

**The
United Churches of Jesus Apostolic Inc.**

DISCIPLINE

and

GUIDE BOOK

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Preamble

The “United Churches of Jesus Apostolic Inc.” is the continuation of the great revival that began at Jerusalem on the Day of Pentecost, A.D. 33, and is founded upon the foundation of the Apostles and Prophets, Jesus Christ, Himself being the Chief Cornerstone (Acts 2:1-12; Ephesians 2:19-20). Although the true followers have been little known yet from that time until now, there have always been earnest contenders for the “faith which was once delivered unto the saints.”

At various intervals, throughout the past centuries, the followers of the Apostolic Faith and Doctrine have become prominent through great revivals that have appeared in Europe, North America, and Asia.

In Kansas (1901) the revival broke forth and moved southward to Texas being known locally only, but finally reached Los Angeles, CA (1906), from whence it spread throughout the whole earth entering in every nation under heaven, penetrating the heathen darkness of India, China, Africa, and the Isles of the Sea fulfilling the commission of our Lord, “Go ye into all the world and preach the gospel to every creature” (Mark 16:15-20; Matthew 28:18-19; Luke 24:47-49; Acts 1:4-11).

So great was the awakening that in a few years in nearly every town of any size there were witnesses to the Pentecostal outpouring of the Spirit (Luke 24:28; Acts 1:8; Acts 2:4), and soon there began to appear in different localities, places of worship wherein the gifts of the Spirit were manifested, designating themselves by such names as the following: “The Apostolic Faith Mission, Pentecostal Mission, Apostolic Faith Assembly, Full Gospel Assembly or Mission, Assembly of God, etc.; their own common aim being to “earnestly contend for the faith” as the apostles by taking the Bible as their creed, discipline, and rule of order and charter.

Our chief aim is to glorify our God, even Jesus Christ who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works; that we should show forth the praises of Him who hath called us out of darkness into His marvelous light; and that we may be blameless and harmless, the sons of God, without

rebuke, in the midst of a crooked and perverse nation, among whom we shine as lights in the world, holding forth the Word of Life, to give light to them that sit in darkness and in the shadow of death, to guide their feet into the way of peace (Titus 2:13-14; I. Peter 2:9; Philippians 2:15-16; Luke 1:79).

Our duty is to continue to lift up the fallen, to visit the sick, to strengthen the weak, to encourage the faint – hearted, to comfort the feeble – minded, point the lost to the way of salvation and to urge all believers to seek a spirit – filled life (Ephesians 5:18; Acts 19:1-16) and prepare for the coming of the Lord (James 1:27; I. Thessalonians 5:4; Mark 16’15-18; Matthew 25:1-13).

Moreover it is our absolute, necessary duty, as partakers of the “royal priesthood” (I. Peter 2:9; Revelation 1:6, 5:10), to offer supplications, prayers, intercessions, and thanks for all men: kings, presidents, governors, magistrates, and all that are in authority; that we may lead a quiet and peaceful life in all Godliness and honesty (I. Timothy 2:14; Romans 13:1-17), and to submit ourselves “to every ordinance of man for the Lord’s sake”, whether it be to the king, as supreme, or unto governors, as unto them that are sent by Him for the punishment of evil doers, and for the praise of them that do well, so long as these ordinances do not infringe upon the liberty of services towards God according to the dictation of the heart or conscience (I. Peter 2:13-17; Titus 3:1-12; Matthew 22:21). Man’s law or ordinances should never surpass God’s word.

Organization

The Beginning

The United Churches of Jesus Apostolic originated from the Apostle Churches of Christ in God. The founding pastors, Bishop Eli Daniels, Winston-Salem, NC; Elder Ulyses McCall, Florence, SC; Elder S. E. Saunders, Goldsboro, NC; Elder McClam, Bowden, NC; Elder Ernest Sanders, Wilson, NC; and Elder Harley Cotton, Hartsville, SC met in Florence, SC in 1970 and organized “The Apostolic Brethren Fellowship”.

The first General Assembly met August 18-22, 1971 at Bethel Apostolic Church, 528 South Charlotte Street, Florence, SC. Elder U. I. McCall was host pastor.

Churches represented at that assembly were as follows: Macedonia Bowden, NC, Elder William McClary, pastor; New Calvary, St. Stephens, SC, Elder James Perry, pastor; Progressive, Winston-Salem, NC, Elder O. D. LeGrant, pastor; Christ Temple, Winston-Salem, NC, Bishop Eli Daniels, pastor; and St. Paul, Goldsboro, NC, Elder S. E. Saunders, pastor.

Bishop Melvin Jones of New York City, NY was the keynote speaker for our first General Assembly.

In 1971, the first and only Council for North and South met at Christ Temple, 1500 N. Dunlieth Avenue, Winston-Salem, NC, where Bishop Eli Daniels served as host pastor. In this meeting, the total amount of funds collected was \$965.00.

Election of Officers

Bishop Eli Daniels had been serving in the capacity of General Overseer since the original meeting in Florence, SC. The first officers were formally elected in the second General Assembly which was held August 17-19, 1972 at Christ Temple in Winston-Salem, NC. In this meeting, Bishop J. W. Ardrey was elected to be the first General Chairman of the Apostolic Brethren Fellowship. Bishop J. R. Ziglar was elected as his Co-chairman; Bishop S. E. Saunders

was elected General Secretary; Bishop U. I. McCall and Elder R. L. Kellam were elected as Treasurers; and Mother Sylvia McKinney was elected as the first General Mother. The theme of this meeting was "Striving to Enter in at the Straight Gate."

Our third General Assembly was held August 1, 1973, at Mt. Olivet Apostolic Church, Martinsville, VA. The host pastor for this meeting was Elder Robert Kellam.

The official name of the organization was changed from the Apostolic Brethren Fellowship of the Apostle Church of Christ in God to the United

Churches of Jesus, Apostolic.

In 1973, the United Churches of Jesus Apostolic Inc. lost one of its prominent original board members. On November 13, 1973, Bishop Eli Daniels departed this life, leaving behind a strong legacy in the Apostolic Movement. He pastored Christ Temple, Winston-Salem, NC for forty years.

Growth

Between 1970-1973, the United Churches of Jesus grew from eight to seventeen churches. In 1973, the Young People's Apostolic Association was established with its first president, Deacon Willie Davis, Jr. of Winston-Salem, NC. He served in this capacity until July 1990. In 1973 specific days for the General Assembly were established: Thursday through the Saturday before the fourth Sunday in August.

In 1975, the United Churches of Jesus Apostolic Inc. received its charter.

In 1978, the Education Department was established under the leadership of Sister Marie Daniels and Sister Dorothy Martin. The purpose of this department was to recognize our graduates. In 1980, the Education Department was expanded to include structured classes for children ages 4 years to 14 years old as well as preplanned activities during the convention for these age groups.

On March 22, 1980, the National Recording Choir recorded its first record entitled, "Do It In The Name of Jesus." Minister Donald Hall and Minister Lorenzo Hall were the director and assistant director respectively.

In 1981, the Omni Truth became the national newsletter with Deacon Harvey LeGrant as the editor. This paper remained in circulation for approximately five years.

Our first meeting in a convention center was held July 23-26, 1981, at the Royal Villa in Raleigh, NC. Our membership consisted of twenty-six churches. In 1981, Sister Annie Howard succeeded Mother Sylvia McKinney

as General Mother.

On March 17, 1982, Bishop J. W. Ardrey, our first Chairman, departed this life after an extended illness. He served as pastor of Christ Temple, Winston-Salem, NC from 1973 until his death.

Several new appointments were made following the death of Bishop Ardrey. Bishop J. R. Ziglar became Chairman, Bishop U. I. McCall became Vice-Chairman, and Bishop Ernest Hairston became Second Vice-Chairman.

In May 1984, the U.C.J.A. joined the Apostolic World Christian Fellowship. Representatives were sent yearly to represent the U.C.J.A. in its annual meetings.

In 1985, the first Ministers and Wives Conference was held in Philadelphia, PA. Elder Frank Summerfield was also appointed as Assistant General Secretary for the U.C.J.A.

Senior Citizens were officially recognized in our General Convention in 1987; thereby, forming the Senior Citizens Planning Committee under the leadership of Sister Anne Hairston.

The National Mass Choir wore our official emblem in 1988. Our national colors became green and gold; our national motto became "One In Love, One In Strength, One In Unity." This emblem was designed by Sister Gracie Hairston, a member of Mt. Olivet, Martinsville, VA.

The Deacons and Brotherhood was organized under the leadership of Deacon Moses Daniels in 1988. The National Brotherhood Choir made its debut during the General Convention held in 1988.

In 1989, Elder Harley Smothers was made chairman of the Elders Caucus in the National Convention in Raleigh, NC. The first National Junior Mass Choir performed in our National Jubilee in Florence, SC under the direction of Sister Dawna Kellam.

Several new appointments were made in our 1990 National Convention held at the Hyatt Regency in Knoxville, TN. Bishop Willie Davis, Jr. was appointed General Secretary; Sister Dorothy Martin was appointed

Assistant General Secretary; and Elder Lorenzo Hall was appointed National Y.P.A.A. President.

The Darrell Franklin Memorial Scholarship Fund was organized in 1996 under the leadership of Elder Samuel Davis.

In October 1999 Bishop U. I. McCall our First Vice-Chairman departed this life. In November 1999 we lost our General Chairman Bishop J. R. Ziglar. Both of these men were pillars of truth in the development and growth of the U.C.J.A. Following the deaths of Bishop McCall and Bishop Ziglar new appointments were made. Bishop Ernest Hairston became General Chairman and Bishop Robert Kellam became Vice-Chairman

Bishop Willie Davis Jr. resigned from the Board of Bishops and office of General Secretary in 1999, after serving faithfully for ten years. Sister Dorothy Martin the Assistant General Secretary was elevated to the office of General Secretary, in which she served until her resignation in 2001. Bishop Langston McCarther was appointed General Secretary in our 2001 General Convention and Bishop Lorenzo Hall, Assistant General Secretary.

