

*Church Of God
In Christ*



Official Manual

Church Of God In Christ Official Manual

OFFICIAL MANUAL
with the
DOCTRINES AND DISCIPLINE
of the
CHURCH OF GOD IN CHRIST
1973

Written by the authorization and approval of the General Assembly.

The Editor of the Official Manual, the General Secretary of the Church Of God In Christ and the Publisher of the Church Of God In Christ shall be commissioned with the editing and revising of the "Discipline." The Editorial Commission shall have the authority to revise and amend phraseology as may be necessary to harmonize with legislative decisions approved by the General Board and the General Assembly without changing its original meaning.

CHURCH OF GOD IN CHRIST, INC.
WORLD HEADQUARTERS
272 South Main Street
Memphis, Tennessee 38103
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1991 Edition

Page #I

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Page # II

PREFACE

The worldwide chaotic conditions and the blatant defiance of the reality of God are irrefutable testimony of the urgent need for a new dedication to the principles upon which we as true believers of Christ stand.

During the first decade of the twentieth century, Bishop Charles Harrison Mason, a Prophet of God and Founder of the Church Of God In Christ International, began to reveal his God-given vision. He expressed a great faith in the New Testament teachings of sanctification, the Spirit-filled life, as essential to God's present day plan for man's salvation.

The initial Movement of the Church Of God In Christ had its beginning in Lexington, Mississippi and surrounding towns. His preaching was met with great hostility because of the social and religious changes envisioned. But it did not discourage him nor prevent the rapid expansion of the Church which now embraces millions of communicants throughout the world.

Only a true Prophet of God with an unwavering faith and a consistent dedication could have been chosen as the instrument through which such a heavenly vision could have been realized. The colorful history of our Church could not have been written without giving proper recognition to our illustrious and God-fearing Founder. This informative Doctrinal and Disciplinary Handbook, so prayerfully and scholastically compiled shall establish guidelines for the conduct of both the ministry and laity of the Church Of God In Christ, International. It is a monumental tribute to Bishop Mason and to the innumerable co-laborers who shared his God-given vision.

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ACKNOWLEDGEMENT

In view of the accelerated progress and stupendous achievements inaugurated by the Church Of God In Christ within the last two decades, a new and comprehensive Manual embracing the tenets of faith, the doctrine, discipline and liturgy of the Church, commensurate with our present needs, was envisioned by our sagacious Leader, the Honorable Presiding Bishop J. O. Patterson. It is to him that we owe a tremendous and incalculable debt of gratitude for selecting the Editor and for authorizing and encouraging the production of this volume. Without his guidance and direction, we would have been unable to complete such a mammoth task at this time.

Elder Clyde Young of Pennsylvania was of great assistance to the Editor in the composition and compilation of this presentation. He spent many hours gathering data, researching, and in conference in bringing this Manual to its present status.

In preparing this Volume, the Editor had occasion to call upon the assistance of a seasoned member of our General Board, a man of integrity and great spiritual insight, the late Bishop D. Lawrence Williams. His wisdom and constructive criticism was indispensable.

The merit and utility of this Volume may be ascribed largely to the indispensable services of Bishop German R. Ross, Secretary to the Presiding Bishop and the Rev. Roy L. H. Winbush, President of the National Publishing Board. The analytical scrutiny of the reliable judgment and discerning eye was responsible for smoothing over many of the rough spots of this Manual. The stylistic and orthographic arrangement which reflect a deliberate deci-

sion to preserve the Linguistic acumen and terminology of the Church Of God In Christ may be attributed entirely to these two colorful personalities, nationally known for their astuteness and ingenuity. The task of comparison, critical review and verification involved considerable time, travel and labor. Therefore to them, I am most grateful.

Acknowledgement of a very special kind is due Elder Winbush for the excellent appearance of this enhanced Official Handbook, the finesse, the expeditious publication as the final step for distribution.

The Editor is deeply appreciative to Mr. Melvin Cross who rendered invaluable assistance in the preparation of this manual. His services were unselfish and dedicated. His technological and professional dexterity contributed greatly to the total enhancement of this presentation.

Other sources drawn upon included Bishop D. A. Burton, General Secretary of the Church; Dr. Leonard Lovett, President-Director of Charles Harrison Mason Theological Seminary who shared with us in preparation of the doctrinal position of the Church; Miss Thelma Patrick and Mrs. Janet Ratliff who spent many hours as typists; Miss Mary Ellen Meredith who was responsible for much of the proofreading and final typewritten draft.

We especially express our appreciation to all persons who gave of their time and the services needed for the preparation of this edition. Any omissions of contributions made were without prejudice but were due to lack of factual knowledge.

THE EDITOR

Page # VI

FOREWORD

Another unique and dramatic moment has arrived in the colorful history of the Church Of God In Christ as we pause to signally celebrate the publication of a profound and provocative production, the first volume in many years of the Official Manual of the Church Of God In Christ. Several decades have passed since the publication of our first Manual which was last amended in 1952. The tremendous expansion of the Church throughout the world, with its accelerated growth and many resulting changes, necessitated a more complete and comprehensive manual. Several years prior to becoming Presiding Bishop and while yet serving as General Secretary, the greater needs of the Church were envisioned and I was divinely unctioned to initiate plans to produce a manual comparable to our present day needs.

This innovation has at last come to fruition after much delay and deliberation We sincerely tender our thanks to God and to the exceptional Christian personnel who preserved and remained with the task to its completion. The volume is an earnest attempt to transcribe in contemporary terms the doctrine and discipline of our Church and hopefully it will counteract the malicious and seditious doctrines flourishing again in this age of insecurity. Hopefully it will exhort men to consult their heart instead of their heads.

The Editors have succeeded, I believe, in giving an unusually rich and illuminating picture of Christian thinking. Obviously, every effort has been made to speak plainly, to enlighten, rather than to astound.

The Church Of God In Christ, with its esoteric doctrine

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based upon and supported by Biblical Truth as it proclaims the Gospel of Christ, must relate itself to the secular world of which it is a part. Therefore, areas dealing with civil and secular affairs, alcoholism, crime, etc., have been included in this volume. The rituals and liturgical requisites of the Church have been thoroughly covered. Orders of worship for public and private devotions are included and the doctrine of the Church beautifully amplified. The Manual provides illustrative material for both pulpit and pew.

Because of the utility of this volume, it is hoped that it will become a constituent part of the library of every local church, every clergyman, and every dedicated member of the Church Of God In Christ throughout the world. Further, it is our prayer that this Manual will make a lasting contribution toward the building in this world of Christ's "Kingdom of love," by enriching the program of his Church as it ministers to men and women of all races, classes and cultures the world around.

J. O. PATTERSON,
Presiding Bishop
1968-1989

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THE STORY OF OUR CHURCH
the
"CHURCH OF GOD IN CHRIST"

THE CHURCH OF GOD IN CHRIST IS A CHURCH OF THE LORD JESUS CHRIST IN WHICH THE word of God is preached, ordinances are administered and the doctrine of sanctification or holiness is emphasized as being essential to the salvation of mankind. Our church is commonly known as being Holiness or Pentecostal in nature because of the importance ascribed to the events which occurred on the Day of Pentecost, the 50th day after the Passover, or Easter as being necessary for all believers in Christ Jesus to experience. On the Day of Pentecost, the first day of the week, the Lords Day. Supernatural Manifestations descended in marvelous copiousness and power. The gift of the spirit in the fulfillment of the promise of Jesus to clothe those who would wait in Jerusalem with power from on high,¹ was accompanied by three supernatural extraordinary manifestations The sudden appearance of the Holy Ghost appealed first to the ear. The disciples heard a "sound" from heaven which rushed with a mighty force into the house and filled it - even as a storm rushes - but there was no wind. It was the sound that filled the house and not a wind, an invisible cause producing audible effects. Next the eye was arrested by the appearance of tongues of fire which rested on each of the gathered company. Finally, there was the impartation of a new strange power to speak in languages they had never learned "as the Spirit gave them utterance."

Our Church is also considered to be a member of the

great Protestant body though it did not directly evolve from the European or English Reformation but had its origin within the General Association of the Baptist Church.

Elder Charles Harrison Mason, who later became the founder and organizer of the Church Of God In Christ, was born September 8, 1866 on the Prior Farm near Memphis, Tennessee. His father and mother, Jerry and Eliza Mason, were members of a Missionary Baptist Church, having been converted during the dark crises of American Slavery. Elder Mason was converted in November, 1878 and baptized by his brother, I. S. Nelson, a Baptist Preacher, who was pastoring the Mount Olive Missionary Baptist Church near Plumerville, Arkansas. In 1893, he began his Christian Ministry with the accepting of ministerial licenses from the Mt. Gale Missionary Baptist Church, in Preston, Arkansas. He then experienced sanctification through the word of God and preached his first sermon in "Holiness" from II Timothy 2:1-3; "Thou therefore endure hardness as a good soldier of Jesus Christ." On November 1, 1893, Elder Mason matriculated into the Arkansas Baptist College, but withdrew after three months because of his dissatisfaction with the methods of teaching and the presentation of the Bible Message He then returned to the streets and to every pulpit that was open to him declaring Christ by the word, example, and precept.—

In 1895, Bishop Mason met Elder C. P. Jones of Jackson, Mississippi; Elder J. E. Jeter, of Little Rock, Arkansas, and Elder W. S. Pleasant of Hazelhurst, Mississippi, who subsequently became Bishop Mason's closest companions in the ministry. Jointly, these militant

gospel preachers conducted a revival in 1896 in Jackson, Mississippi, which had far-reaching effects on the city. The theophanic manifestations of the revival, which included the large numbers that were converted, sanctified, and healed by the power of faith and the dogmatic teachings of Bishop Mason on the doctrine of sanctification caused church doors within the Baptist association to become closed to him and to all those that believed and supported his teachings.

So in 1897, when these pioneering, persistent preachers returned to Jackson, Mississippi, Bishop Mason was forced to deliver his first message from the south entrance of the courthouse. A Mr. John Lee, who desired to see Bishop Mason's ministry continue, provided the living room of his home the next night. Because of the overwhelming number that attended, a Mr. Watson, the owner of an old abandoned gin house in Lexington, Mississippi, gave his consent to transfer the revival meeting to the gin house located on the bank of a little creek. This gin house subsequently became the meeting place for the Church Of God In Christ. This miracle deliverance revival was such a success it stirred up the "Devil," causing someone to shoot five pistol shots and two double barreled shotgun blasts into the midst of the saints while they were shouting and praying. Some persons were wounded but miraculously, none of the shots were fatal.

At the close of this meeting, it was necessary to organize the people for the purpose of establishing a church with a stronger appeal and greater encouragement for all christians and believers, a church which would emphasize the doctrine of entire sanctification through the outpouring of the Holy Spirit. A meeting was mutually

called by Elder Mason, Elder Jones and Elder Pleasant, and sixty stood as charter members. Land was soon bought on Gazoo Street, from Mrs. John Ashcraft, just beyond the corporate line, upon which was built a little edifice 60 x 40. These charter members formed a pentecostal body known as the "Church of God."

Subsequently, in 1897, while seeking a scriptural name which would distinguish this church from others of similar title, the name "The Church Of God In Christ" was revealed to Bishop Mason while he was walking along a certain street in Little Rock. Arkansas. The following scripture supported his revelation: I Thessalonians 2:14, "For ye brethren became followers of the Churches of God which in Judea are in Christ Jesus: for ye have suffered like things of your own countrymen even as they have of the Jews." All of the brethren unanimously agreed to the name of "Church Of God In Christ."

Later, the church was reorganized during which Elder C. P. Jones was chosen as General Overseer. Elder C. H. Mason was appointed as Overseer of Tennessee, and Elder J. A. Jeter as Overseer of Arkansas.

The turning point in Elder Mason's life came in March, 1907, when he journeyed to Los Angeles, California, to attend a great Pentecostal revival with Elder D. J. Young and Elder J. A. Jeter. Elder W. J. Seymour was preaching concerning Luke 24:49, "And behold I send the promise of my Father upon you; but tarry ye in the city of Jerusalem until ye be endued with power from on high." Elder Mason became convinced that it was essential for him to have the outpouring of the Holy Ghost. The following are excerpts from Elder Mason's personal testimony regarding his receiving of the Holy Ghost:

"The first day in the meeting I sat to myself, away from those that went with me. I began to thank God in my heart for all things, for when I heard some speak in tongues, I knew it was right though I did not understand it. Nevertheless, it was sweet to me. I also thanked God for Elder Seymour who came and preached a wonderful sermon. His words were sweet and powerful and it seems that I hear them now while writing. When he closed his sermon, he said 'All of those that want to be sanctified or baptized with the Holy Ghost, go to the upper room; and all those that want to be justified, come to the altar.' I said that is the place for me, for it may be that I am not converted and if not, God knows it and can convert me..."

"Glory! The second night of prayer I saw a vision. I saw myself standing alone and had a dry roll of paper in my mouth trying to swallow it. Looking up towards the heavens, there appeared a man at my side. I turned my eyes at once, then I awoke and the interpretation came. God had me swallowing the whole book and if I did not turn my eyes to anyone but God and Him only, He would baptize me. I said yes to Him, and at once in the morning when I awoke, I could hear a voice in me saying, "I see..."

"I got a place at the altar and began to thank God. After that, I said Lord if I could only baptize myself, I would do so; for I wanted the baptism so bad that I did not know what to do. I said, Lord, you will have to do the work for me; so I turned it over into His hands..."

"Then, I began to seek for the baptism of the Holy Ghost according to Acts 2:44 which readeth thus: 'Then they that gladly received His word were baptized,' Then I saw that I had a right to be glad and not sad."

"The enemy said to me, there may be something

wrong with you. Then a voice spoke to me saying, if there is anything wrong with you, Christ will find it and take it away and will marry you...Some said, 'Let us sing.' I arose and the first song that came to me was 'He brought me out of the Miry Clay.' The Spirit came upon the saints and upon me...Then I gave up for the Lord to have His way within me. So there came a wave of Glory into me and all of my being was filled with the Glory of the Lord. So when He had gotten me straight on my feet, there came a light which enveloped my entire being above the brightness of the sun. When I opened my mouth to say Glory, a flame touched my tongue which ran down to me. My language changed and no word could I speak in my own tongue. Oh! I was filled with the Glory of the Lord. My soul was then satisfied. "¹⁰

This new Pentecostal experience which Elder Mason found for himself, he began to proclaim to others upon his return home to Memphis, Tennessee as a New Testament doctrine. A division, subsequently, became evident within the ranks of Elder Mason's contemporaries when Elder J. A. Jeter, the General Overseer, Elder C.P. Jones, and others regarded the new Holy Ghost experience of speaking in tongues as a delusion. Being unable to resolve their difference in doctrine, the General Assembly convened at Jackson, Mississippi in August of 1907 to discuss this New Testament doctrine. The General Assembly terminated by withdrawing the "right hand" of fellowship from C. H. Mason.¹¹

Elder Mason then called a conference, in Memphis, Tennessee, of all ministers who believed in receiving the baptism of the Holy Ghost according to the scriptures in

Acts 2:1-4. Those who responded to Elder Mason's urgent call were E. R. Driver, J. Bowe, R. R. Booker, R.E. Hart, W. Welsh, A. A. Blackwell, E. M. Page, R. H. I. Clark, D. J. Young, James Brewer, Daniel Spearman and J. H. Boone.¹²

These men of God organized the first Pentecostal General Assembly of the "Church Of God In Christ." Overseer C. H. Mason was then chosen unanimously as the General Overseer and Chief Apostle of our denomination. He was given complete authority to establish doctrine, organize auxiliaries and appoint overseers. Dr. Hart was appointed Overseer of Tennessee; Elder J. Bowe, the Overseer of Arkansas; and later Elder J. A. Lewis was appointed Overseer of Mississippi. As the church grew, Elder E. M. Page was appointed Overseer of Texas; Elder R. R. Booker, Overseer of Missouri; Elder E. R. Driver, Overseer of California and Elder W. B. Holt as the National Field Secretary. As the Chief Apostle, he immediately dedicated twenty days, November 25th through December 14th annually as a meeting time for all of his followers to fellowship with each other and to transact all ecclesiastical and secular affairs pertinent to growth of the National Organization. This segment of the year was chosen because the majority of the communicants of the church lived in the farming districts of Mississippi, Tennessee and Arkansas. By this time of the year they had sufficient provisions and financial resources from the harvesting of their crops, to enable them to attend and support a national meeting.

The first National meetings were held at 392 South Wellington Street, Memphis, Tennessee. The first National

Tabernacle was built and completed at 958 South Fifth Street, in 1925. This Tabernacle, however, was destroyed by fire twelve years later in 1936. In the interim until 1945, our National Convocation was held within the Church pastored by Bishop Mason at 672 South Lauderdale. In 1945, Bishop was able to visualize the culmination of his dream. He dedicated the Mason Temple at Memphis, Tennessee which was built for less than \$400,000 during World War II. This auditorium became the largest convention hall owned by any colored religious group in America.

Under Bishop Mason's spiritual and apostolic direction our church has grown from ten congregations in 1907 to the second largest Pentecostal group in America.

The Office of the General Secretary of the Church Of God In Christ in 1973 stated that the estimated membership of the Church is currently three million. Churches, under the parent body in Memphis, Tennessee, are now established throughout the United States, in every continent, and in many of the islands of the sea.

During the declining years of Bishop Mason, he appointed a seven man special commission to assist him with resolving grave grievances within jurisdictions, and the other related business affairs. This Special Commission was subsequently known as the Executive Commission. The Executive Commission was authorized to make all appointments, execute other related business formerly performed by Bishop Mason. The names of the seven man Executive Commission, and the dates of their appointment are as follows: Bishop A. B. McEwen (6/5/51); Bishop J. S. Bailey (6/5/51); Bishop O. M. Kelly (6/5/51); Bishop J. O. Patterson (5/19/52); Bishop U. E. Miller., S. M.

Crouch, and O. T. Jones (10/12/55).

Bishop C. H. Mason's demise was on November 17, 1961 at age 95. The 1926 Constitution of the Church Of God In Christ stipulated that at his death the leadership and supervision of the International Church would be reverted to the Board of Bishops with a directive to the General Assembly to elect, by a two-thirds vote of those present, two or more Bishops who shall hold office, during good behavior, and shall have general supervision of the Church.

The General Assembly, in keeping with this Constitutional provision, retained the seven men, and elected five more members making a total of twelve men. This twelve man Commission later changed its name to Executive Board. Subsequent appointees were Bishops Wyoming Wells, L. H. Ford, C. E. Bennett, John White, and W. G. Shipman. Bishop B. S. Lyles was honored as an emeritus member.

Bishop A. B. McEwen was elected as the Chairman, Bishop J. S. Bailey, Vice-Chairman, and Bishop J. O. Patterson, the General Secretary of the Church and Secretary to the Executive Board. Bishop O. T. Jones was honored because of his seniority by the Executive Board and the General Assembly, as the Head of the Church with the title of "Senior Bishop."

A dispute arose in the 1964 November National Convocation as to the authority and power of the "Senior Bishop," and the authority and power of the Executive Board. On October 10, 1967, in a Consent Decree entered in the Chancery Court, in Memphis, Shelby County, Tennessee, the Parties to the controversy acknowledged that the ultimate solution, and all related ancillary questions

should be determined by the General Assembly of the Church Of God In Christ in a Constitutional Convention called for that purpose.

The first Constitutional Convention of the Church Of God In Christ convened at its Memphis, Tennessee Headquarters, January 30th through February 2, 1968. This historic Constitutional Convention adopted the following by-laws:

1. The Abolishment of the Office of Senior Bishop, and

Executive Board of Bishops.

2. To form a General Board of Twelve (12) Bishops to serve for a term of four years with a Presiding Bishop, and a First and Second Assistant Presiding Bishop. The Presiding Bishop is to be Chief Executive officer, and is to be empowered to conduct the executive affairs of the Church Of God In Christ during and between meetings of the General Assembly, and the General Board with the limitation that the action of the Presiding Bishop would be subject to the approval of a majority of the General Board and the General Assembly.

3. The General Assembly would continue to be the only doctrine-expressing and law-making authority of the church.

4. Civil Officers of the corporation, known as the Church Of God In Christ, were to be elected by a majority vote of the members of the General Assembly present and voting.

5. Ecclesiastically, the heads of departments were to be appointed by the General Board for a term of four years, provided such appointments were approved by a majority of the General Assembly.

To maintain an uninterrupted and smooth operation of the administrative affairs, a resolution was submitted and adopted to defer until a specified time the election of the General Board, and the Presiding Bishops. It was further resolved that the Board of Bishops be empowered to appoint a Board of seven men to negotiate the administrative functions of the Church until November, 1968 Convocation. Those appointed to this "Board" were Bishops J. S. Bailey, Chairman; A. B. McEwen, J. O. Patterson, S. M. Crouch, O. M. Kelly, Wyoming Wells, and L. H. Ford.

At the sixty-first International Convocation, November 5-15th, 1968, the First General Election was held. The following Bishops were elected to the General Board.

BISHOPS - J.O. Patterson, J. S Bailey, S.M. Crouch, Wyoming Wells, L.H. Ford, O.M. Kelly, C. E. Bennett, J. A. Blake, John White, F. D. Washington, D. Lawrence Williams, J. D. Husband.

In the second phase of the election Bishop J. O. Patterson was elected Presiding Bishop; Bishop J. S. Bailey was elected First Assistant Presiding Bishop; and Bishop S. M. Crouch, Second Assistant Presiding Bishop.

Historians will regard 1961-1968 as the Dark Period in our church history. This Dark Period was evidenced by a polarization of deep-seated opinions, broken spiritual fellowships and friendships, and questionable Christian conduct. Bishop Patterson, who in the year 1936 was assigned to his first pastorate in Gates, Tennessee with eight members, had become the Shepherd of three million members thirty-two years later as the newly elected Presiding Bishop. Having "come to the kingdom for such a

time as this" he tended the seeds of discord and reconciled dissident jurisdictional factions.

As the first elected Presiding Bishop in the Church Of God In Christ, he brought with him to this Office the discipline and technology of the business world and the pastoral and executive dexterity of the ecclesiastical world.

The first four years (1968-1972) of Bishop Patterson's term of Office were marked with accelerated growth and a program of unparalleled new dimensions. The accomplishments of his first four years were documented as follows:

- (1) The proposed financial goal for 1969 resulted in the greatest income the Church had ever received in its history;
- (2) the establishment of a Department of Research and Survey to ascertain the numerical strength of the COGIC world-wide;
- (3) the institutionalization of the Charles Harrison Mason Memorial Scholarship Fund to aid students in need of financial educational assistance;
- (4) the involvement and encouragement of our Church Of God In Christ youth and adults to utilize their secular skills and professions within the framework of the Church;
- (5) the establishment of a Church Of God In Christ Hospital Plan;
- (6) a modification in August 1970 from the veritype system of printing to the IBM System, the Installation of a photographic laboratory, and the purchase of other modern equipment and machinery revolutionized and increased the potentials of production and quality for the Publishing House;
- (7) a new Constitution to meet growing ecclesiastical demands and innovations;
- (8) a new Doctrine and Discipline Handbook which would include information on ecclesiastical and liturgical requisites, the Constitution, tenets of Faith, and the Church's position on Social

Concerns; (9) the establishment in 1970 of the Charles Harrison Mason Theological Seminar, in Atlanta, Georgia offering a Masters of Divinity and Masters in Religious Education Degree; (10) a system of Bible Colleges throughout the Church; and (11) the gift of the Chisca Hotel of Memphis, Tennessee, by Mr. Robert Snowden in February of 1972 valued at three million dollars.

Although the drastic changes initiated by this God-Sent man provoked undue criticism, it was the general consensus of opinion that at the close of his first elected term in office God had given him the reign and vision for the Church. As a result many regarded his re-election as a mandate so that other significant areas of his platform could be acted upon.

At the 1972 November Convocation in Memphis, Tennessee, Bishop J. O. Patterson was re-elected to his second term of office (1972-1976).

After the election, this celebrated Presiding Bishop, immediately set out to implement unfinished goals and reveal new goals. Some of them are as follows:(1) To move the Publishing House residence, its staff, and machinery to the lower levels of what was formerly known as the Chisca Hotel to enable a greater expansion, efficiency, and production; (2) to remove all tenants from the Chisca Hotel and to use it exclusively for Church purposes; (3) to departmentalize the General Board into Commissions, such as, the Judicial Commission, the Commission on Education, the Ministerial Health and Welfare Commission, the Church Extension Commission, the Commission on Finance, the Commission on Evangelism and the Commission on Communications.

There shall be forthcoming other aspirations and goals

for our Church. Other Churchmen will be chosen in the future to the coveted position of the Office of the Presiding Bishop, but Bishop James Oglethorpe Patterson, the first elected Presiding Bishop in the Church Of God In Christ, will never be regarded as one who fitted into any of the neat little categories of the clergy. He defies a regimentation and cannot be catalogued. When the need arose, he could become as determined and tough as the hide of a rhinoceros without losing the tenderness of a child. He was beset by loneliness and at times threatened by self-pity. He owed no political debts to anyone for pulling wires to get him to the top seat in our Church for God Himself - through God's People - had placed him there. Historians in each generation will regard him as the man who reunited a spiritually disheveled and discordant Church and provided leadership, answers and cures for the maladies of our Church.

The Church Of God In Christ is one of the fastest growing denominations in the world. As our name suggests, we are a God-Centered Church, rooted in Christ Jesus, that believes first in Faith in God .This is why no problem, or event or succession of events can defeat us and those whom God loves. It is this faith that we must communicate to others which is the beginning of evangelism with the preaching of the Gospel. Secondly, we believe in Fellowship in Christ. This is the kind of fellowship that has brought three million members under the magnetic Christ-Centered teachings of Bishop Charles Harrison Mason, and into a union of Churches known throughout the world as the Churches Of God In Christ with headquarters in Memphis, Tennessee. Thirdly, we believe in Freedom in the Holy Ghost. This is the freedom to follow the dictates of God's

Spirit, to be as Christ-like and as creative as possible.

Our Church is a Priceless gift given to us from our fathers. For it, they fought and died. It is this gift we demand for ourselves and others.

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[Endnotes]

Page # XXXVIII

PART I**THE CONSTITUTION****AMENDMENT TO THE CHARTER OF
THE CHURCH OF GOD IN CHRIST. INC.****DECLARATION OF FAITH AND
PREAMBLE**

We, the members of the Church Of God In Christ, hold the Holy Scriptures as contained in the Old and New Testaments of our Bible as our rule of Faith and Practice. We believe that Governments are God-given institutions for the benefit of mankind. We admonish and exhort our members to honor magistrates and civil authorities and to respect and obey civil laws.

We hereby declare our loyalty to the President of the United States of America and to the Constitution of the United States of America. We pledge allegiance and fidelity to the flag, and to the Republic for which it stands.

However, as God-fearing, peace loving and law-abiding people, we claim our heritage and natural right to worship God according to the dictates of our own conscience. Therefore we abhor war, for we believe that the shedding of human blood or the taking of human life is contrary to the teachings of our Lord and Savior, Jesus Christ. And, as a body of Christian believers, we are adverse to war in all of its forms, and believe in the peaceful settlement of all international disputes.

With pride and gratitude, we dedicate and commemorate this revision of the Charter, to the memory and honor of the beloved Founder and Chief Apostle of our Church, the

late Bishop C. H Mason, whose vision and wisdom played an indispensable part in developing the principles and precepts upon which our great Church has been built.

And in order to more effectively carry on the program and work of our Church, we do hereby amend and modify our Charter, as set out hereinafter, and repeal the provisions of all former Charters, Rules, Regulations, Practices and Usages, inconsistent herewith.

ARTICLE I — NAME OF CORPORATION

The corporate name of the Church shall be CHURCH OF GOD IN CHRIST, INC.

ARTICLE II — NATIONAL HEADQUARTERS AND PRINCIPAL OFFICES

The National Headquarters and Principal Offices of said Church shall be located at 272 S. Main Street in the City of Memphis, Shelby County, Tennessee.

ARTICLE III — STRUCTURE OF CHURCH, CIVIL AND ECCLESIASTICAL

Part I - Civil Structure

The civil officers of the corporation shall be President, First Vice-President, Second Vice-President, Secretary, Assistant Secretary, Treasurer, Assistant Treasurer and such other officers as the corporation shall establish.

(A) The President shall preside at all meetings and

shall make an annual report of the status and condition of the corporation to this Board of Directors. The President shall sign all certificates, contracts, deeds and other instruments of the corporation. During the absence or disability of the President, the First Vice-President shall exercise all the powers and discharge all the duties of the President.

(B) The Second Vice-President shall exercise all the functions of the President in the absence or disability of the President and the First Vice-President.

(C) The Secretary shall keep the minutes of all meetings, shall have charge of the seal and corporate books and shall make such reports and perform such duties as are required of him by the corporation, and shall sign all certificates, contracts, deeds and other instruments of the corporation.

(D) The Assistant Secretary shall perform the duties of the secretary in his absence, or disability, or as directed by the corporation.

(E) The Treasurer shall have custody of all monies and securities of the corporation and shall keep regular books of account He shall disburse the funds of the corporation in payment of the just demands against the corporation or as may be required of him he shall make an accounting of all his transactions as Treasurer and of the financial condition of the corporation.

(F) The Assistant Treasurer shall perform duties of the Treasurer in his absence, disability or as directed by the corporation.

(G) The officers of the corporation shall hold offices until their successors are duly elected and qualified.

(H) The Board of Directors shall meet at least once each year, but special meetings may be called if and when the same may become necessary.

Part II - Ecclesiastical Structure

Ecclesiastically, the Church of God in Christ shall be composed of (A) the General Assembly, (B) General Board, (C) Board of Bishops, (D) General Council, (E) Women's Department, (F) Jurisdictional Assemblies, and Local Churches.

SECTION A. THE GENERAL BOARD, ITS ORGANIZATION, POWERS AND DUTIES

1. The General Assembly shall elect from among the Jurisdictional Bishops, twelve Bishops who shall comprise and be designated as the General Board and they shall be Ex Officio Directors of the Corporation From the twelve members of the General Board the General Assembly shall elect a presiding Bishop. The decisions of the General Board shall be final unless the same are overruled amended repealed or modified by the General Assembly.

(a) The Presiding Bishop shall be the Chief Executive Officer of the Church Of God In Christ. The Presiding Bishop shall preside over all sessions of the General Board and shall have the power and authority to conduct the executive functions of the Church Of God In Christ when neither the General Board nor the General Assembly at in session; all such action taken by the Presiding Bishop shall be subject to the approval by a majority of the members of the General Board and subject to the will of the General Assembly.

(b) The Presiding Bishop shall select the First and Second Assistant Presiding Bishops from among the elected members of the General Board, subject to the approval of the General Assembly The First and Second Presiding Bishops shall hold their respective offices for the term for which they were elected.

(c) The First and Second Assistant Presiding Bishops shall aid and assist the Presiding Bishop in discharging his Executive functions, and shall serve in their respective order if, for any reason, the Presiding Bishop does not serve or is unable to serve, until the position is filled by the General Assembly at one of its regular or special sessions.

(d) The Presiding Bishop with the approval of the General Board and subject to the will of the General Assembly shall perform all executive duties and specifically shall perform the following duties: (1) Take action upon petitions, requests, complaints, and other matters referred to the General Assembly, Jurisdictional Assembly, Departments of the Church Of God In Christ, or members of the Church Of God In Christ.

(2) Appoint all Departmental Heads and all National

Officers in accordance with the terms and provisions of this Constitution.

(3) Appoint all Bishops of Ecclesiastical Jurisdictions and foreign jurisdictions from among the roster of qualified elders of the Church Of God In Christ. Pastors of the Ecclesiastical Jurisdiction for which a Bishop shall be appointed can recommend to the General Board the name or names of elders to be considered for the position of Jurisdictional Bishop.

(4) Supervise and direct all departments of the Church.

(5) Execute the decisions of the General Board and the General Assembly.

(e) The General Board shall have the power to exercise all other powers, expressed or implied, which shall be necessary and proper to carry out the foregoing executive functions, and all other powers vested in it by the Constitution and By-Laws of the Church Of God In Christ, and all actions taken shall be subject to the will of the General Assembly.

(f) A General Secretary shall be elected by the General Assembly The General Secretary shall be the Secretary of the General Assembly and the Secret an of the General Church.

(1) The General Secretary shall he authorized to appoint the necessary assistants to aid and assist him in carrying out the proper functions of the Office of General

Secretary.

(2) The General Secretary shall be authorized to appoint and or establish a secretarial staff for the operation of the Office of General Secretary.

(g) A Financial Secretary shall be elected by the General Assembly The Financial Secretary shall maintain a record of all financial reports, funds taken in and disbursed, and he shall perform such other duties as may be assigned to him by the General Assembly.

(1) The Financial Secretary shall be authorized to appoint a person to assist him in carrying out the duties and functions of his office.

(2) The Financial Secretary shall be authorized to establish a clerical staff to aid and assist in the duties and functions of the Office of the Financial Secretary.

(h) A Treasurer shall be elected by the General Assembly The Treasurer shall be the Treasurer of the General Assembly, and the Treasurer of the General Church He shall have custody of all monies and securities of the church and shall make an accounting of ail has transactions as Treasurer.

(1) The Treasurer shall be authorized to appoint a person to assist him in carrying out the duties and functions of his office.

(i) All assistants appointed by the General Secretary.

Financial Secretary and Treasurer are subject to the approval of the Presiding Bishop and General Board.

(j) Term of office of the General Secretary. Financial Secretary and Treasurer shall run concurrently with that of the current administration.

2. The members of the General Board shall be elected for a term of four (4) years. The term shall be computed from the date of their election and qualification, and each member may hold office until his successor has been duly elected and qualified.

3. In the event a vacancy in the General Board occurs while the General Assembly is not in session, the remaining members of the General Board shall fill such vacancy until such time as the General Assembly shall be convened in regular or special session, at which time the General Assembly shall fill such position in the manner as herein provided. A vacancy in the office of the General Secretary, Financial Secretary, or Treasurer shall be filled in the same manner.

SECTION B. THE GENERAL ASSEMBLY

The General Assembly is the supreme legislative and judicial authority of the Church Of God In Christ. It is the only tribunal which has power to express doctrines and creeds of the Church, and its decisions shall be binding on all members of the Church Of God In Christ.

1. MEMBERSHIP: The following shall qualify as delegates to the General Assembly.

- (a) Members of the General Board;
- (b) Jurisdictional Bishops;
- (c) Jurisdictional Supervisors of Women's Work;
- (d) Pastors of Local Churches and Ordained Elders;

and,

(e) Two (2) District Missionaries and One (1) Lay Delegate from each Jurisdictional Assembly; and

(f) Such foreign delegates as may be determined by the General Assembly in session.

2. ELECTION AND CERTIFICATION OF DELEGATES:

(a) Delegates to the General Assembly except those designated in Section B. Sub-section I. Subdivisions a, b and c, shall be elected by the Assemblies of their respective Ecclesiastical Jurisdictions.

(b) All delegates to the General Assembly except those designated in Section B, Sub-section I, Subdivisions a, b and c, shall be certified by their respective Jurisdictional Assemblies, and the secretaries thereof shall issue to them certificates of election. The secretary of each Jurisdictional Assembly shall send to the General Secretary a list of such certified delegates, which list shall be registered by the General Secretary, who shall then issue to the delegates certificates of registration.

(c) Delegates qualifying under Section B. Sub-section I, Sub-division a, b, and c shall be issued certificates of registration by the General Secretary after he has verified their respective offices.

(d) Delegates to the General Assembly shall serve

only for the session and time for which they were elected, or for only such time that they shall hold an office that qualifies them to serve as delegates to the General Assembly

(e) If a delegate, who has been elected by his Jurisdictional Assembly, or has qualified under Section B. Sub-section I, Sub-division a, b. and c is refused a certificate of registration by the General Secretary, the delegate may appeal to the Committee of Credentials through the Chairman or any officer thereof. Upon the filing of such an appeal the Chairman of the Credentials Committee shall forthwith convene a meeting of the Credentials Committee, which shall then act upon the delegate's claim An adverse decision by the Credentials Committee may be appealed to the General Assembly, which is then in session, by filing an appeal with the presiding officer or assistant presiding officer thereof. Upon the filing of such appeal the presiding officer of the General Assembly shall convene a meeting of the General Assembly which shall determine the issues presented by the delegate's appeal the decision by majority vote of the members of the General Assembly present and voting shall be final and binding on all interested parties.

(f) The Secretary of the Credentials Committee shall keep a record of its proceedings and file certified copies thereof with the Chairman of the General Assembly and the General Secretary of the Church.

