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**CUSTOMS**

**OUR**

**CONGREGATIONS,  
AND SUBSIDIARIES**

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## CHAPTER 21

### FORM OF WORSHIP/SCHEDULE OF WORSHIP SERVICES

Worship is spirit-filled and spirit-led by the Holy Ghost in the same manner as the early church of the Apostles. Congregants are directed into devotion, praise, and the hearing of the Word of God. Weekly, Monthly, and Yearly schedules are created to serve the spiritual, natural, emotional, and intellectual needs of our local memberships:

### ARTICLE CU1

#### ORDER OF PUBLIC WORSHIP SERVICE

##### SECTION CU1.1 CALL TO WORSHIP (Opening Statement)

For example: *"Welcome to the worship service of the Lord Jesus Christ. It is a great privilege to worship Him with His people. Let's prepare our hearts and minds to worship Him together."* Without guidance, most worshipers won't prepare for worship. Remind them what they are about to do, and give them some time to prepare themselves for it. This is also a formal "call to worship."

##### SECTION CU1.2 DEVOTIONAL

Thus the worship of God is an event to be planned primarily for the Body of Christ. While it's good to be sensitive to the presence of unbelievers when we worship, we shouldn't design the service for them.

Most of the time, the leader sings two songs.

*Come before His presence with thanksgiving.*

Songs that causes one to reflect upon one's vows to God and acknowledges his deity should be used, to help worshippers acknowledge that they are dedicating their participation in this service to God. They are entering into the presence of God. They are approaching His throne.

This segment ends with united prayer.

##### SECTION CU1.3 TESTIMONIALS (including songs of praise)

Songs of joy and public testimonies of victory.

*Enter into His courts with praise.*

1. Recite a scripture
2. Give honor to God, the Convention leadership, the Board of Bishops, greetings to the Convention-at-large
3. Then make know His deeds to the people.

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#### **SECTION CU1.4 OFFERING (BENEDICTION)**

Giving of monetary gifts to God's work. The officer prays for a blessing on the givers and their gifts.

#### **SECTION CU1.5 ACTIVITIES OF PRAISE**

Individuals or groups offer their special talents in praise to God. These talents are also used to minister to the congregation.

#### **SECTION CU1.6 SERMON (BENEDICTION)**

An anointed message delivered to the congregation.

First a benediction (prayer) is offered for the preacher and the hearers of the word.

#### **SECTION CU1.7 ALTAR CALL**

This is for the unsaved congregants to acknowledge their need to be delivered from sin. The altar call is not the same as the call for prayer for healing.

#### **SECTION CU1.8 ANNOUNCEMENTS**

Of other scheduled meetings or worship activities for the rest of the week. Usually given before the sermon. Sometimes they are omitted because this segment might interfere with the flow of worship.

#### **SECTION CU1.9 CLOSING BENEDICTION & DISMISSAL**

The Lord bless you and keep you:

The Lord make his face to shine upon you,

*and be gracious to you:*

*The Lord lift up his countenance upon you,*

*and give you peace. (Numbers 6:24-25)*

Giving a benediction at the end of the service of worship is one of the oldest traditions of biblical worship. In the worship of the temple it was one of the high points of the service. For example, when the sacrifice had been made, the high priest would raise his hands in blessing and pronounce the Aaronic Benediction:

It is a high honor for you, when you are asked to dismiss by giving a benediction. It means they acknowledge that you have a good relationship with God.

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## CHAPTER 22

### ARTICLE CU2

#### WHY WE TESTIFY IN PUBLIC SERVICES

By Presiding Bishop Pamela A. Smith

*An excerpt from the October 14, 2001 National Convocation*

#### **What Does It Mean to Give a Testimony?**

The word “testimony” is translated from the Greek word “maturion.” In Matthew 24:14; Acts 4:33; and James 5:3, the word is translated as “witness.”

In 1<sup>st</sup> Corinthians 1:6, the word “testimony” refers to the gospel of Christ, which Paul had confirmed to men in all places by the gifts of the Holy Ghost.