In March 2003, the Advisory Committee was formed, which was responsible for gathering ideas and formulating plans for the future growth of the U.C.J.A. In July 2003, our General Chairman, Bishop Earnest Hairston, departed this life. Following the death of Bishop Hairston, Bishop Robert Kellam became General Chairman, Bishop Willie Davis Jr. became First Vice-Chairman and Bishop James Funderburk became Second Vice-Chairman. On September 14, 2004 the United Churches of Jesus, Apostolic became incorporated.

On January 29, 2014, the United Churches of Jesus, Apostolic suffered another great loss. Our Presiding Bishop, Robert Kellam, transitioned from earth to glory. Upon his passing, Bishop Willie Davis, Jr. was elected as the new Presiding Bishop and Bishop Albert Hairston was elected as the new First-Vice Presiding Bishop on March 21, 2014 in our official board meeting. They were officially installed on July 19, 2014 at our 43rd annual convocation in Winston-Salem, NC.

The year of 2016 was a year of losses for the United Churches of Jesus, Apostolic. Our General Secretary, Bishop Langston McCarther resigned from office and our First-Vice Bishop, Albert Hairston, departed this life on December 21, 2016. Several new appointments were made after the death of Bishop Hairston and the resignation of Bishop Langston McCarther. Bishop James Millner was appointed General Secretary and Elder Vernon Amos was appointed Assistant General Secretary. Bishop Donald Hyman was elected First-Vice Bishop and was officially installed at our 46th annual Convocation in Clemmons, NC. After the passing of Bishop Donald Hyman, Bishop James Millner was appointed First-Vice Chairman and Bishop Vernon Amos was appointed General Secretary at our 50th Convocation in Richmond, VA

NATIONAL OFFICERS

Willie Davis, Jr	General Chairman
James Millner.....	First Vice Chairman
James Funderburk	Second Vice Chairman
Vernon Amos, Sr.....	General Secretary
Toney Amos.....	Assistant General Secretary
Willie Davis, Jr.	Finance Committee and Treasurer
James Millner	Finance Committee and Treasurer

OFFICIAL BOARD

Willie Davis, Jr.	2537 Rosemary Drive, Winston-Salem, NC 27105
Garcea Hyman	P. O. Box 3471, Florence, SC 29502
James Funderburk	160 Stillmere Ct., Winston-Salem, NC 27105
James Millner.....	1109 Mulberry Rd., Martinsville, VA 24112
Ricky Chance.....	4913 Forbush Rd., East Bend, NC 27018
Samuel Saunders.....	P.O. Box 234, Dudley, NC 28333
Joseph Lucas	6812 Pond Rd., Wendell, NC 27591
Harry Williams	P.O. Box 13676 Florence, SC 29504
Willie McCall	9830 Half Mile Road, Irvington, AL 36541

Clive Davis.....186 Alice Court, Winston-Salem, NC 27127
Vernon Amos.....155 Easter Rd., Lexington, NC 27295
Toney Amos.....4040 Windstream,Ct,Jamestown,N.C.27282
Denzell Kellam..... 1032 Mulberry Rd, Martinsville, VA, 24112

ADVISORY COMMITTEE

Bishop Willie Davis, Jr.
Bishop James Funderburk
Bishop James Millner

CREDENTIAL COMMITTEE

Bishop Joseph Lucas
Bishop Sam Clemmons

PULPIT COMMITTEE

Bishop Joseph Lucas
Bishop James Funderburk

ORDINATION COMMITTEE

Board of Bishops

NATIONAL AUXILIARIES

Deacons/Brotherhood

President Woodrow Davis
Vice President Michael Brunson
Secretary Mike Ferguson

Education Department

Coordinator..... Joanne Millner
Teachers: Sherrell Turner, Wanda Dodson, Valencia Sykes, Tenaé Clodfelter, Veronica Thomas
Assistants: Michael Brunson, Lisa Millner, Almeader Howard, Thomasina Porter, Dorthy Jacobs, Sharron Jefferies, Toneysha Frisby

Hospitality Committee

PresidentAretta Amos
Vice President.....Vanessa Hairston
SecretaryDenise Davis
Coordinator.....Carnethea Dunham
Staff: Pamela Davis, Gwen Bridges, Lawanda Clemmons

I.T. Team

President.....Brian Hairston
Staff: Bryan Brunson, Ryan Brunson, Tymarra Dubose,
Brittanie Hairston, RaShawn Hairston, Ty Hairston,
Jacqueline Haynes, David LeGrant, Teron Martin
Damion Wilkerson

National Music Department

Minister of Music.....Thornton Howard III
Mass Choir Director.....Jyme Williams
Concert Orchestra Director.....Lee Howard
Junior Mass Choir Director.....Tenaé Clodfelter
Mass Choir Secretary.....Toneysha Frisby

Missionary Department

National Mother Annie Howard
Secretary Edna Amos
Support Team: Christine Kellam, Dorothy Martin, Pamela Davis,
JoAnne Galloway

Judy Mickle Secretarial Workshop

PresidentLinda Thomas
Vice President JoAnne Galloway
Secretary Tonia Jordan
Assistant SecretaryJudy Mickle

Senior Citizens Planning Committee

President Margie Byrd
Staff: Loretta McIver

Sunday School

Superintendent Mike Ferguson
Secretary Dorothy Jacobs
Assistant Secretary Tonya Redd

Usher Board

Presiden.....Bernard Williams
Vice PresidentCarnetha Dunham
SecretaryVicky Howard
Assistant Secretary Tonia Jordan

Young People’s Apostolic Association (YPAA)

President Garcea Hyman
Vice President Tenae’ Clodfelter
2nd Vice.....Antonio Hairston
Corresponding Secretary & Curriculum Director ...Toneysha Frisby
Recording SecretaryWanda Dodson
Advisor Andrea Parker

Young Apostolic Men (YAMS)

President Larry Dunkins

Vice President Leon LeGrant, Jr.

Young Ladies for Christ (YLFC)

President Vicky Howard

Vice PresidentKeisha Law

SecretaryValencia Sykes

Assistant Secretary.....Brianna Millner

Advisor.....Veronica Thomas

Darrell E. Franklin / Dr. Samuel Davis Memorial Scholarship Fund

President Clive Davis

Vice President Thornton Howard III

Secretary Linda Thomas

Z.M.H. Nurses: The Wellness Center

President Edith Chance

Vice President Edna Alford

UCJA CONSTITUTION

ARTICLE I

ARTICLES OF REORGANIZATION OF THE UNITED CHURCHES OF JESUS APOSTOLIC INC.

We, the undersigned, desiring to reorganize under the name of the United Churches of Jesus Apostolic Inc. headquartered in the State of North Carolina, do hereby make, execute, and adopt the following Articles of Reorganization, eto-wit:

Section 1. The name of the organization and by which it has been known in the law is the UNITED CHURCHES OF JESUS APOSTOLIC INC.

Section 2. The location of said religious organization is in the city of Winston-Salem, county of Forsyth, and state of North Carolina. The mailing address of the registered office which is the principal place of business, is 1500 N. Dunleith Avenue, Winston-Salem, North Carolina.

Section 3. The year of the original religious organization's origin was 1971.

Section 4. The name by which said religious organization was organized is under the State of North Carolina (non-profit).

Section 5. The name by which said religious organization shall hereafter be known following such reorganization is the "UNITED CHURCHES OF JESUS APOSTOLIC INC.".

Section 6. The United Churches of Jesus Apostolic Inc., said religious organization, declares that it desires to reorganize under the provision of the State of North Carolina (non-profit), and that it accepts all of the terms and provisions thereof.

Section 7. The term for which said reorganization shall be effective is perpetual.

Section 8. The purpose of this organization shall be to organize churches, conferences, religious societies, educational institutions, hospitals, and homes for the ages, according and consistent with its doctrine: to spread the doctrine of Jesus Christ throughout the world; to foster and encourage domestic and foreign

missions; to have authority to purchase, own, manage, remodel and dispose of property; to set standards for the ministries affiliated with the United Churches of Jesus Apostolic Inc.; to set standards for churches and regulate the conditions of churches affiliated with it; to regulate admission and dismissal of churches and of ministries; and to set doctrinal creeds for the affiliated churches according to the Bible, and in general to carry on any business in connection therewith and incident thereto not forbidden by the law of the State of North Carolina and with all the powers conferred upon religious institutions by the laws of the State of North Carolina.

Section 9. In the event of the dissolution of the organization known as the United Churches of Jesus Apostolic Inc., the Chairman would be in power to call a General Board Meeting to distribute the assets according to the Federal Law of the United States of America.

IN WITNESS WHEREOF, we the undersigned, being respectively the Chairman, Vice Chairman, Second Vice Chairman, and General Secretary of the United Churches of Jesus Apostolic Inc., hereunto set our names and places of residence.

W. Davis, Jr, Chairman – 2537 Rosemary Drive, Winston-Salem, NC

J. Millner, Vice Chairman -1109 Mulberry Rd., Martinsville, VA 24112

J. Fundurburke, 2nd Vice-Chairman – 160 Stillmere Ct., Winston-Salem, NC 27105

V.Amos, Sr, General Secretary – 155 Easter Rd, Lexington, N.C. 27295

ARTICLE II

Section 1. Each Annual Session of the United Churches of Jesus Apostolic Inc., shall be designated and called “The General Convention of the United Churches of Jesus Apostolic Inc.” and each meeting of the Board of Bishops thereof shall be called, the meeting of the Board of Bishops of the United Churches of Jesus Apostolic Inc.

Section 2. The headquarters of the U.C.J.A. shall be located in Winston-Salem, North Carolina. Meetings of the United Churches of Jesus Apostolic Inc. may be held in any location designated by the Board of Bishops.