3. OFFICERS: The following shall be officers of the General Assembly:

(a) The first meeting, or session of the General

Assembly, shall be called to order by a temporary chairman, who shall have been appointed by the General Board. A permanent chairman shall be elected by a majority vote of the delegates to the General Assembly. present and voting, and he shall hold office as chairman at all sessions of the General Assembly until its final adjournment. However, the permanent chairman shall have the right to appoint a presiding officer in his place and stead in the event he need be excused or temporary relieved of office.

(b) The Financial Secretary and the Treasurer of the Church Of God In Christ shall be bonded, and in addition to duties set out hereinabove, perform such other duties as may be assigned to them by the General Assembly.

(c) The General Assembly shall elect by majority vote of the members, present and voting, the following additional officers, to wit U) Parliamentarian, who shall advise the Chairman as to points of parliamentary' law and procedure. (2) Chaplain, who shall conduct devotional services of the General Assembly;(3) Sergeant at Arms, who shall keep and maintain order in all sessions of the General Assembly.

4. MEETINGS OF THE GENERAL ASSEMBLY:

(a) The General Assembly shall meet annually during the National Convocation of the Church Of God In Christ, not before Monday following the official Sunday, nor later than the Thursday following, unless approved by a majority of the delegates, present and voting, in the last regular session.

(b) Special sessions of the General Assembly shall

be called by the General Board by giving notice thereof, at least twenty-one (21) days prior to such special sessions. to all members of the Church Of God In Christ, qualified to be delegates to the General Assembly, as provided by Sub-section 1 of Section B hereinabove, stating the purpose or purposes, set forth in the Notice calling such special session.

(c) However, if the General Assembly is in session and has acted on any Constitutional Amendment requiring a vacancy to be filled the General Assembly, then in session, is authorized to fill such vacancy, or vacancies, without calling a special session thereof.

5. RULES AND REGULATIONS:

(a) The General Assembly shall adopt such rules of procedure and regulations governing the conduct of its business and its organization it may deem necessary, proper or expedient

(b) There can be no appeal from the decisions and determinations of the General Assembly.

6. NATIONAL BOARD OF TRUSTEES:

(a) The General Assembly shall elect from its membership and or the membership of the Church Of God In Christ, a National Board of Trustees which shall consist of not less than fifteen (15) and not more than thirty-one (31) members, and they shall hold office for four years or until their successors are duly elected and qualified

(b) The National Board of Trustees shall have and perform the following duties, to wit

It shall hold in trust for the use and benefit of

members of the Church Of God In Christ property committed to it by the General Board, the Board of Directors of the Corporation, or the General Assembly;

(2) It shall hold in trust for the use and benefit of the Church Of God In Christ. Inc. any assets which shall become property of the church with or without proper legal designation, either by gift deed, will or otherwise;

(3) It shall preserve, protect, secure, and maintain all property of the church, not otherwise provided for;

(4) It shall determine and approve the budgetary needs of all national departments, units, auxiliaries, conventions and operation of the Church, which shall be submitted to the Financial Secretary, which shall require the approval of the General Board and shall be subject to the approval of the General Assembly.

(5) It shall have the right and power to employ a maintenance superintendent and custodial staff, who shall be under his supervision, to look after, maintain, preserve, and protect the National Offices, buildings, and grounds of the Church Of God In Christ. Inc. and the salaries of such employees shall be approved by the General Assembly.

SECTION C. JURISDICTIONAL ASSEMBLIES

I. Jurisdictional Assemblies are bodies of the Church Of God In Christ composed of the following members within, or affiliated with, designated Ecclesiastical Jurisdictions, to wit

- (a) Jurisdictional Bishops;
- (b) Supervisor of Women's Department
- (c) All Pastors of Local Churches;
- (d) Ordained Elders;
- (e) District Missionaries.

(f) Jurisdictional Department Heads; and

(g) One (1) Lay delegate elected from each Jurisdictional district

2. Ecclesiastical Jurisdictions shall be determined established and dissolved by the General Board, without regard to geographical areas or sub-divisions, subject to review by the General Assembly.

3. Jurisdictional Assemblies shall be presided over by their Jurisdictional Bishops. Jurisdictional Assemblies shall have the right to adopt such laws and rules for their government as may be deemed necessary and proper, but shall not adopt any law, rule or regulation in conflict with, or repugnant to. the Charter. Constitution, laws, rules, and regulations of the General Church.

4. No person shall be elected as an officer of any Jurisdictional Assembly who is not in good standing and fellowship with the Church Of God In Christ

5. Jurisdictional Assemblies of the various Ecclesiastical Jurisdictions shall elect from their membership delegates to the General Assembly.

SECTION D. LOCAL CHURCHES

1. The Local Church is the basic unit of the structural organization of the Church Of God In Christ. Its membership shall consist of all who have been set in order as a Church by those authorized to do so after having first declared their faith in Jesus Christ as their Savior and declared their faith and belief in the doctrines of the Church Of God In Christ and their willingness to submit to and abide by the government of the Church Of God In Christ. The Pastor of a local church shall be appointed by the Jurisdictional Bishop of the Ecclesiastical Jurisdiction

of the Church.

2. A local church may be established or set in order by the Jurisdictional Bishop or his designee.

3. No local church shall have full status in the Church Of God In Christ until it has been registered by its Jurisdictional Bishop in the office of the General Secretary, who shall then issue to the Jurisdictional Bishop a certificate of membership for the local Church.

4. Neither a local church, whose Jurisdictional Bishop has not received a Certificate Membership from the General Secretary of the Church, nor any member thereof shall be entitled to enjoy the rights and privileges of memberships in the Church Of God In Christ.

5. A local church, which has been accepted by the Church Of God In Christ and issued a Certificate of Membership shall not have the legal right or privilege to withdraw or sever its relations with the General Church, except by and with the permission of the General Assembly.

6. A local church in good standing and fellowship with the Church Of God In Christ and whose certificate of membership has not been suspended or revoked shall have the right to elect delegates to its Jurisdictional Assembly.

7. A local church may establish its own constitution and by-laws, provided the same shall not be in conflict with or repugnant to the Charter, Constitution, Laws and Doctrines of the Church Of God In Christ.

8. All trustees of local churches shall be members of the Church Of God In Christ. In all cases where the law requires a special mode of election of Church Trustees, that mode must be followed. Trustees of local unincorporated churches and their successors in office shall hold

title to all real and personal property, for the use and benefit of the members of the Church Of God In Christ with section 9 hereinafter. Where, however, the law requires no particular mode of election of trustees, they shall be elected by a majority of the members of the congregation, present and voting, in a regular or special business meeting of the church. All special meetings of the church shall be announced on a Sunday preceding the date of the meeting and shall state the purpose of the call and the time and place of the meeting.

9. Real Estate or other property may be acquired by purchase, gift devise, or otherwise, by local churches. Where real or personal property is acquired by deed, the instrument of conveyance shall contain the following clause, to wit:

"The said property is held in trust for the use and benefit of the members of the Church of God in Christ with National Headquarters in the City of Memphis. Shelby County. Tennessee, and subject to the Charter, Constitution, Laws and Doctrines of said Church, now in full force and effect or as they may be hereafter amended, changed or modified by the General Assembly of said Church"

10. The Officers and Trustees of a local church shall not mortgage Church property in order to pay or meet current expenses of the Church

11. No deed, conveyance or mortgage or real estate of a local church shall be binding on the Church Of God In Christ unless the execution of said instrument has been approved in writing by the Jurisdictional Bishop having jurisdiction over said local church

12. Trustees. Deacons and other officers of a local

church shall make an annual report to the congregation thereof

13. A member of a local church may be licensed to preach by his Pastor.

14. A licensed Minister of a local church shall be ordained by the following procedures:

(a) He must first be recommended by his Pastor to the Ordination Committee of the Ecclesiastical Jurisdiction of which his church is an affiliate, and said Pastor shall present the credentials and qualifications of the candidate to said Committee

(b) The credentials and qualifications of the candidate shall include his moral, spiritual fitness and attested loyalty to the Church and he shall also be required to satisfactorily complete a prescribed course of study as recognized by the General Assembly.

(c) If the Committee approves the application of the Candidate after examination and investigation of his credentials and qualifications, the candidate shall be recommended for ordination to his Jurisdictional Bishop.

(d) If the Bishop approves, he shall thereupon ordain the applicant, who thereby becomes an Ordained Elder of the Church

15. Only an ordained Elder may administer the Ordinances of the Church

16. All credentials and certificates shall be uniform and shall be issued by the General Secretary to the Jurisdictional Bishops.

ARTICLE IV — JURISDICTIONAL BISHOPS
SECTION A. Jurisdictional Bishops, formerly known and referred to as Overseers or State Bishops, shall be

appointed and removed by the Presiding Bishop with the approval of the General Board. A Jurisdictional Bishop shall have the following qualifications, powers, and duties:

1. The qualifications of a Jurisdictional Bishop shall be as follows:

(a) He must be an Ordained Elder of the Church.

(b) He must be in good standing with the Church.

(c) He must be a man of ability-, honesty, and integrity and he shall be dedicated to the work and service of the Church.

2. A Jurisdictional Bishop shall have the right to appoint and ordain Elders.

3. Each Jurisdictional Bishop shall be the representative of the Church Of God In Christ in respect to all church matters in his Ecclesiastical Jurisdiction and shall have general supervision over all departments and Churches in his jurisdiction-

4. A Jurisdictional Bishop shall preside over the Jurisdictional Assembly in his Ecclesiastical Jurisdiction and fix and determine the time and place of its meeting.

5 Each Jurisdictional Bishop shall have the right to appoint and or remove District Superintendents. Departmental heads and all other Slate officials in his Ecclesiastical jurisdiction, unless otherwise provided for by this constitution.

6. A Jurisdictional Bishop shall hold office during good behavior and until his successor is duly appointed and qualified However, if during his term of office a Jurisdictional Bishop should die. or become physically or mentally incapable of performing his duties as Bishop, the Presiding Bishop of the Church, by and with the consent of the General Board shall appoint his successor

SECTION B. FOREIGN BISHOPS

Foreign Bishops shall be appointed by the Presiding Bishop by and with the consent of the General Board to preside over churches of the Church Of God In Christ located in geographical areas outside of the continental United States of America and not designated as one of the several states of the United States. The qualifications, powers and duties of a Foreign Bishop shall be fixed and determined by the General Board

SECTION C. BOARD OF BISHOPS

All Bishops shall comprise and constitute the Board of Bishops.

1. The Board of Bishops shall elect from its membership a Chairman, Vice Chairman, Secretary, Assistant Secretary and Treasurer and other officers that the Board shall deem necessary and proper, and their term of office shall run concurrently with that of the administration.

2. The Board of Bishops shall aid and assist the General Board in matters referred to it by the General Board and report its findings to the General Board.

3. The Board of Bishops shall establish such rules and regulations as it may deem necessary' and proper for the conduct of its business not inconsistent with the Constitution and By-Laws of the Church.

ARTICLE V - GENERAL COUNCIL

SECTION A. The General Council of the Church Of God In Christ shall consist of all ordained elders who are in good standing with their local churches in the Ecclesiastical Jurisdictions of their respective Jurisdictional Assemblies, and the General Assembly, and it shall be organized and

have the following duties, to wit:

1. The Officers of the General Council shall be as follows:

(a) Chairman. Vice-Chairman. Secretary, and other officers as it may deem necessary and proper, according to the provisions in the Constitution; and the tenure of office shall run concurrently with that of the administration.

2. It shall consider matters that are referred to it by the General Assembly, the General Board, Jurisdictional Assemblies, or by the Departments of the Church, and shall make a report of its findings to appropriate organs of the Church.

3. It shall serve as an Ecclesiastical Council to try, hear, and determine cases and all other matters referred to it under the Constitution or laws of the Church.

4 It shall establish such rules and regulations as it may deem necessary and proper for the conduct of its business not inconsistent with the Constitution or Laws of the Church.

5. It shall exercise all other powers and duties vested in it by the Charter, Constitution and By-Laws of the Church.

ARTICLE VI - DEPARTMENTS OF THE CHURCH

SECTION A. WOMEN'S DEPARTMENT

There shall be a Women's Department in the General Church and in each Ecclesiastical Jurisdiction.

1. The Women's Department shall be under the supervision and direction of a National Supervisor, appointed by the Presiding Bishop with the approval of the

General Board.

Her office shall run concurrently with that of the administration.

2. The National Supervisor shall have the power to appoint and remove a Jurisdictional Supervisor, who shall supervise the work of the Women's Department in the Jurisdiction of her appointment. No such appointment or removal shall be made unless the same is consented to and approved by the Bishop presiding in the Jurisdiction and by the Presiding Bishop of the General Church.

3. The Jurisdictional Supervisors shall have the power to appoint and remove District Missionaries in the Jurisdiction of their appointment. No such appointment or removal shall be made unless the same is consented to by the Bishop presiding in that Jurisdiction.

4. The Women's Department shall supervise the following Auxiliaries coming under its jurisdiction:

(a) THE PRAYER AND BIBLE BAND;

(b) THE YOUNG WOMEN'S CHRISTIAN COUNCIL;

(c) PURITY CLASS;

(d) SUNSHINE BAND, and

(e) Any other auxiliary, National, State or local that the National Supervisor and/or General Board shall deem necessary for the operation of the Women's work.

5. The National Supervisor shall establish a National Executive office necessary for the operation and administration of the auxiliaries listed. She shall have the authority to appoint and remove the National Officers of such auxiliaries by and with the approval of the General Board.

6. A Jurisdictional Supervisor with the consent of the

Jurisdictional Bishop shall have the authority to appoint or remove Jurisdictional Officers from such auxiliaries.

7. The appointment and removal of local officers of such auxiliaries shall be exercised by the Local Pastor.

SECTION B THE SUNDAY SCHOOL DEPARTMENT

There shall be a Sunday School Department for training and enlightening children and adults in scriptural understanding and the doctrines of the Church Of God In Christ.

1. The Sunday School Department shall be under the supervision and direction of a National Superintendent appointed by the Presiding Bishop with the approval of the General Board A Financial Secretary of the Sunday School Department shall also be appointed by the Presiding Bishop. Their tenure of office shall run concurrently with that of the administration. The Presiding Bishop shall have the power to remove the National Superintendent and the Financial Secretary of the Sunday School Department with the approval of the majority of the General Board

2. The Jurisdictional Bishop shall have the power to appoint or remove a Jurisdictional Superintendent of the Sunday School Department, who shall supervise the work of the Sunday School in the Jurisdiction of his appointment.

3. The Jurisdictional Superintendent of the Sunday School Department shall organize and set up the Sunday School Department at the Jurisdictional level by establishing Sunday School Districts therein, and shall supervise the Sunday School on the State and district levels.

4. Local Churches shall have local Superintendents of

the Sunday Schools who shall be appointed by their respective Pastors. The removal of a local Superintendent shall be by the same procedure as that of any other local officer or member of the local church

SECTION C. THE YOUNG PEOPLE'S DEPARTMENT

There shall be a Young People's Department which shall be called the Young People's Willing Workers.

1. The Young People's Department shall be under the supervision and direction of a National President The National President shall be appointed by the Presiding Bishop with the approval of the General Board A Financial Secretary of the Young People's Department shall also be appointed by the Presiding Bishop with the approval of the General Board Their term of office shall run concurrently with that of the Administration The Presiding Bishop shall have the power to remove the National President and Financial Secretary' of the Young People's Department with the approval of the majority of the General Board

2. The Jurisdictional Bishop shall have the power to appoint and remove a State President of the Young People's Department

3. The Jurisdictional President of the Young People's Department shall organize and set up the Young People's Department at the Jurisdictional level by establishing districts therein and shall establish the Young People's Department on the State and District level for the administration of the work of the Young People's Willing Workers in the jurisdiction of his appointment

4. Local Churches shall have local Presidents of the

Young People's Department who shall be appointed by the respective Pastors. The removal of a local President shall be the same as that of any other local officer or member of the local church.

SECTION D. HOME AND FOREIGN MISSIONS

There shall be a Department of Home and Foreign Missions for the spiritual and doctrinal development of Missions in underdeveloped areas in both local and foreign territories.

1. There shall be a National President. Executive Secretary- Treasurer and Board of Directors of said Department.

The Presiding Bishop with the approval of the General Board shall appoint or remove the National President His tenure of office shall run concurrently with that of the Administration

2. The Jurisdictional Bishop shall have the power to appoint or remove the Jurisdictional officers of the Home and Foreign Missions in the Jurisdictions of his appointment

3. Local churches shall have a Home and Foreign Mission Department whose officers shall be appointed and removed by the local pastor.

SECTION E. DEPARTMENT OF EVANGELISM

There shall be a Department of Evangelism to carry on the evangelical work and program of the Church

1. There shall be a National President Executive Secretary, Financial Secretary, Treasurer, and Board of Directors of said Department.

2. The Presiding Bishop with the approval of a

majority of the members of the General Board shall appoint the officers of said Department and shall have the right to remove any officer thereof, by and such the approval of a majority of the members of the General Board

3. Each Jurisdictional Bishop shall have the right to organize and set up a Department of Evangelism in his Ecclesiastical Jurisdiction and to appoint or remove the officers thereof.

SECTION F. JURISDICTIONAL AND NATIONAL CONVENTIONS

1. All Jurisdictional meetings shall consist of one convocation and one Spring Workers, meeting or conference annually Within each jurisdiction, there shall be one District meeting per year, per district All jurisdictional District meetings and conventions shall convene and terminate at the discretion of the Jurisdictional Bishop.

2. All National Departments and Auxiliary Conventions shall begin no sooner than Monday and end no later than the Saturday before the following Sunday.

SECTION G. BOARD OF EDUCATION

There shall be a Board of Education to carry on and further the educational work and program of the Church. There shall be a President Vice-President and Secretary of the said Board and shall have the right and authority to remove any member and officer thereof

2. The removal of an officer of the Board of Education must be sustained by a majority vote of the General Board

SECTION H. BOARD OF PUBLICATIONS

There shall be a Board of Publications which shall be responsible for and have supervisory control over the literature, pamphlets, books, periodicals, notices, and all other printed matters of the Church. The term of office of the members of said Board shall run concurrently with that of the Administration.

1. The Presiding Bishop with the approval of the General Board shall appoint the members and officers of said Board. The presiding Bishop shall have the right to remove any officer or member thereof.

2. The removal of any officer or member of the Department of Publications must be sustained by a majority vote of the General Board.

SECTION I. DEPARTMENT OF PUBLIC RELATIONS

There shall be a Department of Public Relations, with an Executive Director to handle public relations of the Church of God in Christ as authorized by the Presiding Bishop and approved by the General Board. His term of office shall run concurrently with that of the Administration.

1. The Presiding Bishop with the approval of the General Board shall appoint or remove the Executive Director.

2. The Executive Director shall select his staff, but the size of such staff must be approved by the General Board.

SECTION J. PASTORS OF LOCAL CHURCHES

The Pastor is the chief executive officer of the local Church and shall have the general oversight and supervision thereof.

1. The Pastor shall have the right to appoint or remove officers of the local church who and to administer has office in accordance with the Charter, Constitution, By-Law of the Church Of God In Christ.

2. The Pastor shall be responsible for the spiritual and doctrinal guidance of the local church

ARTICLE VII — DUES AND ASSESSMENTS

The Church Of God In Christ shall have the right and power to levy assessments and dues upon all of its members in such amounts, at such times and places, and upon such terms and conditions as the General Assembly shall determine

SECTION A. The General Assembly shall adopt such rules of procedure for the payment and allocations of all assessments and dues received, and the disbursements of the same, as may appear to it to be for the best interest of the Church.

SECTION B. The General Assembly shall have the right to require all departments to submit their budgets of their respective departments to the Board of Trustees for Examination and recommendation to it for each fiscal year at such times and places and under such circumstances as it may deem appropriate

ARTICLE VIII - CHURCH DISCIPLINE

SECTION A. TRIALS OF LOCAL CHURCHES

1 Offenses for which a Church may be tried are as follows:

(a) Persistently violating the provisions of the Charter. Constitution and Rules. Laws and Regulations of the Church Of God In Christ, or its Articles of Faith.

(b) Sustaining and supporting a Pastor who teaches or practices doctrines contrary to or repugnant to the Articles of Faith of the Church Of God In Christ.

(c) Sanctioning immoral practices of members and failing or refusing to take steps prescribed by the Constitution and By-Laws of the Church for trial of members charged with the commission of the foregoing offenses.

2. Procedures for trial

(a) Any member of a local church, who has just cause to believe that the Church of which he is a member has committed any and all of the offenses enumerated hereinabove, may file a charge against the Church, specifically setting out the acts and things complained of. The original charge shall be filed in the office of the Secretary of the Ecclesiastical Jurisdiction of which the Church is a part, or with which it is affiliated, and copies thereof shall be filed with the Clerk or Secretary of the local Church and copy thereof shall be filed in the office of the General Secretary.

(b) The Clerk of the Ecclesiastical Jurisdiction shall submit the charge to the Jurisdictional Bishop, who shall appoint an Investigating Committee of not less than three (3) nor more than five (5) members to examine the facts and ascertain whether there is reasonable grounds for having the church brought to trial.

(c) The Investigating Committee shall report its findings and recommendations to the Jurisdictional Bishop. If the Investigating committee determines that there is not merit to the charge and recommends that the charge be dismissed the Jurisdictional Bishop shall thereupon dismiss the charge and send copies of the letter or order of dismissal to the principal parties.

(d) If, however, the Investigating Committee finds and determines that the church should be tried it shall submit its recommendations to the Jurisdictional Bishop, who shall appoint an Ecclesiastical Council consisting of five (5) Pastors of the Jurisdiction to determine the merits of the complaint Said Council shall give written notice to all interested parties and to the General Secretary of the

time and place of the hearing at least twenty (20) days prior to the time the Ecclesiastical Council sets the cause down for trial

(e) The Parties shall base the right to be represented by Counsel, who shall be members of the Church Of God In Christ, but said Counsel may be advised by non-members of the Church.

(f) The majority decision of the Ecclesiastical Council shall be necessary to sustain the charges.

(g) In the event the charges are not sustained, the complaint shall be dismissed. But if the charges are sustained, the Council shall render its judgment or decision as follows:

(1) It may order that the Church be placed on probation, or

(2) It may order or recommend that the Church be given an opportunity to repent of its evil ways and agree to conform to the government and faith of the Church, recognize the Constitutional authorities of the Church, and specifically refrain from committing, in the future, any of the acts embraced in the charges; or

(3) It may order that the Church be reorganized; or

(4) It may order that the Church be disorganized or

(5) It may order that the Pastor be suspended or removed from office; or

(6) It may take such other orders or decisions as it may determine to be for the best interest of the Church Of God In Christ.

(h) The Jurisdictional Bishop shall execute the orders and decrees of the Ecclesiastical Council

(i) If and in the event a Church is disorganized its property, real and personal shall pass to the Trustees of

the Ecclesiastical Assembly and the officers of said church, or Trustees thereof, who have the legal right to convey title, shall execute a Deed of Conveyance wherein the legal title to said property shall be vested in the Trustees of the Ecclesiastical Assembly. in trust, for the use and benefit of the members of the Church Of God In Christ in the Ecclesiastical Jurisdiction of the Church: but said Trustees shall not dispose of said property except by and with the written consent of the Jurisdictional Bishop and the Trustees of the General Church.

SECTION B. TRIALS OF PASTORS OF LOCAL CHURCHES

1. A Pastor may be tried for the Commission of the following offenses, to wit

(a) Repeated failure to abide by the laws, rules, and regulations of the Church Of God In Christ:

(b) Misfeasance, malfeasance or nonfeasance, in office;

(c) Conviction of a felony or misdemeanor involving moral turpitude in a Court of Law.

(d) Espousing doctrines repugnant to the Articles of Faith of the Church Of God In Christ;

let Personal Misconduct

(f) Misappropriation or misuse of the funds of the Church;

(g) Conduct unbecoming of a Minister of the Gospel

2 The procedure for the trial of a local Pastor shall be as follows:

(a) When a majority of the members of the Church

Of God In Christ have documented evidence that a Pastor of a local church has committed any or all of the offenses enumerated hereinabove, they may file charges against such Pastor specifically setting out the acts and things complained of. The original copy of the charges shall be filed in the office of the Secretary of the Assembly of the Ecclesiastical Jurisdiction of which the Church and Pastor are a part, or with which they are affiliated, and copies thereof shall be filed in the office of the General Secretary of the Church Of God In Christ at its National Headquarters in Memphis, Tennessee.

(b) The Clerk of the Assembly of said Ecclesiastical Jurisdiction shall submit the charges to the Jurisdictional Bishop who shall appoint an Investigating Committee of not less than three (3), not more than five (5) members to examine the facts and ascertain whether there are reasonable grounds for having the Pastor brought to trial.

(c) The Investigating Committee shall report its findings and recommendations to the Jurisdictional Bishop, and if it reports that the charges are without merit the trial shall be dismissed by the Jurisdictional Bishop, and notice of the dismissal shall be sent to all interested parties including the General Secretary.

(d) If the Investigating Committee finds and determines that the Pastor should be tried it shall submit its recommendations to the Jurisdictional Bishop, who shall refer the case to the Elders Council of the respective Ecclesiastical Jurisdiction and the Secretary of the Elders Council shall give written notices to all principal parties and a copy of said notices shall also be filed in the office of the General Secretary at the National Headquarters, Memphis, Tennessee, and said notices shall be given at

least twenty (20) days prior to the time the Elders Council set the matter down for trial.

(e) The Parties shall have the right to be represented by Counsel, who shall be members of the Church Of God In Christ but said Counsel may be advised by non-members of the Church.

(f) Decisions of the members of the Elders Council by a majority vote shall be necessary to sustain the charges and find the Pastor guilty of committing the alleged offenses.

(g) In the event the charges are not sustained, the complaint shall be dismissed. But if the charges are sustained, it shall render its decision or enter a Decree, as follows:

(1) It may order that the Pastor be placed on probation; or

(2) It may suspend the Pastor for a definite period of time; or

(3) It may remove him from office and declare the pulpit vacant; or

(4) It may render such other decisions or decrees as justice may demand or as it may determine to be in the best interest of the Church Of God In Christ.

(h) In the event a Pastor is dissatisfied with the decision or decree of the Jurisdictional Elders Council, he may appeal to the General Council by filing notice of appeal within thirty (30) days from the final decision of the Elders Council of the respective Jurisdiction.

(i) The General Council shall review the case and render its decision by a majority vote of the delegates and

members present and voting

(j) The Jurisdictional Bishop shall execute the orders and decrees of the General Council

SECTION C. TRIALS OF JURISDICTIONAL OFFICERS

1. The Trial of Jurisdictional Officers, except Jurisdictional Bishops, shall be the same in all respects as that of a Pastor The decision of the Jurisdictional Assembly shall be final

SECTION D. TRIAL OF ALL BISHOPS

1. Offenses for which a Bishop may be tried are as follows:

(a) Failure to abide by the laws, rules and regulations of the Church of God in Christ;

(b) Misfeasance, Malfeasance, or Nonfeasance in office;

(c) Conviction of a felony or misdemeanor involving moral turpitude in any Court of Law;

(d) Abuse of the powers and prerogatives of a Bishop;

(e) Misuse of the funds or other property of the Church Of God In Christ or any department thereof;

(f) Failure to make an accounting and report of the funds of the Church if willful or malicious;

(g) Espousing doctrines contrary to the Articles of Faith, Precepts, and Tenets of the Church Of God In Christ;

(h) Conduct unbecoming a Bishop;

(1) Willfully failing or refusing to use means at his command to protect the property, rights and interests of the Church Of God In Christ.

2. Procedure for trial of Bishop.

(a) Charges may be made in writing by the accusers specifically setting out the offenses complained of by a majority vote of the Board of Bishops or of the General Board.

(b) The General Secretary shall prepare the charges on order of the Board of Bishops or General Board and copies of the accusation shall be mailed, by registered letters, to the Board of Bishops and a copy thereof to the accused Bishop.

(c) The time and place of the hearing shall be set by the Board of Bishops and notice thereof shall be given to all the Bishops and to the accusing body at least thirty (30) days prior to the date of the trial.

(d) Trial of the charges against the Bishop shall be by the Board of Bishops (his peers), and the Chairman thereof shall preside and the Secretary of the Board of Bishops shall take the minutes.

(e) The accusers shall select Counsel who must be a member of the Church Of God In Christ to serve as prosecutor, prepare and submit the case before the Board of Bishops.

(f) The accused Bishop shall have the right to select Counsel to represent him, but such Counsel shall be a member of the Church Of God In Christ, but may be advised by a non-member of the Church.

(g) The Board of Bishops shall have the right to establish such rules and procedure in the conduct of hearings as will give both parties a fair trial by providing

for testimony of witnesses, depositions, documentary evidence, and arguments of counsel representing the respective parties.

(h) After all proofs and arguments have been submitted to the Board of Bishops, the respective parties and their Counsel shall withdraw from the Board of Bishop's Chambers and shall not participate in the deliberations of the Board.

(i) It will take a vote of the majority of the members of the Board of Bishops, present and voting, to sustain the charges or charge. If less than a majority, present and voting, fail to vote to sustain the charges, the accused Bishop shall stand acquitted.

(j) If an accused Bishop is found guilty of the charge or charges against him, the Board of Bishops shall have the power to determine the punishment. It may reprimand the Bishop, or it may suspend him for a definite period of time upon such terms and conditions as it may determine; or it may recommend his removal from his office as Bishop of the Church Of God In Christ; or it may make such other decisions as may be determined by it to be for the best interest of the Church.

(k) The board of Bishops shall not have the right to appeal its decisions; but the accused Bishop shall have the right to appeal an adverse decision to the General Assembly.

(l) Notice of Appeal by a Bishop to the General Assembly shall be in writing and shall be filed in the office of the General Secretary within thirty (30) days from the date of the decision of the Board of Bishops.

(m) A decision of the General Assembly on appeal of any case to it shall be by majority vote of the members

thereof, present and voting, and its decisions shall be final

(n) The trial of General Board members shall be the same as that of all Bishops.

ARTICLE IX - AMENDMENTS TO THE CHARTER

The provisions of this Charter may be modified, altered or amended by two-thirds (2/3) majority vote of all registered and certified delegates to a meeting of the General Assembly. As soon as the proposed alterations or amendments shall have been adopted as herein provided the result of the vote shall be announced by the General Secretary and declared adopted by the Chairman, whereupon such alterations or amendments shall be in full force and effect.

ARTICLE X. Any and all provisions of the Original Charter, and prior amendments, which are inconsistent with, or repugnant to, the provisions of this amendment, are hereby repealed.

CERTIFICATE

We the Undersigned Bishops J O. Patterson. J S Bailey. S. M Crouch, and D. K Burton, *President, First Vice-President, Second Vice-President, and Secretary* of the CHURCH OF GOD IN CHRIST, INC., a corporation chartered organized and existing by and under the laws

of the State of Tennessee, pursuant to direction of the Board of Directors of said Corporation, hereby certify that at a meeting of the General Assembly of said Corporation in the City of Memphis, Shelby County, Tennessee, on the 13th day of April, 1971, the within and foregoing amendments to the Charter of said corporation were adopted by an affirmative vote of the members of and delegates to the General Assembly representing more than two-thirds majority of all of the members of the General Assembly present and voting, declaring the desire of the members of said General Assembly to amend the Charter of said corporation, as set out hereinabove, and said amendments were duly entered into the minutes of said Corporation.

Now, therefore, we hereby certify the fact of the adoption of said amendments by the members of the General Assembly of said Corporation for the purposes set out to the end that this Certificate may be duly- recorded in the Office of the Secretary of State of Tennessee.

Witness our hands this 1st day of September, 1972.

S/J. O. Patterson
President

S/J. S Bailey
First Vice-President

S/Bishop S. M. Crouch
Second Vice-President

S/D A. Burton
Secretary

S/Wm. Rimson
Chairman of General Assembly

APPLICATION

We, the Undersigned, comprising a majority of the members of the Board of Directors of the Church Of God In Christ, Inc. do hereby apply to the State of Tennessee for an Amendment to the Charter of said Corporation for the purposes therein shown.

Witness our signatures this 1st day of September, 1972.

S/J. O Patterson

S/J. S. Bailey

S/S. M Crouch

S/D A. Burton

S/J. W White

S/L R Ford

S/J. A. Blake

S/F. D. Washington

S/Wyoming Wells

THE ARTICLES OF RELIGION - SECTION II

THE OLD AND NEW TESTAMENT

(The Authority of the Scripture)

We believe that the Old and New Testament Scriptures in all matters of controversy between Christians must be accepted as the supreme court of appeal. We believe that the Bible is the Word of God and contains one harmonious and sufficiently complete system of doctrine, that all of their parts are consistent with each other, and that it is our duty to trace out this consistency by a careful investigation of the meaning of particular passages.

The Word of God concerning these doctrines is the great and final tribunal before which they must be brought and by which they must be tried, and the validity of our belief is measured by the corresponding agreement with, or diversity from, that form of doctrine which is set forth in the unerring revelation that God has given to us in His inspired Word.

We believe in the full inspiration of the Word of God (By inspiration we mean the act whereby God the Holy- Ghost, gave us the scriptures communicating the truth to us through the agency of fallible men, of any kind and that even to the most minute detail we might receive the truth which God, the Primary Author, intended to convey to us.) By this definition, we acknowledge the human authorship of the scripture, that God is the Primary Author (II Peter 1:21; II Timothy 3:16) and it concerns itself with the original writings (autographs) and not copies or other versions. In these original writings there was no error, it was a perfect book.

We hold the Word of God to be the only authority in all

matters and assert that no doctrine can be true, or essential if it does not find a place in this word.

THE DOCTRINE OF GOD

(Theology)

What we believe about God can best be explained in the light of what the scriptures have to say about Him. We as Pentecostal Christians, embrace the New Testament as the clearest Word of God's revelation to man. through Jesus Christ, and can readily see and believe God better in the light of His revelation to us by His son, Jesus Christ.

The Old Testament reveals God in diverse manners, by manifesting his nature, character and dominions revealed in names denoting His in comprehensiveness, omnipotence, and majesty. Some of the names of God in the Old Testament such as "EL" "Eloah," "Eloheim," "Yahweh," "Shadday." and even "I am that I am," to name a few, speak of God's greatness, love, judgment, and faithfulness, (Psalms 96:5. 97:7; Judges 5:9; I Sam. 28:13). What the Old Testament testifies is that the greatness of God is not contained in one name, so several are used to show His acts in each particular experience. The theme of God's greatness is keynoted in the Old Testament which is put in the form of a question, "Canst thou by searching find out God?" (Job 11:7). Therefore, we believe that it is very impractical trying to find out about God by His Providence or His Nature, as is explained by the Psalmist, "Such knowledge is too wonderful for me: it is high, I cannot attain unto it" (Psalms 139:6).

The Gospels in the New Testament give us knowledge of God the "Father" or "My Father," showing the

relationship of God to Jesus as Father, or representing Him as the Father in Godhead, and Jesus himself that Son. (St John 15:8, 14:20). Jesus also gives God the distinction of "Fatherhood" to all believers when he explains God in the light of "Your Father" or "Your Father in heaven," (St. Matt 11:33, 6:8). Jesus also speaks of God as spirit and not visible matter, and that this Spirit is personal in that one seeks those who would have faith in this Spirit as being true. (St John 4:24). Jesus teaches that God reigns in both his "Kingdom of earth" or "Kingdom of God" and in the "Kingdom of Heaven." Jesus also teaches us that God is eternal and is not the God of the dead but the living, (St Mark 12:27). Therefore, throughout the Gospels in the New Testament, there are many things that Jesus teaches us about God, and as Pentecostal Christians, we can believe in God as Jesus taught us to believe in him.

THE DOCTRINE OF JESUS CHRIST

(Christology)

We believe that Jesus Christ is the Son of God, the second person in the Godhead of the trinity or triune Godhead. We believe that the Old Testament on several occasions lends prophetic knowledge to His person as one who in his advent (coming) to this earth should be called by several names Kinesis 3:15.48:10; Isa. 5:5; 7:14; Hag 2:7). The New Testament on numerous occasions calls him the Son of God Son of man. Lam h of God and others (St Matt 16:16.26:33; 27:43; 8:20; St John 1:29), but in most cases, Son of God, Son of man, etc.

We believe that Jesus was and is eternal in his person and nature as the Son of God who was with God in the

beginning of creation (St John 1:1). This Son of God is spoken of in the Gospel of John as the "Word" or being interpreted in the Greek as "Logos", meaning the word. This Logos was the truest manifestation of God ever presented to man in this world's his too. This "Logos" was sent to declare God to man (St John 1:18). This Logos took the form of human flesh, which we call the "Incarnation" or "word" of God made flesh, to dwell among men (St John 1:14). As one puts it concerning the incarnation, God becoming flesh never ceased to be God as well as never ceasing to become man (Heb. 5:7).