A witness is one who speaks the truth, by act or word. We officially call this act of speaking of the truth in public service “the testimony.” To testify in public worship means to give verbal praise to God and his saving power.

The Bible has examples of testifying. Yet, the act of witnessing or testifying was not restricted to the apostles or ministries only. All disciples are to give testimony (see Acts 2:4).

Such words as preaching, teaching, and confessing would have to be included in the act of witnessing or testifying.

*Reference: Fred L. Fischer, Wycliffe Dictionary of Theology*

#### **Testifying is an Activity of Worship.**

A time of individual consecration (devotion) precedes testimonial service. This is when the congregation presents themselves to the Lord, with prayer and supplications.

Afterwards, individuals stand to their feet to speak or sing their testimony. We often refer to this part of worship as “*testimony and praise service*.”

Every member of the church and visitors should tell of the goodness of the Lord. To tell of His goodness is to confirm that God never fails, He is a deliverer, He is the only wise God, He answers prayer, enlightens His people, gives His people boldness, saves from all troubles, supplies all wants of His people, punishes the wicked, binds the broken hearted, redeems souls, prospers all who trust in Him, etc.

#### **The Scriptures instructs us...**

*I will bless the Lord at all times:  
His praises shall continually be in my mouth  
My soul shall make her boast in the Lord:  
The humble shall hear thereof, and be glad  
O magnify the LORD with me,  
And let us exalt his name together. (Psalm 34)*

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*Let the word of Christ dwell in you richly in all wisdom;  
Teaching and admonishing one another in psalms,  
and hymns and spiritual songs,  
singing with grace in your hearts to the Lord.*

### **Yes...Testifying in Public is a Biblical Practice**

*I, Jesus, have sent mine angel to testify unto you these things in the churches. I am the root and the off spring of David, and the bright and morning star. (Revelation 22:16)*

*Jesus told Nicodemus: Verily, verily I say unto thee, We speak that we do know, And testify that we have seen; and ye receive not our witness.*

### **Things You Should Not Say in Your Testimony**

*And have no fellowship with the unfruitful works of darkness, But rather reprove them. For it is a shame to even speak of those things which are done of them in secret. (Ephesians 5:11-12)*

*Therewith (the tongue) bless we God, Even the Father; And therewith curse we men, which are made after the similitude of God. Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be. (James 3:9-10)*

*But now ye also put off these; anger, wrath, malice, blasphemy, filthy communication out of your mouth. Lie not one to another, seeing that ye have put off the old man with his deeds: (Colossians 3:8-9)*

*If any man among you seem to be religious, And bridleth not his tongue, But deceiveth his own heart, This man's religion is vain. (James 1:26)*

*Thou shalt not raise a false report: Put thine hand with the wicked to be an unrighteous witness. (Exodus 23:1)*

[This includes publicly addressing the spiritual condition of other pastors and congregations of which you do not have first-hand knowledge.]

### **Why is There a Certain Procedure in Our Public Testimonials?**

For the past few years, our congregations have multiplied and extended into different locations. All of these new congregations were started with individuals who were the worship leaders in their previous home churches. When new members are added, few were left in the older congregations who are able to exemplify what an appropriate public testimony should be. Therefore, regulations are placed here in print for your direction.

### **How Should I Start My Testimony? The Following Are Guidelines.**

In regular service, the congregation should preface each testimony with

1. Recite a short scripture, including chapter and verse.
2. "I give honor to God (or any form of his name), my pastor (say his or her name)
3. And greetings to the household of faith" or say "Praise the Lord, Saints."

During the Annual Assembly:

1. Recite a short scripture

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2. "I give honor to God, to the Moderator, to the Board of Bishops
  3. And greetings to the Assembly-at-Large."

During the National Young People's Convention:

1. Recite a short scripture
2. "I give honor to God, to the Presiding Bishop, the Board of Bishops, the Convention Director (s)
3. And greetings to the Convention-at-Large"

During Youth Services:

1. Recite a short scripture
2. "I give honor to God, to the Youth Pastors, my Pastor (say his or her name)
3. And greetings to the household of faith" or "Praise the Lord, saints"

### **Points to Remember**

Point 1:

- You should always give honor to God and your leader.
- Then you should give honor to those who are in charge of the service
- And/or those who are governing that particular service.