ARTICLE III GENERAL OFFICERS

Section 1. The officers there of shall consist of a Presiding Bishop, an assistant Presiding Bishop, a Second Assistant Presiding Bishop, Secretary, an Assistant Secretary, and at least one Treasurer.

ARTICLE IV GENERAL BOARDS

Section 1. The Board of Bishops, the Directors, the Secretary, and the treasurer shall constitute the Executive Board.

Section 2. There shall be a Board of Directors. This Board of Directors shall also be the Trustees of the United Churches of Jesus Apostolic Inc. Directors need not be residents of the State of North Carolina, but shall be members of the Organization.

Section 3. The Executive Board of the United Churches of Jesus Apostolic Inc. shall be recognized as, not only the highest court of appeal in the case of any grievance, but also as the authorized interpreters of all points of doctrine.

Section 4. The meeting of the Board of Bishops shall begin on the third Friday of March of each year, and the third Friday of June.

Section 5. Any matter which needs emergency action at the time of the mid-winter meeting, the board shall have the power to act before the National Convention and such action shall be reported to the General Convention.

Section 6. The active Bishop of a state becomes the executive head of that state and is amendable only to the Board of Bishops.

Section 7.

(a) New Bishops (male) are to be nominated by the Board of Bishops from the list of District Elders and Lay Directors, past and present. It is therefore necessary

that the Bishop Board should know the ranking District Elders in each district, so that in nominating for the Bishopric, seniority rights should always be considered and should not be the only criteria for elevation to the Bishopric.

(b) Leadership/Qualities are as follows: aggressiveness, accomplishments, foresightedness, reputation as to salvation, ability to function, faithfulness to the Organization, and seniority of service.

(c) Marital status must be according to I. Timothy 3:2.

(d) All nominations for the Bishopric must be submitted to the Executive Board either in its mid winter session or at the General Convention.

(e) To establish a method or plan of nominating candidates to office of the Bishopric, these nominations must come from either the Executive Board in its regular sessions or regular conventions.

(f) No nominations for elevation of the office of Bishop shall be received from the floor during our regular business.

(g) All candidates for the office of Bishop shall be of the highest moral qualifications, according to the scriptures.

(h) All candidates must be in good health at the time of election as far as the Board is concerned.

(i) No Ministers shall be added to the Board of Bishops unless there are vacancies to be filled.

(j) Nominees for the office of Bishop shall be recognized by the Board of Bishops before it is ratified by the house.

ARTICLE V BOARD OF DIRECTORS

Section 1. The Board of Bishops shall consist of no more than twelve (12) members.

Section 2. The Presiding Bishop shall always be a Director and also the Chairman of the Board of Bishops.

Section 3. The Assistant Presiding Bishop and the 2nd Assistant Presiding Bishop shall always be a Director and also the Vice-Chairman and the 2nd Vice-Chairman of the Board of Bishops.

Section 4. The Secretary and the Treasurer shall always be Directors.

Section 5. The Board of Bishops shall be considered as the Financial Board to clear all request for gifts and salary increases.

Section 6. The Chairman of the Board and his directors shall be empowered to transfer and convey property owned by the United Churches of Jesus Apostolic Inc.

ARTICLE VI

Section 1. Membership in the United Churches of Jesus, Apostolic Inc. shall be opened to Ministers (male) and Christian workers who have been baptized in the name of Jesus Christ and filled with the Holy Ghost according to Acts 2:38.

Section 2. Churches may affiliate on the following basis:

(a) That they teach and practice the doctrine on membership as defined by the United Churches of Jesus Apostolic Inc.

(b) That they have a pastor licensed by the United Churches of Jesus Apostolic Inc.

(c) That they will participate in the Convention through a system of delegates.

ARTICLE VII CREDENTIALS

Section 1. Must have the one baptism as prescribed in Acts 2:4,38; 10:44-48; 19:1-6 and believe in, preach, and teach the same.

Section 2. Shall have worked as a faithful worker in some local assembly at least one year and shall receive from the pastor of the assembly a written recommendation.

Section 3. Must be able to conduct religious services acceptably.

Section 4. Must be able to officiate a marriage ceremony, funeral service, and the Lord's Supper.

Section 5. Any Minister (male) desiring to be licensed with this body, as a worker, may obtain license by complying with the following requirements:

- (a) Must have one baptism as set forth.
- (b) Must believe in Acts 2:4; Acts 2:38.
- (c) Must have fruits of the spirit in their lives.

ARTICLE VIII METHOD OF AMENDMENT

Section 1. The Constitution of the United Churches of Jesus Apostolic Inc. can be amended only if the proposed amendment is presented to the Executive Board at its general meeting, and considered at the General Convention.

Section 2. Adoption of the amendment requires a two-thirds majority vote of those present and voting.

OUR CREED, DISCIPLINE **RULES OF ORDER, AND DOCTRINE**

Our Creed, Discipline, Rules of Order and Doctrine is the Word of God as taught and revealed by the Holy Ghost (John 14:26; I Corinthians 2:9-13).

“All scripture is given by the inspiration of God, and is profitable for Doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect thoroughly furnished unto all good works” (II Timothy 3:16-17).

MEMBERSHIP – HOW OBTAINED

As members of the Body of Christ, which is the true church (Ephesians 1:22-23), the Word of God declares but one way of entrance therein and that is “by one Spirit are we all baptized into one Body” and that is a baptism of “Water and Spirit”. (I Corinthians 12:12-27; Galatians 3:26-28; Romans 6:3-4; John 3:5; Acts 2:38).

RECORD OF MEMBERSHIP

The names of the members are kept on record in Heaven (Luke 10:20). For it is written, “The Lord shall count when He writeth up the people, that this man was born there” (Psalms 87:5-6). All must be “born of water and spirit” in this dispensation, if they desire their names to be written in Heaven (see Hebrews 12:22-23). However, for the matter of legal record, we recommend that the name of each individual who is recognized as being subject to the rule of a local organization should be kept in the record of such congregation.

HOW NAMES ARE BLOTTED OUT

We have nothing to do with that, whatever, for thus said the Lord, “whosoever hath sinned against me, him will I blot out of my book” (Exodus 32:33). And again, “He that overcometh, I will not blot out his name out of the book of life” (Revelations 3:5).

GOD'S STANDARD OF SALVATION

We earnestly contend for God's standard of Salvation. In the Word of God, we can find nothing short of a Holy, Spirit-filled life with SIGNS FOLLOWING as on the Day of Pentecost (Mark 16:16-17; Acts 2:4; 8:14-17; 9:17-18; 10:44-48; 19:1-6. See Romans 12:1-2; Hebrews 12:14; Matthew 5:48; I. Peter 1:15-16.

REPENTANCE AND REMISSION OF SINS

The only grounds upon which God will accept a sinner is repentance from the heart for the sins that he has committed. A broken and contrite heart, He will not despise (Psalms 51:17). John preached Repentance, Jesus proclaimed it, and before His ascension, commanded that Repentance and Remission of Sins be preached in His name, beginning at Jerusalem (Luke 24) and the Apostles fulfilled this command on the Day of Pentecost (See Acts).

DIVINE HEALING

The Lord is our Healer (Exodus 15:26). The Lord made our bodies. Should it be thought a thing incredible that He can heal us? With His stripes we are healed (Isaiah 53:4; Matthew 8:14-17; Mark 16:17; James 5:14).

THE LORD'S SUPPER

Melchisedec, the Priest of the Most High God, gave Communion to our Father Abraham, consisting of bread and fruit of the vine (Genesis 14:18). Christ being come a High Priest "after the order of Melchisedec", evidently administered the same (Hebrews 7:24).

FEET WASHING

This ordinance is as much a divine command as any other New Testament ordinance. Jesus gave us an example that we should do even as He had done. He said that we ought to wash one another's feet. Again, "If ye know these things,

happy are ye if ye do them” (John 13:4-17). There is scriptural evidence that this was practiced by the church in the days of the Apostle Paul (I Timothy 5:10).

THE COMING OF CHRIST

That Jesus is coming to earth again in person is a doctrine clearly set forth and preached by the Apostles, and the saints accepted it (Matthew 24:1; Acts 1:11, 3:19-21; I Corinthians 1:7- 8; 11:26; Philippians 3:20-21; I Thessalonians 4:14-17; Titus 2:13-14).

OFFERING

The old method of begging, rallying, giving socials, shows and concerts to carry on God’s work is not God’s plan. We believe that if the people of God would obey His word there would be plenty on hand to carry on His work without scheming and grafting. “Tithing and freewill offering” is God’s Plan (Genesis 15:20, 28:22; Malachi 3:8-12; Exodus 25:5,21,29, Hebrew 7:5- 7).

RECEIVING MONEY ON THE STREET

Collecting money or begging on the streets during street services is a thing not pleasing to the Lord. It leaves an impression that the people of God are more engaged in getting money than for the salvation of the lost and will cause people to pass by who otherwise would stop and hear the gospel. We should preach the gospel free without charge (I Corinthians 9:18), but if any feel disposed to give an offering at such times, let it be graciously received as from the Lord (Isaiah 55:1; I Corinthians 10:33).

MALTREATMENT

In times of persecution, or ill treatment at the hands of an enemy, we should not “avenge ourselves”, but rather give place unto wrath; for it is written, “Vengeance is mine; I will repay saith the Lord” (Romans 12:18; Deuteronomy 32:35). Neither shall we take up any weapon of destruction to slay another,

whether in our own defense or in the defense of others, for it is written, “Do violence to no man” (Luke 3:14; Matthew 26:52; John 18:36, 15:18-19). We should rather suffer wrong than do wrong.

CIVIL GOVERNMENT

All civil magistrates are ordained of God for peace, safety, and the welfare of all people (Romans 13:1-10), therefore it is our duty to be in obedience to all requirements of the law that are not contrary to the Word of God, and that do not force one to the violation of the sixth commandment by bearing arms. It is our duty to honor them, pay tribute, or such taxation as may be required without murmuring (Matthew 17:24-27, 22:17-21), and show respect to them in all lawful requirements of the civil government.