We believe that Jesus Christ, the Son of God, was born of a Virgin called Mary according to the scripture (St. Matt 1:18), thus giving rise to our fundamental belief in the Virgin Birth and to all of the miraculous events surrounding this Phenomenon (St Matt 1:18)25). The Old Testament also bears witness to this (Isa. 7:14). Jesus being this Logos also assumes the title of "Son" and the role of "Sonship" and has in the scripture referred to his Father as Father or "Father in Heaven" (St 11:25).

We believe that Jesus Christ the Son of God, served his paternal father, Joseph, in the City of Nazareth, Judea, and that during his earthly ministry preached the Gospel and performed miracles in the area of the Sea of Galilee.

We believe that Jesus Christ the Son of God, became to man, the "Suffering Servant" This suffering Servant came seeking to redeem man from sin and to reconcile him back to God his Father (Font 5:10). His volumes of written testimony in the four Gospels tell us that Jesus lived in this world suffered afflictions, was condemned by man to die, did die on the cross, was buried and on the third day rose again from the dead (Heb. 10:5-10).

We believe that Jesus Christ, the Son of God, is standing now as mediator between God and Man. (I Tim. 2:5). This we believe he shall do until the final overthrow of Satan and evil in the Final Judgment.

THE VIRGIN BIRTH

The Word "Incarnation" (a term of Latin Origin, meaning "Becoming in-flesh") is not itself a biblical word. It conveys a biblical truth, the truth which finds classic expression in St John 1:14. The Word became flesh." This incarnation of the Son of God in flesh was brought about by his being born of a virgin. A young woman, not knowing any man at the time, gave birth to Jesus Christ by means of inception of the Holy Ghost Christ was born as any other human being was born. There is just one theological fact underlying it that makes it different in relation to other births. At this birth, angels earned the news to troubled minds, such as was Joseph, to fear not Jesus was conceived of the Holy Ghost (St. Matt. 1:18-20; St Luke 1:34.35; Heb. 10:5). The work of the Holy Ghost in connection with this virgin birth was twofold:

1. The Holy Ghost was the efficient factor of what was conceived in the womb of Mary. This made Jesus Christ's birth, as to his person. Holy in inception by its being spirit, not flesh, in origin. This is what makes the Virgin Birth unique beside all other births.

2. The Holy Ghost being present in the womb of Mary, of course, sanctified this whole experience and influence, not letting Jesus become the victim of sin Since there was no sin passed from man to child, this conception became a

Holy one and continues throughout his life. (St John 3 34. Heb. 9:14).

God used the Virgin Mary as the channel for this blessing that came down to us. We would conclude that the Virgin Birth is an accepted fact among Pentecostal believers (St John 1:13, 14). The Virgin Birth in final is summed up in St Luke 1:37. "With God Nothing shall be impossible."

THE DOCTRINE OF THE HOLY GHOST (Pneumatology)

Pneumatology has its origin in the Greek word. (*Pneuma*) meaning spirit wind, or breath. Therefore, pneumatology is the doctrine of the Holy Ghost This doctrine states the Holy Ghost or Holy Spirit (for there is no difference between the Holy Ghost and the Holy Spirit; both the words "Ghost" and "Spirit" are rendered the same in the Greek and are used interchangeably I is the third person of the Trinity, proceeds from the Father and Son, is of the same substance, equal in power and glory, and is together with the Father, and the Son, to be believed in, obeyed, and worshiped.

There is a passage in scripture which is commonly used to prove this doctrine, and it is found in St John 15:26. "But when the comforter is come, whom I will send unto you from the Father, even the Spun of truth, which proceedth from the Father, he shall bear witness of me."

As Pentecostals. we believe that the Holy Ghost reveals the thought of the Holy moving, vitalizing breath which came down at Pentecost as a rushing wind to bring

the soul- inspiring atmosphere of the vary presence of God in and around the waiting disciples. As a result, they were filled with the Holy Ghost and began to speak with other tongues, as the spirit gave them utterance. (Acts 4:31; 8:14-17; 10:44-46; 11:15; 19:2-6; Eph. 1:13).

THE PURPOSE OF THE HOLY GHOST

The Holy Ghost is a gift bestowed upon the believer for the purpose of equipping and empowering the believer, making him a more effective witness for service in the world He teaches and guides one in all truth. (John 16:13; Acts 1:8; 8.39).

BAPTISM OF THE HOLY GHOST

We believe that the Baptism of the Holy Ghost is an experience subsequent to conversion and sanctification and that tongue-speaking is the consequence of the baptism of the Holy Ghost with the manifestations of the fruit of the spirit (Gal 5:22-23; Acts 10:46; 19:1-6).

The Charismatic manifestations on the Day of Pentecost gave peculiar distinctive qualities to the ministry of those Spirit-filled disciples in Acts. Chapters 4-5. They were as follows:

1. Great Power "With great power gave the apostles witness of the Lord Jesus." (4:33).
2. Great Grace: "and great grace was upon them all." (4:33).
3. Great Fear "And great fear came upon all the church" (5:14).
4. Great Increases: "And the believers were the more added to the Lord multitudes both men and women"

(5:14).

We believe that we are not baptized with the Holy Ghost in order to be saved, but that we are baptized with the Holy Ghost because we are saved Acts 29:1-6: John 3:5.

When one receives a baptismal Holy Ghost experience, we believe one will speak a language or tongue according to the sovereign will of Christ unknown to oneself. This language may be foreign or unknown. To the Corinthian Church, Paul distinctly said that He that speaketh in an unknown tongue speaketh not unto men, but unto God: for no man understandeth Him; how be it in the spirit he speaketh mysteries." (Cor. 14:2). We may conclude then that if one speaks in an unknown tongue, it is for one's own edification unless an interpreter is present (1 Cor. 14:4,27). If one speaks in a foreign language, as the 120 did on the Day of Pentecost we may conclude from Scriptures that it will be to convince the unbelievers of the power of Christ and to prepare the way for miraculous events (1 Cor. 14:22; Acts 4:33; 5:14; 14:8-20: 19 11 20) Tongues, according to the Scriptures, are a sign to the unbeliever.

To be filled with the spirit means to be spirit-controlled as expressed by Paul in Ephesians 5:18-19. "And be not drunk with wine wherein is excess; but be filled with the spirit; speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your hearts to the Lord." It is possible that a person can be baptized with the Holy Ghost and not permit the Spirit to

influence and control his life. But such person will, eventually degenerate, come under condemnation, and succumb to the backslider condition.

We believe that the gift of tongues is one of the nine gifts of the Spirit. We do not believe that all Christians should possess the gift of tongues, for it is given only to some for the benefit to all. However, spiritual gifts should be desired by all believers. (1 Cor. 14:1. Rom. 11:29).

Since the charismatic demonstrations were necessary to help the early church to be successful in implementing the command of Christ, we, therefore, believe that a Holy Ghost experience is mandatory for all men today.

THE DOCTRINE OF ANGELS (Angelology)

Angelology or the Doctrine of Angels gets its term from the Greek (*Aggelos*) which means “ Messengers.” Such a word in the Hebrew could also mean human messenger as well as heavenly. However, modern usage renders the word to mean a heavenly being more so than human. The Bible uses the term clearly and primarily as messengers or Ambassadors of God with such scripture references as Rev. 4:5, which indicates their duty in heaven to praise God; (Psalm 103:20) to do God’s will;(St. Matt 18:10) to behold his face. But since heaven must come down to earth, they also have a mission to earth. Some of their missions indicate the accompanying of God in his work of creation (Job 38:7), especially in reconciliation (Gen. 19:11. In fulfillment of this mission, their task is to declare the word of God (St Luke 1:26. St Matt 28:2).

The function of Angels is best seen from their part in

the saving mission of Jesus Christ It is natural that they should be present both when he comes to earth and at his resurrection and ascension (St Luke 2:9). They are also to accompany him at his return in glory (St Matt 24:31). Between this maturity and the resurrection, there seems to be only two angelic appearances in the Ministry of Jesus, at the beginning of his way to the cross and in the wilderness temptations (St Matt 4:11), and at his culmination in Gethsemane. There are presently in the scripture famous names of Angels, but there is also spoken of a "Heavenly Host" indicating numerous others, such names as Michael, Raphael, Gabriel and special terms used such as Seraphim and Cherubim (Isa. 6:1. Gen. 3:24. Dan. 12:1 and Rev. 12:7).

In relation to man, Angels have the privilege of belonging to heaven and having the majesty of being God's ambassadors and messengers. But when man responds to the saving work of God in Jesus Christ he finally judges them (I Cor. 6:3). The Bible also signifies the so-called "Angel of God" or "Angel of the Lord." speaking of them as being identified with the work of God Some liberal views would have you to believe that this has reference to Jesus, but the Angel of the Lord in St Luke 2:9 cannot in any way, be identified with Christ.

The Bible speaks of the Devil's Angels as well as the Angels of God and seems to suggest in books like Jude 6 that there have been fallen angels. Therefore, there is definite contrast and employment of the two classes of Angels, one for the purpose of evil and the other for the perpetuation of good giving God the glory in earth and heaven. This, the work of bringing Gods good works to pass, we acclaim as being the work of the Angels. Most

thought referring to Angels count them as doing Holy Work and doing good for God.

THE DOCTRINE OF DEMONS

(Demonology)

The word demon" is taken from the Greek "Daimoion" which is equal to the English form "Daimon" meaning unclean or evil spirit demons are rendered as spirits sometimes beings called devils or demoniac beings. They are evil spirits belonging to the unseen or spiritual realm, embodied in human beings. Evil spirits have been theorized and believed on before Old Testament times of Polytheism to Monotheism and even in Pagan cults. Therefore, demons have a universal appeal, but the Scriptures direct man's thoughts to his original operations and powers. Demonology of the Old Testament is confined to the following scriptures; (Lev. 16:21-22; 17:7; Isa 13:21; 34:13; Deut. 32:17; Psalms 106:37). The Old Testament also recognized the prince of Demons sometimes called Satan (adversary) or Devil as having being, power, wisdom, taking the habitation of other forms, such as the serpent (Gen. 3:1). The New Testament speaks of the Devil as tempter I St. Matt 43) and it goes on to tell the works of Satan, the Devil and demons are combating righteousness and good in any form of the believers, proving to be an adversary to the saints. In the New Testament demons belong to the Kingdom of Satan, who sometimes is called the "Angel of Light" or "The Power of the Air," and their chief power being exercised to destroy the mission of Jesus Christ The New Testament makes many references to demons, demon possessions, and diseases caused by them (St Matt 4:24; 8:16; 10:8; St Mark 1:32-34; 16:17-

18; St. Luke 4:40, 41; 9:1; 13:32; Acts 19:12).

It can well be said that the Christian Church believes in demons, Satan, and devils. We believe in their power and purpose. We believe they can be subdued and conquered as in the commandment to the believer by Jesus. (St Mark 16:17), "In my name they shall cast out devils" and also in the writing of the Apostles admonishing to watch Satan and the works of the devil and to resist him and then he will flee (withdraw) from you. However, we well know of heathen practices of witchcraft and demon cures that have caused a nightmare of unimaginable horrors practiced by those who know not the name of Jesus for such cures of human ills. When one embarks upon complete imaginary thoughts on the working of the Prince of the Air or Satan, he might become confused about his many workings, demonstrations, and afflictions upon the people of God and the world, but the words of Jesus teach us that there is assurance and authority over these. "This kind can come out by nothing save by fasting and prayer." (St Mark 9:29).

The predominance of demonism is one of the "Signs of the Times." Today, it is expressed in the ritualism of "Spiritualism" —the communication of the living with the dead. It is forbidden in Lev. 20:6,27; Deut. 18:10-11; Isa. 8:19-20. The "Familiar Spirits" of the Old Testament are the same as Demons" and Seducing Spirits of the New Testament (I Tim. 4:1-3).

Saul's being slain for seeking counsel with one who had a familiar spirit (I Chron. 10:13-14) should be a warning to every true child of God to refrain from any involvement with Familiar Spirits or Demonism. Demonism is a sign of the approaching end of this Age.

THE DOCTRINE OF MAN (Anthropology)

Anthropology comes from the Greek word "*Anthropos*" meaning man. Our concern with the doctrine of man is based only on what the Bible says respecting man and the relation in which he stands to God. Theological Anthropology believes Scripture as its only source, records God's dealings with the human race and the redemption He seeks to prepare for man. It tells us man's origin, nature, destiny, and that man comes from God. There are five points of interest which highlight this doctrine: Man's Origin; Man's Being; Man's Original State; Immortality of Man; and the Origin of Man's Soul.

I. The Origin of Man and the Unity of the Races.

1. The whole human race descended from a single pair. Adam and Eve. (Gen. 1:27).

2. Adam and Eve were regarded as the zenith of the System of Living Things. (Gen. 1:27).

3. God commanded them to be fruitful multiply, and replenish the earth (Gen. 1:28).

4. The race of mankind us one and is derived from an unbroken genetic relation with Adam and Eve. "And God made of one blood all nations of men for to dwell on all the face of the earth." (Acts 17:26).

5. Therefore, the human race constitutes a specific unity in which all men share the same human nature, the same guilt derived from the first transgression, and the provisions for the salvation of the human race in Christ (Rom. 5:12. 19; I Cor. 15:21. 22).

II. Man's Being. We regard man as being tripartite, that is to say, the components of man's being consists of Body, Soul and Spirit, as opposed to bipartite view, Body

and Soul.

1. We believe the body (*Soma*) is the means whereby moral values inherent in the soul may have expression. The body communicates with the material world through the five senses of *sight, smell, hearing, taste, touch*. Paul declared, "But I keep under my body, and bring it into subjection..." (I Cor. 9:27).

2. We believe the Soul (*Psyche*) is the manifestation of the immaterial part of man towards the world. It is the seat of our emotions, feelings, love, sorrow, sympathy (Gen. 42:21; Deut. 12:15; Isa. 61:10).

3. We believe the Spirit (*Pneuma*) receives impressions of outward and material things through the Soul. Man can only approach God through the spirit. Within the Spirit, there is the mind, the source of knowledge and intelligence (Cor. 2:11). God is a Spirit and man can only approach him properly in Spirit. (St. John 4:24).

4. The following scriptures support a tripartite position: Gen 2:7 - And the Lord formed man of the dust of the ground (Body); and breathed into the nostrils the breath of life (Spirit); and man became a living soul (Soul). I Thess. 5:23 - And the very God of peace sanctify you wholly, and I pray God your whole Spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ Heb. 4:12 - The word of God is quick and powerful and sharper than any two-edged sword, piercing even to the dividing asunder of "Soul" and "Spirit" and of the "Joints and Marrow" (Body), and is a discerner of the thoughts and intents of the heart.

III. Man's Original State - According to scripture, man was created by a definite act of God (Gen. 1:26), out of the

dust of the ground, a living soul (Gen 2:7). Man was to live at peace with himself and his environment in a holy and blessed position. His image was after the likeness of God (Gen. 1:26. 27; 9:6; I Cor. 15:49). a rational moral and spiritual nature, which distinguishes him from the animal and every other creature.

IV Immortality - A continued existence of both the righteous (St. Matt 10:28; St John 5:25-29. St Luke 23:43; St Luke 20:35.36; St John 11 25; 14:3; II Cor. 5:1, I Cor. 15) and the wicked (St Matt 11:21-24; 12:41; Rom. 2:5-11; II Cor. 5:10) is clearly taught.

V. Origin of Man's Soul-We believe in Creationism (teaches that God implants the Soul in each new human being at or a short time prior to birth) as opposed to traduciansim; (Souls of men are propagated along with the bodies by generation and are transmitted to the children by the parents); and Pre-existentism (Souls existed in a previous state and that certain occurrences in that former state account for the condition in which those Souls are found.) The scripture does not give us any clear support for any of the above theories, however, creationism is favored and deserves our preference.

THE DOCTRINE OF SIN

(Hamartiology)

Hamartiology is derived from the Greek word "*Hamartia*" meaning sin. Sin, the Bible teaches, began in the angelic world (Ezekiel 28 11 19; Isa U 12-20) and is transmitted into the blood of the human race through disobedience and deception motivated by unbelief (1 Tim 2:14). Adam's sin, committed by eating of the forbidden fruit from the tree of the knowledge of good and evil, earned with it a permanent pollution or depraved human nature to all his descendants. This is called "Original Sin":

1. Because it was transmitted from the Federal Head of the Human race; (Rom. 5:12).

2. Because it is present in the life of all from birth; (Rom. 5:12; Psalms 51:5; St John 3:3).

3. Because it motivates all actual sins. (Rom. 3:23)

This sin is not imputed to us but inherited. Romans 5:12, "Through one man sin entered into the world and death through sin, and so death passed unto all men, for all that sinned." Therefore, in Adam all men are guilty and liable to the punishment of death.

Original Sin had the following results:

1. Total depravity of human nature. (I Cor. 2:12; 1:1, II Cor. 1:9; 5:17; Rom. 3:10-12; 5:12; Gen. 2:17; Eph. 2:1-3; 2:12; Jer. 13:23; Psalm 51:5; St. John 3:3, 19; 5:21; 6:53; 14:16; Job 14:14; St. Matt. 11:25; Prov. 30:12; Acts 13:41).

2. Broken communion with God through the Holy Spirit (Eph. 2:1.5:12; 4:18).

3. Shame and Guilt (Gen. 3:7-12).

4. Spiritual and Physical Death. (Gen 3:19).

5. Man was driven from his residence. (Gen. 3:24). Sin, then, can be defined as a volitional transgression against God and a lack of conformity to the will of God. We, therefore, conclude that man, by nature, is sinful and that he hath fallen from a glorious and righteous state from which he was created, and has become unrighteous and unholy. Man, therefore, must be restored to his state of holiness from which he has fallen by being born again. (St. John 3:7).

THE DOCTRINE OF SALVATION

(Soteriology)

Soteriology comes from the Greek word (*Sotereo*) meaning salvation. It deals with the application of the *work of redemption* to the sinner and his restoration to divine favor and communion with God. *This redemptive operation of the Holy Spirit upon sinners is brought about by repentance toward God which brings about Conversion, Faith, Justification, Regeneration, Sanctification, and Baptism of the Holy Ghost.*

The above redemptive terms and supporting scriptures are as follows:

Justification—*Judicial act of God in which He, on the*

basis of the righteousness of Jesus Christ, accepts that all the claims of the law as being satisfied with the respect to the sinner (Rom. 5:1-10; 3:25, 28, 30; Gal. 2:16; Phil. 3:9; II Cor. 5:21; I Cor. 1:30). The following points should be-noted carefully:

(1) Justification removes the guilt of sin and restores the sinner to all filial (Son and Daughter) rights as a child of God.

(2) Justification takes place outside the sinner and does not change his inner life.

(3) God declares the sinner righteous.

Repentance — *The work of God which results in a change of mind in respect to man's relationship to God* (St. Matt. 3:1,2; 4:17; Acts 20:21; St. Mark 6:12; St. Luke 24:47; Acts 2:38; 11:18; 26:20; II Pet.3:9; St. Luke 13:5; Rev. 3:19).

Faith — *A certain conviction wrought in the heart by the Holy spirit, as to the truth of the Gospel and a heart trust on the promises of God in Christ* (Rom. 1:17; 3:28; St. Matt. 9:22; Acts 26:18; Rom 4:5; II Cor. 5:7; Eph. 2:8; Heb. 11:6-7; James 5:15; I Pet. 1:5; Gal. 3:23-25; Heb. 10:38; John 2:11; 3:16, 18; 36; 4:39; 14; Roman 10:14; Gal. 2:16; Phil. 1:29).

Conversion — *That act of God whereby He causes the regenerated sinner, in His conscious life, to turn to him in repentance and faith* (II Kings 5:15; II Chron. 33:12-13; St. Luke 19:8,9; St. John 9:38; 4:29, 39; Acts 8:30; 10:44; 9:5; 16:14).

Regeneration — *That act of God by which the principle of the new life is implanted in man, and the governing disposition of soul is made holy and the first holy exercise of this new disposition is secured.* In principle this regeneration experience affects the whole man: The Intellect, I Cor. 2:14, 15; II Cor. 4:6; Eph. 1:28; Col. 3:10; The Will, Psalm 110:3; Phil. 2:13; I Thess. 3:5; Heb. 13:21; and The Feelings

or Emotions. Psalm 42:1.2; St Matt 54; I Pet 1:8.

Sanctification—*That gracious and continuous operation of the Holy Ghost by which He delivers the justified sinner from the pollution of sin, renews his whole nature in the image of God and enables him to perform good works* (Rom. 6:4; 5:6, 11, 12; Col 2:12; 3:1, 2; Gal. 2:19; I Thess. 5:23; II Cor. 5:17; I Cor. 6:15, 20; Jer. 31:34; St. John 6:45; Ezek. 36:25-27; Phil 2:13; Gal 5:24; Titus 1:15; Heb.9:14).

Baptism of the Holy Ghost — *The Holy Ghost is received through faith in Jesus Christ an honest and prepared heart is the necessary prerequisite for Baptism of Holy Ghost.*

Sanctification then denotes ethical purification with the idea of separation; namely, "The separation of the spirit from all that is impure and polluting, and a renunciation of the sins towards which the desires of the flesh and the mind lead us."

We, therefore, believe that before a believer can be filled with the Holy Ghost he must first be sanctified.

We, therefore, believe that in receiving salvation the scriptures command the believer to be Holy and perfect to follow the example of Christ who did not sin (I Pet. 1:16; St. Matt 5:48; James 1:4; I Pet. 2:21). When the Bible speaks of believers as holy and perfect it does not necessarily mean that they have no faults or failings In some cases when the believers are described as perfect it means they are full grown (I Cor. 2:6; Heb. 5:15), and in others it means they are fully equipped for their task (II Tim. 3:17).

THE DOCTRINE OF THE CHURCH (Ecclesiology)

The word "Church," which is derived from (Kuptakos, Kuriakos), "of or belonging to the Lord," is represented in the New Testament by the Greek word (Ekklesia). It is this word ekklesia that was first applied to the Christian society by Jesus Christ himself in St. Matthew 16:18, the occasion being that of his benediction of Peter at Caesarea Phillippi. These words of Christ show that he conceived of the Church as a society possessing powers of self-government, in which questions of discipline were to be decided by the collective judgment of the members.

In Acts, the ekklesia has come to be the regular designation for the community of Christian believers, but is used in two distinct senses. First in a local sense it is used to denote the body of Christians in a particular place or district as in Jerusalem (5:11. 8:1), in Antioch (13:1; 15:22), in Caesarea (18:22) - a usage which reappears in the Apocalypse in the letters to the Seven Churches; then in a more universal sense, to denote the sum total of existing local churches (9:31), which are regarded as forming one body.

In the Pauline Epistles, the apostle particularizes the work ekklesia by applying it to a single Christian household or to little groups of believers who were accustomed to assemble in private houses for worship and fellowship (I These. 1:1 - "The Church of the Thessalonians"); "The Church of God which is at Corinth," (1 Cor. 1:2; II Cor. 1:1; Rom. 16:15; I Cor. 16:19; Col 4:15).

In Paul's later epistles, the Church is the body of which Christ is the head (Eph.1:22; Col. 1:28; 24). It is the medium through which God's eternal purpose is made known to all men (Eph. 3:9). It is the Bride of whom he is

the heavenly bridegroom, the bride for who, in his love, he gave himself up that he might cleanse and sanctify her and might present her to himself a glorious church, a Church without blemish, not having a spot or wrinkle (Eph. 3:27).

The Church has certain characteristics which reveal some conception as to its nature. The fundamental feature is Faith (St. Matt. 16:18; Acts 2:44; 4:32; 5:14; I Tim. 4:12). The next is fellowship (Rom. 12:5; I Cor. 12:27). The fact that the Church was first recognized as a fellowship appears from the name "the brethren" used by the early Christians (Acts 9:30. I Thess. 4:10). Although local congregations sprang up wherever the gospel was preached, and each of these enjoyed an independent life of its own, the unity of the church was recognized (Acts 11:22; 15:2), and unity is conceived of as a visible unity (St. John 17:21; Eph. 4:3.13; II Cor. 9). Another dominant note of the New Testament Church lay in the Consecration of its members (I Pet. 2:9; I Cor. 1:2; II Cor. 6:17; 7:1; Eph. 5:26-27).

Our final characteristic seen in the Church is spiritual power. The apostles were to receive the power of the keys in opening the doors of the Kingdom of Heaven to the Jews (Acts 2:41) and to the Gentiles (Acts 10:34-38; 15:7).

When heresies arose, it became necessary for the true church to be recognized by certain marks of identification. They are the Preaching of the Word: (St John 8:31, 32, 47; 14:23; I John 4:1-3; II John 9). The Right Administration of the Ordinances: (St Matt 28:19; St Mark 16:15; Acts 2:42; 1 Cor. 11.23-30): and The Faithful Exercise of Discipline: (St Matt 18:18; I Cor. 5:1-5; 14:33,40; Rev. 2:14. 15, 20).

The Church then forms a spiritual unity of which

Christ is the divine Head. It is animated by one Spirit, the Spirit of Christ; it professes one faith, shares one hope and serves one King. It is the citadel of the truth and God's agency for communicating to believers all spiritual blessings. The Church then is the object of our faith rather than of knowledge. The name of our Church. "Church Of God In Christ." is supported by I Thess. 2:14 and other passages in the Pauline epistles.

THE DOCTRINE OF LAST THINGS (Eschatology)

The doctrine of last things deals with the final conditions of the world, or the end of time. Endeavoring to understand what the Bible teaches, we begin with the premise that the Bible alone supplies us with the only authentic revelation of the future of Saint and Sinner alike, and it is our duty to exhort all men, as Amos did, to "prepare to meet thy God" (Amos 4:12). We believe the doctrine of last things is a powerful factor in shaping conduct, quickening conscience, and enforcing the obligations of service for God and man.

In Christian eschatology, Old Testament saints looked for a city whose builder and maker is God (Hebrews 11:10). New Testament teachings of the Last things, by Christ and His apostles, lead us to consider what the coming years, and the eternity beyond, hold for the Christian, and the non-Christian alike.

The doctrine of the last things speaks out on important issues such as: Physical Death, Bodily Resurrection, the Intermediate State, the Second Coming of Christ, the Anti-Christ, the Tribulation, the Battle of Armageddon, the Millennium, the Judgments, after the Millennium, the Future of the Wicked, and Heaven.

Because of limited space only a brief statement can be given as to the Church of God in Christ's biblical position.

I. Physical Death: We believe death is inevitable and uncertain (Heb.9-27); Some shall not experience death (I Thess. 4:17). It is not the termination of our existence. It is an act and not a state. Physical death occurs when the Spirit and Soul leave the body. Spiritual death is to be separated from life in God. (Rev. 21:8) (Rev. 6:9-10). Death for the saint is described as a sleep (John 11:11); fleeing as a shadow (Job 14:2): as the putting off of the tabernacle, (II Cor. 5:1; II Peter 1:14).

II. The Bodily Resurrection: We believe that Jesus clearly taught a resurrection from the grave. (John 5:28-29). The Apostle Paul taught the same thing (Acts 24:15; 1 Cor. 15:22): that "the dead in Christ shall rise first" (I Thess. 4:15-16). Daniel also hinted at two resurrections in Daniel 12:2.13. There is a space of 1000 years between the two resurrections (Rev. 20:4-5). In the first resurrection, John first saw them in their martyred condition, then he saw them rise from the dead, and they with the first Resurrection Saints, reigned with Christ a thousand years (Rev. 20:6,14, 15). Our Lord became the First Fruits, which implies and involves the similar resurrection of all who died in Him (John 6:39, 40, 44, 54; 11:25; 14:19; Romans 6:5. 8; 8:11:1 Cor. 6:14. 15; II Cor. 4:14; 13:4).

III. The Intermediate State: Deals with the question, Where are the Dead?

IV. The Second Coming of Christ: We believe in the Second Coming of Christ and he shall come from heaven to earth, personally, bodily, visibly (Acts 1:11; Titus 2:13; Matt 16:27; Titus 2:11) and that the church, the bride, will be caught up to meet him in the air (I Thess. 4:16-17).

It is scripturally sound that the judgment and the rewarding of men are related to his return (I Cor. 15:25-28).

V. The Antichrist: While Gen 3:15 speaks of Christ as the seed of the woman, it also prophetically declares the Anti-Christ as being the seed of the Serpent. The seed of the serpent which is the Anti-Christ is mentioned throughout the Bible.

VI. The Tribulation Period: Is to be a judgment period when divine anger will be emptied out upon Jews and Gentiles alike. Judgments as to come upon the apostate Church; a rebuilt Babylon, apostate Israel; the Beast and the false prophets; and upon apostate Nations. This is one reason why the saints of God must be caught up with Christ before judgment breaks loose. Chapter 4-19 of the book of Revelation should be read and studied for details.

VII. The Battle of Armageddon: Rev. 19:19-20 reveals this to be a battle between Christ and the Anti-Christ to be fought on the plain of Esdraelon at the end of the Great Tribulation just before the Millennium begins. This battle will end with the complete annihilation of the Anti-Christ's army. The false prophet and the Anti-Christ will be cast into Hell.

VIII. The Millennium: The Millennium is the thousand-year reign of Christ with his saints, following the Great Tribulation Period. The Millennium we recognize, is not a scriptural word, but conveys a scriptural truth. Much debate on this issue has developed three distinctive views: Pre-Millennialism, Post-Millennialism, and A-Millennialism. We believe that Christ will return for his Church before the Millennium. We recognize that even among those who

embrace Pre-Millennialism there are vast differences of opinions. Therefore, we urge our members not to debate this doctrine, but believe that the most important truth of this doctrine is that Christ is to return to this earth for his Church. We strongly urge all to be ready for his soon return.

IX. The Judgments: The justice of God as taught in scripture, bear eloquent testimony to the truth that Christ shall judge the whole earth. We believe the scriptures speak of one judgment as being in the "Air" (I Thess. 4:16. 17; II Cor. 5:6-10); Another on the Earth" (Matt 25:31-46); and the third in "Heaven." the earth and its atmosphere having fled away (Rev. 20:11-15). These three separate judgments are associated in scripture with three different Thrones:

1) "The Throne of Glory" "On the Earth"; for the Nations (Matt 25:31, 32).

2) "The Judgment Seat of Christ" "In the Air"; for believers only (II Cor. 5:10).

3) "The Great White Throne" "In Heaven"; for the Wicked dead (Rev. 20:11. 12).

The scripture speaks of basically "Five Separate Judgments:

1) Judgment of Sin Upon the Cross (Rom. 8:1.2; John 5:24. Rom 10:4).

2) Judgment of Sins in the Believers (I John 2:1,1 John 1:9; Heb. 12:5-11; I Cor. 11:31. 32).

3) Judgment of the Jews (Zech. 12:10; 14:4; 12:10; Isa. 66:8).

4) Judgment of the Living Nations (Gentiles) (Matt 25:31-46; Joel 3:1. 2).

5) Judgment of the Wicked Dead before the Great

Throne (Rev. 20:11-5).

This divine judgment is the most terrible of all. It is called "The Day of Judgment-" (Man. 10:15), and the "Great Day" (Acts 2:20), and is described by Peter and Jude in vivid terms (II Peter 2:3.4.7. Jude 6). The wicked or ungodly will not be judged to see whether they are entitled to Eternal Life but to ascertain the degree of their punishment (Rev. 20:12; Rom. 2:5. 6).

X. After the Millennium: We believe that "When the thousand years have been terminated Satan shall be released from his prison, and shall deceive the nations of Gog and Magog, to gather them together to battle." And Rev. 20:7-9 concludes, "And they went up on the breadth of the earth, and compassed the Camp of the Saints about, and the beloved city; and fire came down from God out of Heaven, and devoured them."

XI. The Future of the Wicked: We believe that "Gehenna" or the "Lake of Fire" is prepared for the Devil and his angels, into which the "Wicked" after the "Great White Throne" Judgment, will be cast to spend eternity. (Matt 25:41; Rev. 20:12-15). The first persons to get into it are the "Beast" and the "False Prophets" (Rev. 19.20), then "Satan" and his "Angels" 1000 years later (Rev. 20:10). and then after the "Great White Throne" Judgment the " Fallen Angels" now confined in Tartarus, and the wicked whose names are not found written in the "Book of Life" (Rev. 20:12-15).

XII. Heaven: We believe that Heaven is a piece and not a state or condition. (John1 4:2; Rev. 21:9-10; Heb. 11:10; Heb. 13:14). The Scriptures speak of three Heavens:

1) The Heaven of the Earth's atmosphere. "God gave

you rain from Heaven," I Acts 14:17)

2) The Heaven of the Stars. "The High Places" where the "Principalities and Powers" of evil have their residence. (Eph. 6:12)

3) The Heaven where God dwells. (Acts 14:19-20; II Cor. 12:1-4). Heaven, then, is a place that is reserved only for the Godly or the Righteous.

MARRIAGE

The question about divorce prompts Jesus to give a discourse on the meaning and purpose of the marriage institution. (St Matt 19:4-6; St Mark 10:6-9). Jesus states that God made both male and female; that he created opposite sexes. He created them for each other. (Gen 2:24-25). Adam was made to sleep so that from his body was drawn a rib, from which woman was created, as is told in the creation story. This creation of woman, as the help "mate" is translated to mean a "help suitable." This mate of Adam's, or the woman, was his counterpart. Jesus then reiterates this creation story to emphasize the importance of this fundamental fact that God united man and woman, male and female, and this union we call marriage. Jesus further states in essence that marriage in the sight of God takes place when man or woman do the following to meet the requirements:

(1) Leave parents to be joined to a partner (St Matt 19:5).

(2) The two become as one, in purpose and duty (St Matt 19:7).

When this is accomplished in the sight of God, marriage becomes the institution for the two persons engaging in such activity. The civil courts must solemnize

marriage, too, for legal and varied reasons. It is the stability of a nation: the foundation of a home. Marriage and family life are its cornerstone. It is the best and most accurate census and record of a community's and nation's worth to have on the legal record at town hall, names, dates and witnesses to the legal solemnization of marriage. Yet, Jesus places God's idea of marriage above that of the civil requirements because he counts it so important until he dares man or civil law to tamper with its solidarity (St Matt 19:6). Not what man has solemnized becomes a union of one flesh, but what God has unionized; and such union should not by any be dissolved. Therefore, we conclude that marriage is honorable in all and the bed is undefiled (Heb. 13:4).

MARRIAGE WITH UNBELIEVERS

We encourage our members who may be seeking marriage, courting or engaged to be married to an unbeliever (one who has not accepted Christ as Savior, rejects the Church and its teachings on sanctification, the Holy Ghost and the tenets of the Church Of God In Christ) to reconsider and seek to marry one who is (1) a member of our faith; (2) not antagonistic to our Pentecostal belief; (3) and one who will not hinder or handicap the Church Of God In Christ partner, and children, if involved, from adhering to the tenets of our faith.

DIVORCE

The word divorce comes from the Greek and Hebrew words "kenthuth" and "apostasion" meaning to cut loose. Under the Jewish Law, divorce implies a complete dissolution of a marriage, not just a separation of parties.

The Old Testament provisions for this legal means of dissolving a marriage, giving both parties the legal right to remarry is recorded in Deuteronomy 24:1-4.

"When a man hath a wife and married her, and it comes to pass that she find no favor in his eyes, because he hath found some uncleanness in her, then let him write her a bill of divorcement, and give it in her hand, and send her out of his house. And when she is departed out of his house, she may go and be another man's wife.

From these scriptures, the following facts are ascertained:

(1) A man could put away his wife for uncleanness. This cause implied divorce could be granted for many reasons. Read St. Matt 19:3 Uncleanness is translated "obnoxious" and "unseemly." There were many laws and ordinances slating methods by which one might become unclean.

a. Ceremonial uncleanness: Such as touching a dead body or eating things unclean or breaking a nazarite vow, (Lev 5:2-3). The Hebrew word for "defiled" in verse 4 signifies "disqualified" and it implies ritual disqualification, not moral; marrying near kin, or having the blood of another nation in them, and mixing with the blood of other nations, (Lev. 18:6-30).

b. Physical uncleanness: Such a woman with an issue of blood, or one with leprosy, boils and so on. (Lev. 13).

(2) The Mosaic Divorce Bill granted an absolute dissolution of marriage with the right to remarry, not to separate. (Deut. 24:3)

(3) The Old Testament did not recognize adultery as one of the grounds of divorce, for adultery was a capital crime punishable by death (Deut. 22:22).

(4) The right to divorce was seemingly the privilege of the man and not of the woman.