Point 2:

- When a minister stands in the rostrum to introduce a preacher and opens with honors, it is appropriate to acknowledge everyone in the pulpit with him or her. The best way to do that is to end his or her honors by saying "Greetings to all pulpit associates." Or, "Greetings to all dignitaries."
- Use short scriptures only during testimony service or giving a testimony at the pulpit.
- Do not recite scripture when:
  - A. Introducing a preacher
  - B. Giving preliminary remarks
  - C. During welcome address
  - D. While taking up offering
  - E. Dismissing services

Point 3:

- Your testimony should consist of information that will cause others to feel good, reassured, and inspired. This will edify or build up the congregation.
- Testify only to those things that you know.

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## **CHAPTER 23**

### **DEVOTIONAL SERVICE**

#### **ARTICLE CU3**

**By Elder Sylvia Ingram**

#### **Purpose of Devotional Service**

- We want the Lord to speak to us
- We want to be geared for receiving from the Lord
- Time to repent
- Time to release anger
- Dedicating ourselves to the service of the Lord
- Preparing ourselves to be used by the Lord

#### **What Devotional Leaders Do**

- We guide the congregation to reflect on the goodness of God
- We guide the congregation to be with one accord
- We guide the congregation to come to hear from God. (The church is our filling station)
- We guide the congregation to get our minds prepared and ready to go into prayer
- We guide the congregation most of all in letting the Lord or (Spirit) have its way

#### **Prayer**

- Prayer is the most essential part of our service. This is where we meet God.
- Everything you have done up until this point will show when it is time to pray.
- We need to encourage the congregation that this time, “prayer time”, is when you speak to God while you are on the altar.
- Encourage the congregation to lift their voices unto the Lord and pray in the Spirit.
- Remind the congregation that we are coming to meet God and not trying to impress one another with how well we can pray.
- When the congregation is finished praying, you should be up to your feet before the majority of the congregation and lead them into praising the Lord as they are on their way back to take their seats.

#### **Scripture that are to be read**

- Scriptures for this portion of service should be those that reflect praise and worship.
- We should pick our scriptures from the Books of Psalm, Proverbs and Ecclesiastes.
- The scriptures should be read with strong emphasis, clarity and much vigor.

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## CHAPTER 24

### THE BIBLICAL EVIDENCE FOR CHURCH MEMBERSHIP

#### ARTICLE CU4

[www.reformed.com/pub/membership.htm](http://www.reformed.com/pub/membership.htm)

When examining the biblical evidence for church membership one must keep in mind that there are no explicit commandments in the Bible, which says, “Go join the local church.” But, even though there are no explicit statements on this issue in Scripture, church membership is clearly inferred from other biblical doctrines.

The first area of biblical teaching that infers church membership is church government. When Christ instituted the church He set up church officers and laws for the government of His church. The existence of ecclesiastical rulers, governors or overseers presupposes not only some sort of ecclesiastical power but also that there is a group of people to be governed.

Jesus, who is the Good Shepherd of His sheep (cf. John 10:7-18), has placed under-shepherds over His flock for their protection and edification. “The elders who are among you I exhort, I who am a fellow elder and a witness of the sufferings of Christ, and also a partaker of the glory that will be revealed: shepherd the flock of God which is among you, serving as overseers, not by compulsion but willingly, not for dishonest gain but eagerly; nor as being lords over those entrusted to you, but being examples to the flock; and when the Chief Shepherd appears, you will receive the crown of glory that does not fade away” (1 Pet. 5:1-4).