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 fellowship of unbelievers bound by an oath (James 5:3-7; II. Corinthians 6:14,18). We are exhorted by the Word of God to “be content with such things as we have” and be content with our wages (I Timothy 6:8; Hebrews 13:5; Luke 3:14).

TRANSLATION OF SAINTS

We believe that the time draweth near for the coming for the Lord to make a change in the present order of things, and at that time all the righteous dead shall arise from the graves, and “we that are alive” and living righteous before God shall be translated or “caught up to meet the Lord in the air” (Matthew 26:36,42; Luke 17:20, 37; I Corinthians 15:51, 54; Philippians 3:20-21; I Thessalonians 4:13,17).

THE MILLENNIUM

Moreover, we believe that the distress upon the world is the “beginning of sorrows” and will become more intense until there “shall be a time of trouble

such as there never was since there was a nation even to that time” (Matthew 24:3-8; Daniel 12:1), and that period of tribulation will be followed by the dawn of a better day on earth, and that for one thousand years there shall be “peace on earth, good will toward men” (Revelation 20:1-5; Isaiah 65:17- 25; Matthew 5:5; Daniel 7:27; Micah 4:1-2; Habakkuk 2:14; Romans 11:25-27).

FINAL JUDGEMENT

When the thousand years are finished, there shall be a resurrection of the dead, who shall be summoned before the Great White Throne for their final judgment, all those 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 being cast in first (Revelation 20:7-15; Matthew 24:41-46; Revelation 21:8).

WHOLLY SANCTIFIED LIFE

We believe that in order to escape the judgment of God and to have the hope of enjoying the glory of life eternal, one must be thoroughly saved from his sins, wholly sanctified and filled with the Holy Ghost. Also, that a wholly sanctified life is the only true standard of Christian life (Hebrews 12:14; I Peter 1:15-17).

THE FOLLOWING POINTS OF DOCTRINE ARE THE RESULTS OF SPECIAL DISCUSSIONS HELD AT VARIOUS TIMES BY THE BOARD OF BISHOPS. SOME SUBJECTS MAY HAVE BEEN COVERED IN THE PRECEDING SECTIONS; HOWEVER, THE FOLLOWING INFORMATION IS INCLUDED TO STRENGTHEN OUR STAND ON THE SUBJECTS.

DOCTRINE

Section 1

(a) The one baptism, as recorded in Acts 2:4, 10:44-48, 19:1-6, is evidenced by the speaking of other tongues as the Spirit gives utterance as the initial evidence thereof.

(b) The New Birth (“being born again”), includes a genuine repentance, water baptism in Jesus’ name, and the Baptism of the Holy Ghost, evidenced by the speaking in other tongues as the Spirit gives utterance.

(c). The Lord’s Supper (blessing the bread and fruit of the vine and partaking thereof) was continued by the Church after the Day of Pentecost.

(d). Since communion and feet washing are some of the fundamentals of the Apostolic Doctrine, we recommend that all churches affiliated with the United Churches of Jesus, Apostolic, serve communion at least twice a year.

(e). It is the opinion of the Bishop Board that unleavened bread and fruit of the vine are the correct elements in the communion as was used by Jesus Christ.

(f). In administering baptism in Jesus’ name, our formula should include: “IN THE NAME OF THE LORD JESUS CHRIST FOR THE REMISSION OF SIN”. We believe BAPTISM in the name of the Lord Jesus Christ for the remission of sins for persons who have reached the age of understanding. There are to be NO BAPTISMS of infants under any condition.

Section 2. THE GODHEAD

We fully believe in the mystery of the Godhead. We believe that Jesus was both human and divine, and further, that the Godhead be understood to mean all the fullness of God (Colossians 1:19, 2:9). We believe that Jesus was Mary's son and Mary's God, Creator and creature, God manifest in the flesh; that the flesh of Jesus was the same as ours with the exception that it had no sin; that Jesus was the Eternal Father made visible, apart from whom there is no God. We believe, that at the final consummation of all things, there will be only one God and that will be our Lord Jesus Christ.

Section 3. THE SECOND BIRTH

We believe it to be limited to the human family only, and believe the resurrection to be limited to the human family only.

Section 4. We believe that Job was a historical character, and not a myth. To teach otherwise is to question Divine veracity (Ezekiel 14:20; James 5:11).

Section 5. MAKING MAN

We do not believe the Scripture "Let us make man" refers to God cooperating with Satan in the making of man, as there can be no fellowship between light and darkness.

Section 6. No one having come into the Holy Ghost life shall be permitted to sever relations with the wife with whom he lived when saved and commit an abomination by returning to any former marriage alliance.

Section 7.

(a) The most complete record of Jesus' teaching on the much discussed question is found in the nineteenth chapter of St. Matthew. In this passage, verses three through nine, deal with three distinct laws dealt with. The first, contained in verses four and five, is the law given in Eden and was the only existent law until Moses' time. The second, contained in verses seven and eight, is the question of the Pharisee concerning the Mosaic Law answered by Jesus. This second law of Israel superseded the former law and held forth until Christ.

(b) So much depends upon the proper interpretation of the key term, “fornication”. Present day dictionaries teach us that fornication is the sexual act indulged in by unmarried persons. But the force of the term, as used in the Scriptures, was not so restricted. The Greek verb forming the root of the disputed term is “Porneu”, meaning “the indulgence of all unlawful sex desires.” Thus, we see fornication is a general term applying to many unlawful indulgences. The Scriptures confirm this assertion (I Corinthians 5:1): “It is commonly reported that there is fornication among you, and such fornication as is not so much as named among the Gentiles.” This expression shows clearly that there are other kinds of fornication. In other words, fornication is a general term having several branches or kinds. In Romans 1:26-27, homosexuality is dealt with as “vile affections”, summed up in verse 29 as fornication. In addition, Jude, verse seven refers to sins of Sodom and Gomorrah as fornication, whereas, we have a specific term for this act, which is called “Sodomy”, proving Sodomy or Homosexuality is a branch of fornication.

(c). The innocent party should not exercise his right to divorce from a sinning companion except as a last resort. (I Corinthians 7:28) Loosing is possible but should not be sought after. We have the example of godliness in this respect in God’s dealing with Israel (Jeremiah 3:6,8). He did not divorce her until all his overtures had been refused, even though her fornication was a proven and openly known fact.

(d). The guilty party, whose fornication has resulted in his being divorced by his or her companion, shall not be permitted to re-marry while his companion still lives, and should the guilty marry one who does not know the status of the guilty, the ignorant party of any such marriage shall be allowed to be received into any church and any future disposition of his case shall be left to the discretion of the pastor of the church who shall have sole jurisdiction in the case.

Section 8. All United Churches of Jesus, Apostolic Inc. ministers shall discourage divorce, even though fornication is a proven fact. If the guilty party still wishes to remain with his or her companion and is willing to discontinue his or her improper conduct and that divorce should be only the last resort.

Section 9. MARRIAGE

The Executive Board of the United Churches of Jesus Apostolic Inc. reached the following conclusion on the subject of marriage of the members of our churches:

1. We unanimously agree that those who have been baptized in the name of Jesus Christ and in the Holy Spirit should not contract marriages with persons who have not been baptized in the name of Jesus Christ and in the Holy Spirit.
2. We unanimously agree that ministers of our organization should not perform marriage ceremonies for couples with one party baptized in the name of Jesus Christ.
3. We further unanimously agree that discipline should be exercised upon any of our members who contract marriages contrary to our teaching. However, we feel that the extent of discipline should be left to the discretion of the pastor of any offender.
4. Marriage is the institution of God for the founding of family between man and woman.

Section 10. BIRTH CONTROL

The Executive Board of the United Churches of Jesus, Apostolic Inc. by majority vote decided the following:

- 1) An uncompromising condemnation of the inducement of all forms of abortion for the purpose of limiting the number of children (in a family).
- 2) An uncompromising condemnation of marriages contracted with an agreement that there shall be no children.
- 3) An agreement that where extreme cases of distress arise from too frequent pregnancies, endangering a mother's health, pastors may recommend that the parents follow the advice of a physician.

Section 11. RECREATION

The Executive Board of the United Churches of Jesus Apostolic Inc. reached the following decision by majority vote:

- (1) The Executive Board of the United Churches of Jesus Apostolic Inc. believes

the word "Amusements" shall be deleted at the section and it shall be titled "Recreation".

(2) We believe that the social intent is God-given, guided by the pastor (of each church), it will strengthen rather than injure the spiritual life. However, we admonish all of our

people to make their recreation the subject of careful thought and frequent prayer and to be scrupulously careful to set no injurious example in this matter. We adjure them to remember that often the question for a Christian must be, not whether a course of action be positively immoral, but whether it will dull the spiritual life and be an unwise example, thus causing the cause of Christ to be an unwise example, thus causing the cause of Christ to be evil spoken of.

Session 12. CONFESSION & RESTORATION

In dealing with the vast subject of confession and restoration, we feel to confine our summary to the following areas:

- 1) What is confession?
- 2) What is the necessity of confession?
- 3) What is the procedure of confession?
- 4) What is the pastor's role and relationship?

1. Confession of sins

Confession of the recognition and the acknowledgement of sins before God, which is brought about by Godly sorrow and repentance granted by God to the honest and sincere soul (II. Corinthians 7:10).

2. The necessity of confession

It is generally conceded: "He that covereth his sins shall not prosper but whosoever confesseth and forsakes his sins obtain mercy."

3. Procedure of confession

God in His eternal purpose of salvation has been pleased to use human agency in the revealing and communication of His will. The United Churches of Jesus Apostolic Inc. goes on record as endorsing the universalism of Confession and use of confession on every level in our church life and its institutional structure.

This includes every member of the Body of Christ.