CHRIST AND THE DIVORCE LAW

The New Testament deals with divorce in connection with a question asked of Jesus concerning Moses' permission of divorcement (St Matt 5:31. 32; 19:3-9; St Mark 10:2-12; St Luke 16:17). Jesus responded to the Pharisees' question by condemning them as to the reason for Moses granting a divorcement The reason being "The Hardness of Their Hearts" (St Matt 19:7-8) Then in St. Matt 5:32 and 19:9, Christ mentions the one exception which under the illegitimacy of any other reason:

" And I say unto you, whosoever shall put away his wife, except it be for fornication, and shall marry another, commiteth adultery; and whosoever marrieth her which is put away, doth commit adultery."

Considerations to be remembered from the above passage is that Christ opposed the Old Testament "causes for divorce"; the person that was put away for any other cause other than adultery is not at liberty to remarry, because the bond of marriage was not dissolved, and the divorce, therefore, would not be valid in the sight of God; a Jew must not use the writing of divorcement except for fornication.

Fornication and adultery are synonymous terms in scripture and they are often interchangeable (Jer. 3:1; Amos 7:17; St Matt 5:32). In Hebrew and Greek, the word fornication includes incest, sodomy, harlotry, perversion and all sexual sin, both before and after marriage
Pauline Teachings on Marriage and Divorce from Romans 7:1-4 and I Cor. 7:10-15:

"Know ye not brethren (for I speak to them that I know the law) how that the Law hath dominion as long as he liveth? For the woman which hath a husband is bound by the law to her husband as long as he liveth; But if the husband be dead, she is loosed from the law of her husband So then, if while her husband liveth she be married to another man, she shall be called an adulteress; but if her husband be dead, she is free from that law, so that she is no adulteress, though she be married to another man. Wherefore, my brethren, ye also are become dead to the law by the body of Christ that ye should be married to another" (Romans 7:1-4).

Paul in the above passage, has no intentions to discuss here the problems related to marriage and divorce, but is simply stating an illustration about marriage to demonstrate how the law is no longer binding on the believer after the death of Christ. The essence of this doctrinal illustration states that the husband by right of the marriage law, has the authority to rule over his wife until his death. At his death, she is released from her husband's authority. As it is with the believer at the death of Christ, so it is with the law, it has no dominion over him. However, in viewing Romans 7:1-4, we keep in mind that divorce for adultery is not of concern here, and Paul has no intentions of deleting Matthew's exception for adultery as a cause for the dissolution of a marriage. This law has no provision for a divorce, and if left unmodified, binds a wife to an adulterous husband for life.

I Cor. 7:10-11. "And unto the married I command yet not I, but the Lord let not the wife depart, let her remain unmarried or be reconciled to her husband and let not the husband put away his wife." — was written by Paul to

those Christian women who were obtaining divorces according to Greek Law. Paul commanded them to remain unmarried or become reconciled to their husbands. However, if she divorced her husband for adultery, her divorce or remarriage would not be contested.

Verses 12-15. If any brother hath a wife that believeth not, and she be pleased to dwell with him let him not put her away. And the woman which hath a husband that believeth not, and if he be pleased to dwell with her, let her not leave him .. But if the unbelieving depart, let him depart. A brother or sister is not under bondage in such case.

"But (rod hath called us to peace." — deals with a new problem that had developed in Corinth. When Corinthians became Christians, for instance, the heathen husband or wife deserted and divorced the Christian because of their belief in Christ Paul instructed the saints married to unbelievers to remain with them if there were peace between them. But in verse 15, Paul tells the believers not to resist the divorce actions against them by their unbelieving mates if a divorce is insisted upon " A brother or sister is not under bondage in such cases. In this case, Paul does not bind the believer to remain unmarried or to be reconciled We believe the phrase "not under bondage," in verse 15, expresses the total release from the marital bond, as did the Jewish Bill. In verses 27 and 28, Paul spoke of being loosed (meaning divorced) from the bondage of marriage by divorce 'Art thou bound unto a wife? Seek not to be loosed. But if thou marry, thou has not sinned"

In summary, remarriage privileges, according to the scriptures, may be granted by the church only to:

- (1) The innocent party in an adulterous marriage
- (2) The survivor of a marriage, that is at the death of the husband or wife.
- (3) The saved spouse who has been deserted and divorced against his or her will by the unsaved spouse because of their belief in holiness and faith in Christ, (I Cor. 7:10).

Because of the eternal consequences of an unscriptural divorce, and the fact that divorce is symptomatic of profound existing conflicts, we instruct those couples contemplating divorce not to seek a divorce as the answer to their basic problems. Before the minister of our faith performs a marriage involving a divorced person, we ask him to solemnize the marriage only when he has satisfied himself that (1) the divorced person (or persons) are aware of the causes that doomed their marriage. (2) the divorced person has been helped with effective counseling (religious and/or psychotherapy) sufficiently to prevent similar problems from recurring; (3) the divorced person is sincere in making adequate and satisfactory adjustments before entering into the proposed marriage as a true born again Christian with the teachings of scripture as ones guide (4) Sufficient time should be given to the minister to determine if effective counseling has been given.

ANNULMENTS

Annulments of Marriages for the cause of fraud with the right to remarry may be sanctioned by the church if injury or deprivation to the conjugal covenant can be established

DIVINE HEALING

The Church Of God In Christ believes in and does practice Divine Healing. It is taught by our Founder, Bishop C. H. Mason, who was known widely for his practices of Faith Healing.

Divine Healing, as it is called by modern Theology Today, or Faith Healing has scriptural foundation. It is a commandment of Jesus to the Apostles (St Mark 16:18). Jesus affirms his teachings on healing by explaining to his disciples, who were to be Apostles, that healing the afflicted is by faith (St Luke 9:40-41). He rebukes them when they could not heal the demon possessed lad and tells them to fast and pray until they have power to do so the Apostles practiced healings in the early church. (Acts 3:4-9; also Acts 14:9-10. 9:40-41; 9:34). Most of the scriptures in the Acts of the Apostles portray the ministry of Peter and Paul in the set of Divine Healing, healing the sick, the blind the deaf, the lame and even the raising of the dead (John 11:1-46; Luke 7:12-16; Matt 9:18-19; Mark 8:22-26). All four gospels speak of Jesus healing multitudes (St Luke 4:40-42). Jesus commanded the seventy Apostles during his early ministry "to heal the sick" (St Luke 10:9). The Old Testament bears record of many healings and a witness was spoken of by David in the Psalms "who healeth all thy diseases" (Psalms 103:31).

Therefore, we believe that healing by faith in God has scriptural support and ordained authority. St James' writings in his epistle encourage every Elder to pray for the sick, lay hands upon them and to anoint them with oil and that prayers with faith shall heal the sick and the Lord shall raise them up. The early church had the healing ministry as a vital function. On one occasion, even the shadow of the Apostle Peter healed many that followed

him. Paul's letter to the Corinthian Church tells them that "Some have the gift of healing." Healing is still practiced widely and frequently in the Church Of God In Christ and testimonies to healings in our church testify to this fact.

MIRACLES

The Church Of God In Christ believes that Miracles occur to convince men that the Bible is God's Word.

Miracles are noticeable in the Bible in Four Great Periods:

1. At the beginning of Israel as a Nation: Moses-Joshua: 1400 ac
2. At a crisis period with idolatry: Elijah & Elisha. 850 B.C
3. At captivity when Idolatry was Victorious: Daniel: 600 ac
4. At the Beginning of Christianity: Jesus & the Apostles.

A Miracle may be defined as an extraordinary visible act of divine power, wrought by the efficient agency of the will of God, through secondary means, and was accompanied during the "Four Great Periods," by valid, covenantal revelation, but now has as its final cause the vindication of the righteousness of God's Word.

We believe that the miraculous works of God. which were performed during the beginnings of Christianity do and will occur even today where God is preached, faith in Christ is exercised, the Holy Ghost is active, and the Gospel Promulgated in the truth (Acts 5:12; 6:8; 9:40; Luke 4:366; 7:14-15; 5:5-6: St Mark 14:15).

"The coming of the lawless one by the activity of Satan will be with all power and with pretended signs and

with all wicked deception for those who are to perish because they refuse to love the truth and so be saved" (II Thess. 2:9-10).

The practical worth of miracles are two fold

(1) They are to shake us out of our stupidity and negligence in order to lead us to a more indubitable knowledge of Himself.

(2) They are to force men to make an immediate judgment about the highest, logical, ultimate God.

Therefore, we say with the words of Isaiah 43:9, "let them bring forth their witnesses, that may be justified; or let them hear, and say, it is Truth." Miracles then are pledges and samples of power and in each of them "The word of Salvation is incorporated in an act of Salvation."

THE ORDINANCES OF THE CHURCH

1. Ordinance — represents in the Old Testament something prescribed or enacted with usual reference to matters of ritual. In the New Testament the word has four different meanings:

1. The first is (*Dikaioma*) as found in Luke 1:6 and Hebrews 9:1,10. The word means anything declared right but in these passages it means ceremonial and religious regulation.

2. Dogma as found in Eph. 2:15, Col.2:14, Acts 17:7, carries the meaning of a decree or edict

3. The word (*Paradosis*) in I Cor. 11 2 means traditions

4. And (*Ktisis*) is a term used exclusively of the action of God and comes the meaning of setting up or institutionalizing I Pet 2:13, Romans 13:1.

It is generally admitted that for an ordinance to be valid, it must have been instituted by Christ.

So, when we speak of the ordinances of the Church, we are speaking of those instituted by Christ in which, by sensible signs the grace of God in Christ and the benefits of the covenant of grace are represented, sealed, and applied to believers, and these in term give expression to their faith and allegiance to God.

The Church Of God In Christ then recognizes only three ordinances as having been instituted by Christ himself and therefore, binding upon the Church practice.

A. The Lord's Supper (St Luke 22:19; I Cor. 11:24-30; St John 6:32; 33. 50. 51) is:

1. A symbolic representation of the Lord's Death (1 Cor. 11:26). The words "broken for you" and "shed for many" point to the fact that the death of Christ is a sacrificial one for the benefit and even in the place of His people

2. It all symbolizes the believer's participation in the Crucified Christ. In the celebration of the Lord's Supper, the participants not merely look at but receive the elements (St. John 6:53).

3. It represents the death of Christ as the object of faith, and the act of faith which unites the believers to Christ but also the effect of this act as giving life, strength, and joy to the soul.

4. Finally, this ordinance symbolizes the union of believers with one another.

In essence, the Lord's Supper is a faith commitment on the part of those who partake of the ordinance. Whenever they eat the bread and drink the wine, they profess their allegiance to him as their King, and they

pledge a life of obedience to his divine commandments.

There are several basic views in receiving the Lord's Supper. The Church Of God In Christ supports what is known as the Zwinglian or Memorial view which has historical roots. As per the Zwinglian or Memorial view, which has historical roots, the ordinance is only symbolic. As we partake of it, we take it in memory of our Lord's suffering. The Communicant by faith enters into a special spiritual union of his soul with the glorified Christ.

B. Feet Washing - There are three texts in the New Testament referring to feet washing St Luke 7:36-50; St John 13:1-17; and I Timothy 5:10. Feet-Washing is practiced and recognized as an ordinance in our church because Christ, by his example, showed that humility characterized greatness in the Kingdom of God, and service, rendered to others gave evidence that humility, motivated by love, exists. These services are always held subsequent to the Lord's Supper. However, its regularity is left to the discretion of the pastor in charge. The pastor begins this service by quoting St. John 13:4-5, "He riseth from supper, and laid aside his garments, and took a towel and girded himself." (The pastor while quoting the scriptures demonstrates the scripture). "After that he poureth water into a basin and began to wash the disciple's feet, and to wipe them with the towel wherewith he was girded." The leader of the sister's group follow suit in washing the sister's feet.

C. Baptism - After the ascension of Christ, Apostles and the primitive Christian Church acknowledged baptism as the rite by which persons are admitted to communion with the church (Acts 2:38, 41, 8:12, 36, 38, 9:18, 10:47; 16:15, 33, 18:8, 22:16, Rom. 6:3; I Cor. 12:13; Gal 3:27).

Even in cases where an outpouring of the gift of the Holy Ghost had already taken place, baptism occupied among the Christians, the same position as circumcision in the Old Covenant (Col 2:11; Gal 5:2). It is essentially, part of the foundation on which the unity of the Christian Community rested from the beginning (Eph. 4:5; I Cor. 12:13; Gal 3:27). As Pentecostals (The word bapto has other meanings) we prefer immersion as it corresponds of our Lord (Co. 2:12). It also symbolizes regeneration and purification more than any other mode. Therefore, we practice immersion as our mode of baptism.

2. Baptismal Formula - The apostles were specifically instructed to baptize in the Name of the Father and the Son and of the Holy Ghost (Matt. 28:19 (eis to onoma tou patros kal tou hagiou pheumako) - "The Greek states a Pheumako) - (The Greek "into the Name of the Father, and of the son and of the Holy Ghost). The person baptized was symbolically introduced into the name of Christ, which symbolized his discipleship, state of allegiance to God and Fellowship with Christ

We, therefore, believe that we should use the formula given us by Christ for all baptism In the Name of the Father and of the Son, and of the Holy Ghost (St Matt. 28:19)

3. The Proper Persons of Baptism:

a. Adult Baptism - Adult baptism must be preceded by a profession of faith (St Mark 16:16. Acts 2:41; 8:41; 8:37; 16:3133).

b. Infant Baptism - Only believers in Christ are entitled to baptism, and only those who give credible evidence of faith in Him should be baptized. This means that infants are excluded from the ordinance. However, we

believe that when a child reaches an age of accountability and accepts the Christian faith a child should be baptized

PART III

THE CHURCH

The Old Testament uses two words to designate the Church (applied to Israel), namely qahal, meaning "to call"; and 'edhah, meaning "to appoint" or "to meet or come together at an appointed place." Consequently, the expression qahal' edhah, that is, "the assembly of the congregation," is sometimes used. (Ex. 12:6. Num. 14:5; Jer. 26:17).

The New Testament likewise employs two words derived from the Septuagint namely, ekkle, from ek and kaleo, "to call out," and sunagoge, from sun and ago, meaning "to come or to bring together." Sunagoge is used exclusively to refer to religious gatherings of the Jews or the buildings used for public worship. (Matt 4:23: Acts 13:43: Rev. 2:9; 3:9).

We teach the church to be both visible and invisible. The church becomes visible in Christian profession and conduct in the ministry of the Word and of the ordinances and in external organization and government. The church is spoken of as invisible because it is mainly spiritual and the Spirit that unites believers with Christ constitutes an invisible tie; and the blessings of salvation, such as regeneration, genuine conversion, true faith, and spiritual communion with Christ are all invisible to the natural eye; and yet these things constitute the real character of the church. (John 17:15; Eph. 3:6: I Cor. 12-13).

A. THE LOCAL CHURCH

The local church having assumed the vows of membership in the Church Of God In Christ, must consist of a congregation of faithful believers in Christ Jesus, who being baptized of the Spirit and Water, receive the Word of God and the ordinances duly administered. It must be governed by lawful pastors under the overseer ship of Jurisdictional bishops, and must abide by rules and regulations prescribed in the constitution and by-laws of the church as set forth in Part I of this manual.

In order that each local church may be properly recognized by the jurisdictional Bishop and the National Headquarters of the Church Of God In Christ, it shall be the duty of all pastors to organize and administer the church charged to their care according to the rules and regulations as prescribed by the Constitution.

Each local church is held accountable for its members wherever they live and for persons who choose it as their church, wherever they live.

The local church is the basic unit of the structural organization of the Church Of God In Christ. The pastor of a local church shall be appointed by the State Bishop of the Ecclesiastical Jurisdiction of the Church.

1. A local church may be established or set in order by the Bishop of its Ecclesiastical Jurisdiction or by an elder authorized by the Bishop to do so.

2. No local church shall have full status in the Church Of God In Christ until it has been registered by its jurisdictional Bishop in the office of the General Secretary, who shall then issue to the Jurisdictional Bishop a certificate of membership for the local church.

3. Neither a local church, whose Jurisdictional Bishop has not received a Certificate of Membership from the National Office in Memphis, Tennessee, nor any member thereof, shall be entitled to enjoy the rights and privileges of membership in the Church Of God In Christ.

4. A local church which has been accepted by the Church Of God In Christ and issued a Certificate of Membership shall not withdraw or sever its relations with the General Church, except by and with the permission of the General Assembly.

5. A local church in good standing and fellowship with the Church Of God In Christ and whose Certificate of Membership has not been, suspended, or revoked shall have the right to elect delegates to its Jurisdictional Assembly.

6. A local church may establish its own Constitution and By-laws, provided the same shall not be in conflict with or repugnant to the Charter, Constitution, Laws and doctrines of the Church of God in Christ.

7. All trustees of local churches shall be members of the Church Of God In Christ. In all cases where the laws require a special mode of election of Church Trustees, that mode must be followed. Trustees of local unincorporated churches and their successors in office shall hold title to all real and personal property for the use and benefit of the members of the church, as provided in Sub-Section (9) hereinafter. Where, however, no particular mode of election of Trustees is established or required by law, then the trustees shall be elected by a majority of the members of the congregation, present and voting, in a regular or special business meeting of the church. All special meetings of the church shall be announced on a

Sunday preceding the date of the meeting and shall state the purpose of the call and the time and place of the meeting.

8. Real Estate or other property may be acquired by purchase, gift, devise, or otherwise by local churches. Where real or personal property is acquired by deed, the instrument of conveyance shall contain the following clause, to-wit "The said property is held in trust for the use and benefit of the members of the Church Of God In Christ with National Headquarters in the City of Memphis, Shelby County, Tennessee, and subject to the Charter, Constitution, By-laws and Doctrines of said church, now in force full force and effect or as they may be hereafter amended, changed, or modified by the General Assembly of said Church"

9. The Officers and Trustees of a local church shall not mortgage church property in order to pay or meet current expenses of the Church

10. Trustees, deacons, and other Officers of a local church shall give an annual report to the congregation thereof.

11. A member of a local church may be licensed to preach by his pastor.

B. CHURCH MEMBERSHIP

The Church Of God In Christ will accept any and all persons regardless of race, color, and national origin. When the appropriate vows have been made, such persons shall be received into the church as a member in the local church of their choice.

The membership of a local Church Of God In Christ shall consist of all persons who have been received into its

fellowship on profession of their faith, whether by transfer from some other church. Christian experience or watch-care.

All persons received into the Church Of God In Christ fellowship shall be a member of some local body. No member shall have membership at more than one church. They must be enrolled and should give their support to the church with faithful attendance, tithes and offerings. All members should become active in some auxiliary in the church if health permits.

Temporary absenteeism from the home church will not affect a member's membership. However, while absent from the local church all tithes and offerings should be held in escrow or sent to the church by the absent member until his return. If the visit becomes final, a letter from the former church should be obtained, and within a reasonable period membership should be formed with another church.

No member, regardless of status in church, should leave his or her church home without notifying the pastor.

ADMISSION INTO THE CHURCH

Any person will be admitted as a Candidate for membership of the local church when such person expresses a willingness to be saved from his sins and become subject to the discipline and doctrine of the church. It then becomes the pastor's duty, or persons appointed by him, to instruct him in the history, organization and doctrine of the Church Of God In Christ with emphasis on how to be filled with the Holy Ghost and how to retain it.

When a candidate has shown sincerity of his faith in Christ Jesus and a desire to assume the obligations of a member and become faithful to the local Church Of God In

Christ, the candidate may then be received by the pastor into the full fellowship of the church.

Any candidate for church membership who may not be able to appear in the local church for health reasons or otherwise may be received as a member at the discretion of the pastor elsewhere.

When a person is received into the church while in military service and has no home church to join, that person should request the Chaplain to send his name, address and related facts to the Church Of God In Christ Commission of Evangelism, Memphis, Tennessee, for recording on the General Roll of military service personnel and families.

C. CHILDREN AND CHURCH MEMBERSHIP

Parents or guardians are requested to present to the pastor their children to be dedicated to the Lord at an early age. The parents should then be instructed in the meaning of the Dedication and the vows to be made. It is the responsibility of the parents to rear their child or children in the Word of God and in the church. We recommend that at least one or both parents belong to the church or that the sponsors who are members of the local church become responsible for the Dedicatorial Vows.

The pastor shall then at the time of the Dedication Service present the parents or guardians of the child with a Certificate of Dedication. The child should then be enrolled as a cradle member in the church. The cradle membership roll shall be reviewed each year by adding or subtracting the names enrolled and withdrawn during the year.

It shall be the responsibility of the parents or guardians

and the pastor with the help of teaching aids in the church to lead the child to an understanding of the church and to a personal commitment to Christ.

It must be understood that we do not believe in baptizing infants or young children because the condition of salvation hinges on one's ability to believe in Christ Jesus as his personal Savior.

D. TRANSFER AND TERMINATION OF MEMBERSHIP

Any member in the local church may be terminated as a member by withdrawal, transfer, death, or expulsion. The membership secretary should keep an accurate account of all transfers, withdrawals, expulsions, and death.

When a request for a transfer is made by a member and granted by the pastor in charge, a certificate of transfer shall be issued as follows:

This is to certify that _____
(member's name) who lives at _____
(address) is a member in good standing in the _____
_____ (church name) _____

(church address, city, state). On his/her request, his/her membership is hereby transferred to the

(new church, address, city, state) and he/she is commended to its confidence, pastoral care and fellowship.

PASTOR

CLERK

DATE

On receipt of letter of transfer, the receiving pastor shall acknowledge certificate of transfer as follows:

This certificate of transfer of the membership of _____ (member's name) from the _____ (church name) in _____ (city and state) to the _____ (new church name) in _____

(city and state) is hereby acknowledged. _____ (member's name) has been received and recorded as a member in this church.

DATE

PASTOR

CLERK

E. MEMBERSHIP RECORDS AND REPORTS

The pastor shall appoint a membership secretary who shall record the names of persons under the pastor's charge; and the names of persons who have been terminated during each year, indicating in each instance how the member was received or how his membership was terminated.

Each membership secretary shall be equipped with a permanent church register and a card index file or loose-leaf book. The record of membership shall be filed in alphabetical order and shall show the number appearing opposite each name on the permanent register so that the name may be easily located.

GENERAL RULES OF ORDER

a. The Nature, Purpose and General Rules of Our Church

There are numerous areas of life that are regulated by basic laws that are not included in the Ten Commandments or Scriptures. For example, there are certain health laws. Those Laws must be observed if abiding health is to be unveiled to one. Like other underlying laws of life, they carry their own penalty. One cannot violate them without paying the price sooner or later. These health laws are among the absolutes of life. To do anything that would break them is wrong within itself. It's rightness or wrongness does not depend upon what others may think or how they may react. There are some things that are wrong within themselves. A man cannot do those things without violating something that is fundamental in himself and in this world. His participation in them is self-defeating to him and destructive of the best there is in society.

A Christian Church should be recognized in the community, in which it is located, as pursuing and maintaining a higher standard of morality than that of a worldly society. It should be the friend defender and example of all the virtues and the uncompromising opponent of all wrong and evil. A church member's deportment, as an individual or as a part of a corporate Society, should be able to command the respect of the world and as the salt of the earth, church members recognize their commission and are true to it.

b. Doctrines Disapproved

The Bible teaches and demands doctrinal agreement and speaks of it as "The pillar and ground of truth" (I Tim.

3:15. 4:13). In Ephesians 4, Paul stresses the unity of the Church of God and gives further emphasis in verse 15: "That we be no longer children, tossed to and fro and carried about with every wind of doctrine." The apostle admonishes the Corinthians, that they "All speak the same thing and that there be no divisions among them" (I Cor. 1:10). In I Tim. 6:3-5, Paul gives a stern judgment. "If any man teach otherwise and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; he is proud knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmising, perverse disputings of men of corrupt minds and destitute of the truth, supposing that gain is godliness; from such withdraw thyself." Unity in doctrine then is evidently regarded as of the greatest importance to the well-being of the Church. Unity in doctrine, therefore, involves the confession of a common dogma. Dogma is defined as "Church proclamation, so far as it really agrees with the Bible as the Word of God." Therefore, anyone who teaches doctrine contrary to the dogma of the Church Of God In Christ should be dealt with according to Titus 3:10

A. Jehovah Witnesses' teaches:

1. The person and work of Christ - Christ's Deity, incarnation, atonement, resurrection, and Second Coming is denied.

2. The doctrines of grace relating to our salvation
The Witnesses teach the believer does not have everlasting life now, but only at a future time. This is contrary to John 5:24.

3. The future wicked shall have another chance to

receive Christ as Saviour during the Millennium and under circumstances more favorable than those of today. This is contrary to the teachings in Psalms 9:17. Gal 5:19-21, John 5:28-29. Hebrews 9:27.

B. Seventh Day Adventist teaches:

1. The sinful nature of Jesus while in the flesh. This is contrary to the teachings in Heb. 4:15; I Peter 2:21-22; I John 3-5.

2. The atonement was not completed when Christ suffered and bled on Calvary. This is contrary to the teachings in Heb. 7:27, 9:24-28, 1:10, 12, and 14.

3. Eternal life is only a future hope. This is contrary to the teachings in John 5:24.

4. Eternal life is obtained by one's "perfect obedience" to the laws of Moses. This is contrary to the teachings in John 6:47-60; John 3:14-15, 36; John 17:3.

5. The law is still in force — that it has never been annulled. This is contrary to the teachings in Romans 6:14; 7:4-6. We teach Christ by His death perfectly fulfilled the law, and thus terminated it

6. Only by observing the seventh day of the week as the Sabbath may one be "sealed with the seal of the living God" and experience true peace within his soul. This is contrary to the teachings in Hebrews 7:22. Matt 12:1-8; Mark 16:9; I Cor. 16:2.

C. Unity teaches:

1. That through perfection of the body, man will become equal with God, with power over mind and body.

2. The Unity School of Christianity, like Christian Science, out of which it sprang, hardly mentions Christ's

virgin birth, cross, bodily resurrection or His Second Coming, except to "spiritualize" and explain away these divine truths.

3. They falsely teach that "in each of us is Christ, the only begotten Son" "In spirit and in Truth you are all that God is."

4. Unity devotees affirm. "I am the son of God. I and my Father are one."

5. Like the rich man in Christ's parable, Unity followers in their desire to obtain the good things in this life repeat this formula until mesmerized by its suggestive power," pain, sickness, poverty, old age, and death are not real. They have no power over me."

6. Unity's corollary doctrine is reincarnation - countless reincarnations "till we all come in the Unity "

D. Roman Catholicism teaches:

1. Peter was the first pope, therefore, apostolic succession. This is contrary to the Bible or history for there is no record of Peter ever being in Rome According to Gal. 2:7-8 and Acts 23:1. Peter was the Apostle of the circumcision and worked among the Jews while Paul, not Peter, went to Rome.

2. Peter was a married man (Mark 1:29-31, yet they forbid their priests to marry. (Lev. 1:5, 13; I Tim 4:1-4; II Tim. 4:1-3).

3. Worship of image or relics. This is contrary to Exodus 20:3-5.

4. Purgatory and prayers for the dead. This is contrary to Hebrews 9:27. Concerning prayers, read St. Luke 16:19-31. Abraham could not help the dead; David knew it was no use praying for the dead (II Samuel 12:16,

16. 19. 22. 23).

5. Proper name or title for priest is "Father." This is contrary to St Matthew 23:9.

6. Mary, the mother of Jesus, is used as a Mediator between God and man. This is contrary to I Timothy 2:5,6; I John 2:1-3; Acts 4:10, 12; John 14:6; D Cor. 5:21.

E. Apostolic Churches of the Lord Jesus deny the Fatherhood of Christ. We believe this is to be contrary to scripture based on the following Bible passages:

1. Christ is spoken of as the Son of God from a preincarnation standpoint in John 1:14,18; Gal 4:2,4. He is called the "only begotten" Son of God or of the Father, a term that would not apply to Him if he were the Son of God only in an official or in an ethical sense. John 1:14,18; 3:16,18; I John 4:9. Compare D Samuel 7:14; Job 2:1; Psalm 27 Luke 3:38; John 1:12.

2. While Jesus teaches His disciples to speak of God and to address Him as "our Father." He Himself speaks of Him and addresses Him simply as "Father" or "my Father." and thereby shows that He was conscious of a unique relationship to the Father. Matt. 6:9; 7:21; John 20:17.

3. According to Matt. 11:27. Jesus as the Son of God claims unique knowledge of God. a knowledge such as no one can possess.

4. The Jews certainly understood Jesus to claim that He was the Son of God in a metaphysical sense, for they regarded the manner in which He spoke of Himself as the Son of God as blasphemy. Matt. 26:63; John 5:18; 10:36.

5. In a Messianic sense, some passages apply the

name "Son of God" to Christ as Mediator. Matt. 8:29; 26:63 (Where the meaning is combined with the other) Matt. 27:40; John 1:49; 11:27. This Messiah-Sonship is related to the original Sonship of Christ. It was only because He was the eternal Son of God that He could be called the Son of God as Messiah. It is from the point of view this Messiah-Sonship that God is even called the Father of the Son. Q Cor. 11:31; Eph. 1:3, and is sometimes mentioned as God in distinction from the Lord John 17:3; I Cor. 8:6; Eph.4:5, 6.

6. In a nativistic sense, the name "Son of God" is given to Jesus because He owed His birth to the paternity of God. He was begotten, according to His human nature, by the supernatural operation of the Holy Ghost This is clearly taught in Luke 1:32. 35.

PRACTICES DISAPPROVED:

A. Immodest Dress

1. Christians at all times and in all circumstances are bound to practice modesty in dress. This is because modesty is the badge of chastity. The virtue of chastity is rarely preached unless modesty has first been abandoned Dressing in a sensually provocative manner produces inclinations to evil desires.

2. Social occasions call for attractive and dignified attire. One attiring oneself on such occasions should always be mindful of the Scripture that admonishes to dress in modest apparel II Tim 2:9.

3. Public swimming and sunbathing are not occasions for abandoning modesty.

4. Parents should instruct their children from early years on the principles that govern modesty of dress.

Parents should be also examples of modesty of dress.

5. Attendance at religious services call for neat and dignified clothing. We petition our members to make or purchase clothing they wear for going to church a sign of their reverence and their love for God (I Tim 2:9-10; I Peter 3:3).

B. Illegal Solicitations of Funds

1. It is illegal, unchristian and unethical for ministers or missionaries to solicit funds by letter or otherwise without the ecclesiastical authorization from the proper authorities. In case of members, they should be authorized by their pastor. Ministers and Missionaries should have the authorization of the Jurisdictional Bishop, and a copy of such authorization should accompany the request

2. Our pastors are requested to ask from all traveling or unknown ministers and missionaries claiming membership in our church a membership card from the National Church in addition to a current fellowship card from the jurisdiction in which membership is claimed Also, their license, ordination certificate, etc. should be verified when soliciting funds from the local church If the pastor should ascertain the person or persons seeking funds are guilty of fraud it is the pastor's duty to notify other pastors within his jurisdiction of such illegal actions and the Jurisdictional Bishop of that jurisdiction.

3. All ministers, missionaries and members of our Church who have been proved guilty of fraud or improper solicitation of funds are subject to disciplinary actions according to the rules of our Church, if such action is deemed necessary.

C. RULES OF ORDER FOR A MEETING

The heart of an association is its members. Attending meetings, taking part, voicing your opinion- voting on important decisions, and taking part in the election of officers who lead your church organization, club or board is your responsibility.

Every club or organization should want to hold democratic meetings. But wanting this doesn't always bring it about. Through years of experience, legislators have worked out a set of rules for conducting meetings democratically. Because these rules were originally based on the experiences of the English Parliament, they are known as Parliamentary Law or Parliamentary Procedure. It helps us to accomplish business efficiently and speedily. At the same time, it protects the rights of all members to have their say. Officers and Their Duties:

The Chairman of church meetings is usually the Pastor or Board President. If the President is absent, the Vice-President presides. If he or she is absent, then the Second Vice-President or next ranking officer presides. The chairman's duties are as follows:

1. Calls the meeting to order on tune "The regular meeting of... will now come to order."
2. Asks for roll call of officers and the reading of previous minutes (Secretary then reads both of these.)
3. Announces each item of new business as soon as the preceding one is finished to keep things moving steadily
4. Calls on members who want to speak.
5. States all motions before putting them to a vote. Announces the result of the voting
6. Maintains order and conducts discussion demo-

cratically by recognizing speakers on both sides of a question.

7. The chairman casts the deciding vote when there is a tie vote. The Chairman should know basic Parliamentary Procedure to keep the meeting running smoothly, starts and tries to end on time. Important matters should get attention, less important ones do not need to take up much time. Reports of Committees and Officers should be prepared ahead of time so they are well presented and lead to action by the membership. Keep the meeting short as possible.

The Secretary

The Recording Secretary's job is to keep the minutes. There may also be a Corresponding Secretary. If not, the Recording Secretary reads the roll call of officers and minutes of the previous meeting. The membership must approve or correct this official record of its action. And when necessary Secretary reads communications.

Minutes Include.

1. The kind of meeting (Regular, special or Executive Board).
2. Name of your organization.
3. Date. Time. Place of meeting
- 4 Names of Chairman and Secretary.
5. Approval and correction, if any. of previous meeting.
- 6 Summary of Executive Board action, reports of Committees, including recommendations made and action taken on them.
7. The text of all motions made and seconded. The name of the maker, the action taken on motion and also the results.

The Treasurer

Keeper of the funds. Records when received and records when expended and itemizes each. Prepares monthly reports or as requested or needed. Although the other officers are just as important, we shall not attempt to define specific duties as their functions are generally known.

The Agenda we find is an important item.

The Agenda or order of business is a listing of what comes first and what comes after that. A meeting must be kept moving. To avoid any long dead spots where you and the members wait and wonder what comes next, have your agenda prepared before the meeting

Every meeting need not have business under each item, but the following may be the usual order.

1. Call meeting to order.
2. Roll Call of officers.
3. Reading of previous minutes. Approve or correct them
4. Communications. Bills, and etc.
5. Reports from Committees
6. Unfinished or Old Business.
- 7 New Business.
8. Good and Welfare or Organization, programs, entertainment, recreation, etc.
9. If no further discussion, a motion to adjourn

Nominations and Elections

The nominations of officers is a special order of business. Let all members know when the meetings to nominate and elect officers are to be held. The law requires that all members be given reasonable notice of

the time and place of nominations. An announcement should be made at a regular meeting and it also requires that a written notice be mailed to each member before the elections are held. At the proper time in a meeting, the Acting Chairman calls for nominations. They should be given enough time for everyone who wants to nominate to have a chance to do so. The Chairman may rule out of order a motion to close nominations too soon. The motion to close nominations when it comes requires a second, and when a majority votes, it is not debatable. Candidates must, of course, qualify for the office they seek according to the by-laws of the parent body. A person not present at the meetings may be nominated by their consent unless the by-laws provide to the contrary. The law requires each candidate must receive a majority vote.

How to Begin an Actual Meeting

A typical meeting begins by someone of the organization assuming the office of Acting Chairman. He first attracts attention, if necessary, by striking the table and should say, "The meeting will come to order." The member who called the meeting to order says, "I nominate Mr. _____ for chairman." "Mr. _____ is nominated for chairman of this meeting. As many as are in favor of Mr. _____ for Chairman say Aye (pronounced eye). After the "ayes" have responded he continues, "Those opposed say No." If the ayes are in the majority, he continues to announce or declare the vote, The ayes have it. Mr. _____ is elected Chairman, and will he please take the chair.

Mr. _____ proceeds to the platform and says, "The election of secretary is the next business in order. Will someone please nominate a secretary." The secretary is

elected in the same manner as the chairman.

The meeting organized, the Chairman says. The meeting is now open for business. A member who wishes the assembly to take certain action issues and addresses "the chair" should always be addressed by the official title preceded by Mr. and Madam. Thus: Mr. President, Mr. Moderator, Madam Chairman, Madam President, etc. A motion is made by saying. "I move to postpone the question to," etc. In the case of resolutions, the following forms are used. I move to adopt the following resolution, Resolved, That, etc.

When the main motion has been made, the maker of it hands the written resolution or motion to the Chairman and resumes his seat. Any member in the assembly without rising says, "second the motion" or "I second it" If there is no second the motion is lost. When the motion is seconded, the chair states the question to the assembly, thus: It is moved and seconded to. The Chair then asks. "Are you ready for the question?" This means, "Is the assembly ready to have the question put before the assembly?" The question is now open to debate, the chair must wait until it has ceased before putting the question. The Chairman then repeats the motion or resolution and says. "As many as are in favor of ...say 'Aye' Those opposed say 'No.' The ayes have it and the motion or resolution is earned or adopted. If the negative is in the majority, the chair announces the vote thus: The No's have it and the motion or resolution is lost. If it is a tie vote, the chairman's vote breaks the tie. Please consult Robert's Rules of Order for Order of Privileged, Subsidiary. Incidental and certain other motions.