- “And God has appointed these in the church: first apostles, second prophets, third teachers, after that...administrations...” (1 Cor. 12:28).
- “And He Himself gave some to be apostles, some prophets, some evangelists, and some pastors and teachers, for the equipping of the saints for the work of ministry, for the edifying of the body of Christ” (Eph. 4:11-12).
- “Paul and Timothy, bondservants of Jesus Christ, To all the saints in Christ Jesus who are in Philippi, with the bishops [literally *overseers*] and deacons” (Phil. 1:1).
- “From Miletus he [the apostle Paul] sent to Ephesus and called for the elders of the church. And when they had come to him, he said to them...‘Therefore take heed to yourselves and to all the flock, among which the Holy Spirit has made you overseers, to shepherd the church of God which He purchased with His own blood’” (Ac. 20:17, 18, 28).

Church elders (*presbuteroi*) or overseers (*episkopoi*) were the pastoral leaders of the various congregations. Elders were appointed in *every* church (Ac. 14:23; Tit. 1:3) and were lawfully ordained by the laying on of the hands of a presbytery (1 Tim. 4:14; cf. Acts. 13:2-3; Rom. 10:14-15). The two names, elder (bishop) and overseer (presbyter), are used synonymously in Scripture. (There are passages, however, that indicate some division of function between teaching and ruling elders [e.g., 1 Tim. 5:17]). The name *elder* denotes that a man must be a mature Christian (i.e., a man of experience and of biblical wisdom) in order to be a leader in the church.



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The designation *overseer* speaks of the type of work that elders do. They oversee the flock. The office of elder was carried over into the church from the church government of the Old Testament synagogues. Christ made some changes in it to meet the needs of the New Covenant churches.

What needs to be noted is that elders had certain specific responsibilities that presuppose a group of church members who were under their care. One of their primary responsibilities was to rule, govern or lead the church.

- “Let the elders who rule well be counted worthy of double honor, especially those who labor in the word and doctrine” (1 Tim. 5:17).
- “And we urge you, brethren, to recognize those who labor among you, and are over you in the Lord and admonish you, and to esteem them very highly in love for their work’s sake. Be at peace among yourselves” (1 Thess. 5:12-13).
- “Remember those who rule over you, who have spoken the word of God to you.... Obey those who rule over you, and be submissive, for they watch out for your souls, as those who must give account. Let them do so with joy and not with grief, for that would be unprofitable for you” (Heb. 13:7, 17).

Note that all these passages assume that a special relationship exists between church governors and the members of the churches that these men have a responsibility to shepherd.

Are the elders responsible to look after the affairs of atheist pagans in their neighborhood? Is Paul urging Buddhists, Hindus, and other rank idolaters to submit to a local body of Christian overseers? No. Of course not! ***Unbelievers and professing Christians who are not members can ask the pastor and other elders for counsel and advice but such people are not under the elders’ authority and cannot be subject to discipline.***

There are a number of statements in the above passages that presuppose a covenant of church membership. First, Paul is addressing “brethren.” While this word by itself does not prove church membership it at least proves that churches consist of professing Christians. Unbelievers and immoral persons who like to occasionally attend a church service are excluded.

Second, there are phrases that speak of a particular ecclesiastical authority over a specific group of people.

- Elders are “over you in the Lord” (1 Thess. 5:12).
- They “rule over you.... They watch out for your souls” (Heb. 13:7, 17).

Church elders have a rule only over a set group of people.

- They “labor among you” (1 Tim. 5:17). That is they labor, rule over, watch out for people in their own congregation. Further, “they must give an account” before the Lord regarding their performance of oversight. Such specific statements render impossible the idea that elders rule over or watch out for everyone who walks in the door of a church or who casually attends here and there with no real commitment.

[A shepherd is responsible for his own flock, not for all the animals in the forest.]

Third, the brethren are commanded

- to “obey those who rule over you, and be submissive” (Heb. 13:17). They are “to recognize” and “highly esteem” ***their own elders.***

Are Christians supposed to submit to anyone who claims to be a pastor or elder?

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Are they to submit to the heretical preachers on TV? Must they obey elders on the other side of the globe whom they do not know? Once again, apart from the concept of a church covenant in which professing Christians place themselves under the authority of elders in a local church, and are specifically under their care, these New Testament passages are incomprehensible and unworkable.