4. Pastor's role and relationship

The pastor's role in confession is to reveal the will of God to the Church in this matter, and also to assist in the guidance of anyone desiring restoration and fellowship with God and His church. The scripture indicates that the Pastor's role in the sight of God is a responsible one: he is the overseer; the man that must give an account to God; but most importantly of all, he is the under shepherd of God, over the precious flock watching for their souls (Acts 20:28; Hebrews 13:17).

It should not be thought unreasonable that he should be looked to in all matters concerning the spiritual well-being as well as the moral and mental health of the dear children of God (John 2:16).

Section 13. NEW BIRTH

We believe that everyone must be born again to enter into the Kingdom of God (John 3:3,5). We further believe that to experience the new birth one must be baptized in water in the name of the Lord Jesus Christ by immersion and be baptized with the Holy Spirit (Ghost) with the initial evidence of speaking in tongues as the Spirit of the Lord giveth utterance.

All that Jesus accomplished for us at Calvary is summed in a statement by Jesus Himself: Thus it behooved Christ to suffer, and to rise from the dead the third day; and that REPENTANCE and REMISSION OF SINS should be preached in HIS NAME among ALL NATIONS (not just Jews), beginning at Jerusalem (Luke 24:46-47). Calvary made possible a universal plan of salvation for the nations (Gentiles); repentance and remission of sins was to be preached in His (Jesus) name; it was to have its beginning at Jerusalem. Let us go to its starting point (Jerusalem) and see how salvation was obtained. At Pentecost, after Peter's stinging indictment, accusing the nation of Israel of the crucifixion of Christ (Acts 2:22-24), he was asked by those who were guilty, "Men and brethren, what shall we do?" Then Peter said unto them, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins and ye shall receive the gift of the Holy Ghost (Act 2:38).

1. EMERGING IN WATER

Emerging in water was administered “in the name of Jesus Christ; for this was the name given to our Savior before his birth for the purpose of saving His people from their sins” (Matthew 1:21); for there is salvation in “none other name” (Acts 4:12) whereby we must be saved. The Apostles always administered baptism in Jesus’ name from the Day of Pentecost forward. There is no biblical record of one person using the formula “in the name of the Father, and of the Son, and of the Holy Ghost” (Matthew 28:19). The reason why there were no believers so baptized is because the Apostles knew the NAME of the FATHER, the NAME of the SON, and the NAME of the HOLY GHOST.

It can be seen that there is a single NAME for the Father, Son and Holy Ghost. If the NAME is one, then the person must be one (Zechariah 14:9), the one God to His creatures. As this has been said, He is “Father” in His relationship to His Creation; He is “Son” in His redemptive role in saving the human element of His creation; He is “Holy Ghost” in His sanctifying and preserving the indwelt believer; but His name is One – Jesus.

St. Paul believed that baptism should be administered in the Name of the one who was crucified for us (I Corinthians 1:13). He held that “washing, sanctifying, justifying” was effected by the NAME of the Lord Jesus and the Spirit of our God (I Corinthians 6:9-11). Not only Jews at Pentecost (Acts 2:38), but also Samaritans (Acts 8:16), Saul of Tarsus (Acts 9:15-16). Cornelius and his household (Acts 10:43), the Ephesians (Acts 19:1-7), the Corinthians (I Corinthians 1:13) were baptized in the NAME of the Lord Jesus. Without the NAME of Jesus, baptism does not carry the substantiation of Calvary. It can also be added that NO present day Christian has been baptized unto “John’s Baptism” (Matthew 3:11-12, Acts 19:4).

Baptism in the days of the Apostles was ALWAYS by immersion. The word “BAPTIZED” (baptizo) means “to make a thing dipped or dyed” and to “immerse” for religious purposes; its various forms (baptismo – the washing – the act as a fact) shows that only immersion was considered baptism. St. Mark records that Jesus “came up OUT OF THE WATER” (Mark 1:10). St. Luke writes that Philip and the Eunuch “went DOWN INTO THE WATER” and came up OUT OF THE WATER” (Acts 8:38-39). Baptism is said by St. Paul to be a “burial with Christ”. We are buried with Him by baptism into death (Romans 6:4). The scriptures teach that

Jesus was buried in the heart of the earth (Matthew 12:40). The earth was not sprinkled upon our Lord in His burial; but as Jonas was hidden in the belly of the whale, so our Lord was hidden away by His burial. ONLY IMMERSION will justify the symbol used here.

All of the “modes” of baptism (sprinkling, pouring, or infant baptism) are all inventions of men without biblical substantiation. While these modes have been used for generation by portions of Christendom, they are without Apostolic sanction or approval.

2. BAPTISM OF THE HOLY GHOST

We believe that “all full believers” receive the gift of the Holy Ghost, as promised by our Lord, as a witness to their scriptural-based faith in Jesus (John 7:37-39); and that the new birth of the Spirit (John 3:5) is necessary to place the believer in the kingdom of God or the body of Christ (the Church) (I. Corinthians 12:12-13). We further believe that the outpouring of the Spirit on the Day of Pentecost marked a “new era” in the Spirit’s dealing with mankind as prophesied by Joel 2:28-29 and Isaiah 28:11, the Holy Ghost being the “gift” to every believer in this age of grace, both handmaidens, servants, sons, and daughters. The Holy Ghost bears witness that “we are the children of God” (Romans 8:16); it is a witness to the faith of our hearts (Acts 15:7-9). The Holy Ghost does not dwell in the believer simply because he says, “I believe,” as many evangelicals teach. St. Paul shows that the Holy Ghost comes after believing (Ephesians 1:13), NOT synonymous with it. As previously stated, the Holy Spirit is “the seal of the righteousness of the faith” which the believer has (Romans 4:11) as circumcision was the seal of the righteousness of the faith of Abraham.

3. SPEAKING WITH TONGUES

We believe that “speaking with tongues” as the Spirit gives utterance (Acts 2:4) is the initial evidence of the indwelling of the Spirit; not only on the day of Pentecost for the one hundred and twenty, but also for all believers for all times. Jesus told Nicodemus “the wind bloweth where it listeth, and thou hearest the “sound” there of, but canst not tell whence it cometh and whither it goeth; so is EVERYONE that is born of the Spirit” (John 3:8). Speaking with tongues is the sound of the Spirit, heard by EVERY BELIEVER. It is synonymous with the cry of

the “newborn babe” in the first birth (birth of the flesh); for God has sent forth His Spirit into our hearts in the second birth (birth of the Spirit) CRYING Abba, Father (Romans 8:15; Galatians 4:6).

We hold that there is a vast difference between (1) “speaking in OTHER tongues as the Spirit gives utterance” and (2) “the GIFT of tongues” as mentioned by St. Paul’s letter to the Corinthians (I. Corinthians 12:14). “Speaking in tongues” as the Spirit gives utterance is the supernatural, Spirit-enforced sign or witness of the Spirit’s indwelling. Isaiah predicted this would happen at the time of the “rest and the refreshing” (Isaiah 28:11-12). Jesus said that “new tongues” would be one of the “signs” following believers (Mark 16:16-17); it was first demonstrated at Pentecost upon the Jews (Acts 2:4); it was also manifested at Caesarea Phillipi at Cornelius’ house (Acts 10:45-46) where it was the evidence of the presence of the Holy Ghost in the lives of Gentiles; it happened again at Ephesus after twelve men were baptized in Jesus’ name by St. Paul (Acts 19:1-7). Hence, we conclude that no person is to be given the right hand of fellowship as a member in our church unless he is baptized in water in Jesus name.

Section 14. SEXUAL IMMORALITY

The Holy Scriptures give four reasons for the sexual act between husband (male) and wife (female).

(1) To replenish the earth (Genesis 1:28).

2. As a means of satisfying the sexual need in man therefore avoiding fornication (I Corinthians 7:2).

3. As a demonstration of the love the husband and wife have for each other. This love (agape) is to elevate marriage to such an exalted position that it becomes an earthly demonstration of the love of Christ for the church (Ephesians 5:21-22).

4. It is not by accident that the scriptures described the sexual union of Adam and Eve thusly: “And Adam knew his wife and she conceived” (Genesis 4:1), “And Adam knew his wife again and she bare a son” (Genesis 4:5). It is through the sexual union that husband and wife know each other in a dimension that is not to be shared by any other human being. When husband and wife within the

guidelines of the Word of God, are engaged in the sexual act noted above, it will be the highest degree of expression and purpose of earthly love; and will not be degrading or repugnant.

Section 15. DRESS AS BECOMING SAINTS

1. God has chosen the church as His distinct people, His heavenly bride by the glorious and precious sacrifice of Himself. His desire for His church is that it be Holy; a temperate, moderate people bearing the image of the heavenly (I Peter 2:5; I Timothy 2:9, I Corinthians 15:49). Therefore, we believe that the dress and adornments of Saints should be temperate, in all modesty and not extreme.

2. We believe there are special garments for special occasions, garments for work, and also garments for play. In the Old Testament, the garments of the priest were for beauty in the House of God. Our garments and adornments today should always reflect Christ and magnify as a peculiar people (I Peter 3:3-4, 2:9).

3. We believe Deuteronomy 22:5 to mean that no man should adorn himself to appear as a woman, and a woman should not adorn herself to appear as a man.

4. We believe that we are a royal priesthood (I. Peter 2:9-10) and that garments are for the glory and honor of God. Modest and Holy apparel should be worn by all saints at all times.

Section 16. STATEMENT OF POSITION ON HOMOSEXUALITY

Inasmuch as the creed, discipline, rules of order, and doctrine of the United Churches of Jesus Apostolic Inc. is the Word of God as taught and revealed by the Holy Ghost. And inasmuch as the Holy Scriptures have clearly directed all believers to abstain from all forms of fornication (I. Thessalonians 4:3). And inasmuch as the Executive Board of the U.C.J.A. has firmly and historically concluded from the Holy Scriptures that homosexuality is a form of fornication.