**"THE DRESS CODE"
FOR THE CLERGY OF THE
CHURCH OF GOD IN CHRIST, INC.**

THE PREAMBLE

In order that the Church Of God In Christ throughout the world might continue her effective witness in holiness and show herself an example to believers in all things:

The Presiding Bishop of the Church Of God In Christ, in cooperation with The General Board and The Board of Bishops of the Church, has issued this revised "Dress Code" for the Clergy of the Church. This Code will include "Civic," "Ceremonial" (or Convocation Wear), "Liturgical" and "Academic" Attire for the Apostolic, Episcopal Ordinary and Licentiary Offices of the Denomination.

Since we are a holiness people and a growing Pentecostal movement in the world, it is important for us to maintain some balance and beauty with our fervor. "Order with Ardour" is the mandate of our times. The Church seeks to offer some uniformity in the matter of the Clergy and Credential Holding Women in the Church and this Dress Code is supported by the scriptural admonition: "that we walk by the same rule and mind the same things."

This Code will address itself to Eight (8) Divisions of the Clergy: I - THE PRESIDING BISHOP; II - THE GENERAL BOARD; III - THE JURISDICTIONAL BISHOPS; IV - THE AUXILIARY BISHOPS; V - THE PASTORS; VI - THE ORDAINED ELDER; VII - THE MINISTER (Licensed and Unlicensed); and VIII - SPECIAL DISPENSATIONS.

We pray that this Code will serve as an indispensable aide in effecting our public witness in our several Commu-

nities.

DIVISION I - "THE PRESIDING BISHOP"

As Chief Apostle of the Church, The Presiding Bishop's Garments are singularly and obviously separated from the rest of the Offices named herein. The principle color of the Office of Presiding Bishop shall be "SCARLET" or ROMAN PURPLE"

A. CIVIC

1. The Full Dress Black Shirt (neckband style) with full White Collar or Collarete with two (2") inch step and scarlet cord at the bottom of the step; or the Black Silk Rabat with the two (2") inch step and scarlet cord at the bottom of the step over a White (long sleeve) Neckband Shirt.

2. The Purple Shirt or Rabat (as described above) may be worn for formal or informal worship services where Ceremonial Robes are not worn, formal or informal Dinners, Luncheons, Ecumenical Councils, the Public Sessions of the Church Assemblies and other Civic Functions.

3. The Bishop's Pectoral Cross is always worn in the left Shirt or Rabat Pocket, when wearing the Civic Attire, with the Gold Chain exposed across the Bishop's Breast. Since the Cross is not jewelry, it will signify to the onlooker, that the wearer is a Chief among Servants in the Church.

4. The Episcopal Ring is worn on the fourth finger of the right hand. No other rings, with the exception of the Wedding Band, should be worn while wearing the Episcopal Attire. Bracelets, trinkets, pocket-handkerchiefs, pens and other decor must be avoided when wearing this uniform. This Ring dates back to the early years of the

Church when the ring was a symbol to other Christians. The persecutions made it necessary for the Church to adopt and employ many symbols and the Ring soon became the symbol of the Chief Pastor who is called "bishop" among us. The Ring also became an insignia of membership in the religious college and within the College of the Apostles and Bishops the Ring is a sign of fraternity.

(NOTE: See other descriptions in another Division of this Code.)

5. The Black Suit without decoration, piping or unusual contour, is the only suit to use with the Episcopal or Clerical Attire.

(NOTE: The only exception is granted to Tropical Climates where the White Suit would be appropriate.) The Black Suit should be of a conservative cut, reasonable trouser length (covering the tops of the shoes), with Black Buttons. The style must also be conservative while the use of faddish garments must be avoided by all of our Clergy.

6. Black conservatively heeled shoes are a must with all Clerical Attire, except as noted above. The shoe must be shined and clean Heels must be in good visible order.

7. Black silk stockings or socks are to be worn with Black Attire. White stockings should never be worn with Black Attire White stockings should be worn with White Suits as mentioned above, but never with the Black Suit.

8. It should be mentioned here, that all of our Clergy are required to be *immaculate in dress and personal hygiene Fingernails should be clean and the breath must always be clean and the breath must always be guarded*, since communication is a major force in your business as Clergymen.

B. CEREMONIAL*Class A*

The Roman Purple (Red or Scarlet) Anglican Cassock, with Cincture of the same color and material.

The White Traditional (English or Anglican Style) Rochet with Wrist-Ruffs and Purple Bands to match the Purple Traditional Chimere (English Style), in matching color with the cassock.

Pectoral Cross with Four Rubies and Episcopal Ring with one large Ruby or bearing the insignia of the Office of Presiding Bishop. The Ring and Cross shall be made of gold and the Cross shall be suspended on the neck of the bishop by a three-foot gold chain.

This Garment is worn when officiating or attending:

1. The Holy Communion in any Jurisdiction. Church or Denomination.
2. The Consecration and/or Installation of a Bishop.
3. The Funeral of a Bishop.
4. The Ordination of Elders and Installation of Officers.
5. Liturgical Ecumenical Worship Services.
6. Any Service or Worship which he designates in the Church, a Jurisdiction he is visiting, or any Local Church he visits or Pastors.
7. The Graduation of a Seminary or University.
8. The Formal Solemnization of Marriage

Class B:

The Roman Purple, Roman Style Cassock with the attached Manteletta, Purple Cincture, and Purple Zuchetto.

This Garment is worn when attending or participating

in:

1. The Dedication of a Hospital, Office Building, or other secular Facility.
2. Praying the Invocation or Benediction at Political Functions the Inauguration of a President, Governor or Mayor which would appropriately call for the wearing of Liturgical Habit. The appropriateness can be determined by knowing, in advance, what is required and what other Religious Leaders might be wearing to that same function.
3. The Dedication of any Institution.
4. The Semi-Formal Solemnization of Marriage.

Class C:

The Presiding Bishop may, at any time, decide to wear the Blue Purple Cassock at Services or Functions which he deems to be "Lesser" or "Solemn" in Status, such as:

1. The Celebration of Good Friday Services.
2. The Funeral of a Pastor or Local Elder.
3. The (Chapel) or Informal Solemnization of Marriage.

DIVISION II - "THE GENERAL BOARD"

As Members of the Apostolic College, along with the Presiding Chief Apostle, the General Board is also separated in the color of their Garments. The signal color of the General Board shall be "ENGLISH OR BLUE PURPLE."

A. Civic

The Full Civic Attire shall be identical to that of the Presiding Bishop with the following exception:

- I. General Board Members shall not wear Purple Shirts or Purple Rabats in the presence of the Presiding Bishop unless he is wearing the Scarlet Shirt or Rabat. If

the Presiding Bishop is in the Black Habit, then all General Board Members shall be so clad

2. A General Board Member should not enter the Jurisdiction of another General Board Member, wearing his Purple Shirt or Rabat without the permission of the Resident General Board Member. This is a symbol of respect for the General Board Member who presides in that given area. Otherwise, a General Board Member may enter any other Jurisdiction or Territory wearing the Apostolic Colors.

B. CEREMONIAL

The Ceremonial Attire of the General Board Members shall be the same as that of the Presiding Bishop with the following exception:

1. The Color of the General Board Member's Cassock and Chimere is English (Blue) Purple at all times. A General Board Member may never wear the Scarlet Robes of the Presiding Bishop under any circumstances.

The same Codes with regard to Class A, B, and C apply to the General Board Member and the causes for wear shall remain the same. Class "C" Attire for General Board Members shall be the Black Roman Style Cassock with Manteletta, piped in red with Red Cincture and Red Cloth-covered Buttons.

DIVISION III - THE JURISDICTIONAL BISHOP

A. CIVIC

The Civic Attire of the Jurisdictional Bishop shall be the same as that of the Presiding Bishop and General Board and the same Codes shall apply with the following exceptions:

1. The Jurisdictional Bishop may wear his Purple Shirt or Rabat within his own Jurisdiction or in another Jurisdiction when granted permission to do so, by the Host Bishop he is visiting.

2. The Jurisdictional Bishop may not wear the Purple Shirt or Purple Rabat in the presence of his Superiors (The Presiding Bishop or General Board Member) whether in his Jurisdiction or in another. No Bishop shall supersede his Superior in Dress in the presence of that Superior. Purple is only used when one is the highest ranking Episcopate, of our Church, present at a given function.

B. CEREMONIAL

The Ceremonial Attire of the Jurisdictional Bishop shall be the same as that of the Presiding Bishop and General Board with the following exceptions:

1. The color of the Jurisdictional Bishop shall be Black Cassock with English Purple Cincture. White Rochet (identical to the General Board) and Black Traditional Chimere.

2. The Pectoral Cross and Ring of the Bishop that not have a Ruby but rather an Amethyst incrested therein.

3. The Class "C Attire of all Bishops shall be the same as that of General Board Members (Division II Section B., I - paragraph 2).

DIVISION IV - THE AUXILIARY BISHOP

A. CIVIC

The Civic Attire of the Auxiliary Bishop shall be the same as that of any other bishop in the Church except he shall not have the right at any time, to wear the Purple

Shirt or Purple Rabat.

The Purple Shirt or Rabat is reserved for "Presiders" only. While you have the office of the Bishopric, you are to maintain the Black of the Lesser Rank of the Bishopric so that your Superior has the dignity of the Highest Garment in has Jurisdiction, without contradiction.

B. CEREMONIAL

The Ceremonial Attire of the Auxiliary Bishop shall be as that of the Jurisdictional Bishops with one exception which shall be mentioned in Division VIII of this Code, entitled: "Special Dispensations."

DIVISION V - THE PASTOR

A. CIVIC

The Pastor of the Church is entitled to wear the same clerical attire as described in Division I of this Code with the following exceptions:

1. He shall not wear Purple Shirts or Rabat at any time.
2. He *shall not* wear any kind of chain with his Pastoral Cross.
3. Whenever a Cross is worn on the Civic Attire, it should be suspended around the Pastor's neck by a black cord, *ONLY*.

The Pastor should also understand that the most formal clerical attire he can wear is the Black Shirt or Rabat Front with the Full White Collar exposed. Tab-collar shirts and "lazy-boy" collars are in poor taste for formal Sunday Morning or Dinner Wear. They are, however, useful in the hospital visitation or prison or institutional ministries as a work-a-day shirt.

B. CEREMONIAL

The Ceremonial Attire of the Pastor shall be the Black Anglican Cassock, Black Cincture, White English Surplice and Black Tippet,* (See Div. VIII for explanation). The Pastoral Cross (which should be silver), is suspended by a black Cord.

DIVISION VI - THE ORDAINED ELDER**A. CIVIC**

The Civic Attire of the Ordained Elder shall be the same as that of the Pastor in Division V. It is hoped, however, that the Ordained Elders will know how to use prudence in the use of the Attire. The same Codes for usage of the Attire and Cross shall be the same as that of a Pastor.

B. CEREMONIAL

The Ceremonial Attire shall be the same as that of the Pastor unless the pastor is a Bishop or Ranking Officer, as described in other portions of this Code.

DIVISION VII - THE MINISTER**A. CIVIC**

The Licensed Minister may not wear a clerical collar as that of the Ordained Clergy of the Church. However, as an indication of his apprenticeship in the Ministry and to signify his Candidature for Ordination, it is required that the Minister wear the black suit, black shoes, black socks, white shirt with black necktie.

Provided permission is given by the pastor of a Licentiate, he may on occasion, wear the "Brothers Rabat and Collar." This collar must be ordered through

the Church Of God In Christ Bookstore in Memphis, so that uniformity will prevail. In any event, the Minister may not wear the "Brother's Collar" without express permission from his pastor.

B. CEREMONIAL

Since the Licentiate is not Ordained, it is never in order for him to wear a robe or cassock of any kind. As indicated, in the Division above, he may wear the "Brother's Rabat and Collar" with permission from his pastor, but only then when specific need demands it.

DIVISION VIII - SPECIAL DISPENSATIONS

In the previous Divisions of this Code, mention was made of several items which deserve direction at this time.

A. THE TIPPET

The Tippet is the symbol of the yoke of Office. In many places, the stole is used. For our usage, however, it is preferred among us that the Tippet be used with the in following designation and colors:

1. English (Blue) Purple Tippets may be worn by all Bishops of the Church with the *exception* of the Auxiliary Bishop. The reason for all Bishops wearing the same color Tippet is to signify that they are all Bishops *with jurisdiction*. In that regard, all Bishops are related to each other and hold that common bond between themselves.

On the Tippet of the Presiding Bishop shall be the Seal of the " Office of the Presiding Bishop." This shall be worn on both panels of the Tippet, seven inches from the bottom edges.

The Jurisdictional Bishops may wear the Tappets with

or without Seals. However, when Seals are worn, they should be as follows:

(a). On the left panel (under the heart), The Seal of the Church Of God In Christ should be shown.

(b). On the right panel, The Seal of the Bishop should be shown.

2. Black Tippet shall be worn by every other Ordained Clergyman of the Church, from "Auxiliary Bishop" to "Ordained Elder."

The one distinction is, however, the Auxiliary Bishop may wear the Seal of The Bishop on his Tippet panels. He may not wear the Seal of the Church because he does not have Jurisdiction.

Deans and Presidents of Colleges, Seminaries and Bible Institutions who are ordained clergymen, may wear the Tippet with the Coat of Arms of their particular School or Institution.

No other person may wear any type of seal or decoration on the Tippet. To do so would destroy the beauty of the symbol.

B. THE CROSS AND CORDS

As previously mentioned, no person is authorized to wear the chain except a Bishop of the Church.

The Black Cord with a simple Pastoral Cross is the Code for Pastors and Ordained Elders. There are some special cases where a Cord of another color may be used They are as follows:

1. AN APOSTOLIC AIDE: This is a member of the Secretariat of The Presiding Bishop. He may be the Secretary, Chief Adjutant, or National Adjutant. He may be an Apostolic Appointee of the Presiding Bishop or

the General Board. If the Presiding Bishop or the General Board shall, therefore, give him authority to do so, he may wear a Scarlet Cord over his Cross.

2. AN EPISCOPAL ASSISTANT: This may be the Administrative Assistant(s) in the Jurisdiction. If his Bishop is so disposed, he may award the Purple Cord to Administrative Assist(s) as he chooses. In any case, the Purple Cord should not be worn without Apostolic or Episcopal Assignment.

3. GENERAL OFFICERS WITHOUT EPISCOPAL APPOINTMENT: These are the General Secretary, General Treasurer, Financial Secretary, The Chairman of the Elders Council, Member of the Ecclesiastical Court and Chairman of the General Assembly.

In any case, these persons, provided they are not Bishops, and provided also that they are Ordained Elders of the Church, may wear the Scarlet Cord over their Pastoral Cross. This is to signify that they are Church Officials and are entitled to the dignities afforded their office. We hasten, again, to say that these dignities must be granted and not assumed.

C. THE CINCTURE

There may be those rare cases where an Aide to the Chief Apostle or to the General Board will be granted the privilege to wear the Purple Cincture. This dignity must I be granted to those who are not by episcopal right, authorized to wear them.

1. National Adjutants, by appointment may wear the Blue Purple Cincture. General Officers of the Church, as described above, may wear the Blue Purple Cincture, but may not wear any of the other insignia of the episcopacy. The Cassock must always be solid black, without piping or decor.

D. THE ACADEMIC ROBE

This Robe is just what it is intended for - Academic Wear. This Robe may be worn in the pulpit on occasion and is more suited to some of our brethren. However, we discourage the decorating of this Robe with unauthorized bars on the sleeves, extra braid, piping and gaudy colors. Your Robe is symbolic and should remain plain and simple. The liturgical Stole may be worn with this garment, in accordance with the Liturgical Calendar Year.

D. THE BISHOP'S EPISCOPAL RING AND CROSS

The Regulation Cross for the Bishops of the Church of God in Christ shall be the "Latin Celtic" (non-crucifix) Style. It shall be Gold and suspended on a three (3) foot Gold Chain = 36" in single length. There will be three types of Pectoral Crosses, distinguished as follows:

1. The Presiding Bishop's Pectoral Cross shall be encrusted with Four Rubies.
2. General Board Member's Pectoral Crosses shall

be encrusted with Three Rubies.

3. All Bishop's Pectoral Crosses shall be encrusted with One Precious Stone of Amethyst.

The Official Episcopal Ring shall be of Gold and shall have the name of the Church Of God In Christ, Inc., and the year of our Charter around its border. One side of the Ring will bear the symbol of the Dove (descending) and the other side of the Ring will bear the symbols of the Mitre, Cross and Shepherd's Staff. The signal difference between the Rings will be: General Boards Members shall have a Ruby centering their Ring and all other Bishops shall have the Amethyst centering theirs.

It should be pointed out, here, that Bishops may also have more than one Episcopal Ring, one of which may bear the Seal of the Office of Bishop or of the Church Of God In Christ. This is a matter of Episcopal discretion.

E. THE DEATH OF THE BISHOP OR ELDER

One of the hardest things for families to do is "give up." When a bishop of the Church dies, the Memorializing of his remains is the responsibility of the Church. The Presiding Bishop has the responsibility of preparing and directing the Official Funeral. We ask our Bishops, Pastors and National Officials to prepare your families to understand that the Church has the obligation to prepare, and ceremonially commit your remains to Mother Earth. We would, therefore, ask our people to contact the Office of the Presiding Bishop, immediately, in the event of the death of a Bishop or General Officer. At the Jurisdictional Level, the Bishop should be contacted in the event of the death of a Pastor, Elder, or Jurisdictional Officer.

It should be mentioned that the Bishop or Elder's Family should always know that the clergyman should be buried in his Highest Garments. All of the Garments shall be placed on the Bishop or Elder except the Ring and Cross. These shall be maintained by the Widow or the Eldest Preaching Son of the decedent. These items may also be passed along to the succeeding Bishop should the Family elect to do so. In any event, they should never be placed in the ground.

THE CONCLUSION

We close this Code for the Clergy by admonishing our people to remember that we are to be examples in all things. Our clothes will not make us, but they do speak loudly about where our "treasures are."

We do encourage our Bishops and Pastors, particularly, to help us enforce these rules of conduct among us. Brother Pastors, discourage your young ministers from wearing those things he doesn't understand. Help us teach him the weight of the office and the great dignity of the symbols. Bishops are asked to hold classes in their Jurisdictions and teach some of these "traditions of the elders." These are things that we should know and do, because the world knows us and they are watching what we do, so much until they have a hard time hearing what we say.

All items named herein are available through the Church Bookstore and should be purchased through them for the assurance of uniformity.

**"THE DRESS CODE"
FOR THE WOMEN OF THE
CHURCH OF GOD IN CHRIST. INCORPORATED**

PREAMBLE

In order that the Church Of God In Christ might continue her effective witness in holiness and show herself an example to believers in all things:

The Presiding Bishop and the General Board of the Church in cooperation with the Department of Women of the Church offer to the women of our communion a "Dress Code." This code is presented in the light of the Word of God as recorded in I Timothy 2:9-10 and 1 Peter 3:3, and is not designed to take away your desire to dress comely, but rather to suggest that you dress "as becometh holiness."

If we are honest with ourselves, we will admit that "saints" are and will always be different. In days of yore, the holy people were known by their simplicity and natural beauty. How often we would hear the holiness preacher and mothers of the church remind us that God promised to "beautify the meek with salvation." In recent years we have come to the place that we hardly recognize the holiness church because of the trend of times in which we live. Styles have become more promiscuous and the Church Of God In Christ is losing that silent witness and evidence of the "difference between holy and unholy, and between clean and unclean."

We trust that the call to holiness in every quarter of Church will be heeded by those who seek to fulfill the mission of the Church and that we, too, can walk "by the same rule and mind the same things."

This code will deal with four (4) divisions of the female ministry of teaching in the Church Of God In Christ, namely: (1) The National Supervisor; (2) the State Supervisors; (3) the missionaries; (4) the laywoman.

I. THE NATIONAL SUPERVISOR

A. CIVIC

1. The full dress habit for the women of the Church (licensed) will be the black habit, henceforth known as "THE SAINT." The dress made with the semi-jesuit breast style; full skirt, with twelve pleats; black belt made of the same material as that of the dress; a white collar with the pontiff look in the front and the point in the back of the dress; the black bonnet type hats with the white front-border; black shoes and black pocketbook are a must with the above described uniform. Black or white gloves are optional.

2. This uniform is worn during civic affairs, hospital visitations, prison ministries, local church ministries, during the National convocations and conventions, and at any other time deemed expedient by the National Supervisor or Presiding Bishop.

3. Jewelry must never be worn with the habits. However, a watch, wedding rings, and a plain silver clergy cross may be worn with the black habit (the silver clergy cross suspended by black cord). When the white habit is worn, crosses are out of order. No other jewelry, including small earrings, necklace, or bracelets, should be worn with the habit. Shoes must be heel and toe-in medium heel type, without decoration.

SPECIAL ATTENTION:

The National Supervisor of the Church Of God In Christ

will wear a gold cross suspended by a black cord.

The General Supervisor of the Church Of God In Christ shall be permitted to wear the Roman Purple Habit with matching Head Wear at the National Convocation, during the Consecration of Jurisdictional Supervisors or any other function deemed appropriate by her on the exercise of her duties, with one exception:

The General Supervisor shall not wear her Purple Habit in the presence of the Presiding Bishop unless he is in full Convocation (Class A) Wear. Rules for appropriateness can be established between the Presiding Bishop and General Supervisor.

No other Woman of the Church Of God In Christ may wear this Habit under any circumstances.

Supervisors are asked to rebuke those who will not adhere to this rule and guard the Colors of the General Mother as do the Bishops Guard the Colors of the Chief Apostle and General Board.

B. CEREMONIAL

1. The above described habit should be purple with a purple hat and white border and white collar. The shoes and bag should be black in color. The gloves should be white. The purple should be roman-purple in color (matching the purple of the Presiding Bishop's garments). The purple habit shall be worn by the National Supervisor during her official day in the Convocation, during the National Holy Communion, at special services where she presides such as: The dedication of new deaconesses, the installation of state supervisors, the licensing of missionaries and any other special services where the Presiding Bishop will be

wearing the purple cassock and the National Supervisor will be representing the women of the Church Of God In Christ. This purple habit is to be worn by the National Supervisor exclusively. The same principle prevails with regard to jewelry with all of the habit.... it is not to be worn at all. The purple habit may also be worn by the National Supervisor at formal civic affairs where her office is to be pronounced.

2. The white attire is made on the same order as that of the black and purple habits. The only requirements which apply to the white are all accessories are to be white, without exception. The white attire may be worn by the National Supervisor any time she deems necessary. However, in the event the National Supervisor visits a jurisdiction or a special occasion where she is the principal speaker, all missionaries should wear the black habit and leave the white or purple to the discretion of the National Supervisor. To place it more simply, all missionaries, state supervisors, etc. should not wear white when the National Supervisor wears it, unless directed to do so, by her.

II. THE STATE SUPERVISOR

A. CIVIC

1. The civic habit for the Supervisors shall be black in color. See Article I, Section A. Sub-sections 1, 2. and 3. This habit should be worn on official day of the state convocations and at any other service so directed by the Jurisdictional Bishop. This habit is also in good taste for distance travel, for it commands respect for your office and is a silent witness to those who behold your manner and chaste conversation. This habit is also the official attire for all missionaries of the Church Of God In Christ as

per the resolution made and passed in the General Assembly in April, 1972. It must be worn on the first three days of fasting and consecration in the Holy Convocation of the church, the Official and Women's Day of the Convocation. This habit is also in good taste throughout the entire convocation.

B. CEREMONIAL

1. The full white habit is the ceremonial attire for the women of the Church. This habit should be worn for Holy Communion and for special ceremonies of the Church, but should not be worn in the presence of the National Supervisor unless directed by her. *SPECIAL NOTE:* The regulation length for all habits shall not be higher than six inches below the knee.

III. THE MISSIONARIES

1. The attire for the Missionaries of the Church shall be the same as that of the State Supervisors, with one exception: The white attire should not be worn in the presence of the State Supervisor or General Mother unless directed by them to do so.

IV. THE LAYWOMAN

1. It is hoped that this dress code will encourage the laywomen to return to the old fashioned standard of dressing as becometh holiness. Often there are those among us who feel uncomfortable because they are not blessed to have as others. We feel that the code amplifies the expression of the writer, St. Luke, who said in the book of Acts, "and they had all things common." It is hoped that all of our women will refrain from wearing unnecessary, gaudy attire but will join with our leading women in

reminding the world that there is a "difference."

We close by admonishing our young women and girls to let your manner and your clothing reflect the Jesus that you sing and testify about. The world is looking for an example, a model, why not be that one. Most of all, make certain that your hearts are right with the Lord, for it is the "hidden man of the heart." I Peter 3:3.

PART IV.

THE CHURCH AND WELFARE CONCERNS

The Church Of God In Christ has always been concerned with the general welfare of all people and their rehabilitation. We believe that Christ, through his redemptive power, has enabled us and called us to help relieve human suffering created by sin, and we are to use whatever available resources in the restoration of man to physical, mental, and spiritual health. Christ said, "I come that they might have life and they might have it more abundantly." (John 10:10)

I. Alcoholic Problems - The Church Of God In Christ believes in the total abstinence of alcoholic beverages for all of its members (Prov. 20:1; Prov. 23:29-32; Isaiah 5:11, 22; Rom. 14:21; Eph. 5:18; Titus 2:3), unless in cases of medical necessity (I Tim 5:23). We re-assert our position against the manufacturing and sale of spirituous liquors which we believe to be contrary to Christian morals, injurious to personal piety and a hindrance to the gospel. Therefore, persons using, making, or selling strong drinks are thereby disqualified for membership in our church. Therefore, we urge our membership to do the following: (1) to abstain totally from all use of intoxicating beverages; (2) to urge and to constrain the alcoholic to believe in the Lord Jesus Christ and accept His redemptive work. In doing so, we firmly believe that the power of Christ will take away the craving for strong drinks and restore one to perfect health; (3) to engage themselves in positive programs seeking solutions to alcoholic problems and rehabilitation for alcoholics.

2. Tobacco - According to the Advisory Committee on

Smoking and Health of the Surgeon General, "Cigarette smoking causes at least two killer diseases, chronic bronchitis, and cancer of the lung and of the larynx). It is linked with coronary heart disease, (America's number one killer), with emphysema and other respiratory diseases and with cancer of the esophagus (and of the bladder in men)."

Cigarette smoking shortens life. The more cigarettes a person smokes, the more likely he is to die early. A cigarette has nineteen different poisons, nicotine, prussic acid, carbon monoxide, pyrocin, acroline and furfural, to name a few; which are a contributing cause to the following: heart trouble, lung, liver, kidneys, cancer of the nose, throat and stomach ulcers.

The foregoing facts indicate that smoking is seriously injurious to one's health and is a chief contributing cause to the deterioration of one's body. Therefore, we expect our ministers to deplore and abstain from the use of tobacco and be examples to all lay members based on the following Bible passages: "Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are" (I Cor. 3:16-17). "I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and unto iniquity, even so now yield your members servants to righteousness unto holiness" (Rom. 6:19). "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 Cor. 7:1). "Be thou an example of the believers, in word, in conversation, in

charity, in spirit, in faith, in purity." (I Tim. 4:12b).

Any minister or member who violates this rule may be subject to disciplinary action from the church. We recommend that our churches institute a program of education, for young people and adults, showing the hazards of smoking to the body and the soul. (Psa. 9:17; Rev. 20:15).

3. The Drug Problem in our country within the last few years has increased steadily. It has reached epidemic proportions. It is estimated that there are well over sixty million people who have become addicted to drugs. Government surveys state that young people are becoming the greatest abusers of these drugs and they are indulging in drugs for temporary "kicks," "curiosity," "to understand one's self better," and "in quest of religious or philosophical insights." We condemn the unfounded claims that drugs can bring spiritual and philosophical insight to give one a better understanding of one's self. We deplore the illicit traffic in drugs and the self-administration of these dangerous drugs which can produce disabilities to the abuser and untold suffering to their families. Drugs administered without medical supervision produce a variety of effects on the body, such as nausea, cramps, delirium, convulsions, the stimulation, depression, and distortion of human perception and behavior, and death in some cases. Notwithstanding, the efforts of law enforcement agencies, schools, church organizations and other socially orientated agencies and groups, the number of drug abusers and addicts in our communities has continued to grow.

Anyone who feels the need of drugs, when no further physical condition indicates the continued use of drugs,

should understand that one may have become psychologically dependent upon drugs: or that a deep-seated emotional or spiritual crisis exists. Before resorting to the use of drugs in search of a solution to problems and thereby risking addiction or becoming a drug abuser, we ask all of our members to abstain from the easy indulgence in drugs (amphetamines, barbiturates, tranquilizers, non-addictive drugs and other narcotics); unless given under medical supervision for one's health and well-being.

We remind our people that when one is sick or in need of some form of remedial therapy to first "call for the elders of the church (not drugs) 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" (James 5:14-15)

4. Crime. Capital Punishment and Rehabilitation

- The Church recognizes the existence of man's law and acknowledges the need therefore, in the light of the scriptures that state the law is for the ungodly. Accordingly, the Church admonishes all to walk always in the sight of God and be obedient to all just laws of the land. However, we believe that the extreme penalty of the law of man, providing our capital punishment, opposes all conceivable Christian principles and concepts. We believe life and death are peculiarly and completely within the providence of God Accordingly, the Church beseeches all to take those steps necessary to abolish capital punishment, in any and all of its cruel forms, from the laws of man.

While we do not believe a person who has committed a criminal act should be excused from his personal responsi-

bility to society, we recognize that crime usually is an aftermath of family failure, and corrupt social conditions. Therefore, we feel that the Church has a special responsibility to promote programs designed to improve family life and social environments, thereby reducing crime, and offenders can be rehabilitated and saved by the power of Christ.

5. Gambling - We believe gambling feeds upon human weaknesses and contributes to the desire to get something for nothing. The attitude encourages faith in chance, damages character, breeds crime, promotes dishonesty, fraud, and promotes apathetic attitudes toward petty gambling, which aids organized crime in spreading legalized gambling throughout our communities and nation.

Legalized pari-mutual betting has changed societies very pattern of living, distorted values, and has incubated the eggs of crime. The business of gambling is entirely parasitic and exists for the sole purpose of exploiting a human weakness. We therefore, support the repeal of all laws that legalize the use of raffles; loaches, bingo, card and dice games; slot machines; sweepstake tickets; buying a chance on an auto or a trip to Europe; tossing coins, rings, or spinning wheels at carnivals, numbers, betting on athletic events, such as horse races, baseball, football, hockey and boxing personalities.

It is expected of our churches to protest all forms of gambling and abstain from all games of chance for any purpose.

6. Mental Health and Medical Care - We believe in and support the development and growth of individual and societal patterns that enable man to live in a comfortable state of emotional, behavioral, and social

harmony with himself and the society in which he resides. We support those individuals and organizations that are so charged by society to preserve and maintain a state of social, psychological, and emotional well-being of the individual and the family

We are dedicated to principles and practices in wholesome living, as a sound mind must reside in a sound body, and the latter survives only in relation to societal practices that allow for successful growth educationally, morally, spiritually and economically. We abhor and encourage our members to fight diligently those practices which demean and in dignify mankind. We believe in the brotherhood of man and that any ideas or practices that interfere with or deny the equal access of all mankind to the goods and services of this earth, to be an abomination and refutation of the godly purpose of our presence here on earth.

We encourage educational pursuits which lead to the fullest development mentally and academically of the individual and the family. We believe the end goal of all knowledge is to know and to better serve God, our Father and this is accomplished only in the humane and respectful services rendered to our fellow-man

7. Social Welfare - Within today's urban society, where community transitions are constant, serious social problems often occur. Social welfare is concerned with the problems of poverty, unemployment, broken homes, family maladjustment, antisocial behavior, physical, mental and emotional handicaps, racial tensions, limited recreational opportunities, inadequate housing and the need to provide public and private assistance to those unable to provide, for their families, a sufficient income.

Public and voluntary welfare agency programs are needed to provide public assistance programs; family and child welfare services; social services for the crippled disabled, aging and ill; and programs for the prevention of juvenile delinquency, vocational guidance, homemaker services, literacy development, and cultural opportunities.

The Church Of God In Christ. in order to meet the constant social demands of our modern day societies, must provide specialized ministries to the needy. To provide these needed services, our church should first make a survey in each state and in each local church to enroll and maintain a national register of information as to Professional and vocational job categories:

A Social Service and Counseling Service should be made available by the Church on a Jurisdictional level to families of our churches who have marital problems; a need for planned parenthood information; medical information; legal information; unwed mother information, etc. Counseling is a skilled profession for which special training is required. Most clergymen are not equipped to give this counseling unless they have been so trained.

A Social Service Department can be organized within the Jurisdiction where individuals can apply to their own churches for emergency assistance to the family that is in need.

Local churches should consider lifting up emergency assistance funds administered by those trained in social welfare who can determine eligibility or who know of community resources available to them

A Legal Aid Service should exist within our churches where parishioners can obtain legal information about contracts and their legal or civil rights. This protection can

be given on a local or Jurisdictional level.

The establishment of a credit union should be considered to assist our families in meeting financial emergencies, borrowing monies for purchases of churches, homes and etc. This would work well on a Jurisdictional or National level, although a Jurisdiction might be able to set up such a program.

The Church Of God In Christ must wrestle with these social problems in the midst of much social change and social reaction, urban renewal and redevelopment in order to maintain her relevancy to the society in which we live by providing services to our people.

Serving people both naturally and spiritually is the role of the church (St Matt 25:43-46).

8. Sex in Christian Life - We advocate marriage as being a natural and divine institution sanctioned by Christ "For this cause shall a man leave father and mother, and shall cleave to his wife; and they twain shall be one flesh" We believe that within a marriage the sacred privilege of coitus rights is intimately involved with two major purposes of marriage, companionship and procreation. Any conjugal expressions outside of marriage is sinful and contrary to the purpose of God.

As Christians, our concern is not with the decline of absolutes and public morals, but the chastity or purity that Christ demands which is transcendent to public morality. Paul did not consume his time bemoaning the kindergarten level of morality of his time, but beckoned to all men to come to Christ and surrender to a life of purity. This point is illustrated in II Cor. 6:17. "Come ye out (i.e. purity) from among them (i.e. morality) and be ye separate, saith the Lord..." In I Cor. 6:11 Paul states, "And such were some

of you: (verses 9, 10 – Fornicators, idolaters, adulterers, effeminate, abusers of themselves with mankind, thieves, covetous, drunkards, revilers, extortioners) but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus Christ and in the Spirit of our God." Purity then is an absolute determined by God who permits no variance or tolerance. It is not attainable by man; it is something God gives.

We call upon our churches to support and lead out in programs of instruction that will include the biological, psychological, social, and biblical ramifications of sex and these programs of instruction should teach recreational activities, modes of dress, attitudes, habits, and sex values as to how they become transcendent in Christ.

We believe that parents should assume the responsibility of interpreting sex education values and facts as wholesome to their own children throughout their formative years; and where inadequate or improper instructions has been given, qualified persons in the church should teach reverently the beauty of sex in Christian life.

HIUMAN RIGHTS

Civil rights, a term which has vividly come to the forefront in the social revolution scene of most nations of our world, should more accurately be rephrased "human rights" or "natural rights." The terminology seems to distinguish between rights that are peculiarly within the purview of the criminal law and those that are of the purely civil areas of man's law. Human rights, a more encompassing term, appears better suited to the basic philosophy underlying

the total concept involved. The depth and breadth of the meaning of the terms "human rights" and "natural rights" takes its being from the divine sphere and lends itself more to concern about the inequities and injustices that exist in all of the many and varied areas of a society.

The Church is aware of the social revolution that exists, at this time in our history and recognizes the need for total involvement of the Church in the affairs and movements directed at securing for all men, without regard to race, creed, color or national origin, those human and natural rights that are by the natural law of our creator bestowed upon all of mankind equally. The concern for involvement in and dedication to the principles of equality of rights, justice, and opportunity in all segments of our society should be considered as a basic and integral pan of the everyday Christian ministry of all members of the Church. This is so, not because of the governmental proclamation that "all men are created equal and endowed with inalienable rights" but because of the more fundamental Christian philosophy of the brotherhood of man. The Church believes in, supports and encourages continued peaceful Christian persuasion in behalf of establishing in our creator's kingdom here on earth equality of rights, opportunity and justice for all mankind

WAR AND MILITARY SERVICE

"We believe that governments are God given institutions for the benefit of mankind. We admonish and exhort our members to honor magistrates and the powers that be, and to respect and obey the civil laws."