An ecclesiastical function that presupposes church membership is church discipline. Can a person be cast out of an organization without first joining and being a part of that group? Of course not. That church cannot discipline a person who is not a member of a church.

*[The New Testament church is largely a continuation of the Jewish synagogue. Jewish synagogues met weekly and were ruled by a body of elders who had the power of excommunication. Jesus warned the apostles that they would be “put out of the synagogues” (Jn. 16:2) for their adherence to the truth. The story of the blind man in John 9 also shows this authority, “His parents said these things because they feared the Jews, for the Jews had agreed already that if anyone confessed that He was the Christ, he would be put out of the synagogue” (Jn. 9:22). The Jewish leaders exercised this authority illegitimately because they acted contrary to Scripture. Jesus referred to any synagogue that persecuted His church as “a synagogue of Satan” (Rev. 2:9).]*

There are many passages which discuss church discipline that assume functioning church courts that have the ability to excommunicate church members who refuse to repent. Jesus taught that the church (i.e., the elders functioning as a church court) has the final determination in disciplinary matters.

“Moreover if your brother sins against you, go and tell him his fault between you and him alone. If he hears you, you have gained your brother. But if he will not hear, take with you one or two more, that ‘by the mouth of two or three witnesses every word may be established.’ And if he refuses to hear them, tell it to the church. But if he refuses even to hear the church, let him be to you like a heathen and a tax collector. Assuredly, I say to you, whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven” (Mt. 18:15-18).

Does the church court have an obligation to adjudicate between drug dealers in the inner city or in disputes between any others who just happen to come along? No. Of course not. Can the church court excommunicate anyone it pleases such as the Pope, a president, or an evil movie star? No. The church only has jurisdiction over professing Christians who are under its care. ***That is, professing Christians who have taken a vow of church membership.***

The apostle Paul also taught the necessity of excommunication. After rebuking the Corinthian church for not disciplining a man living in gross sexual immorality he wrote,

“In the name of our Lord Jesus Christ, when you are gathered together, along with my spirit, with the power of our Lord Jesus Christ, deliver such a one to Satan for the destruction of the flesh, that his spirit may be saved in the day of the Lord Jesus” (1 Cor 5:4-5).

Professing Christians who are immoral in behavior can corrupt a church as leaven permeates a lump of dough (1 Cor. 5:6-7). ***Believers are not to keep company with anyone who professes to be a Christian yet who leads an immoral lifestyle.***

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Then Paul makes a clear distinction between the world and the church.

“For what have I to do with judging those also who are outside? Do you not judge those who are inside? But those who are outside God judges. Therefore ‘put away from yourselves the evil person’” (1 Cor. 5:12-13).

The last phrase Paul uses is important for it is an expression taken from Deuteronomy (cf. 13:5; 17:7; 19:19; 21:21; 22:21, 24; 24:7; in 17:12 a slightly different formula is used) which commands the covenant community to purge itself of evil. In every instance it appears (except 19:19), it follows with the death penalty.

For Paul excommunication is the spiritual counterpart to being cut off (i.e., executed) from the people of Israel. With the New Testament excommunication, however, the cast-out person still has the opportunity open for repentance and reconciliation with the body of Christ. As the nation of Israel only had the opportunity to execute those who were members of the covenant nation, the church judicatory only has authority over members of the church.

Church discipline is not only the proper and necessary course of action toward immoral church members it also must be applied to church members who are divisive and/or heretical. Paul said, “Reject a divisive man after the first and second admonition, knowing that such a person is warped and sinning, being self-condemned” (Tit. 3:10-11).

The word translated divisive (*hairetikos*) in this context (cf. v. 9) denotes a person who follows teachings and practices that are contrary to Scripture. Heretical teachers are divisive for they seek followers of their own perverted doctrines. Paul obviously is not referring to atheists and pagans but to people who are part of the church.

Can a person cause schism in an organization that is not a unified body? Can someone divide that which is not first united? A church must protect itself against false teachers and schismatics by first a private warning and then if necessary an open trial and excommunication. Such men who refuse to heed the church court and repent are “self-condemned” (Tit. 3:11). They are sinners and wicked men (Mt. 18:17).