We therefore unreservedly affirm that the practice of any form of homosexuality offends the Word of God and hence is a violation of the doctrine of the U.C.J.A. and further we go on record as declaring that the power of the Holy Spirit is

capable of changing the lifestyle and habits of every sinful creature (Romans 1:24-27).

Therefore we command persons who are inclined to homosexuality to seek help and deliverance through the Holy Spirit and counseling (Leviticus 18:22-24).

BY-LAWS

OFFICE OF PRESIDING BISHOP

Section 1. It shall be the duty of the Presiding Bishop to preside over all regular and called meetings of the body. It shall be his responsibility to see to it that all meetings are conducted according to the Constitution and By-Laws of the U.C.J.A. He shall be governed by Roberts Rule of Order as far as they are consistent with our Constitution and By-Laws.

Section 2. He shall call emergency meetings of the Board when he deems such necessary, or when requested by the majority of the Board.

Section 3. In case of the incapacitation of the Presiding Bishop in office, that the Assistant Presiding Bishop shall hold the office of Presiding Bishop for the unexpired term.

Section 4. The Presiding Bishop shall notify the Secretary of his inability to act as Presiding Bishop and the Secretary in turn will notify the Assistant Chairman to carry on in such an emergency. When the Presiding Bishop feels physically able to resume his duties or functions, the Secretary is to be notified by the Presiding Bishop, who in turn shall notify the Assistant Presiding Bishop.

Section 5. The Presiding Bishop's name shall be registered at our bank, and he shall be permitted to sign checks when the treasurer or assistant are not available.

Section 6. Inasmuch as it is unlawful for the Chairman to pass the gavel to anyone except the Vice-Chairman whenever he is present, unless so provided by our by-laws, he shall be privileged to rotate the gavel among the Bishops whenever it is desirable.

Section 7. The following are the regulations for the Presiding Bishop's Office between conventions:

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

(b) In the event of death of the State Overseer, the Presiding Bishop shall have the oversight and shall be responsible for his replacement.

(c) In the event of financial and other emergency matters arising between meetings of the General Convention affecting the well-being of the U.C.J.A or any of its branches, the Presiding Bishop will be authorized to poll the following officers:

Assistant Presiding Bishop
2nd Assisting Presiding Bishop
General Secretary
Treasurer

Section 8.

(a) The Office of the Presiding Bishop shall on a temporary basis, be charged with the responsibility for the “day-to-day” operation of the organization, which would include among other things that the Presiding Bishop see to it that the Constitution and By-Laws, as they effect a day-to-day operation, be faithfully executed.

(b) The Presiding Bishop shall draw up and present to the Executive Board an administrative report about the affairs of the organization. The reports may be delegated by the Presiding Bishop to the continuing administration of our organization.

(c) The Presiding Bishop’s report shall be accompanied by recommendations relative to the continuing administration of the organization.

(d) While these are temporary measures, we urgently recommend that the Executive Board continue to work toward the establishment of the Office Administrator, and the Administrator will perform all the duties of such an office, under the day-to-day supervision of the Presiding Bishop of the United Churches of Jesus Apostolic Inc., and that the position of Administrator will be non-elective; he will be hired by the executive board.

ASSISTANT PRESIDING BISHOPS

Section 1. The Assistant Presiding Bishops shall exercise those functions and duties delegated to him by the Presiding Bishop or the General Convention.

Section 2. In the event of the Presiding Bishop's incapacitation, the Assistant Presiding Bishops shall preside in accord with our existing Constitution and By-Laws.

OFFICE OF THE GENERAL SECRETARY

Section 1. The Secretary shall attend the General Convention of the United Churches of Jesus Apostolic Inc. He shall attend all meetings of the Board of Directors. He shall attend all meetings of the Executive Board.

Section 2. The Secretary's distinctive and important duty is to act as the recording officer of the organization's meetings. As Recording Secretary of the organizational meetings, it is the Secretary's duty to send out, in accordance with the by-laws requirements, notices of all meetings, to provide the presiding officer with any data, documents and stationery he may need, or that are likely to be needed by others present in the course of the meetings; to have at the meeting, and to read the minutes of such preceding meetings as may be necessary; to

record the proceedings of the organizational meetings as he may be able. It may be noted here that when acting as the recording officer of a meeting, the Secretary is an officer of a meeting, that in case any question or situation out of the ordinary arises, he is to be governed in his record by the instructions of the meetings and not by the request or instructions of individuals, or unless the matter is left to his discretion, by his own conception of what should be done.

The above should apply not only to meetings of the organization's Board of Directors but also to meetings of the Executive Board and meetings of the General Convention.

Section 3. The Secretary shall sign all papers to which his signature may be necessary or appropriate and shall affix and attest the seal of the organization to

all instruments requiring that seal; and shall have other power and duties commonly incidental to the office of Secretary or as may be prescribed for him by the Board of Directors, the Executive Board, or the General Convention.

Organizational Procedures

Section 4. He prepares any reports and statements required by law.

Section 5. He works with the Treasurer.

Section 6. He shall be sole custodian of the organization's seal.

Section 7. He is sole custodian of all original documents.

Section 8. He shall issue licenses and credentials to those who have met the requirements of the Constitution and By-Laws of the United Churches of Jesus Apostolic Inc.

Section 9. In the event the General Secretary needs assistance, the executive Board will appoint an assistant.

Section 10. The Secretary shall give receipts for all monies received and in turn, obtain a receipt from the Treasurer of all monies turned over to him.

OFFICE OF THE ASSISTANT SECRETARY

Section 1. The Assistant Secretary shall exercise those functions and duties delegated to him by the Secretary of the General Convention.

Section 2. In the event the Secretary's incapacitation, the Assistant Secretary shall serve as Secretary in accord with our existing Constitution and By-Laws.

OFFICE OF THE TREASURER

Section 1. The By-Laws are almost invariably the source from which come both the powers and duties of the Treasurer.

Section 2. In the care and management of the Organizations fund, and for the discharge of any duties connected therewith, the Treasurer is the active agent of the organization, and the Board of Directors. He is, therefore, subject to their direction in all such matters, except insofar as his powers and duties have already been prescribed by the higher authority.

Organizational Procedure

Section 3. The Treasurer shall receive all the funds of the organization and shall disburse them under the direction of the Board of Directors.

Section 4. All checks shall be signed by him as Treasurer.

Section 5. He shall keep full and regular books showing all his receipts and disbursements, which books shall be open at all times to the inspection of the Chairman of the Board or any member of the Board of Directors; and he shall make such reports and perform such duties as the Board of Directors may require.

Section 6. He shall deposit all funds of the organization which may come into his hands in such bank or banks as the directors may designate, and he shall keep his bank account in the name of the organization.

Section 7. He shall render financial statements of all General Conventions.

Section 8. The Treasurer shall not spend funds of the treasury beyond the allotted amount stipulated by the Executive Board, under the proposals to budget, and if the need so require, the Treasurer shall bring it to the attention of the executive Board at the mid-winter meeting.

Section 9. The Treasurer should cooperate with the Chairman of the Board in connection with all non-current financial transactions.

STATE OVERSEER

Section 1. The State Overseer is responsible for the moral conditions of his state and in his state where immoralities are found among Elders, Bishops, or any Ministers of the United Churches of Jesus Apostolic Inc. He is also charged with bringing any immorality to the attention of the General Board of the U.C.J.A.

which may be considered guilty of, insubordination; he is also charged with pioneering additional churches in his state. The State Overseer is subject to the General Board's regulations.

Section 2. State Overseers shall make a Godly effort to place pastors in all churches whose pulpits are vacant (in his state).

Section 3. When a Bishop becomes incapable of performing his duties as Bishop, due to sickness, senility, or any other cause, the presiding Bishop will make final decisions.

FELLOWSHIP CERTIFICATE MINISTERS (Male)

Section 1. To be eligible for fellowship certificates, the applicant must be filled with the Holy Ghost at least two (2) years.

CREDENTIALS AND LICENSES

Section 1. No executive officer or elder shall be empowered to take ministerial credentials from anyone contesting such action and protesting until such a one has been given a fair and impartial trial before the Bishops Board, such a one being notified to be present; and if he refuses to appear, necessary action will be taken forthwith.

Section 2. The Word of God teaches the imminent Second Coming of our Lord and Savior, Jesus Christ, and that there will be a first appearing or catching away of the church preceding His second coming back to earth, and the first appearing. We believe to be at hand or likely to occur at any moment. Therefore, such persons that denounce such imminent appearing shall not be entitled to credentials with the United Churches of Jesus Apostolic Inc.

Section 3. Any person who shall willfully return his credentials because of his opposition to systematic regulation, without first seeking information as to whether any ill reports about the Body are true or false, shall forfeit credentials, so sent in, and shall not be entitled to renew the same within one year.

Section 4. All ministers shall be privileged to renew licenses every four (4) years. Fellowship cards shall be issued every two (2) years during Convention time.

Section 5. In cases where ordained ministers (male) coming from other Bodies are not known personally by some Executive of the Body, they shall be given license for one year, after which such ministers shall be given full credentials.

ORDINATION

Section 1. Questions used to examine candidates at the annual Convention shall be used by all our councils.

Section 2. Those applying for papers shall surrender the papers of their former organization at the General Convention.

Section 3. Those seeking ordination must read Training for Service by Orrin Root.

CHURCH GOVERNMENT

Section 1. We go on record as standing for the rights of local church government so long as such proceedings are in harmony with the General Convention.

Section 2. All troubles that are local and do not involve matters which should be acted upon by the General Convention shall be adjusted in the church in which they arise.

Section 3. All church property that has been purchased either wholly or in part by monies from the saints, or other community tithes or donations, must be held in trust by a Board of Trustees.

Section 4. Any minister who insists on holding such property in his own name, refusing to turn it over to the duly elected Board of Trustees shall not be entitled to credentials or license with this body.