"We hereby and herewith declare our loyalty to the

President and the Constitution of the United States and pledge fidelity to the flag for which the Republic stands, But as God fearing, peace-loving and law-abiding people, we only claim our inheritance as American citizens namely to worship God according to the dictates of our own conscience.”

“We believe that the shedding of human blood or the taking of human life is contrary to the teachings of our Lord and Saviour, Jesus Christ, and as a body, we are adverse to war in all its forms.”

"We recognize the existence of our nation's Selective Service Act and reluctantly submit to the provisions thereof only because the Scriptures teach us obedience to those over us (Heb. 13:17 and I Pet. 2:17). Accordingly, we accept induction into the Armed Services only as Conscientious Objectors; and as Conscientious Objectors, we submit to the bearing of arms only during basic training and oppose all advanced warfare training given to combatant soldiers. We will serve our country as those non-combatant units where we will not have to engage in acts of war or violence."

Our Christian position rests upon the following scriptures: St Matt 5:9; 11:12; 5:21-22; 5:38-44, Exodus 20:13; Psalms 46:9. Isa.2:4; 1 Chr. 22:8; Psalms 68:30; Rev. 13:10.

PART V.
THE CHRISTIAN MINISTRY

The Call to the Ministry

When a lay member or deacon of the local church expresses to the pastor his desire to preach the gospel, the pastor shall then counsel with him regarding his sincerity, soundness or authenticity of his calling and the requirements of the ministry. If the pastor is convinced that the person possesses the necessary qualities to be a minister, the pastor shall then prepare him for qualifying.

LOCAL PREACHERS

The local minister should be personally convinced of his call to the ministry before being granted a license. He should be able to convince others that God called him to preach, possess a holy conversation, a sound understanding of the things of God, and have a good report of those within and without. He must be willing to "study to show himself approved unto God, a workman that need not be ashamed rightly dividing the world of Truth." He should be one that has served faithfully in attendance, tithing, and offering and obedience to his pastor for at least one year before being granted a license.

The licensed preacher continues to be a lay member of the local church and his license to preach must be renewed each year unless he has been ordained.

The licensed preacher shall have authority to preach, conduct worship services, visit jails and hospitals, and may serve a pastoral charge under supervision of a superintendent on a temporary basis, if the need arises.

No member is authorized to preach representing the

Church Of God In Christ, without a license.

A licensed Minister of a local church shall be ordained by the following procedure:

a. He must first be recommended by his pastor to the Ordination Committee of the Ecclesiastical Jurisdiction of which his church is an affiliate, and said pastor shall present the credentials and qualifications of the candidate to said Committee.

b. If the Committee approves the application of the candidate after examination and investigation of his credentials and qualifications, it shall recommend his ordination to his Jurisdictional Bishop.

c. If the Jurisdictional Bishop approves, he shall thereupon ordain the applicant, who thereby becomes an ordained elder of the church. Only an ordained minister may administer the ordinances of the church.

MINISTERIAL ORDERS

A. APOSTLE (*or apostolos*) means one sent forth or out on a missionary errand; an envoy. There is a distinction made in earlier classical Greek between a messenger (*angelos*) and an apostle (*apostolos*). An apostle was not considered as a mere messenger, but a delegate or representative of the person who sent him. The Christian origin of the term apostle, had its distinctive Christian meaning when Jesus used the word in the Aramaic rather than in the Greek to refer to his twelve disciples, (Matt. 10:1; Mark 3:4; Luke 6:13; 9:1); *Apostolos* is the literal equivalent used from the Aramaic.

In the book of Acts, the name "apostles" had become commonly used for the Eleven (Acts 1:1, 26), and after the election of Matthias in place of Judas for the Twelve (Acts

2:37. 42-43. etc.) It does not denote a particular or restricted office, but rather a worldwide evangelical missionary service to which the Twelve were called. Jesus commissioned in His last charge for them to go forth into all the world and preach the gospel to every creature (Matt 28:19-20, Mark 16:15). He had told them that they were to be His witness not only in Jerusalem and Judea, but in Samaria and unto the uttermost part of the earth (Acts 1 8). They were apostles not only because they were the Twelve, but because they were sent by their Lord on a universal worldwide mission.

In case some would like to restrict the name apostle within the limits of the Twelve, Paul made the issue crystal clear by defending his right to use the name for himself. His claim to the apostolic title is clearly noticed in the opening words of most of his letters. When he was challenged as to his right to use the name apostle, he vindicated himself on the grounds that he had seen Jesus, and was qualified therefore, to bear witness to His resurrection (I Cor. 9:1; Acts 22:6), that he had received a call to the work of an apostle (Tim. 11. Gal. 2:7; Acts 13:2) but above all that he could point to the signs and seals of his apostleship furnished by his missionary labors and their fruits (I Cor. 9:2; II Cor. 12:12; Gal. 2:8). It was by this last claim that Paul convinced the original apostles. Peter and John, together with James of Jerusalem, of the right to his claim as an apostle to the Gentiles and then they gave him the right hand of fellowship (Gal. 2:8-9).

New Testament apostleship lay then in the missionary calling implied in the name, and that all whose lives were devoted to this vocation and who could prove by the issues of their labors that God's spirit was working through them

for the conversion of Jew or Gentile. The apostolate was not limited to a selected group of officials holding a well-defined position of authority in the church, but a group of men who discharged one of the functions of the prophetic ministry (I Cor. 12:28: Eph. 4:11). It was on the foundation of the apostles and prophets that the Christian Church was built, and Jesus Christ Himself as the chief cornerstone (Eph. 2:20). The distinction made between the function of the apostles and prophets were: the prophet was God's spokesman to the believing church (I Cor. 14:4, 22, 25 ,30-31), and the apostle was His representative to the unbelieving world. (Gal 2:7-9).

The authority of the apostolate was of spiritual, ethical, and personal kind. There is no indication that the apostles collectively exercised a separate and autocratic authority. When the question of the observance of Mosaic ceremonial law by Gentile Christians arose at Antioch and was referred to Jerusalem, it was "the apostles and elders" who met to discuss it (Acts 15:1-22), and the letter returned to Antioch was written in the name of the apostles and elders, and brethren (verse 23). It would appear then if a national church dispute arose, the issue would not be settled by only the apostles but by elders and brethren together. On the local church level, the apostle apparently had the authority to appoint and ordain elders in every church (Acts 14:23), but he does not seem to have interfered with ordinary administration of affairs in the churches he had organized and founded. When the apostles were appealed to settle a serious scandal or problem in the local church, they rested their solutions or answers to the problem or scandal on a command of the word of God (I Cor. 7:10), and when no such word existed,

the apostle was careful to distinguish his own judgment and counsel from a Divine Commandment (I Cor. 12:25, 40). His appeals in the latter case are grounded upon fundamental principles of morality (I Cor. 5:1), spiritual judgment (10:15), or reinforced by the weight of a personal influence gained by unselfish service and by the fact that he was father of his converts (4:15).¹

We can therefore conclude that those who hold the office of Bishop in our church are equivalent to the New Testament Apostle in that both offices are administrative (1 Tim. 1:3; Titus 1:5), spiritual (Eph. 4:11) and ethical (II Tim. 3:1-4). Paul was called to the work of an apostle, that of a Bishop (I Cor. 9:1-2; Titus 1:5; I Tim. 1:3).

B. PROPHET — The word "prophet," (*prophetes*) occurs occasionally before the time of Samuel, as in Gen. 20:7 and Ex. 7:1. But Samuel, it seems, was the founder of a regular order of prophets with schools, first as Ramah (I Sam. 19:20), Bethel, Jericho and Gilgal (II Kings 2:3, 5; 4:38). These prophets functioned over a period of some 300 years before the time of the prophets who wrote the closing seventeen (17) books of the Old Testament. They are called "Oral Prophets," to distinguish them from the "Literary Prophets." who wrote the books.²

The office of a prophet concerns itself with the following pertinent points for consideration: (1) The Nature of the Prophet. According to Exodus 7:1 and Deut. 18:18, a prophet is simply the mouthpiece of God. He receives God's messages and is compelled to transmit it to the people. He cannot, as God's prophet, bring a message of his own. He must communicate only what he receives from God. It is not left to his direction to formulate what shall be said. God determines this and he may not

substitute another.³ (2) The Consciousness of the Prophets. The prophets of Israel knew they were called of the Lord at a certain moment, sometimes contrary to their own desire (Ex. 3:1; I Sam. 3; Isa 6; Jer. 1; Ezek. 1-3). They were aware that the Lord had spoken to them and periodically knew He had put His words into their mouth (Num. 23:5; Deut. 18:18; Jer. 1:9, 5:14). This consciousness so impressed them that they could at times designate the time and place when and where the Lord spoke to them and times in which He did and did not speak to them (Isa. 16:13, 14; Jer. 3:6; 13:3; 26:1; 33:1; Ezek. 3:16; 8:1; 12:8). Therefore, they distinguished between what the Lord revealed to them and what arose out of the depths of their own hearts (Num. 16:28; 24:13; I Kings 12:33. Neh. 6:8). They accused false prophets of speaking out of their own hearts without being sent of the Lord (Jer. 14:14; 23:16, 26; 29:9; Ezek. 13:2, 3, 6). When they addressed the people, they were being compelled to speak only the word of the Lord (Jer. 20:7-9; Ezek. 3:4; Amos 3:8; Jonah 1:2).

(3) The Prophetic Formulae. The prophetic formulae were indications of the fact that the prophets were conscious of bringing a message that was assured by the Lord. They were ever mindful of the word of the Lord to Ezekiel: "Son of man, I have made thee a watchman unto the house of Israel: Therefore, hear the word at my mouth, and give them warning from me" (Ezek. 3:17). Moreover, they clearly wanted the people to understand this. Such a formulae as the following testify to this: "Thus said the Lord," "Hear the word of the Lord," "Burden of the word of the Lord," "The word that came to...from the Lord."

(4) Failure to understand their own message. This proves the message had to come from without and did not arise

out of their own consciousness In Daniel 12:8, 9, Daniel transmits a message entrusted to him but did not understand it. Zechariah saw several visions which contained messages for the people, but needed the help of an angel to interpret these for him (Zech. 1:9; 2:3; 4:4) and Peter informs us that the prophets often search into the details of their message regarding the sufferings and glory of Christ, in order that they might understand it more clearly (I Peter 1:10, 11).⁴

To conclude, prophets were not a hereditary class at the priestly line. Each prophet received his call directly from God. They were called from different vocations. Jeremiah, Ezekiel, and Zechariah were priests. Isaiah, Daniel, and Zephaniah were royal blood. Amos was a shepherd. What the rest were is not known. These differed from ordinary ministers in that they spoke under special inspiration.

C. EVANGELIST - ordinarily translated "gospel" (*evangelian*) except that there it designates one who announces that gospel to others ("a bringer of good tidings"). Eph. 4:11 teaches that all may possess the gift of an evangelist in a measure, but some are specially endowed with it. He gave some to be apostles: and some, prophets, and some, evangelists; and some...

It will be seen that as an order in the ministry, the evangelist precedes that of the pastor and teacher. The evangelist has no fixed place of residence.

As these are converted and united to Christ Jesus by faith, the work of the pastor and teacher begins, to instruct them further in the things of Christ and build them up in the faith.⁶ The evangelists accompanied and assisted the apostles, and were sometimes sent out by these on special

missions. Their work was to preach and baptize, but also to ordain elders (Titus 1:5; I Tim. 5:22) and to exercise discipline (Titus 3:10). Their authority seems to have been more general and somewhat superior to that of the regular ministers. Evangelists are mentioned in the Bible in Acts 21:8; Eph. 4:11; II Tim. 4:5, Phillip, Mark, Timothy and Titus belong to this class.⁷

D - F. PASTORS, ELDERS, BISHOPS - Pastor, (*Poimem*) literally means a helper or feeder of the sheep (A. V. Jer. 2:8; 3:15; 10:21; 12:10; 17:16; 22:22, 23; 1-2 and Eph. 4:11). The word refers now to the minister appointed over a congregation.⁸ The pastor was always an elder, but an elder is used to denote seniority (Luke 15:25; I Tim. 5:2); certain persons appointed to hold office in the Christian Church, and to exercise spiritual oversight over the flock entrusted to them. From the reference in Acts 14:23; 20:17, it may be inferred that the churches generally had elders appointed over them. That "elders" (*presbuteroi*) that is, the older ones, and bishops (*episkopoi*) "overseers" were in the apostolic and sub-apostolic times the same. The most probable explanation of the difference of names is that "elder" refers mainly to the person, and bishop," that is "overseer," emphasizes what the elder or presbyter does.⁹ These officers clearly had the oversight of the flock that was entrusted to their care. They had to provide for it, govern it, and protect it as the very household of God. The elders or presbyters were most likely a council of advice in each local Christian Church. They appear to act conjointly and not separately (Acts 15:4; 6:22; 16:4; 20:17; James 5:14). During Paul's lifetime, the church was evidently still unaware of the

distinction between presbyters and bishops.

Now a word regarding a formal ordination of an elder to the bishopric during apostolic times. Of a formal ordination, in the later hierarchical sense, there is no trace as yet. The word "ordained" used in the A. V. (Acts 1:22) is an unwarrantable change, rightly corrected in the R. V. No one doubts that the idea of ordination is extremely old in the history of the Church, but the laying on of hands mentioned in the New Testament (Acts 13:3; I Tim. 4:14; II Tim. 1:6; Acts 14:26; 15:40) seems to point to the communication of a spiritual gift or to its invocation, rather than to the imparting of an official status.¹⁰ An elder has authority to preach, to conduct worship services, to administer the Ordinances of the Lord's Supper and Baptism, and to perform marriage ceremonies.

In the epistles, the church is found more organized (Phil. 1:1; 1 Tim. 3:1-2; Titus 1-7; 1 Peter 2:25). St. Paul tells Timothy, "If a man desires the office of a bishop (overseer), he desireth a good work." A bishop (overseer) must be blameless (I Tim. 3:1-2). He tells Titus that he is to ordain elders in every city. The epistles show that of necessity there had grown to be a more distinct organization of the ministry, and that following the custom of the synagogue, to some of the elders had been committed a bishopric or overseer ship. At the same time, the rank of a bishop in New Testament times was not yet one of the highest. St. Paul did not even enumerate it in the order of ministry which he gives to the Ephesians - apostles, prophets, evangelists, pastors and teachers. That Timothy had an oversight over the elders is evident from the fact that St. Paul enjoins him to rebuke those that sin against an elder, receive not an accusation, except at the mouth of

two or three witnesses. They that sin. reprove in the sight of all (I Tim. 5:19-20). This, of course, refers to a formal trial by one in authority of persons inferior to him in rank.

11

According to Clement of Rome in his Epistle to the Corinthians the apostles appointed the first fruit of their labor to be bishops and deacons (Ch. 42). The tradition received by Clement states that apostles appointed bishops, that is appointed bishops out of elders, mentioned in Acts.¹²

The reason why the terms apostles and prophets fell into disuse was because the apostles in the sub-apostolic age became apparently only wandering evangelist of little standing, while the prophets lowered their great office by descending to be soothsayers. With the fall of the apostles and the prophets, there rose into prominence the bishops and deacons.

When we come to the Ignation epistles written between 110-117 A.D., there is no question that the bishop is supreme. Apostles and prophets are not even mentioned. The bishop succeeds to all the Jewish elders, so with the Christian presbyters, they form a council with the bishop. Here, we see clearly what we suspected to be the case in apostolic times; a council of presbyters with a ruler at their head and deacons who acted as secretaries and treasurers to the bishops.

G. DEACONS - The term diakonos or deacon denotes the service or ministration of the bondservant (*doulos-slave*) or helper (*diakonos*). Deacons are mentioned in the New Testament in Phil. 1:1; 1 Tim. 3:8, 10, 12. Many have sought the origin of the diaconate in the institution of the

Seven at Jerusalem (Acts 6). The Seven were appointed to "serve tables" in order to permit the Twelve to "continue steadfastly in prayer, and in the ministry of the word. They are not called deacons, and qualifications required are not the same as those prescribed by Paul in I Tim. 3:8-12. The obvious conclusion is, the Seven may be called the first deacons only in the sense they were the earliest recorded helpers of the Twelve as directors of the church, and that they served in the capacity, among others, of specially appointed ministrants to the poor.

The deacons acted also as secretaries and treasurers to the bishops. They were the right hand men, representing them in all secular matters. A deacon shall have the authority to teach, to conduct worship services, to assist an elder in administering the Lord's Supper, providing this authority is given to him by the appointed pastor in charge.

H. DEACONESS - Deaconess is an order exclusively for women in the church. Paul clearly recognizes women as deaconesses, but will not permit a woman to teach (I Tim. 2:12). Paul says, "I commend unto you Phoebe, our sister, who is a servant (deaconess) of the church that is at Cenchrae" (Rom 16:1). This is by many taken as referring to an officially appointed deaconess; Phoebe was clearly an honored helper in the church closely associated with that at Corinth. In I Tim. 3:8-12, deacons and deaconess are here provided for, and the character of their qualifications makes it clear in those personal relations with the poor.

I. TEACHERS - The usual word for teach, "didasko," in the New Testament signifies either to hold a discourse with others in order to instruct them or to deliver a didactic discourse. A teacher is one who performs the function or fills the office of instruction. Ability and fitness for the work are required (Rom. 2:20; Heb. 5:12). Teaching, like preaching, was an integral part of the work of an apostle (Matt. 28:19; Mark 16:15; Eph. 4:1). Religious teaching is necessary to the development of Christian character and the highest efficiency in service (1 Cor. 12:4-11, 28-29; Eph. 4:11-12). The qualification of the pastor is vitally connected with the teaching function of the church. He is to hold the truth (Titus 1:9), to apply the truth (Titus 1:9), to study the truth (I Tim. 4:13-15), to teach the truth (II Tim 2:2; I Tim 3:2), to live the truth and be faithful in all things (II Tim. 2:2; I Tim. 4:16).

1. J. C. Lambert, "Apostle," James Orr, editor, The International Standard Bible Encyclopedia second edition revised. Wm. Erdman's Publishing House Co. Grand Rapids, Mich. 1947. Vol. I. pp. 202

2. Henry H. Halley's *Bible Handbook*, Zondervan Publishing House, Grand Rapids Michigan 1961 p. 172.

3. I. Berkoff, *Introductory Volume to Systematic Theology*. Wm. Erdman's Publishing House, Grand Rapids, Michigan. 1932, p. 147

4. *Ibid.* pp. 147-148

5. Halley, *op. cit.* p. 259

6. James M. Gray, "Evangelist." James Orr, editor, *The International Standard Bible Encyclopedia second edition revised.* Wm. Erdman's Publishing House Co. Grand Rapids, Mich. 1947. Vol. II. pp.1039-40.

7. I. Berkoff, "Evangelist." *Systematic Theology, fourth edition*, Wm. Erdman's Publishing Co. Grand Rapids, Mich. 1949. P.585

8. Nathan Isaacs, "Pastor," James Orr, editor, *The International Standard Bible Encyclopedia second edition revised.* Wm. Erdman's Publishing House Co. Grand Rapids, Mich. 1947. Vol. .IV p. 2258

9. *Ibid.* Vol. 11. 924

10. . *Ibid.* Vol. p.479

11. . *Ibid.* Vol. p.480

12. . *Ibid.* Vol. p.481

WOMEN IN THE MINISTRY

The Church Of God In Christ recognizes that there are thousands of talented, Spirit-filled, dedicated and well-informed devout women capable of conducting affairs of a church, both administratively and spiritually. Such women were mentioned in the New Testament, Roman 16:1-2, "I commend unto you Phoebe our sister, which is a servant of the church which is at Cenchrea: That ye receive her in the Lord, as becometh saints, and that ye assist her in

whatsoever business she hath need of you: for she hath been a succourer of many, and of myself also." Romans 16:3, "Greet Priscilla and Aquilla my helpers in Christ Jesus." Aquilla and Priscilla had a church in their home. (Acts 9:36) "Now there was at Joppa a certain disciple named Dorcas: this woman was full of good works and alms deeds which she did." (Acts 18:24-28), Priscilla is equally gifted with her husband as an expounder of "the way of God," and instructor of Apollos. (Acts 16:14) Lydia of Thyatira, a seller of purple, whose hospitality made a home for Paul and a meeting place for the infant church.

It is evident in the New Testament and in the writings of the Apostolic Fathers that women, through the agency of ecclesiastical orders were assigned official duties in the conduct and ministrations of the early church. Their existence as a distinct order is indicated in I Tim. 5:9-10 where Paul directs Timothy as to the conditions of their enrollment. No widow should be enrolled under 60 years of age having been the wife of one man. She must be "well reported of good works," "a mother having brought up children," "hospitable," having "used hospitably to strangers," Christ-like in loving service, having "washed the saints' feet."

Other special duties mentioned by the Church Fathers included prayer and fasting, visiting the sick, instruction of women, preparing them for baptism, assisting in the administration of this ordinance and taking the communion.

Many of the duties of the widows were transferred to the deaconesses by the Third Century, an order which in recent history has been restored to its original importance and effectiveness.

The Church Of God In Christ recognizes the scriptural importance of women in the Christian Ministry. (Matt. 28:1; Mark 16:1; Luke 24:1; John 20:1), the first at the tomb on the morning of Christ's resurrection; the first to whom the Lord appeared (Matt 28:9; Mark 16:9; John 20:14) the first to announce the fact of the resurrection to the chosen disciples (Luke 29:9; 10:22) and etc., but nowhere can we find a mandate to ordain women to be an Elder, Bishop or Pastor. Women may teach the gospel to others (Phil. 4:3; Titus 2:3-5; Joel 2:28), have charge of a church in absence of its Pastor, if the Pastor so wishes, (Romans 16:1-5) without adopting the title of Elder, Reverend, Bishop or Pastor. Paul styled the women who labored with him as servants or helpers, not Elders, Bishops, or Pastors.

Therefore, the Church Of God In Christ cannot accept the following scriptures as a mandate to ordain women preachers: Joel 2:28; Gal. 3:28-29; Matt. 28:9-11.

The qualifications for an Elder, Bishop, or Pastor are found in I Tim. 3:2-7 and Titus 1:7-9. We exhort all to take heed.

RECEPTION OF MINISTERS FROM OTHER CHURCHES

Ministers shall be received from other evangelical or Pentecostal churches of the same faith and practice, providing they are willing to connect with a local church;

support the church with their attendance, and with their tithes and offering; present to the pastor of the local church a satisfactory certificate of ordination or license to preach; give evidence of their faith, Christian experience and qualifications; be of unquestionable moral character, sound in the doctrine of the church and show a willingness to discharge the duties of the gospel.

The pastor shall then familiarize and instruct the minister in the doctrine and discipline of the church, Church Of God In Christ history, and polity.

Whenever the orders of an ordained minister are recognized according to the above provisions, the pastor shall submit the minister's certificate of ordination to the Bishop of the jurisdiction of which his church is a part; and when the orders of a minister of another church shall have been duly recognized, the Bishop of the jurisdiction, upon the recommendation of the pastor, and Board of Elders shall furnish a certificate of ordination from the Church Of God In Christ signed by the Bishop and Secretary of the jurisdiction.

License submitted to the pastor by non-ordained ministers may have them exchanged by the pastor of the local church when he deems it to be expedient.

DISTRICT SUPERINTENDENTS - District Superintendents are chosen and appointed by the Bishop.

The duties of District Superintendent are:

1. To travel through his district so that he may oversee the spiritual and temporal affairs of the churches, at least twice a year, and to give the local pastors in his district his personal influence and assistance when there is need.

2. To have charge of all the evangelists and local

pastors in his district in the absence of the Bishop and/or his assistant.

3. To inform the churches in his district of their duties to the local church, district, state and national work.

4. To counsel with the pastors in his district regarding their pastoral responsibilities when needed.

5. To preside in the Annual District Meeting He is to encourage the members in the District meeting to support their local churches with their faithful attendance and finance and maintain a working and effective fellowship among its pastors.

6. To assist the bishop in collecting the finances for district, jurisdictional and national work as directed by the bishop.

7. To mediate disputes involving the pastor and members upon the request of the pastor. If arbitration is needed, the Superintendent shall then commission an investigating committee to hear the dispute or grievance. The District Superintendent shall be one of the members of this committee unless there is a conflict of interest. The findings shall be reported to the office of the Bishop in writing for disposition.

8. To take charge of a local church within his district, if the pastor dies, resigns, becomes incapacitated, or is removed, until another pastor can be appointed by the Bishop.

9. Where State or National monies have been used to build or buy a church, the District Superintendent shall see that all charters, deeds and other conveyances of church property to his district conform to the discipline and laws of the church, county, state or country within which such property is situated.

10. To promote all the interest of the church within his district with the cooperation of the pastors.

DISTRICT MISSIONARIES - District Missionaries are chosen and appointed by the State Supervisor, subject to the approval of the Jurisdictional Presiding Bishop, the District Superintendent, and her Pastor. The duties of a District Missionary are:

1. To act under the supervision of the Jurisdictional Supervisor and Superintendent.
2. To assist the Pastor upon his request in organizing bands within the local church
3. To teach the women in the churches to be subject and loyal to their Pastors, Bishops and Supervisor.
4. To inform and remind the churches in her district at least two times a year of their responsibilities toward the local church, district, state and national work.
5. To assist the District Superintendent in collecting the finances for the district, jurisdictional and national work.
6. To review the work of each missionary in the District Meetings. At such times, an offering of appreciation shall be given for her labor and service.
7. To implement the programs and orders of the State Supervisor.

To promote all the interest of the church within the district with the cooperation of the District Superintendent and Pastors.

MISSIONARIES:

Duties of a Missionary are

1. To evangelize the work of the churches as much as

lies within her power.

2. To travel and conduct revival meetings.
3. To carry a gospel of comfort and deliverance to the hospitals, jails, convalescent homes and the like.
4. To visit the shut-ins and give physical assistance when there is a need.

All Missionaries are subject to their Pastors and must be a supporter of their local church before venturing into the gospel field.

Licensing of Missionaries:

1. Must meet qualifications as set by the Church; however, it is a pastor's prerogative to request and receive evangelist license for a missionary of his congregation that he feels is qualified in all aspects.
2. No missionary shall be licensed without being recommended by her pastor.

THE DEPRIVATION AND RESTORATION OF CREDENTIALS

When an elder is deprived of his credentials of ordination, by expulsion or otherwise, the District Superintendent shall require them of him, and file them with the jurisdictional convocation of which the local elder is a member.

Should the elder subsequently produce to the jurisdictional convocation a recommendation from his pastor for the restoration of his credentials, signed by his District Superintendent they may be restored to him by the Jurisdictional Bishop.

THE RESTORATION OF LOST CREDENTIALS

Should the credentials of an elder be destroyed or lost. the Bishop who ordained him or the Bishop in whose territory he resides, upon ascertaining the necessary facts, may issue duplicate credentials.

PART VI TEMPORAL ECONOMY

The financial administration of church finances, based on a scriptural awareness and acknowledgement of God's ownership and providence, and the resultant cosmic relationship of people to God's property, is an important segment of the regular administration of the church and, as such, should receive proper attention of churchmen.

Before Israel became a nation, the law of the tithe was being used as her guidance during the patriarchal period. Tithing, which is older than Israel and antedates the law of Moses, came to be observed as purely a religious rite. Abram offering the tithe to Melchizedek, the priest king of Salem, gave the tithes of all; Genesis 14:18-20. Likewise, Abraham taught his grandchildren to tithe. "And Jacob vowed saying, if God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on so that I come again to my father's house in peace; then shall the Lord be my God...and of all that thou give me, I will surely give the tenth unto thee;" Genesis 28:20-22.

In the book of Numbers, the law of the tithe names different recipients of the tithe — the Levites — who in turn tithed their tithes to the priest; Numbers 18:21-28, this tithe is called the Levites tithe. It was used to support those Levites who ministered in the tabernacle.

"And behold I have given the children of Levi all the tenth in Israel for an inheritance for their service which they serve, even the service of the tabernacle of the congregation. Neither must the children of Israel henceforth come nigh the tabernacle of the congregation, lest they bear sin and die. But the Levites shall do the service of the tabernacle of the congregation, and they shall bear their iniquity; it shall be a statute forever throughout your generations, that among the children of Israel they have no inheritance. But the tithes of the children of Israel which they offer as a heave offering unto the Lord, I have given it to the Levites to inherit: therefore, I have said unto them, Among the children of Israel shall they have no inheritance."

The second tithe as mentioned in Deuteronomy 14:22-26 is called the festival tithe. It reads:

"Thou shalt truly tithe of all the increase of thy seed that the field bringeth forth year by year. And thou shalt eat before the Lord thy God in the place which he shall choose to place his name there, the tithe of the corn, of thy wine, and of thine oil, and the firstlings of thy herd and of thy flocks, that they mayest learn to fear the Lord thy God always. And if the way be too long for thee, so that thou art not able to carry it; or if the place be too far from thee; which the Lord thy God shall choose to set his name there, when the Lord thy God hath blessed thee. Then shall thou turn it into money, and bind up the money in thine hand and shall go unto the place which the Lord thy God shall

choose. And thou shalt bestow that money for whatsoever thy soul lusteth after... and thou shalt eat before the Lord thy God, and thou shalt rejoice, thou, and thine household."

Here the sacred feast is instituted in which the flesh of the firstlings of the flocks and herds and the tithe of the agricultural increase were to be taken to Jerusalem in recognition of God's ownership and providence, and there feasted upon in joyful worship in the presence of the Levites. Deuteronomy 12:18-19." But thou must eat them before the Lord thy God in the place which the Lord thy God shall choose, thou and thy son, and thy daughter ... and the Levite that is within thy gates: and thou shalt rejoice before the Lord thy God in all thou putteth thine hands unto. Take heed to thyself that thou forsake not the Levite as long as thou livest upon the earth."

The third tithe mentioned is recorded in Deuteronomy 14:28-29. It reads:

"At the end of three years thou shalt bring forth all the tithe of thine increase the same year, and shalt lay it up within thy gates: and the Levite, because he hath no part or inheritance with thee, and the stranger, and the fatherless, and the widow, which are within thy gates, shall come, and shall eat and be satisfied that the Lord thy God may bless thee in all the work of thine hand which thou doest."

According to these scriptures, two years out of three the tithes were to be given for the relief of the poor in the home town of the tither. Thus, there was a seven year cycle: in the first, second fourth, and fifth years, the tithes were taken to Jerusalem for the feast of acknowledgement; in the third and sixth years. the tithes were distributed for

the feast of acknowledgement in the third and sixth years, the tithes were distributed for the relief of the poor and the needy, and the seventh or sabbatical year, the Land remained idle.

Now, how do these three tithes affect Christians in their giving today. As Christians today, we are not compelled or commanded to go to festivals or make pilgrimages as did the Jews. Therefore, a festival tithe for the Christians is no longer necessary. It is also true that our poor and needy today are supported, supplemented and assisted with welfare programs that are financed by municipal county, state, and national taxes; thus having the same function and responsibility as the poor tithe. Therefore, a poor tithe is no longer necessary as it was during Israel's Theocracy.

To those who believe the widow of the church should be supported out of the tithe account would well to read I Timothy 5:3-4. I, 16. "But if any widow have children or nephews, let them learn to shew piety at home, and to requite their parents: for that is good and acceptable before God But 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."

The Levitical tithe is the only tithe that is yet binding upon us today. It is for every man in every age and dispensation. It was neither instituted by the dispensation of law nor terminated by the dispensation of grace. It was neither given by Moses nor abrogated by Jesus Christ.

Tithing was incorporated into both the law of Moses and into the New Testament Church. It is important to note that the only thing for which Jesus ever commended the Scribes and Pharisees was their tithing - thus approving

the practice, Matthew 23:23.

Malachi 3:1-12 reads: " For I am the Lord, I change not; ...even from the days of your fathers ye are gone from mine ordinances and have not kept them...Will a man rob God? Yet ye have robbed me. But ye say, wherein have we robbed thee? In tithes and offering. Ye are cursed with a curse: for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground: neither shall your vine cast her fruit before her time in the field, saith the Lord of Hosts. And all nations shall call you blessed: for ye shall be a delightsome land said the Lord of Hosts."

This passage shows us the cause of the spiritual impotence and material poverty that existed during the times of Ezra, Nehemiah, and Malachi. It is difficult for any Christian to escape the weight and power of its moral teaching.

Now, for fear we may think that tithe paying was for Israel only, let us consider the words written in Galatians 3:29. "And if ye be Christ's then are ye Abraham's seed, and heirs according to the promise." The spirit of Christ will constrain us to do whatsoever Christ says ought to be done.

The tithing system should be broadened to include the various areas of church activities. The Church Of God In Christ believes that the ministries of the Lord as carried on in the local churches should be supported by the members

From this fund the temporal support of the pastor is provided. Any person who refuses to give a tithe and offering will be considered contrary to the doctrine of the Church Of God In Christ.

I Timothy 5:17. "Let the elders that rule well be counted worthy of double honor, especially they who labor in the word and doctrine." For the scripture saith, "Thou shall not muzzle the ox that treadeth out the corn, And, the laborer is worthy of his reward." Galatians 6:6. "Let him that is taught in word contribute (Communicate) unto him teacheth in all good things."

First Corinthians 9:7-14, "Who goeth a warfare anytime at his own charges? Who planteth a vineyard and eateth not of the fruit thereof? Or who feedeth a flock, and eateth not of the milk of the flock?... Do ye not know that they which minister about holy things live of the things of the temple? And they which wait at the altar are partakers with the altar? Even so the Lord hath so ordained that they which preach the gospel should live the gospel."

Now a few scriptures regarding the offering. Moses summed it up in these words: "But thou shall remember the Lord thy God for it is he that giveth thee power to get! wealth" Deuteronomy 8:8. David also recognized wealth comes from God, "All things come of thee, and of thine own have we given thee." I Chronicles 29:14. God commanded us to give in Exodus 35:5 "Take ye from among you an offering unto the Lord: whosoever is of a willing heart, let him bring it, an offering of the Lord; gold and silver and brass. Luke 6:38 reads: Give and it shall be given to you, good measure, pressed down, shaken together, and running over, shall men give into your bosom For with the same measure that ye mete withal it

shall be measured to you again."

I Corinthians 16:1-2. "Now concerning the collection for the saints, as I have given order to the churches of Galatia even so do ye. Upon the first day of the week let everyone of you lay by him in store, as God hath prospered him, that there be no gatherings when I come. Also read Paul's strongest financial appeal he ever made in II Corinthians 8-9 chapters. This appeal is a classic on Christian stewardship and should be read and studied by every child of God.

MINISTERIAL HEALTH AND WELFARE
The Church Of God In Christ
Hospital Fund

In an endeavor to better serve the ministers and churches of the Church Of God In Christ, the Ministerial Health and Welfare Fund was adopted as a separate function, on the 20th day of August, 1969, and designed to assist the Church Of God In Christ in the meeting of its needs and the need of its congregations.

(1) When in the opinion of the Board of Directors a suitable case arises, this fund shall be used to help the needy of the church; and

(2) This fund shall when it is deemed appropriate by the Board of Directors, assist in the circulation and/or printing of Christian Literature; and

(3) The resources of this fund shall be used, when in the opinion of the Board of Directors it shall be advisable, to promote Christian fellowship; and

(4) The resources of this fund shall be used, as deemed appropriate by the Board of Director*, toward the develop-

ment of a Ministers Retirement.

(5) When a member of this fund in good standing becomes sick or injured to the extent that funds are available, this fund will pay toward such members hospital expenses as follows:

For the benefits provided under Option Plan No. 1,2 and e. see Supplement "A," or the certificate.

(6) When in the opinion of the Board of Directors suitable funds are available, this fund may be used to make loans available to the Church Of God In Christ churches which are in need of same

The following additional rules shall be followed as a guide to the Board of Directors in administering this fund:

(a) Paragraph five (5) above applies to anyone who at recommended for membership in this fund by a minister of the Church Of God In Christ; and

(b) The fund reserves the right to terminate a membership in this fund if in the opinion of the Board of Directors such action is desirable in order to promote the over-all objectives of this fund

(c) These Articles of Administration can be amended at any time with the majority approval of the Board of Directors of this fund without prior notice to the membership herein

(d) The Board of Directors shall appoint the Trustees and Executive Administrator who shall serve such periods of time as the Board of Directors shall designate.

(e) A quorum for all purposes, including Board of Directors meetings shall be defined as a meeting where the majority of those eligible to attend and vote are present

(7) REQUISITE SUPPLEMENTS:

- (a) For the benefits provided under Option Plan No 1, 2 and 3, see Supplement "A." or the certificate.
- (b) The cost of becoming a member of this fund, see Supplement "B," or Enrollment card.
- (c) For the Miscellaneous Provisions of this fund, see Supplement "C." or the Certificate.
- (d) For the Exclusions of this fund, see Supplement "D," or the Certificate.