The apostle John wrote, “If anyone comes to you and does not bring this doctrine, do not receive him into your house nor greet him; for he who greets him shares in his evil deeds” (2 Jn. 10-11). “Now I urge you, brethren, note those who cause divisions and offenses, contrary to the doctrine which you learned, and **avoid them**” (Rom. 16:17). “I know your works, your labor, your patience, and that you cannot bear those who are evil. And you have tested those who say they are apostles and are not, and have found them liars” (Rev. 2:2).

Further evidence of church membership is found in 2 Corinthians where Paul (once again) used legal terms when he urged that church to receive a repentant excommunicated person back into full fellowship.

“This punishment which was inflicted by the majority is sufficient for such a man, so that, on the contrary, you ought rather to forgive and comfort him, lest perhaps such a one be swallowed up with too much sorrow. Therefore I urge you to reaffirm your love to him” (2 Cor. 2:6-8).

This passage, taken together with 1 Corinthians 5:3-5, gives us a glimpse of how a church court functioned in the first century. The apostles apparently acted as superintendents over particular

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groups of churches. When disciplinary cases came to their attention they acted with the local session of elders either in person or in spirit (1 Cor. 5:3). The church governors would meet with the whole church present and vote and pass judgment on the offending party.

Paul's statement that "this punishment which was inflicted by the majority" indicates that there was not unanimous support for the action of session. This passage reveals that ecclesiastic judicial proceedings not only served to purge the church of evil (i.e., protect the flock from immorality and heresy), but also served the purpose of winning the erring person back to Christ. Hodge writes, "The great majority of commentators, therefore, understand the passage to mean that Paul did not wish the excommunication to be continued any longer. As it had produced its desired effect [repentance], he was willing that the offender should be restored to the communion of the church. The whole passage indicated that Paul was more lenient [i.e., forgiving] than the church, for he exhorts his readers not to be too severe in their treatment of their offending brother."

The legal nature of this passage is also evident in verse 8 where Paul says, "Therefore I urge you to reaffirm your love to him." The verb *kurosai* (translated as reaffirm, ratify, or confirm) in Greek society (and Galatians 3:15) had a *legal* connotation. "Hence the likelihood that the use of this term here implies an *official* or *formal* ratification of the Corinthians' love by resolution of the congregation or church to re-admit the repentant to their fellowship."<sup>5</sup> This word implies an official act whereby the penitent is re-admitted to all the privileges of church membership.

***The study of church government and discipline proves that the New Testament church was not a mere voluntary association, or merely a loose aggregation of individuals.*** It was created by divine institution with a definite form of church government and strict rules of discipline for its own propagation and preservation.

The New Testament speaks of

- Pastors (Eph. 4:11),
- Shepherds of the flock (Ac. 20:28),
- Teachers (1 Cor. 12:28),
- And elders, overseers or governors (1 Cor. 12:28; 1 Tim 3:2; 5:17).
- There are also deacons (Ac. 6:1-6; 1 Tim. 3:8-13) who handle the financial affairs of the church.
- Elders are responsible to teach (Eph. 4:11-12), exhort (1 Tim. 6:2), admonish (1 Thess. 5:12-13), "rebuke with all authority" (Tit. 2:15), and preach (2 Tim. 4:2).

***Church leaders receive their authority from Christ to edify the church and not to destroy it (2 Cor. 10:8).*** As guardians of the flock they have a responsibility (after following the necessary levels of admonition) to

- "Reject" (Tit. 3:10),
- "Put away from" the church (1 Cor. 5:13)
- And regard as "heathen" (Mt. 18:17) those who do not repent of immorality and heresy.
- They also must re-admit into church membership all those who repent (2 Cor. 2:6-8).

Ask yourself the following questions:

- "Am I under the authority of ecclesiastical rulers?
- Is it possible for me to be excommunicated from a church?
- Is there a group of elders that I 'recognize,' 'highly esteem,' 'obey' and 'submit' myself to?"
- If I have a problem with dangerous heresy or gross immorality is there a church court over me that will hold me accountable to God's holy word?