Section 5. All backslidden persons coming to a pastor of the U.C.J.A. for fellowship, who previously had fellowship in a U.C.J.A. church, shall not be given full rights of fellowship until the former pastor be contacted, concerning their

status with the church. Where there are amends to be made, that person must be willing to make all things right. This is to be understood by both: those who have backslidden, and those who have been disfellowshipped shall be held to this rule.

Section 6. When an evangelist (male) comes to the various assemblies and assists in the work, each pastor must cooperate in giving to such evangelist as much as possible for his help and care during the time of his meeting.

Section 7. Greater care MUST be exercised to see that the persons actually receive the Holy Ghost.

Section 8. All churches under the auspices of the United Churches of Jesus Apostolic Inc. shall admit, at all times, regardless of service or business, all executives of the United Churches of Jesus Apostolic Inc. that they should be shown all courtesies that their official position command.

Section 9. The Executive Board goes on record as condemning the use of any form of tobacco, intoxicating beverages, non-prescription drugs or illegal drugs and hereby request that the pastors of our churches shall uphold this standard in all our churches.

Section 10. Inasmuch as the Bible does not speak of missions, we go on record as recognizing all organized groups as churches.

MINISTERS

Section 1. Any minister, whose life and conduct have proven to be unclean, reproachful or becoming a true minister of the gospel of Jesus Christ, upon the written testimony of a pastor or elders of said locality wherein the alleged improper conduct has become known, such matters being communicated to the Executive Board for proper consideration thereof, shall forfeit credentials and privileges held by him, and the credentials of such party upon written demand of the Executive Board of any member thereof, shall be immediately returned to the Secretary, and in case such party shall fail to return his credentials, the Secretary shall declare them void and notify the clergy bureau.

Section 2. Each pastor shall report the number of members in his congregation along with Representation Fees each year.

Section 3. Whereas many ministers have been embarrassed in the past by charges being brought against them at the Convention without sufficient notification, which is necessary in order to secure adequate data, witnesses, etc., be it resolved that no charges shall be brought against a minister unless he be notified at least three (3) weeks prior to the Convention of such charges, and that the notice must be in writing.

Section 4. Any brother, having knowledge of one being silenced and permitting such a one to preach or fill the pulpit, shall be silenced until the proper restitution can be made.

Section 5. The United Churches of Jesus Apostolic Inc. shall expect all ministers of the United Churches of Jesus, Apostolic Inc. to preach, practice, and uphold its doctrines and laws as written in our Guide Book.

Section 6. Ministers and missionaries of the U.C.J.A. should be in all modesty as becometh saints. We are "living epistles, known and read of all men," and if for no other cause than this we should be careful not to be stumbling block to anyone.

Section 7. Ministers (males), who so deport themselves to cause their lives to be questionable, shall be disfellowshipped until such time as they shall deport themselves according to the Word of God by abstaining from the appearance of evil.

Section 8. All members of the United Churches of Jesus Apostolic Inc. shall be forbidden to act in any capacity as an official or executive in any measure of a labor union (James 5:37; II. Corinthians 6:14-18). They shall not work as pickets or any other measure, or even bar the way of entrance of others from their work. Be it understood that this is to include all members of all auxiliaries connected with the parent body. This does not abridge the right to pay dues and work for and in behalf of their families.

Section 9. All ministers of the United Churches of Jesus Apostolic Inc. shall extend to all visiting ministries true ministerial courtesy, when they come into their

midst.

Section 10. Any minister who receives a pastorate through the organization and leaves the organization and goes out independent shall forfeit his church.

Section 11. No member of the United Churches of Jesus, Apostolic Inc. shall act upon any recommendation coming from the Executive Board until such recommendations have been ratified by the electorate.

Section 12. Any individual coming to the United Churches of Jesus, Apostolic Inc., who has been divorced and is desiring credentials, must be required to produce proof of marital status.

Section 13. In the case where an offense is committed, the same shall be dealt with in the church where the offense occurred.

Section 14. The Elders, Pastors, and Bishops' meetings shall be formalized with a Secretary to keep records of topics discussed and resolutions which may be drawn to be presented to the Resolution committee. An agenda and time schedule must be drawn up on the opening of the Pastor's meeting.

Section 15. Any minister having been found guilty of immorality at any time by this body or any of its churches must prove himself for one (1) year of a consecrated walk. Further, he must first be recommended by the Pastor of his local church; and if he is a pastor, the Board must recommend him. Further, with such recommendations, he shall be eligible for an office.

Section 16. There is a definite need for discipline in our organization. Therefore:

(a) There shall be no conviction of any minister except by the testimony of two (2) or three (3) witnesses or by the voluntary confession of an offender.

(b) If conviction is by voluntary confession, such leniency shall be shown as warranted by the facts of the case.

(c) There shall be no restoration of one who has been disfellowshipped unless ample fruits of repentance are manifested.

(d) Those whose lives manifest that they are not separated from sinful practices shall not be received into our fellowship.

Section 17. No member of the U.C.J.A. shall be permitted to use the badge or title of Bishop unless he has been duly elected to that office by our organization.

Section 18. Persons persistently accused of homosexuality shall be compelled by the U.C.J.A. and all its Convention to separate from persons with whom they are accused and to live separately from the same or be dropped from our ranks.

Section 19. Whenever sin is committed by any minister of the U.C.J.A., and confessed, if it is of such nature that the U.C.J.A. is greatly affected, it shall be taken to the Board of Bishops who shall judge the matter. In fairness to the churches of the U.C.J.A., he shall bring the matter to the Board of Bishops, and further, be it understood that the confession is to be made in the district where the failing minister resides.

Section 20. We, the Executive Board and members of the U.C.J.A., go on record as extending to all brethren of like faith, a hearty welcome to our organization, irrespective of race, color, or organizational affiliation. We assure them that we will put forth every possible and sincere effort to promote the furtherance of the Gospel of Jesus Christ. We welcome them without discrimination or humiliation. We appreciate the warm fellowship which we have enjoyed together in the past and pray for a lasting and greater fellowship in the future.

Section 21. All brethren who have left us and come back shall not lose their seniority on condition that the separation has not exceeded three years. They shall be treated fairly according to the Word of God, providing they are working in perfect harmony with the laws of the United Churches of Jesus Apostolic Inc.

Section 22. In the case of death of any of our ministers, the General Secretary shall be authorized to communicate with the members of the Executive Board as soon as he is notified by the family. In cases of serious illness, the Executive Board shall be notified by mail.

AUXILIARIES

Section 1. The words “auxiliary” or “department” shall be applicable to the

following: Deacons/brotherhood, Missionary Department, Educational Department, Ministers of Music, Senior Citizen Planning Committee, Sunday School, Ushers Board, and Young People's Department.

Section 2. Since the United Churches of Jesus Apostolic Inc. is a ministerial organization, all Auxiliaries such as Deacons/brotherhood, Missionary Department, Education Department, Ministers of Music, Senior Citizen Planning Committee, Sunday School, Ushers board, and Young People's Department, shall be lay Auxiliaries and anyone saved and an active worker in his or her local church and convention shall be eligible to hold office.

DIRECTORS OVER AUXILIARIES

All Auxiliaries that are pertaining to the United Churches of Jesus Apostolic Inc. shall be headed by a President.

Section 1. Bishops and Presidents of all departments shall make a report to the Executive Board of their department activities, and no further reports of recommendations shall be required of the departments except through their President.

Section 2. All Bishops and lay directors shall be eligible to head an auxiliary.

Section 3. A list of available members of the Board of Directors shall be provided to each auxiliary.

Section 4. The duties of the Presidents of Auxiliaries shall be as follows: (a) As General overseer and advisor to his auxiliary, he shall therefore advise, instruct, where needed, and give general guidance; and keep his auxiliary in conformity to the Word of God and the laws of the United Churches of Jesus Apostolic Inc.

(b) Whenever a discussion or any controversy concerning the U.C.J.A. law, doctrine or practice reaches an impasse, adhere to the President's decision shall be adhered to.

(c) If the auxiliary does not agree with the decision of the President, it shall have the right to appeal to the Executive Board in its next session.

Section 5. The President of each Auxiliary shall submit a written report from his Auxiliary to the Executive board during the early part of the convention for its consideration.

YOUNG PEOPLE'S APOSTOLIC ASSOCIATION

Section 1. All members of the U.C.J.A. shall be permitted to join the National Y.P.A.A Department, and all members of the body shall have equal eligibility as to the leadership of the same.

Section 2. Inasmuch as there has been confusion in the ranks of the young people relative to the attitude of the Executive Board, we make the following recommendations:

(a) The young people must not discuss in their public gatherings, nationally or locally, any of the laws or doctrines of the U.C.J.A., after a derogatory fashion.

(b) They must never dismiss or close down their services for the purpose of sight-seeing tours. However, when the day's sessions are over, sight-seeing may be granted at a designated time.

(c) The Board of Bishops go on record as positively condemning the practice of engaging in parties or special gatherings after night services. Amendment: Young people should not engage in unsupervised parties or dinners after service.

(d) Each participate on their program must be baptized in the name of Jesus.

Section 3. The Y.P.A.A. will hold their annual conference (Jubilee) once a year.

Section 4. The Y.P.A.A., in their annual session, shall be under the jurisdiction of the Board of Bishops where they convene.

Section 5. All members of the Y.P.A.A. who are members of the U.C.J.A. , shall be encouraged to attend the U.C.J.A. Convention.

Section 6. One cannot hold an executive office in the U.C.J.A. until he/she has served two consecutive years as a member of the Y.P.P.A. immediately prior to

his nomination.

Section 7. A candidate for the Y.P.A.A. office must be an active supporter and participant in his local church and national young people's meetings.

NATIONAL SUNDAY SCHOOL

Section 1. The name of this organization is the National Sunday School Department of the United Churches of Jesus, Apostolic Inc.