**PART VII
GENERAL SERVICES FOR
PULPIT AND PARISH**

See Statement of Faith

I. Orders of Worship — Practical Suggestions for Worship Services.

CALLS TO WORSHIP – GENERAL

Surely the Lord is in this place This is none the House of God. and this is the gate of Heaven.

-Gen. 28: 16-17.

Wait on the Lord be of good courage, and He shaft1 strengthen thine heart. Wait, I say, on the Lord

-Psa. 27:14

I was glad when they said unto me. Let us go into the house of the Lord

-Psa. 122:1

O, come, let us worship and bow down: let us kneel before the Lord our maker. For He is our God and wear the people of His pasture, and the sheep of His hand

— *Psa. 95:6-7*

"O Lord our Lord how excellent is thy name in all earth. One generation shall praise thy works to another, and shall declare thy mighty acts. The Lord is nigh unto all them that call upon Him, to all that call upon Him in truth."

— *Psa.8:9; 145: 4, 8*

Sing unto the Lord a new song and His praise in the congregation of saints. Let Israel rejoice in Him that masse him. Let the children of Zion be joyful in their King

— *Psa. 149:1,2*

Give unto the Lord 0 ye mighty, give unto the Lord Glory due unto His name; worship the Lord in the beauty of Holiness. The Lord will give strength unto His people the Lord will bless His people with peace.

— *Psa. 29:1, 2, 11*

Thus saith the Lord our God Verily, my sabbaths ye? shall keep, for it is my sign between me and you throughout your generations, that ye may know that I the Lord the doth sanctify you.

— *Exodus 31: 13.*

CALLS TO MORNING WORSHIP

Is not this the fast that I have chosen? To loose the bands of wickedness, to undo the heavy burden, and the oppressed go free, and that ye break every yoke?

Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? When thou seest the naked, that thou cover him; and thou rude not Myself from thine own flesh?

Then shall thy light break forth as the morning, and thine health shall spring forth speedily;... Then shall thou call and the Lord shall answer, thou shalt cry and He shall say Here I am

—*Isa. 58:6-9*

Hearken unto the voice of my cry. my King, and my God. for unto Thee will I pray. My voice shalt thou hear in morning. O Lord, in the morning will I direct my prayer unto Thee, and will look up.

—*Psa. 5:2,3*

The Lord is in His Holy Temple; Let all the earth keep silence before Him. I was glad when they said unto me, let us go into the house of the Lord.

—*Hab.2:20.*

—*Psa. 122:1*

From the rising of the sun even unto the going down of the same my Name shall be great among the Gentiles. Awake. Awake, put on thy strength. O Zion put on thy beautiful garments, O, Jerusalem.

—*Mal.1:11*

—*Isa. 52:1*

The God of Israel saith, the Rock of Israel spake to me, he that ruleth over men must be just, ruling in the fear of God. And He shall be as the Light of the morning when the sun riseth even a morning without clouds, as the tender grass springing out of the earth by clear shining after rain.

—*II Sam. 23: 3, 4.*

CALLS TO EVENING WORSHIP

It is a good thing to give thanks unto the Lord, and to sing praises unto Thy Name, O, Most High: to shew forth thy loving kindness in the morning; and thy faithfulness every night, upon an instrument of ten strings, and upon the psaltery-, upon the harp and with a solemn sound. For thou, Lord, hast made me glad through thy works: I triumph in the works of thy hands.

—*Psa. 92:1-4*

The Lord is in His Holy Temple let all the earth silence before Him.

—*Heb. 2:20.*

Lord. I have loved the habitation of thy house, and the place where thine honour dwelleth.

—*Psa. 26:8.*

Let my prayer be set forth before thee as incense; and lifting up of my hands as the evening sacrifice.

—*Psa. 1:2.*

Behold, bless ye the Lord, all ye servants of the Lord, which by night stand in the house of the Lord Lift up your

hands in the sanctuary, and bless the Lord

—*Psa. 134:1,2*

The heavens declare the glory of God and the firmament sheweth his handy work. Day unto day uttereth speech, and night unto night sheweth knowledge. Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight O Lord my strength, and my redeemer

—*Psa. 1:1,2, 14*

CALLS TO GOOD FRIDAY WORSHIP

Whosoever will come after me. let him deny himself and take up His cross and follow me For whosoever shall save his life will lose it; and whoever shall lose his life for my sake and the gospel's, the same shall save it.

—*Mark 8: 34- 35*

It is nothing to you. all ye that pass by" Behold and see if there be any sorrow like unto my sorrow.

—*Lam. 1:12*

The Spirit itself beareth witness with our spent, that we are the children of God And if children, then heirs; hers of God and joint heirs with Christ; if so be that we suffer with Him that we may also be glorified together.

—*Rom.8:16-11*

Let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us. Looking unto Jesus, the author and finisher

of our faith, who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God.

—*Heb. 12:1, 2*

CALLS TO PALM SUNDAY WORSHIP

Lift up your heads, O ye gates, even lift them up, ye everlasting doors; and the King of Glory shall come in. Who is the King of Glory? The Lord of host, He is the King of Glory

—*Psa.24:9, 10.*

Blessed be the King that cometh in the Name of Lord, peace in Heaven, and Glory in the Highest.

—*Luke 19:38.*

Blessed is He that cometh in the Name of the Lord, Hosanna in the highest.

—*Matt. 21: 9.*

Rend your heart and not your garments, and turn unto the Lord your God: For He is gracious and merciful, slow to anger, and of great kindness, and repenteth Him of the evil.

—*Joel 2: 13.*

CALLS TO EASTER WORSHIP

1. MINISTER: *The Lord is Risen*

PEOPLE: The Lord is Risen, Indeed

2. MINISTER: Blessed be the God and Father of our Lord Jesus Christ; By Him great mercy we have been born anew to a living hope through the resurrection of Jesus Christ from the dead.

2. MINISTER: *Blessed be the God and Father of our Lord, Jesus Christ. By His great mercy we have been born anew to a living hope through the resurrection of Jesus Christ from the dead.*

PEOPLE: We have an inheritance which is imperishable, undefiled, and unfading.

MINISTER: *Sing Praises to the Lord, for He has done gloriously.*

PEOPLE: Sing for joy. O heaven, and exult O earth, for the Lord has comforted His people.

MINISTER: *Hallelujah. For the Lord our God Reign. The Kingdom of the world has become the Kingdom of our Lord and of His Christ, and He shall reign for ever and ever. King of Kings, and Lord of Lords. Hallelujah!*

PEOPLE: Thanks be to God, who gives us the Victory.

3. Christ our Passover is sacrificed for us. Therefore let us keep the feast.

— *1 Cor. 5:7, 8.*

CALLS TO COMMUNION WORSHIP

Behold, I stand at the door and knock, if any man hear my voice and open the door, I will come in to him and sup with him, and he with me.

—*Rev. 3:9-10.*

I am the living bread which came down from heaven; if any man eat of this bread, he shall live forever and the bread that I will give is my flesh, which I will give for the life of the world.

—*John 6:51.*

Thus saith the Lord our God this day shall be unto you for a memorial; and ye shall keep it a feast to the Lord throughout your generations; ye shall keep it a feast by an ordinance forever.

—*Exodus 12: 14.*

The cup of blessings which we bless, is it not the Communion of the blood of Christ? The bread which we break, is it not the Communion of the body of Christ? For we being many are one bread and one body; for we are partakers of that one bread.

CALLS TO THANKSGIVING DAY WORSHIP

Honor the Lord with thy substance, and with the first fruits of all thine increase; so shall thy barns be filled with plenty, and thy presses shall burst out with new wine.

—*Prov. 3:9-10.*

The Lord by Wisdom hath founded the earth, by understanding hath he established the heavens. By His knowledge the depths are broken up, and the clouds drop down the dew.

—*Prov. 3:19-20.*

Praise waiteth for Thee, O God, in Zion, unto Thee shall the vow be performed thou that hearest prayer, unto Thee shall all flesh come.

Enter into his gates with thanksgiving and into His courts with praise; be thankful unto Him, and bless His name, for the Lord is good; His mercy is everlasting; and His truth endureth to all generations.

—*Psa. 100:4.*

Praise waiteth for Thee, O God, in Zion, unto Thee shall the vow be performed thou that hearest prayer, unto Thee shall all flesh come.

Enter into his gates with thanksgiving and into His courts with praise; be thankful unto Him, and bless His name, for the Lord is good; His mercy is everlasting; and His truth endureth to all generations.

—*Psa. 100:4.*

In everything give thanks, for this is the Will of God in Christ Jesus concerning you

—*I Thes.5: 18.*

CALLS TO CHRISTMAS DAY WORSHIP

Behold I bring you good tidings of great joy, which

shall be to all people. For unto you is born this day in the city of David a saviour, which is Christ the Lord.

—*St. Luke 2:10-11*

Glory to God in the highest and on earth peace, will toward men.

—*St. Luke 2: 14.*

CALLS TO WATCH NIGHT WORSHIP

Lord. Thou hast been our dwelling place in all generations. From everlasting to everlasting Thou art God.

—*Psa. 90:1, 2.*

The heavens are the work of thy hand they shall perish, but thou shalt endure Yea, all of them shall wax old like a garment; as a vesture shall thou change them, and they shall be changed but thou art the same, and thy years shall have no end.

—*Psa.102: 25-27.*

Samuel took a stone and set it between Mizpeh and Shen and called the name of it Ebenezer, saying, Hitherto hath the Lord helped us.

—*1 Sam. 7: 12.*

God will be our guide forever.

—*Psa. 48: 14.*

CALLS TO NEW YEARS DAY WORSHIP

Cast away from all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit.

-Ezekiel 18:31.

He who sat upon the throne said, Behold, I make all things new.

-Rev 21:5.

The Lord shall preserve thee from all evil; He shall preserve thy soul. The Lord shall preserve thou going out and thy coming in from this time forth and even forevermore.

-Psa. 121: 7,8.

PRAYERS OF INVOCATION

Gracious Father, from whom every good thing cometh, and who pourest out on all who desire it the Spirit of Grace and supplication; Deliver us when we draw nigh to Thee, from coldness of heart and wanderings of mind, that, with steadfast thoughts and kindled affections, we may worship Thee in Spirit and in Truth; through Jesus Christ our Lord. Amen.

(CHILDREN'S DAY)

Our Father, we are mindful this day how that Jesus called the little ones as lambs to His fold, placed His hand of blessing upon their heads, threw his arms of love around them, and gave them the kindest look. We know something of the cravings in the heart of a child. Its innocence is

a cry for purity. Its weakness is a cry for strength. Its helplessness is a cry for protection. And its heart is a great plea for love. We bless Thee for little ones in our homes. May we deal with them as Jesus would deal with them were He in our place. We ask in His Name. Amen.

(NEW YEAR)

Merciful God, by whose mercy we have come to the gateway of another

Year, grant that we may enter it with humble and grateful hearts; and confirm our resolutions, we beseech Thee, to walk more closely in Thy way, and labor more faithfully in thy service, according to the teaching and example of thy Son our Lord. Let not the errors and offenses of the past cling to us, but pardon us and set us free, that with a purer purpose and a better hope we may renew our vows in thy presence and sit forth under the guidance of thy Spirit to travel in that path which shineth more and more unto the perfect day. In the Name of Christ we ask, Amen.

4. O, Thou loving and gracious God, grant thy favor to us as a worshipping congregation, and bestow upon us each and everyone those blessings that we severely need. Help us to meet the tasks and trials of each day of our lives with faith and fortitude. May we take no anxious thought for the morrow and fret our minds over what the future may have in store. Enable us to acquire serenity of spirit through communion with Thee, and to remember that worship of this morning abundantly enrich and bless our souls, inciting us to purer faith and inspiring us to nobler deeds, and do thou consecrate us anew to thy service. Through Jesus Christ our Lord. Amen

PRAYERS OF BENEDICTIONS

Now may the God of peace who brought again from the dead our Lord Jesus, the great Shepherd of the sheep, by the blood of the eternal covenant, equip you with everything good that you may do his will, working in you that which is pleasing in his sight, through Jesus Christ; To whom be Glory for eve and ever. Amen.

-Hebrews 13:20-21.

2. The Peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of His Son, Jesus Christ our Lord; and the blessings of God Almighty, the Father, the Son, and the Holy Ghost be among you, and remain with you always. Amen.

3. The Grace of the Lord Jesus Christ, and the love of God and the fellowship of the Holy Ghost be with you all. Amen

II Cor. 13:14.

4. Unto Him that loved us, and washed us from our sins in his own blood, and hath made us Kings and priests unto God and His Father, to Him be Glory and dominion forever and ever. Amen.

-Rev. 1:5, 6.

5. The Lord bless you and keep you; the Lord make His face to shine upon you, and be gracious unto you; The Lord lift up his countenance upon you and give you peace. Amen.

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-Numbers 6:24-26.

6. Now may our Lord Jesus Christ himself, and God our Father, who loved us and gave us eternal comfort and good hope through grace, comfort your hearts and establish them in every good work and word. Amen.

-II Thess. 2:16, 17.

7. Dismiss us now, O Lord, with thy blessings, and accompany us ever with thy grace, that we may henceforth live in peace, love, and holiness, through Jesus Christ, our Lord. Amen

SERVICES FOR ADMINISTRATION OF THE ORDINANCES

BAPTISMAL SERVICE

Opening Sentences (Call to Worship) “Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you, and lo, I am with you always, even unto the end of the world.” AMEN

Hymn:

Scripture Reading: (Romans 6:2-12)

Sermon:

Song of Praise:

The Baptism: The order should be as follows:

(Candidate should be ready prior to the services and seated in the front pews.)

When the service begins, it is suggested that an

associate minister shall preside over services while the pastor prepares himself. When the pastor is ready, he should explain Baptismal procedures to the candidates. The minister shall say the invocation and proceed with the orders.

Address to the Congregation:

Saints of God, we have come to the most sacred of all commandments ordered by Jesus Christ our Lord and Saviour, that men everywhere who believe should be baptized. He who has received Christ as his Lord and Saviour and has repented and received remission for his sins, does receive baptism as one who is born of the water. Baptism is the outward sign of an inward conviction or Christian experience. It is the sign of burial with Him and the rising with Him in the newness of Life. Therefore, we baptize these our brothers and sisters in His Holy name as witnesses to this dying world that Jesus Christ still receives men into His Kingdom, by repentance and baptism, which leads to that fulfillment of eternal joy and salvation.

Address to the candidates:

Saints and Candidates, you come now to this, the water to receive Water Baptism. We pray that God, through our Lord Jesus Christ, would grant you full release from Satan, and this world by His power, because you have repented of your sins and accepted Jesus Christ as your Saviour.

Minister to the Candidates: “Do you believe in God, the Father Almighty, maker of heaven and earth; and Jesus

Christ His Son who died on the cross for our sins?”

Candidate(s): “I do.” (We do.)

Minister: “Will you obey God’s will and His Holy Commandments?”

Candidates(s): “I will.” (We will.)
(Then the Minister shall offer prayer).

When the act of baptism shall begin, those assisting the minister shall have the necessary equipment such as towels, etc., and shall in order and fashion (Women first), lead the candidates to the bank of the water supported on both sides by assistant ministers. When the candidate enters the water, the minister and his assistants shall utter words of comfort, scripture or instructions to the candidate. Many persons who are baptized in water may also show signs of water fear, thus a firm grip by the minister and the utterance of words help to erase such fear. The candidate should be turned about so as to face the congregation with arms folded across the chest.), shall proceed to submerge the candidate.

THE BAPTISMAL FORMULA:

(It is proper to baptize the candidate by using first and last name without the use of any particular title unless Brother or Sister is preferred.)

“(NAME _____) I Baptize you in obedience of the command of our Lord Jesus Christ in the Name of the Father, Son,

And Holy Ghost.”

At the end of the service, the minister shall say to the congregation:

“Know ye not, that so many of us were baptized into Jesus Christ, were baptized into His death. Therefore we are buried with Him by baptism into death: that like as Christ was raised by the Glory of the Father, even so we also should walk in newness of life (Romans 6:3, 4). And he that believeth and is baptized shall be saved, and he that believeth not shall be damned.”

BENEDICTION:

THE LORD’S SUPPER:

A Call To Worship:

“Our father did eat manna in the desert; as it is written. He gave bread from heaven, and giveth life unto the world. Then said they unto Him, Lord evermore give us this bread and Jesus said unto them, I am the Bread of Life; he that cometh to me shall never hunger; and he that believeth on me shall never thirst.” St. John 6:28-35.

Hymn:

Beatitudes: (Repeat in Order) St. Matt. 5:1-2.

Hymn:

The Epistle: (Scripture to be read by the Minister) I Cor. 11:23-28.

Hymn:

Sermon:

Offering:

Dedication of Offering:

The Lord's Supper: (the minister having received the tray of wine and bread assisted by the deacons and officers, who shall stand before him, shall direct the distribution thereof):

The Bread: (Directed by the minister who has taken in hand the bread tray shall hold and say): “The Lord Jesus, the same night in which he was betrayed, took bread, as I now do, ministering in His name (he takes the bread) and when he had given thanks, he break it, and said, “take, eat; (he gives it to hi minister, deacons and officers). This do in remembrance of me.” (The ministers with deacons and officers shall all eat together and when finished the minister shall turn to the wine.)

The Wine: (The minister shall then say): “After the same manner also He took the cup, as I now do ministering in His Name (he takes the wine). When he had supped saying, this is the new covenant in my blood; this do and as often as ye drink it, ye do so in remembrance of me.” (The minister hands the wine to the assisting ministers, deacons, and officers in the same manner as the bread.)

Distribution to the Congregation: (After the ministers, deacons, and officers have been served, the minister then hands the tray of bread and subsequently the wine to the deacons and officers for distribution to the congregation.)

After Distribution: (The minister shall say) “For as often as ye eat this bread and drink this cup, ye do show

The Lord's death till he come. Let us all now commune together in remembrance of Him."

(After the communion, glasses are collected and placed in the pew rack: The Holy Table recovered, the members may shake hands.)

The choir may sing an appropriate closing selection.

Benediction: (Omit if Feet Washing follows.)

ORDINANCE SERVICE FOR FEET WASHING

Purpose:

The Feet Washing Service in the Church Of God In Christ is usually held subsequent to the Holy Communion Service, for it was at the Lord's Supper that the Lord instituted this commandment to "Wash ye one another's feet." This service is carried out by the minister officers and women leaders respectively. However, because of modern day inconveniences of dress, the male and female carry out the ritual in separate facilities or areas. The ritualistic enactment of feet washing is intended to show Christian humility and the basin of water often used to dip one's feet should be passed from one to another without any great effort to clean one's feet, but to only ceremonially wash.

(The minister shall say to the congregation): "the act of humility and brotherly love was demonstrated by our Lord and Saviour, Jesus Christ, when He, at the Last Supper, laid aside his garment and girded a towel about

Him and preceedeth to wash His disciple's feet. He has further stated, "I have given you an example, that ye also should do as I have done unto you" (St. Jon 13:15). Jesus has also said "Ye also ought to wash one another's feet" and "If I wash thee not, thou hast no part with me" and "If ye know these things, blessed are ye if ye do them." After the minister's address, an appropriate hymn should be sung as basins of water are prepared. The minister, officers, or assistants may pour water into a basin, filling enough basins for men and women. After they are filled, the minister shall ask that a prayer be said before that women leaders take the basins of water to their designated areas.

Prayer:

After prayer and both men and women have departed to their designated areas, various methods of dipping and washing can be used by the members of the services. However, attendants to the service should see to it that plenty of basins area used and sufficient supply of fresh water can be secured when needed, especially when the number in the service is large.

After the completion of the service, both men and women may return to their pews awaiting the last instructions and benediction by the pastor.

Hymn or Song: (Can be sung by all after returning).

In obedience to our Lord's command, ye have washed one another's feet, just as your Savior has asked you. Be sure you not only wash your brother's feet, but love him an be willing to serve him, for his is the will of God

concerning you. This service is for you the Christian, so that you should show humility brotherly love to this world of hatred, indifference and evil that as Christ has said, “If ye love one another, happy are ye.” “I say unto you, go in peace my beloved ones and God bless you in every way.”

Benediction: (By the Pastor or Minister in Charge).

III. THE MARRIAGE SERVICE

Order of Service

- I. Special Music (Bridal Procession)
- II. Introduction to Marriage Ceremony
- III. Prayer
- IV. Scriptural Reading (Psalms 128)
- V. Ministerial Vows
- VI. The Ring Service
- VII. Declaration of Marriage
- VIII. Prayer (By Minister)
- IX. The Lord’s Prayer (Congregation and Minister)
- X. Blessings
- XI. Special Music (Bridal Recession)

Directions:

(Following an appropriate vocal selection, the persons to be married shall present themselves before the minister, the man at the right hand of the woman.)

Introduction to Marriage Ceremony:

“Dearly beloved, we are gathered together here in the sight of God, and this company, to join together this man

and this woman in Holy matrimony. Marriage is an honorable estate, instituted of God, blessed by our Lord Jesus Christ, and declared by Saint Paul to be honorable among men. It is not, therefore, to be entered into without Holy advice or lightly, but reverently, soberly, advisedly, and in the fear of God. Let us, therefore, under seriousness of this act, invoke Divine Presence upon this occasion.”

Prayer:

“Almighty God, the King eternal, from whom proceedeth all power and dominion, both in heaven and on earth, we humbly beseech Thee to look with favor upon thy servants, this man and this woman. Be Thou the honored guest at this wedding to turn the water into the wine of joy. Grant unto them the assurance that they have been brought together by Thy Providence so that they may be truly and eternally joined together by the Holy Ghost, we pray through Jesus Christ, our Lord.”
Amen.

MINISTERIAL CHARGE:

I now charge you both as you stand in the presence of God, to remember that true love and faithful observance of your marriage vows are required as the foundation of a successful marriage and the establishment of a happy and enduring home. Without these, there can be no real marriage and the home which you will endeavor to establish will be a vain effort. Keep the solemn vows you are about to make. Live with tender consideration for each other. Conduct your lives in honesty and in truth, and your marriage will last.

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Your home will be lasting. This commitment to marriage will be a blessing to you, and will be a blessing to others. This should be remembered as you now desire to be united in Holy wedlock.

MARRIAGE VOWS:

THE MINISTER TO THE MAN:

(Name) _____, do you take this woman to be your wedded wife? And do you earnestly promise, before God and these witnesses, that you will love her, comfort her, honor and keep her in sickness and in health; and that, forsaking all others for her alone, you will perform unto her all the respect that a husband owes to his wife, until God, by death shall separate you? MAN: "I will"

THE MINISTER SAYS TO THE WOMAN:

(Name) _____, do you take this man to be your wedded husband and do you earnestly promise, before God and these witnesses, that you will love him, comfort him, honor, and obey him, in sickness and in health, and that forsaking all others for him, will perform unto him all the duties that a wife owes to her husband, until God, by death, shall separate you?

WOMAN: "I will."

(THEN SAYS THE MINISTER:.) "Who giveth this woman to be married?"

THE GIVER: "I do."

THE MINISTER SHALL SAY TO THE WOMAN AND THE MAN: Therefore, since it is the agreement of (Name) _____ and (Name) _____ to be husband and wife, please join right hands and repeat after me, before God and these witnesses, the marriage vow.

THE MINISTER SHALL SAY TO THE MAN: I, (Name) _____ take thee (Name) _____ to be my wedded wife, to have and to hold from this day forward, for better or for worse, for richer or for poorer, in sickness, in health, and to love and to cherish till death do us part, according to God's Holy ordinance; and thereto, I pledge thee my faith.

THE MINISTER SHALL SAY TO THE WOMAN: I, (Name) _____ take thee, (Name) _____, to be my wedded husband, to have and to hold from this day forward, for better or for worse, for richer or for poorer, in sickness and in health, to love and to cherish, till death do us part, according to God's Holy ordinance; and thereto, I pledge thee my faith.

The Ring Service

(The man and the woman shall loose hands. The minister shall receive from the man a ring, and in the case of a double-ring ceremony, one also from the woman.)

(THE MINISTER HOLDING UP THE RING OR RINGS SHALL SAY:) The wedding ring is the outward and visible sign of an inward and spiritual grace, signifying

to all the uniting of this man and that woman in Holy Matrimony through the Church of Jesus Christ our Lord.

(THEN THE MINISTER SHALL SAY:) "Let us Pray."
"Bless, O Lord, the giving of these rings, that they who wear them may abide in peace and continue it try favor; through Jesus Christ our Lord." Amen.

(The Minister shall then deliver the proper ring to the man to put upon the third finger of the woman's left hand. The man, holding the ring there, shall say after the Minister):
"In token and pledge of our constant faith and abiding love, with this ring I thee wed, in the Name of the Father, and the Son, and of the Holy Ghost." Amen.

(The Minister shall then say the same for the giving of the second ring to the woman, who shall put the man's ring on the third finger.)

(Then shall the minister join their hands together and, with his hand on their united hands, shall say): "For as much as (Name) _____ and (Name) _____ have consented together in Holy Wedlock, and have witnessed the same before God and this company, and thereto have pledged their faith each to the other and have declared the same by joining hands and by giving and receiving rings: I pronounce that they are husband and wife together, in the Name of the Father, and of the Son. and of the Holy Ghost. Those whom God has joined together, let no man put asunder." Amen.

THEN THE MINISTER SHALL SAY: Let us Pray"

(Then shall the husband and wife kneel:

THE MINISTER SHALL SAY: "Eternal God, Creator and preserver of all mankind, giver of all Spiritual Grace, the author of everlasting life; send thy blessings upon this man and this woman, whom we bless in the Name, that they may surely perform and keep the vow and covenant between them made, and may ever remain in perfect love and peace together, and live according to thy laws."

"Look upon them with love, to honor and cherish each other, and so live together in faithfulness and patience, in wisdom and true holiness, that they may in the life to come reap eternal joy and blessings through our Lord and Saviour, Jesus Christ." Amen.

(Then the husband and wife, still kneeling, shall join with the minister and congregation in the Lord's Prayer.)

(Then the Minister shall give this blessing):

"God the Father, the Son, and the Holy Ghost, bless, preserve, and keep you. The Lord with His favor smile upon you, and so fill you with all spiritual benediction that you love and live so in this life, that in the world to come you may have life everlasting." Amen.

CHRISTIAN RENEWAL OF THEIR MARRIAGE VOWS SERVICE

Opening Sentences

Prayer

Introduction of Ceremony

Prayer

Renewal of Vows
 Prayer for the Couple
 Prayer for the Home
 Benediction

This Service is designed for married couples who wish so renew their marital vows. A time should be set aside during the morning worship for all couples who wish to participate. The minister shall proceed with any of the Opening sentences or some of his choosing.

Opening Sentences:

Now therefore, if ye will obey my voice, indeed, and keep my covenant, then ye shall be a peculiar treasurer unto me above all people; for all the earth is mine.

—*Exodus 19:5*

But the mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children; to such as keep his covenant, and to those that remember his commandments to do them.

—*Psa. 103:17-10*

If my children will keep my covenant and my testimony that I shall teach them, their children shall also sit upon thy throne for evermore.

—*Psalms 132: 12*

Except the Lord build the house, they labour in vain that build it; Except the Lord keep the city, the watchman waketh but in vain.

—*Psa. 127:1*

Prayer:

O Eternal God creator and preserver of all mankind, giver of all spiritual grace, the author of everlasting life ; send thy blessing upon these couples whom we bless today in thy name; that the vows and covenant that shall be renewed between them will take on renewed meaning, and may they ever remain together in perfect love and peace, live according to thy laws.

Look graciously upon them that they may love, honor, and cherish each other, and so live together in faithfulness and patience, in wisdom and true godliness, that their home may be a haven of blessing and a place of peace; through Jesus Christ our Lord Amen.

Introduction to the Ceremony:

Dearly beloved we are gathered together herein the sight of God and in the presence of these witnesses, to renew the solemn and sacred vows this couple (or Name and Name) made when they first became husband and wife.

It is my desire that they will recall the hour when the Minister said to them that Holy Matrimony is an honorable estate, instituted of God and signifying the mystical union which exists between Christ and his Church, and declared by Paul to be honorable among all men.

May we all remember that marriage is the foundation of the home and is ordained of God as the only approved way of replenishing the earth. It is for this reason that Christ declared that a man shall forsake his father and mother and cleave unto his wife, and those whom God hath joined together let no man put asunder.

This occasion may be more solemn for many of you

only because of your marital experiences, knowing that marriage is a duty as well as a privilege, that it has its hard demands as well as its pleasures, and it must always be attended by mutual respect and directed by personal concern and consideration. It is proper that we should seek God's blessing upon this couple at that time.

Prayer.

Our heavenly Father, we are grateful for thy provision that men and women should be attracted to each other, fall in love, and find in marriage a fuller life. We are thankful that Jesus taught us the importance of respect for personality and that this has significance for us both before and after marriage.

We pray that Thou wouldst help them now to renew their vows to each other, and may Christian concern rule their minds as well as their hearts May their marriage be based upon the high ideals, and teachings of our Lord and Saviour. Jesus Christ so that they will not hurt each other in marriage. but may continue to grow together in Christian love and fellowship "Till death do us part." Amen.

Renewal of Vows:

THE MINISTER TO THE COUPLES: God has willed that the Christian marriage be primarily an act of the will; To be born in love, nourished in growing affection, and maturing in faithfulness. Every effort, human and divine, should be employed to preserve it. It is God's will that this union be strong enough to bring you through all temptation, indifference, adversity, discord in the home, and a love grown cold, all of which may continue to threaten the

marriage bond between husband and wife. This should be remembered as you now declare your desire to renew your vows.

Do you solemnly promise, before God and these witnesses to continue to uphold the vows between you made at your wedding"

THE COUPLE: We do.

THE MINISTER: Do you promise, insofar as you can. to continue to love, comfort, honor and keep each other as sickness and in health, and that, forsaking all others, you will perform unto each other all the dues that a husband I and wife owes to each other, until God. shall separate you?

THE COUPLE: We do.

THE MINISTER: Do you promise, insofar as you can. to maintain a Christian home, foster godly growth in each other, and make sincere effort to become not only a sensuous partner but a spiritual one as well

THE COUPLE: We do.

THE MINISTER: In token of the pledge you have made to each other and to God in the presence of this company, please join your right hands, and let us pray.

Prayer for the Couple:

God we ask thee to bless and sanctify thy servants as they shall continue to face decisions which baffle and perplex them

Often we appear casual and unperturbed, but there is a deep turbulence within us. Our decisions may not shape the world but they may shape our world; the world of those whom we care deeply.

In our we know that all of life is not of our heart making. All of life, including these decisions, is a gift. We know too that somehow thou art the source of the gift. And we know both from our own hunger and from the way thou didst make thyself known in Jesus Christ that dost offer a still greater gift. Thou wouldst make this couple a new creation, a new couple, that will please thee and live in harmony' with each other. Be with them in grace to open their lives to accept the gift, Christ Jesus our Lord. Amen.

Prayer for the Home:

Our heavenly Father, we thank thee for this man and woman who now share the same house and the same environment. Grant them length of days to enjoy each other, their home, and the fruit of their labor and sacrifice. Bless them in their going out and their coming in. Provide for them, according them the riches of your grace. If there be children in the home bless them and keep sickness from their little bodies and minds; when and if misfortune, sorrow, pain, and death come, be present to give this couple faith to know that thou wilt heal, comfort, and bless as no one else can; through Jesus Christ our Lord, who taught us when we pray to say:

Our Father which art in Heaven, hallowed be thy name, Thy kingdom come, Thy will be done in earth, as it is in heaven. Give us this day our dairy bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil. For thine is the

Kingdom, and the power, and the glory, forever.

Benediction:

God the Father, the Son. and the Holy Spirit, bless, preserve, and keep you; the Lord graciously with his faith look upon you. and so fill you with all spiritual benediction and love that you may so live together in this life that in the world to come and you may have life everlasting. Amen.

IV. GENERAL SERVICES

(See Form of Burial for a Bishop)

The Burial of the Dead)

Processional

Prayer

Music

Scripture Lesson

Condolences. Resolutions

Obituary

Eulogy

Recession

Graveside Services

The Dead member of a family should be reported to the Pastor as soon as possible, and funeral arrangement should be made in consultation with him.

The Minister should arrange the funeral services the family, with appropriate music, etc.

The casket should be placed before the altar in front of the Communion Table.

The Minister shall meet the casket and family and begin the Processional by saying: "I am the resurrection and the life; he who believes in me though he die. yet shall

he live again, and whosoever lives and believes on me shall never die."

Man that is born of a woman has but a few days and full of trouble, he cometh forth like a flower, and is cut down, he fleeth also as a shadow and continueth not. We brought nothing into this world, and it is certain we can carry nothing out The Lord gave and the Lord bath taken away; blessed be the Name of the Lord

The Lord is my light and my salvation, of whose shall I fear?

The Lord is the strength of my life, of whom shall I be afraid?

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 to everlasting, thou art God

After the Processional and all of the family have been seated the Minister shall give a brief prayer as follows: O Lord and Master, who didst weep beside the grave and art touched with the feeling of our sorrow: fulfill now thy promise that thou wilt not leave thy people comfortless, but wilt come to them Hear our prayer O Lord and comfort thy people and enable us to put oar treat is thee who art mighty in life and triumphant in death Grant us so to serve thee day by day that we may fellowship with thee and perfect rest in thee; through Jesus Christ our Lord. Amen.

(Then an appropriate hymn may be sung by the entire congregation)

The Old Testament Scripture: Psalms 139:1-17, 23-24.

Hymn:

The New Testament I Cor. 15:19-22. or appropriate scriptures.

Acknowledgements and Announcements

Obituary

Sermon

Recessional (The Minister shall precede the casket and family.)

Grave Site - Ceremonies: (The Minister standing at the head of the casket shall say:)

Foreasmuch as it has pleased Almighty God to take out of this world our deceased_____we commit his/her body to mother earth - earth to earth, ashes to ashes, dust to dust looking for the general resurrection in the last day; and the life of the world to come, through our Lord Jesus Christ At whose second coming in glorious Majesty to judge the world the earth and the sea shall give up their dead and the corruptible bodies of those who sleep in him shall be changed and made like unto his own glorious body, according to the working whereby he is able to subdue all things unto himself.

The Minister finally requests that all repeat the Lord's Prayer after him;

Our Father who art in Heaven, hallowed be thy name, thy Kingdom come, thy will be done on earth as it is in Heaven. Give us this day our daily bread and forgive us our trespasses, as we forgive those who trespass against us. and lead us not into temptation but deliver us from evil for thine is the Kingdom, the power, and the glory for now and for ever. Amen

(Final sentence by the Minister)

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

(Benediction)

Now may the God of Peace who brought again from the dead our Lord Jesus, the great shepherd of the sheep, by the blood of the eternal Jesus, equip you to do his will, working in your that which is pleasing in his sight; through Jesus Christ, to whom be the glory for ever and ever. And may the grace of our Lord Jesus Christ and the Love of God and the fellowship of the Holy Spirit be with you all. Amen.

FOR A YOUNG PERSON

So teach us to number our days that we may apply our hearts unto wisdom.

-Psalms 90:12

He shall feed his flock like a shepherd; He shall gather the lambs with his arm and carry them in his bosom, and shall gently lead those that are with young.

-Isaiah 40:11

Where with shall a young man cleanse his way? By taking heed thereto according to thy word.

-Psalms 199:9

Rejoice, O young man, in thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes; but know thou, that for all these things God will bring thee into Judgment.

-Eccl. 11:9

It is good for a man that he bear the yoke in his youth.

-Lam. 3:27

And the child Samuel grew on, and was in favor both with the Lord, and also with men.

-I Sam. 2:26

And Pharaoh said unto his servants, can we find such a one as this is, a man in whom the Spirit of God?

-Genesis 41:38

And she said unto him, My Father, if thou has opened thy mouth unto the Lord, do to me according to that which hath proceeded out of thy mouth, for as much as the Lord hath taken vengeance for thee of thine enemies.

-Judges 11:36

Other scriptures are: Ruth I:16-17; Esther 4:16, II Sam. 12:16-23; Psa. 23; 103:13-18, 121: Isa. 40:9-11; 16; Luke 7:11-16.

Remember, now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them.

-Eccl. 12:1

For God commanded, saying, Honour thy Father and Mother, and he that curseth Father or Mother let him die the death.

-Matt. 15:4

FOR A CHILD

I shall go to him, but he shall not return to me.

II Sam. 12:23

Whoever therefore shall humble himself as this little child, the same is greatest in the Kingdom of Heaven.