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- If I have a conflict with another confessing Christian that cannot be resolved, is there a church session (or consistory) that I can appeal to?

The New Testament assumes that every Christian (under normal circumstances) should be able to say *yes* to every single one of these questions.

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# **DOCTRINE ON EDUCATION**

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## **CHAPTER 25**

### **An excerpt from: The Leadership Training Institute: The Effective Networking of Educational Ministries For Progressive Churches by Presiding Bishop Dr. Pamela A. Smith**

When offering a remedy for the lack of natural and spiritual competency in the church, educators must “treat the root, not the fruit.” This is the problem with many well meaning pastors and educators. Some saints are without the skills needed to understand and appreciate the doctrine of the Bible. Their educational level must be strengthened before their lives can be changed.

Today is a society bombarded with humanistic philosophies in nursery school through high school curricula that virtually robs the unsuspecting student of a spiritually nurturing foundation. Therefore, he grows up not knowing who Jesus really is or even doubting His existence. By the time he reaches adulthood he has neither spiritual foundation nor the skills to build his faith upon.

True Holiness Assemblies of Truth United International must establish a variety of programs designed to restore what the world systems have taken away.

If we were to draw a parallel between Noah’s generation and the present generation, we would realize that we have need of a spiritual ark. As in Noah’s time, everything that we need to survive in this world was placed on board before our arrival. Unlike Noah’s floating environment, the church is not to be secluded from our surroundings: We are merely protected from the ravages of sin and destruction through the wisdom and knowledge of God. Jesus said, “I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil” (St. John 17:15).

As children of the day, we must walk circumspectly, displaying a concern for those who desire to board the ark. Upon entering in, they will become transformed into righteous men that share the apostolic testimony --- that God is light and in Him is no darkness at all (1 John 1:7).

## **ARTICLE ED1**

### **STATEMENT ENDORSING EDUCATIONAL PROGRAMS**

True Holiness Assemblies of Truth United International highly endorses education, especially among our preachers and teachers, as we believe no one can preach or teach the Bible without knowledge of it. The church expects all preachers and teachers to be prepared for scriptural discussions. (2 Tim. 2:15)

#### **SECTION ED1.1**

The pastor and assistants shall coordinate and carry out the functions of the church in the field of education, such as Sunday School, vacation Bible School, Teachers’ Classes, and week day Bible Study.

**SECTION ED1.2** The pastor shall appoint the superintendents and directors.

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**SECTION ED1.3** Department leaders shall be appointed by the respective superintendent with the approval of the pastor.

**SECTION ED1.4** Teachers shall be appointed by the pastor and respective superintendent.

**SECTION ED1.5** Administrative offices shall be filled by appointment through the superintendent, election, or volunteers.

## **ARTICLE ED2**

### **EXECUTIVE COMMITTEE ON EDUCATION**

#### **SECTION ED2.1 ORGANIZATION**

There shall be an Executive Committee on Education of True Holiness Assemblies of Truth United International. for the promotion of Christian Education. The Executive Committee shall have general oversight of the educational interests of the United Church, led by a member of the Board of Bishops.

#### **SECTION ED2.2**

The Executive Committee on Education shall be elected every three years and shall be composed of those experienced in the field of Educational Institutions or in the Particular Church, and by training and interest, for the work of the Committee in its two divisions: Educational Institutions and the Education in the Particular Church.

Both of these Divisions shall provide for a review of the work of its division, and make recommendations to the Board of Bishops concerning the needs and programs of the Division.

The Committee of seven, elected by the Board of Bishops, shall nominate a President, a Vice President, and a Recording Secretary.

The Executive Committee shall appoint such other committees as may be necessary for the proper discharge of its business.

The President shall preside over the meetings of the Executive Committee on Education. A majority of the members shall constitute a quorum.