Section 2. The purpose of this organization is to promote Christian Education and to effect spiritual, numerical, and financial growth in member schools and associations that we might carry out the divine commission, "Go ye therefore, and teach all nations"

Section 3. The membership consists of members of the U.C.J.A. Sunday Schools and churches in all states.

Section 4. Local Sunday Schools are to report annually.

USHERS' BOARD

Section 1. A National Usher's Board is created.

Section 2. Membership shall be mandatory for all elected officers of local Usher Boards.

Section 3. Rights and Privileges to include:

- (a) Rights to hold office.
- (b) Participation at all Conventions.
- (c) All voting and legislative privileges.
- (d) Any other privileges this classification may legislate.

Section 4. Twice a year each local Usher Board will use uniforms (if possible) and badges in support of the National Usher Board and be under the supervision of the director of this Auxiliary.

GENERAL CONVENTION COMMITTEE

Section 1. The rules for operation of the Convention Committee is as follows: (a) All Conventions shall be planned and directed by a Convention Facility Committee.

(b) The Convention Facility Committee shall consist of three (3) members. These members shall be members of the Executive Board.

(c) The auxiliary will pay the fares of the respective leaders.

(d) The Chairman of the Convention Committee will be a member of the Board of Bishops. (e) No state, council or councils inviting the U.C.J.A. Convention shall make any firm commitment to hotels or convention centers without authorization from the Convention Facility Committee.

(f) All groups wishing to sell articles or set up displays must be screened and permits are to be obtained from the Vendors Committee.

(g) Rules concerning the National Convention's concession stands will apply to all auxiliaries and their activities. This would include decorum and standards, ethics and procedures.

(h) All vendors will pay 10% earnings to the United Churches of Jesus, Apostolic Inc.

(i) The above fees shall be applicable to the U.C.J.A. members only and that fees for the other merchants shall be negotiated with the Vendors Committee.

(j) It shall be within the authority of the Vendors Committee to either grant or deny permits for salable materials. Anyone who is denied a permit by the Vendors Committee, shall after being duly heard before the Vendors Committee, have the right to appeal the denial to the Executive Board.

CONVENTIONS

Section 1. The General Convention shall meet Thursday through Sunday upon the completion of business.

Section 2. The Executive Board will be in private session on the Wednesday before the Convention.

Section 3. All registration will take place during the Convention.

Section 4. The Pulpit Committee shall select all speakers and alternate speakers for the General Convention. The Pulpit Committee shall be composed of three (3) members appointed by the Board of Bishops.

Section 5. The Assistant Presiding Bishop shall introduce the Presiding Bishop prior to his Annual Address, and in the event of his absence, the Second Assistant Presiding Bishop will present the Presiding Bishop.

Section 6. No one shall be allowed to sell any merchandise at the General Convention without a permit from the Vendors Committee. All concessions sold will be under the direct supervision of the Vendors Committee.

Section 7. The National Convention shall conclude with its final business sessions.

PROCEDURE

Section 1. These By-Laws may be amended at any session of the General Convention.

Section 2. Order of Convention Business. The General Convention of the United Churches of Jesus Apostolic Inc., shall be called to order by the Presiding Officer, opened with prayer to God, followed by scripture reading.

Section 3. Reading of the minutes of the last stated and intervening meeting of the General Convention and its Board of Bishops, if any have been held. Such minutes may be approved by the statement of the presiding officer, "Therefore if

there be no corrections, the minutes will be approved as read.”

DEACONS

Section 1. According to the Scripture, Deacons are Pastor’s helpers in secular matters. This conclusion is clearly drawn and shown in I Timothy 3:8-13.

Section 2. The method of selecting Deacons is that they should be appointed by the permanent Pastor after having judged their qualifications according to I Timothy 3:8-13

Section 3. The Deacon is a servant of the Pastor and should only use such power as is delegated to him by the Pastor.

Section 4. He is to serve as Deacon only as long as he is living in harmony with the Word of God and in subjection to his Pastor. In case of vacancy of pulpit, the Deacon should be in subjection to the State Overseer or Bishop until such time as there is a permanent Pastor chosen at which time the Deacon shall become subject to the new Pastor.

MISCELLANEOUS LAWS

Section 1. No literature shall be printed by any member of the U.C.J.A., or as authorized by the U.C.J.A. without specific permission of the U.C.J.A., and that this permission must be granted in writing. This motion was adopted.

Section 2. Inasmuch as U.C.J.A. delegates often experience much difficulty in contacting the various committee members of the Ordination, Advisory, etc., appropriated badges shall be made and given to their committee members to identify themselves during the Convention.

MARRIAGE CEREMONY

Marriage is an institution of divine appointment and commended as honorable

among all men. It is the most important step in life and should not therefore be entered in unadvisedly or lightly, but discreetly and soberly.

In this estate these two people come now to be joined. If any person present can show cause why they may not lawfully be joined together, let him now speak or else hereafter forever hold his peace.

(Addressing the couple, the one performing ceremony continues): I solemnly require and charge you both, as you hope for joy and peace in the marriage state, if either of you know any just cause why you may not be lawfully joined together in matrimony, you do now confess it.

(The parties must now join right hands) To the man: Do you, sir, take this woman to be your lawful wife and do you promise before God and these witnesses that you will love, honor, and keep her in sickness and in health, and forsaking all others, keeping thee only unto her so long as you both shall live? The man will answer, I do.

To the woman: Do you take this man to be your lawful husband, and do you solemnly promise before God and these witness that you will love, honor, and keep him in sickness and health, and forsaking all others, keeping thee only unto him so long as you both shall live? The woman shall answer, I do.

If the parties wish to use the ring, the minister shall instruct the man to place the ring on the third finger of the woman's left hand and hold it as he repeats after the minister: "with this ring I thee wed and with all my worldly goods I thee endow, in the name of Jesus Christ, Amen."

Inasmuch as this man and this woman have in the presence of God and these witnesses consented together to be joined in their betroth each to the other, I now pronounce them husband and wife. What therefore God hath joined together, let not man put asunder.

And now may the God of peace, prosper and bless you in this new relationship, and may the grace of Jesus Christ abound unto you now and always. Amen.

FUNERAL RITUAL

Upon entering the church, the minister will begin:

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

For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hand (II Corinthians 5:1). We brought nothing in to this world, and it is certain that we carry nothing out. The Lord giveth and the Lord taketh away. Blessed be the name of the Lord.

(After arriving in the church, the minister reads Psalms 90:1-12). "Lord, thou has been our dwelling place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting, thou art God. Thou turnest man to destruction; and sayest, Return, ye children of men. For a thousand years in thy sight are as yesterday when it is past and as a watch in the night. Thou carriest them away as with a flood; they are as asleep: in the morning, they are like the grass which groweth up. In the morning it flourisheth, and groweth up, in the evening it is cut down, and withereth. For we are consumed by thine anger, and by thy wrath are we troubled. Thou hast set our iniquities before thee, our secret sins in the light of thy countenance. For all our days are passed away in thy wrath: we spend our years as a tale that is told. The days of our years are threescore years and ten; and if by reason of strength they are fourscore years, yet is their strength labor and sorrow; for it's soon cut off, and we fly away.

Who knoweth the power of thine anger? Even according to thy fear, so is thy wrath. So teach us to number our days, that we may apply our hearts unto wisdom." (Upon conclusion, a hymn will be sung after which a space is allotted for the program, the obituary will be read and the sermon will follow. Then the service will be given into the hands of the mortician.)

(Leaving the church, the minister will walk in front of the procession.) The minister shall say:

"The Lord is my shepherd, I shall not want; He maketh me lie down in green

pastures. He restoreth my soul, He leadeth me in the path of righteousness for His name sake. Yea though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me." O that thou wouldest hide me in the grave, that thou wouldest keep me in secrets, until thou wrath be past, that thou will appoint a set time and remember me. If a man die, shall he live again? All the days of my appointed time, will I wait until my change come.

At the grave the minister will say: "For as much as it has pleased the Almighty God to take from us our deceased brother or sister, we therefore commit his decaying remains to its kindred elements, earth to earth, ashes to ashes, dust to dust, looking for the general resurrection in the last day and the life of the world to come through our Lord Jesus Christ, at whose second coming in glorious majesty to judge the world. The earth and the sea shall give up their dead and the corruptible bodies of those who sleep in Him shall be changed, and made like unto His glorious body according to the working whereby He is able to subdue all things unto Himself. I heard a voice from heaven saying unto me, "Blessed are the dead which die in the Lord from henceforth; yea saith the spirit that they may rest from their labors."

(The minister will repeat the Lord's Prayer and give the benediction.)

AMENDMENTS

STATEMENT OF POSITION CONCERNING SAME SEX MARRIAGE

Marriage is the institution of God and is a life-long union between one man and one woman. Marriage is for companionship and the founding of the family (Genesis 2:18-25). The United Churches of Jesus, Apostolic Inc. churches will not conduct same sex marriages.

STATEMENT OF POSITION CONCERNING MARRIAGE AND DIVORCE

The only scriptural ground for divorce and remarriage is fornication (Matthew 5:32, 19:3-9). In the case of a marriage where one is saved and the other unsaved and the unsaved departs because the saved person is following God and the unsaved does not want to live for God, the saved person is not under bondage. The saved person is free to remarry only in the Lord (1 Corinthians 7:10-16). However, every effort should be made to salvage the marriage. In addition, if an individual was married and divorced before coming to the Lord, upon coming to the Lord, the individual is a new creature, all sins are forgiven. That person is free to marry only in the Lord (2 Corinthians 5:21).

The power and material in this book has been compiled, written, invested, and agreed upon by the United Churches of Jesus Apostolic Inc. Board members.

ChairmanBishop Willie Davis, Jr.

Vice-Chairman Bishop James Millner

2nd Vice- Chairman Bishop James Funderburk

General Secretary Bishop Vernon Amos, Sr