-Matt. 18:4

Run now, I pray thee, to meet her, and say unto her, It is well with the child? And she answered, It is well.

-II King 4:26

But Jesus said, Suffer little children, and forbid them not, to come unto me; for of such is the Kingdom of Heaven.

-Matt. 19:14

FOR AN AGED PERSON

And thou shalt go to thy Father's in peace, thou shalt be buried in a good old age.

-Genesis 15:15

And even to your old age I am he; and even to hoary

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hairs will I carry you; I have made, and I will bear; even I will carry, and will deliver.

-Isaiah 46:4

And the aged men to be sober, grave, temperate, and sound in faith, in charity, in patience.

And the aged women likewise, that they be in behavior as becometh holiness, not false accusers, not given to much wine, teachers of good things.

-Titus 1:2-3

Other Scriptures: Job 5:17-26; Psalms 39:4-13; Psalms 90:1-12; Heb. 11:1-10

FOR VICTIM OF TRAGIC OR SUDDEN DEATH

We know that we have passed from death unto life.

-I John 3:14

Precious in the sight of the Lord is the death of his saints.

-Psalms 116:15

Jesus answered and said unto them, What I do thou knowest not now; but thou shalt know hereafter.

-St John 13:7

I am not alone, because the Father is with me.

-John 16:32

Be ye also ready.

-Matt 24:44

Boast not thyself of tomorrow; for thou knowest not what a day may bring forth.

-Proverbs 27:1

FOR NON-CHURCH PERSONS

Come unto me.

-Matt 11:28

Not everyone that saith unto me, Lord, Lord shall enter into the Kingdom of Heaven; but he that doeth the will of my Father which is in heaven.

-Matt 7:21

Other sheep, I have, which are not of his fold; them also I must bring, and they shall hear my voice.

-John 10:16

Seek him that maketh the seven stars and Orion, and turned the shadow of death into the morning... The Lord is his name.

-Amos 5:8

And as it is appointed unto men once to die, but after this the judgment; so Christ was once offered to bear the sins of many; and unto them that look for him shall he appear and the second time without sin unto salvation.

-Heb. 9:27-28

Take ye heed, watch and pray. For ye know not when the time is.

**THE BURIAL OF THE DEAD
SCRIPTURAL TEXTS**

FOR GENERAL USE:

But now they desire a better country that is, an heavenly: Wherefore God is not ashamed to be called their God: for hath prepared for them a city.

-Heb. 11:16

In him was life, and the life was the light of men.

-St. John 1:4

In the world ye shall have tribulation, but be of cheer; I have overcome the world.

-St. John 16:33

For he looked for a city which hath foundations, whose builder and maker is God.

-Heb. 11:10

Let not your heart be troubled...I go to prepare a place for you.

-St. John 13:1-2

We know that we have passed from death unto life.

-I John 3:14

We shall all be changed.

-I Cor. 15:51

This is life eternal, that they might know thee the only

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true God, and Jesus Christ whom thou hast sent.

-John 17:3

Whosoever liveth and believeth on me shall never die.

-St. John 11:26

Thou wilt shew me the path of life.

-Psalms 16:11

For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day...

For the things which are seen are temporal; but the things which are not seen are eternal.

-I Cor. 4:16, 18

He hath sent me to heal the broken-hearted

-Luke 4:18

Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me.

-Psalms 23:4

Enoch walked with God: and he was not, for God took him.

-Genesis 5:24

And I heard a voice form Heaven saying unto me, Write: Blessed are the dead which die in the Lord form henceforth:

Yea, saith the spirit, that they may rest from their labors; and their works do follow them.

-Rev. 14:13

Because I live, ye shall live also.

-John 14:19

Jesus answered and said unto him, what I do thou knowest not now, but thou shalt know hereafter.

-St. John 13:7

Except a corn of wheat fall into the ground and die, it abideth alone.

-St. John 12:24

If a man keep my sayings, he shall never see death.

-St. John 8:51

See, I have set before thee this day life and good, and death and evil... therefore choose life, that both thou and thy seed may live.

-Deut. 30:15-19

V. SPECIAL SERVICES

SERVICE FOR INSTALLATION OF CHURCH OFFICERS AND LEADERS

Call to Worship

Invocation

Hymn

Right Hand of Congratulation

Offering

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Dedication of Offering
 Hymn
 Benediction

The Setting:

At the hour appointed for this service, he selected officers and leaders should be seated in the front reserved pews in front of the pulpit. The elected officers' names should appear on a list on the program. The hour for service having arrived, the minister shall give the call to worship and the congregation shall stand through the singing of the first and second hymn.

Act of Installation: (The Minister directing the officer to stand shall charge them in like manner.)

Forasmuch as you have been selected to serve as Officers and Leaders and you have declared before God and man your willingness to serve your offices well, do you wholeheartedly and with consistent cooperation of all the members of this church try by the will of the Almighty god to do your duty?

OFFICERS: "I do."

MINISTER: Do you promise to honor God and your church in your services, behavior, and conduct?

OFFICERS: "I do."

MINISTER TO CONGREGATION: The great task thrust upon these officers now before us cannot be done by them alone. They have promised, by the help of God, to

serve their offices well, but their best effort will fail without the wholehearted and consistent cooperation of all the members of the church.

Do you, the members of this congregation, accept and receive these Brothers, (Sisters), as your duly elected Officers?

Do you promise to give them respect, honor, encouragement, and cooperation to which their offices entitle them?

If so, signify the same by standing and saying "Amen!"

(The Minister shall direct the congregation to be seated).

MINISTER TO OFFICERS: Then, I declare by the Will of God and this congregation you are to serve as duly selected officers. May the rich blessings of God's grace be upon you, and may you enjoy the confidence and support of your Brothers and Sisters. Not, let us unite our hearts in a Prayer of Consecration for you.

Prayer:

Oh, Father, the Giver of every good and perfect gift, we come before you at this moment to give praise to thy Name, to invoke blessings upon these that stand before Thee and this good people today. We ask that you would approve and the choices that we have made and bless them, O God, with a Faith as great as the measure of their task. We grant that thou wouldest pour out your Holy Spirit upon them that they being sent to serve may be committed to a great and Divinely larger cause in Thy Kingdom. Consecrate them to the work and service of a high Christian Calling and keep them inspired with Thy ever present Spirit through Jesus Christ our Lord. Amen.

SERVICES FOR LICENSING ONE TO PREACH

Hymn
 Opening Sentences
 Prayer
 Scripture Lesson
 The Charge
 Presentation of Bible
 Prayer (Kneeling)
 Hymn
 Benediction

The act of licensing a person to Preach the Gospel can be included as a part of one's Sunday Morning Worship. If so, it should be a brief service or a special service can be arranged

At the appropriate hour, the licentiate shall be seated in the church in a place reserved for him in front of the Altar. (Hymn may sung by choir and congregation – All Hail the Power of Jesus – or, O, For a Thousand Tongues.)

Opening Sentences:

Jesus said, "Go Ye into all the world and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believed not shall be damned.

-St. Mark 16:15, 16

"For we preach not ourselves, but Christ Jesus the Lord, But we have this treasure in earthen vessels that the excellency of the power may be of God, and not of us.

-I Cor. 916

Prayer for the Candidate:

(By the Pastor of Superintendent) Almighty God, whose word of truth, in the keeping of which is eternal life: We thank Thee for this person whom this day we set aside in thy name as preacher of thy Gospel. Prepare him in body, mind, and spirit for his task, and continue him in thy grace, that he may increase and bless thy church through his labors; through Jesus Christ, our Lord. Amen.

The Scripture:

(The Pastor or Superintendent may read or direct a Minister to do so.) For whosoever shall call upon the name of the Lord Shall be save. How then shall they call on him in whom they have not believed? And how shall they hear without a preacher? And how shall they preach, except they be sent? As it is written, "How beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things! Bur they have not all obeyed the Gospel. For Esaias saith, Lord, who hath believed our report? So then faith cometh by hearing, and by hearing the Word of God."

-Romans 10:13-17

(At the command of the Minister, the candidate will stand humbly before the Minister to receive the charge.) The charge: (Name) _____ Insofar as you know in your heart, do you believe that you have received the Divine call to the Gospel Ministry?

CANDIDATE: "I DO."

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MINISTER: Do you believe the Scriptures of the Old and New Testament to be the inspired Word of God, that the Bible is the only Rule of our Faith and practice and that the Gospel of Christ is the Power of God unto Salvation to everyone that believeth?

CANDIDATE: “I do surely believe.”

MINISTER: Do you solemnly promise to show yourself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth?

CANDIDATE: “I do.”

MINISTER: Then in the Name of our Lord Jesus Christ, the Head of the Church, The Pillar and Ground of Truth, and by the authority which He has given His Church, you are hereby licensed to preach the Gospel wherever God in His Wisdom called you. We send you forth in the Name of Christ, and may the blessing of the Father rest upon you. May Christ anoint you, and the Holy Ghost empower you. Amen.

Presentation of Bible:

(The Minister now hands the Licentiate a Bible).

“Take now this Bible, the Word of God, the Sword of the Spirit. Be diligent to study this Word and show yourself approved unto God a Workman that needeth not to be ashamed. Read this Word, study this Word, rightly divide it and be ready to Preach the Gospel of the Grace of God. Be an example of the Faith and use this Book for your rule of faith and practice, and may the rich mercies of our God

And His promises be with you and safeguard you unto His glorious appearing when you shall give an account of your stewardship of the Gospel.”

(The Candidate shall kneel and the Pastor or District Superintendent shall lay hands on each Candidate and pray, saying): *“Almighty God, we thank Thee for this person whom this day we have set aside in Thy Name as carrier of Thy Gospel Send upon him thy Grace that he may increase, Apostolic Fire that the Word may be effectively and faithfully preached; and bless Thy church that through his labors many souls may be brought to Thee, we ask through Jesus Christ our Lord, Amen.*

(The Candidate shall now be asked to rise and a hymn may be sung):

Hymn: “Preach The Word”

“I’ll Go Where You Want me to Go”

“Where He leads Me, I Will Follow”

Benediction:

The Peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of His Son, Jesus Christ our Lord: and Blessings of God Almighty, the Father, the Son, and the Holy Spirit, be among you, and remain with you always. Amen.

**SERVICES FOR THE
ORDINATION OF A MINISTER**

When the day has come that those who have served

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faithfully as licensed ministers for some period of time and have been recommended as good ministers of Jesus Christ by his local Pastor to the Ordination Board, who in return has found that his oral and written examinations are satisfactory, shall proceed to ordain the candidate to the Full Gospel Ministry.

The persons to be ordained to the Gospel Ministry shall be called by the Secretary of the Ordination Board and the said candidates shall take their place in the front pews or seat directly in front of the pulpit or altar.

(The Secretary shall say to the Ordaining Bishop):

“I present unto you these persons present to be ordained as Elders of the Church Of God In Christ.”

(Their names having been read aloud and the candidates coming forward at the call, the Bishop shall proceed to say to the people): “Holy brethren and saints of God, we bring before you and God these following ministers to be ordained to the Christian Ministry. After due examination and recommendations by the proper authorities, we present these persons before you and God. But if there be any of you who know any valid reason for which any of them ought not be received unto this Holy Ministry, let him come forth in the name of God and disclose to me the impediment.” If any valid impediment is presented, the Bishop shall resist from ordaining the person in question until he shall be found innocent. If no impediments, then he shall proceed.

(The Bishop shall offer prayer at this point.): “Let us pray.”

(After prayer, the Bishop shall ask that his assistant to read some scriptures. Ephesians 3:7-9; 4:11-13; St. Mark 16:15-16.)

After the scripture, an appropriate hymn or song can be sung.

(Then the Bishop shall say to the persons to be ordained, who shall stand before the altar): “Dearly beloved brethren, we have come to this most serious and important act or God to ordain you as messengers of the Lord Jesus Christ. We have come to present you to God as watchmen and stewards of the Lord to preach, teach, admonish, feed the flock of God to lead them into spiritual pastures full and green. I charge you before God and these witnesses that you preach the Word of God and commit yourself to this charge and to Christ who is the door to the sheepfold and eternal church. We do hope and pray that you as the ministers of Jesus Christ will keep as a trust this ministry which has been delivered unto us by Jesus Christ himself, showing yourself an example in every good work before all people. To be ordained to the Christian ministry gives you the right and privileges to preach the Gospel of Jesus Christ, to visit and pray for the sick, to care for the widows and fatherless, to bury the dead, to bless homes and sacred buildings, to marry those eligible and to lead about a Godly life as a minister of Jesus Christ.”

(Then shall the Bishop say to the Candidates): “Do you believe in your heart that you are truly called of God to preach the Gospel?”

CANDIDATE: “I do believe”

THE BISHOP: “Do you believe the Holy Bible to be the

only word inspired of God to lead all to eternal life by salvation and the only rule for our faith and practice?”

CANDIDATE: “I do believe it is.”

THE BISHOP: “Are you willing to preach the Word of God and uphold the doctrine of Christ, and the Church Of God In Christ and perform the ordinations of the church?”

CANDIDATE: “By the help of God, I will.”

THE BISHOP: “Will you be diligent in prayer and fasting, in the reading and doing what is contained in the Holy Scriptures and study to show yourself a workman unto God that needed not to be made ashamed?”

CANDIDATE: “I will, the Lord being my helper.”

BISHOP: “Will you be obedient to those who rule over you, to obey the Church Of God In Christ’s Constitution, Administration and Judicial Governing Laws as a minister of the Church Of God In Christ?”

CANDIDATE: “I will, so help me God.”

The Bishop shall instruct the candidates to kneel before the altar. Laying hands on them, he shall say prayers unto God.)

(Then the Bishop shall deliver to them a Bible and command them thusly): “Take this the word of God, It is your authority from God. Preach it, live it, and administer

its Holy sacraments to the saints in Jesus name.” Amen.

(Then the Bishop shall say to the Congregation):

“Dearly beloved saints and friends, we have this day performed an apostolic duty of ordaining these to the ministry of our Lord Jesus Christ. Let us pray that they become faithful ministers of Jesus Christ and bring forth fruits of righteousness and God’s people to the heavenly prize and life everlasting through Jesus Christ our Lord and Savior. Let us repeat the Lord’s Prayer.”

(All the congregation shall join in at this point and repeat with the Bishop.) After the prayer, a song shall be sung and the right hand of fellowship shall be offered or congratulations by members of the clergy, family or friends.)

Benediction.

SERVICE FOR INSTALLING A PASTOR

When the time has come to install a minister of a church, the Bishop shall read the name of the minister to be installed and bring him forth the congregation and the people. He shall then be seated near the Bishop.

(The Presiding Bishop shall say at this time a Call to Worship and Invocation.)

“How beautiful upon the mountains area the feet of him that bringeth good tidings, that publisheth peace.”

-Isaiah 52:7

“As a shepherd seeketh out his flock in the day that he

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is among his sheep that are scattered: so will I seek out my sheep and will deliver them out of all places where they have been scattered in the cloudy and dark day.”

-Ezekiel 34:11, 12

(After the Call to Worship, the Bishop shall ask that an invocational prayer be made by one of the attending ministers.)

Invocation

(After the hymn or song, the Presiding Bishop shall ask that an Old and New Testament Scripture be read, he may use separate assisting ministers, if he so wishes.)

Old Testament Scripture

New Testament Scripture

Song: (By the attending or visiting Choir)

(After the song, the Bishop shall offer a short sermon. After the sermon, he proceeds to make the charge to the new minister by calling him to the floor and standing him in front of the pulpit or altar.)

(The Bishop shall say to the Minister): “(Name) _____ as the newly installed minister to this, the flock of God, and the saints of our Lord Jesus Christ, do you promise to preach the Word of God, rightly dividing it, live it as an example before this flock?”

THE MINISTER: “I will, so help me God.”

THE BISHOP: “Do you (Name) _____ promise to care for the sick and shut-ins, bear their burdens, counsel, and advise them, seeking to encourage, enrich and serve them

in this life so that ye might discharge your duty as a minister of Jesus Christ?”

THE MINISTER: “I do, so help me God.”

THE BISHOP: “Do you (Name) _____ promise to teach these saints, who are under your instruction, the Doctrine of Jesus, the Doctrine of the Church Of God In Christ, its Constitution and Governing laws of the church?”

THE MINISTER: “I do, so help me God.”

THE BISHOP: “Are (Name) _____ willing to serve faithfully, hold the trust of the Gospel of Jesus Christ, the Holy Ghost and the Charter of this Church Incorporate, to the best of your knowledge until such times that kingdom promotion, divine providence or unforeseen events remove you?”

THE MINISTER: “I will, by the help of God.”

THE BISHOP: “Then, I as Jurisdictional Bishop, commend you to God’s keeping in the face of these witnesses that you serve this church, love the people, entreat them a saints, preach the Gospel, feed the flock and lead about a Godly life so that you may save many in the end, gain eternal life through our Lord and Saviour, Jesus Christ.”

The Installation of Prayer:

(This prayer shall be said by the Jurisdictional Bishop.)

(While the installed minister shall kneel before the

Bishop, who shall place his hand upon the head, the installation prayer shall be given.)

(After the prayer, the Bishop shall ask that the newly installed minister give remarks.)

Benediction

**SERVICE FOR INSTALLATION
AND
CONSECRATION OF A BISHOP**

Prelude

The Call to Worship

“God is a spirit and they that worship Him, must worship Him in Spirit and in Truth.

Oh sing unto the Lord and shew forth His praises in the congregation of its saints.”

Processional..... Choirs

The Ecclesiastical Processional
(Chimes Organ)

The Presiding Bishop

The First Assistant Presiding Bishop

The Second Assistant Presiding Bishop

The General Board

The Bishops

The Bishop(s) – Designate

Hymn Choir

The Invocation

The Gospel.....St Matthew 28:16-20

Choral Response

The Epistle..... Titus 1:4-13

The Statement of Faith
 The Anthem The Choirs
 Offertory
 Hymn The Choirs
 Statement of Purpose
 Introduction of the Presiding Bishop
 The Sermonic Hymn..... The Congregation
 The Sermon The Presiding Bishop
 The Consecration

Note: This service will be under the direction of the Presiding Bishop and the General Board. The Presiding Bishop shall designate the officials in charge. The Bishop to be consecrated shall occupy the front seat, facing the podium. After an appropriate opening, the service will proceed as follows:

(The State Board of Elders should be in their seat, front rows of the sanctuary, when the service begins; the congregation should stand.)

The Consecration Charge:

(The Bishop to be consecrated will rise, escorted by two Elders and stand before the official in charge.)

The Church Of God In Christ has expressed its confidence in you, in your character, in your devotion to Christ and Church, and in your ability to direct and promote the general affairs and interests of the entire Church, in the she has signally honored you by selecting you to this high office.

The Apostle Paul says that “A Bishop then must be blameless, the husband of one wife..., Vigilant, sober, of good behavior, given to hospitality, apt to teach, Moreover,

he must have a good report of them which are without, lest he fall into reproach and the snare of the devil.”

The General Assembly of the Church Of God In Christ has assigned to you, as Bishop the following duties:

To function as the administrative head of the Ecclesiastical Jurisdiction to which you are assigned. To seek out and discover, in cooperation with your district superintendents and congregations, a suitable pastor for each congregation under your care.

To counsel with these pastors in planning well balanced congregational programs.

To encourage ministerial improvements and leadership training, ministerial retreats and supporting the Charles Harrison Mason Theological Seminary and the Charles Harrison Mason System of Bible Colleges.

To inspire the pastor to spiritual growth and personal improvement for more effective witnessing for Christ and his kingdom, to encourage pastoral visitations in homes, hospitals, and penal institutions.

To stimulate by your life and example, as well as by your effective preaching, the outlook and vision of your people and inspire them to holier living and more dedicated devotion the total Church program.

To uphold, obey and defend the constitution, by-laws, doctrine and policy of the Church Of God In Christ as now is or may be amended from time to time, and to teach pastors and congregations under your charge to do the same.

To seek our communities in your Jurisdiction into which a Christian Witness might be effectively carried.

(The Official in charge shall then say to the Bishops

Designate, each answering separately:

Inasmuch as the Holy Scriptures enjoin that no man be placed hastily in supervision of the affairs of the Church, and in order that those here may know your mind and purpose concerning this sacred office, will you in the fear of God answer the questions we ask you in the name of Christ and His Church.

ANSWER: "I will."

Will you endeavor to live soberly, righteously, and godly as a bishop in the Church so that you may be an example to all others in Christian living?

ANSWER: "I will, by the help of God."

Will you instruct those who come under your care out of the Word of God to the edification of the whole church?

ANSWER: "I will do so, the Lord being my helper.

Will you give diligence to faithfully perform all the duties assigned to you as a Bishop of the Church Of God In Christ, according to the order and direction of the General Assembly?

ANSWER: "I will, by the help of God."

Will you ever seek in true humility, to deal justly and kindly with your brethren in the ministry and with all others over whom you are placed as a Bishop of the Church?

ANSWER: "I will do so, by the help and Grace of God, the Holy Spirit being my strength.

(Candidate kneel)

Prayer of Consecration

The General Board shall stand before one of the bishops designate as assigned by the official charge, and placing his

hands upon him, will in turn offer a prayer of consecration.

Response of the Congregation: (Congregation stand with designee facing congregation)

Do you accept, under God, this man as your appointed leader, and will you give him your ready cooperation and support as he seeks to carry out his responsibilities?

THE RESPONSE: ‘We will do so, God being you helper.’”

Installation:

In the Name of our Lord Jesus Christ, the Head of the Church, and by the authority vested in me by the General Assembly, I hereby shall install you as Bishop of the _____ of the Church Of God In Christ.

Bestowing of the Vestments:

1. Surplice
2. Tippet
3. Pectoral Cross and Bishops’ Ring

Holy Communion

Benediction

The Lord bless thee and keep thee, the Lord make His Face to shine upon thee and be gracious unto thee; the Lord lift up His Countenance upon thee and give thee peace. Amen.

Recessional Hymn

SERVICES FOR ORGANIZING A NEW CHURCH

Purpose:

When a minister and an assisting co-worker shall have

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approved by the Jurisdictional Bishop of his denomination (Church Of God In Christ, Headquarters, Memphis, Tennessee) they can organize a church. He may do so in the most simple. “Where there are two or three in my name there will I be in their midst” (St. Matt. 18:20); or where a group of interested Christians have consented to follow a minister who is desirous of organizing a new church, they may organize. When there is satisfactory approval, the following procedures may be followed:

Selection of a Chairman and Clerk pro-tem, who shall arrange to have the opening service to invite friends, neighboring churches and other ministerial officials of the state and district. A brief order of service may be followed.

Opening Sentence: Jesus said, “Upon this rock I’ll build my church and the Gates of Hell shall not prevail against it; and except the Lord build the house, they labor in vain that build it.”

Invocation

Scripture Lesson

Hymn or Choir Selection

Act of Organization: (Done by the instructions of the Jurisdictional Bishop.)

(The Jurisdictional Bishop shall call for the elected Chairman and Clerk pro-tem and shall ask that they read to the assembly a Resolution. The resolution shall be formulated in such a manner):

We, (Name) _____, by the will God and approval of the Bishop, petition that this church should be organized.

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and enjoy the privileges and grace given us by our Lord, Jesus Christ. We ask that this Church be incorporated and dedicated in and for the denomination of the Church Of God In Christ whose headquarters is at 938 Mason Street, Memphis, Tennessee. We pray that those who are present, may, in this community, gain souls, construct lives, serve this people and build a church for Christ. We, the undersigned, have agreed this day that our request for this church to be organized be granted by all in authority by the help of God.

(The Reception of the Request by the Bishop):

By the authority granted to me in the constitutional laws of the Church Of God In Christ, I (Bishop's Name) _____ accept this resolution by members and officers therein stated, that this church be organized in this community. I admonish and encourage its officers and members to obey its leadership, read the Bible and live Godly lives so that this church, the household of God, be a light to this community, that your lives be salt to save, your balm be healing for all who shall come to be comforted by the Gospel. We pray your success, your growth and your happiness in God's Kingdom.

Hymn

Sermon

Offering

Dedication

Right Hand of Fellowship: (Members of the newly organized church)

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**SERVICE FOR THE DEDICATION
OF A
NEW CHURCH BUILDING**

Purpose:

The purpose of dedicating a church may be in order even if the church is not a new church building. It may be the dedication can be in order. The dedication of the building should be directed by the minister, who may call for the Bishop or Superintendent to carry out the ceremony.

The dedication of the building shall follow in such an order of service as follows:

Call to Worship: (by the minister who shall say):
“Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God Himself shall be with them, and be their God. Let the words of my mouth, the meditation of my heart be acceptable in thy sight O, Lord, my strength and my Redeemer.”)Rev. 21:3, Psalms 91:5)

Hymn or Song: (By congregation or choir)

Invocation

Old Testament Reading

New Testament Reading

Hymn or Song: (By congregation or choir)

Prayer of Dedication: (By Bishop or Minister)

Hymn or Song:

Sermon:

Presentation of Keys to the Church: (The keys to the new church shall be given to the pastor by a selected member of the building Fund Committee.)

(The Building Representative shall say): “I present to you (Name) _____ on behalf of the Building Committee of the (Name) _____ Church Of God In Christ, this the House of God. May this House of God be a shelter and a blessing as a house of worship for all congregation, visitors from afar and this community. Thank you for your leadership and assistance in the building of this the Lord’s House.”

(Then shall the Minister say):

“In gracious thanks to God who has entrusted me with these, His people, I accept these keys as a token of stewardship of God’s House. I want to thank each of you, the Building Fund Committee, the officers, the members, saints and friends for allowing me to accomplish such a momentous task. Without God’s help and you, it could not have been done. Because of the faith of my officers, the backing of every member and the prayers of the saints, we have come thus far to the Glory of God. I accept these keys in token of recognition and the authority invested in me as pastor of (Name) _____ Church Of God In Christ. Now let us all join in together as we shall give thanks and repeat the Lord’s Prayer.”

Offering

Dedication of Offering

Hymn

Benediction

SERVICES FOR BREAKING GROUND FOR A NEW CHURCH SITE

(A suitable platform should be prepared for guest and ministers). When the people have assembled at the hour

Opening Sentence:

“Thus saith the Lord, the Heaven is my throne, and the earth is my footstool: Where is the house that ye build unto me? And where is the place of my rest? Shalt thou a house for me to dwell in? (Isaiah 66:1, II Sam. 7:5)

Invocation

Hymn or Choir Selection

Reading from the Old Testament: Psalms 24.

Reading from the New Testament: St. Matt. 5:1-12.

Ministerial Address: (Said by Bishop or minister in charge.)

(The purpose of the church and other greeting should be contained in this address. The minister and officials should sit on the platform built for this occasion. The minister shall give his address from the platform.)

Ground-Breaking Ceremony: (The minister shall say):

“I will build unto the Lord an altar. This altar shall be contained in the House of God, it shall be a witness for Jesus Christ our Lord and Saviour, who died, shed his blood that men everywhere might be saved from this perverse and wicked generation. We ask that the Holy Ghost go with us in this endeavor and that the burden of our be accomplished on this earth through this House of God, which is the gate to heaven and the stream of eternal life. We pray that God will hallow the breaking of this ground for the (Name) _____, Church Of God In Christ, which shall by the help of God be erected in the days to come. “As pastor and minister, I break this ground for His glory in the name of the Father, Son and Holy Ghost.”

(Those persons so designated by pastor shall help with the turning of the soil where the new church site is to..

to be erected.)

(After the turning of the soil, the choir or congregation shall sing an appropriate song or hymn.)

Benediction

Congratulations: (To Minister, Officers, etc.)

SERVICES FOR LAYING THE CORNERSTONE FOR A NEW CHURCH BUILDING

These services should be prepared far in advance, due to the correct placing of stone, the metallic box which shall house the history of the church, documents, records and other important papers, and also the platform which should have be erected for the occasion. The cornerstone should have engraved on it, the name of the church, the year stone is laid, the name of the minister.

When the hour is come that the stone is to be laid, the people should gather at the call of the minister or the opening song by the choir.

(Then shall the minister say): “Thus said the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious cornerstone, a sure foundation. The stone which the builders refused is become the headstone of the corner. This is the Lord’s doing; it is marvelous in our eyes.”

Invocation: (shall be given by the minister or a visiting elder.)

Hymn or Song by the Choir: (The choir shall sing an appropriate selection or hymn)

Scripture Reading: I Peter 2:1-10

Remarks by the Minister: (The minister shall assemble his officers and church clerk and shall proceed to give a

statement about the purpose of the occasion; he may give year of church founding and names of some of the deceased officers and founders.)

Act of Laying the Cornerstone: (The minister shall first call for the metallic box and place within it the articles so designated and call for the stone to be beared, placed and sealed into the building.)

(Then shall the minister say): “Almighty God, be our witness today that as we lay this chief cornerstone, let us be blessed who shall worship within, let these documents and moments within be preserved as a witness to our preceding generations that these are the handiworks of God.” Amen.

Lowering and Sealing: (The proper persons shall lower, place and seal the stone as the ministers and officers direct. After this is completed the minister shall call for a prayer.)

Prayer: (The Minister or assistants shall offer same.)

Hymn or Song: (By congregation or choir)

Benediction

SERVICE FOR BURNING THE MORTGAGE ON A CHURCH BUILDING

Such services are arranged when the ministers and officers have previously announced the completed payments, legal severance and liquidation of all debts of the mortgage. Ample notice of such service should be sent in invitations to Mortgage Company officials, the Bishop, Superintendent and friends. A well-planned program by minister, officers and members is in order so as to give complete involvement to congregation and officers.

A program and order of service can be as follows:

Call to Worship: (By Minister)

When the hour arrives for this service, the minister shall begin by saying: "Let us worship God."

"The Lord is my light and my salvation of whom shall I fear. The Lord is the strength of my life, of whom shall I be afraid." (Psalms 27:1)

Invocation

Hymn or Song

Sermon or Address

Mortgage-Burning Company

After the sermon, the minister shall bring the mortgage documents in a fireproof receptacle and lay on the altar. The Trustee and Deacons shall have matches ready to strike and ignite papers when so ordered by the minister.

The minister shall lead the congregation to stand and sing a song of praise. After this, the minister shall say: "Praise ye the Lord, praise God in His sanctuary: Praise Him in the firmament of His power."

THE PEOPLE SHALL SAY: "Bless His Holy Name."

THE MINISTER: "Praise Him for His mighty acts: Praise Him according to His excellent greatness."

THE PEOPLE: "Bless His Holy Name."

SERVICE FOR THE DEDICATION OF A NEW HOME

Opening Sentences

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Talk

Prayer of Dedication

Benediction

The Setting: (At the time for Dedication, friends and neighbors having gathered in the new home to celebrate the occasion with occupants (and their children), the minister shall observe the following or similar order.)

Opening Sentences:

“Except the Lord build the house, they labour in vain that build it.” (*Psalms 127*)

The Ministerial Talk:

“My friends, we are met on this solemn but joyous occasion to rejoice with (Name) _____ and (Name) _____ (Giving names of the new occupants) in their commendable accomplishment; to congratulate them, to pray their success in every undertaking, to unite in prayer for God’s blessing on them (and their children) and their new home. It is most honorable that saints should dedication their home to Almighty God and ask His divine protection, His sanctification be ever the welcome guest. It is the home that all the children with whom God blesses them are to be nurtured and brought up in the fear and admonition of the Lord. Moreover, the home is to be a place in which Christ may dwell and in which the Christian Family may find edification and encouragement in the Christian Life. For reasons of Christian Holiness and its life to be lived in this home and community, let us earnestly pray for the blessing of the Almighty God upon this home and family.”

Prayer:

“O God of our every blessing, we come to give thanks and to ask thy blessing upon these who have given back to

thee this dwelling place that you may bless it. We know that in thee we move and have our being. We ask that the Holy Spirit rest upon this home, that the guardian angel protect those who reside within, that all things in Thy Name be glorified and if misfortune, adversity, Father, heal, comfort, bless and hallow this house for their abode, and keep it the place of their earthly rest; through our Lord and Savior Jesus Christ, who taught us when we pray to say:

“Our Father which art in Heaven...etc.

Benediction.

SERVICE FOR THE DEDICATION OF CHILDREN AND PARENTS

Opening Sentences

Invocation

Address to Congregation

Address to Parents

Dedication of the Child

The Benediction

This Service may be observed at an appropriate time or during a segment of the Morning Worship. While soft music is being rendered, the parents shall present their child before the Minister, along with the child's Godparents. They may also be accompanied by a Deacon, Deaconess, or Friend. The Minister shall then read or have read any or all of the following:

Opening Sentences:

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And He lifted up his eyes and saw the woman and the children and said, who are those with thee? And he said, the children which God has graciously given thy servant. Then the handmaidens came near, they and their children, and they bowed themselves.

-*Gen. 33:5, 6*

And they brought young children to Him, that He should touch them; and his disciples rebuked those that brought them. But when Jesus saw it, He was much displeased, and said unto them, suffer the little children to come unto me, and forbid them not; for of such is the Kingdom of God.

Verily I say unto you, whosoever shall not receive the Kingdom of God as a little child, he shall not enter therein.

And He took them up in His arms, put His hands upon them, and blessed them. (*Mark 10:13-16*)

The mercy of the Lord is from everlasting to everlasting upon them that fear Him, and his righteousness unto thy children's children; to such as keep His covenant, and to those that remember His commandments to do them. (*Psalms 103:17, 18*)

Thy wife shall be as a fruitful vine by the sides of thine house; thy children like olive plants round about thy table.

(*Psalms 128:3*)

Invocation:

Dear God, we present to Thee this child as a gift from these parents, who, in gratitude having received (him or her) from Thee, now give (him or her) back to Ghee. We are mindful this day how that Jesus called the little ones as lambs to His fold, placed His hand of blessings upon

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their head, threw His arms of love round them, and gave them the kindest look. We know something of the cravings in the heart of a child. Its innocence is a cry for purity. Its weakness is a cry for strength. Its helplessness is a cry for protection. And, its heart is a great plea for love. Grant that as (he or she) grows, (he or she) will grow in wisdom and thy favor. Preserve (Him, Her) when danger threatens the cessation of infancy and childhood; undergird and strengthen (him, her) to accept Thee as (his, her) personal Savior, through Jesus Christ our Lord. Amen.

Address to the Congregation:

Dearly Beloved, you are privileged to witness the coming of these parents to dedicate their child to the gracious and loving care and keeping of God our Father, and Christ our Saviour. God grant that we who are gathered today in worship shall earnestly assume with these parents the responsibility for this child's Christian training, inasmuch as all of us shall exercise influence upon the child in some way. If you, the members of this Church and community are willing to do so, we ask you to pray for this child that (he, she) might be led in (his, her) years of personal accountability to abhor that which is evil and cling to that which is good.

Address to the Parents:

As you present your child for dedication to God we ask you, are you willing to rededicate yourselves to the maintenance of a Christian home, where Christ shall be honored and the Word of God held in reverence, so that (he, she) may on (his, her) own free choice, confess (his,

her faith in our Lord, Jesus Christ, and accept Him as (his, her) personal Savior?

THE PARENTS: “We do.”

Dedication of the Child:

Because you recognize the spiritual, physical, and moral responsibilities of parenthood and your dependence upon God for strength, and wisdom to faithfully discharge the duties of parents, do you now present your child in dedication to God, seeking Divine blessing and guidance for (his, her) life?

THE PARENTS: “We do.”

THE MINISTER: (Received the child in his own arms from the parent.) What is the Name of this child?

THE PARENT: The child’s name is _____

THE MINISTER (Laying his hands upon the child’s head) (Name of Child), I dedicate thee to God in the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

The Minister shall then return the child to the parent and shall continue with these words):

Having heard the vows of these parents, we earnestly believe they shall strive, by precept and example using the many agencies of the church to train _____ in love toward God and in a knowledge of His Son, Jesus Christ. We therefore commend _____ to the gracious keeping of God. He (she) will not remember this day, so as Christ’s Minister I

ask you to tell him (her) early in life of the vows and the prayers made this day for him (her).

(Minister shall then say: Let us Pray,

O God, our Father, we praise and thank Thee for children; for their simple mindedness, their spirit of wonder, their unexpectedness, their affection, their appreciation of beauty, fun, and the goodness of life for the reverence of children among the roughest men and women, for the wise love of parents and for all happy and healthy homes where children grow up loving what is fair and good we thank Thee, Lord. Let thy blessings be upon this child, and guide these parents, we pray by Thy light and Thy truth that they may perform their duty toward this child. May they not become discouraged or careless in a task which may sometimes seem too hard for them alone. Grant counsel to these parents as they shall seek to train and teach their child in the ways of the Lord and how to be productive in life. We ask in Christ's Name, even as He taught us:

(Parents will join in the Lord's Prayer).

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