#### **SECTION ED2.3**

##### **Responsibilities for Executive Committee On Education:**

1. Select Curriculum for educational programs as assigned by Board of Bishops through the CEO
2. Set Teaching Policies for teachers
3. Select teachers based on an established criteria
4. Monitor YCLA, HYPUP, Sunday school (ages nursery – High School), and Bible Bowl Invitational. Review Curriculum yearly for relevance for students.



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5. Work with the youth pastors and Presiding Bishop to collaborate YCLA and YPSN workshops and seminars.
  6. Report to Board of Bishops and Pastors through the CEO
  7. Write Grant Proposals
  8. Include one parent to sit in for one year on ECOE.  
Include one Sunday School Superintendent to serve on ECOE for one year (rotate superintendents from each church)
  9. Each Board appointed member should take a course of study each year that will continue to establish his or her expertise in the area of curriculum and program development.
  10. Is directly responsible to the CEO.

### **ARTICLE ED3**

#### **DIVISION OF EDUCATIONAL INSTITUTIONS**

##### **SECTION ED3.1**

The Division of Educational Institutions shall have an advisory relation to the business and educational management of the Bible College, Ministerial Training & Development Programs, and the Young Christian Leadership Academy.

##### **SECTION ED3.2**

It shall devise ways and means for the aid of such educational institutions; shall receive and disburse funds that may be committed to the Committee for the purposes of the Division. It shall receive such funds as are contributed for its work through the general benevolence of the United Church and shall appropriate the same for the maintenance of the work committed to it under the rules as the Division of Educational Institutions may adopt, provided that they are in accord with the Bylaws of the Parent Organization.

**SECTION ED3.3** It will establish and oversee schools under the jurisdiction of the Board of Bishops.

##### **SECTION ED3.4**

It shall provide courses designed to meet the needs for every classification in the United Churches' Ministry. It shall seek to promote the religious training and activities of students at institutions of True Holiness Assemblies of Truth United International . It shall provide programs for the training of Pastors, teachers, officials and others in the work of the Particular Church, through various types of training schools, correspondence work, and etc.

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**ARTICLE ED4**  
**DIVISION OF THE PARTICULAR CHURCH**

**SECTION ED4.1**

The Division of the Particular Church shall develop a comprehensive and unified program of Christian education, which shall lead to knowledge of the Holy Scriptures, and the Ordinances of the United Churches. It shall provide for worship, fellowship, study, and service, including social, evangelistic and missionary education. It shall be responsible for forming standards and preparing programs for the united churches in the organization, so that each unit will progress in educational foundations concurrently.

It includes activities such as the Sunday School, Vacation Bible School, Youth Meetings, and Doctrinal Studies, and all other educational work of the United Church with children, youth, young adults, and adults, which is promoted by the Committee on Education.

**SECTION ED4.2**

This committee shall also serve as a curriculum committee in advisory capacity to the Board of Bishops and local programs within the United Churches.

**ARTICLE ED5**  
**SOURCES OF INCOME OF THE COMMITTEE ON EDUCATION**

**SECTION ED5.1**

The sources of income of the Committee On Education shall be as follows: From gifts of donors who are particularly interested in the work represented by the Division of Educational Institutions and by the Division of Education in the Particular Church; also from apportionment allotted from the churches of the parent organization, and from fees for service.

**ARTICLE ED6**  
**THE GIFT OF TEACHING**  
**By Presiding Bishop Pamela A. Smith**

God has designed the church to grow through teaching. It is His plan that all people should come into the knowledge of the Lord and Savior Jesus Christ, through skilled instructors who will present and demonstrate His truth to them. Ephesians 4:11 states that God has given to the church five ministerial gifts of the Gospel. Teaching is one of them. Paul writes that the purposes of these five-fold gifts are:

For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and the knowledge

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of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ: that we henceforth be no more children tossed to and fro, and carried about with every wind of doctrine, by the sleight of men and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ...”

Corinthians 12<sup>th</sup> chapter explains that the body of Christ is a whole unit, made up of individual units (people) with each having a particular influence, and each one should be recognized for their uniqueness.

He also warns the church that some parts of the body are not recognized because they are not as noticeable as the other parts of the body. (I Corinthians 12:23) Members in the body of Christ cannot synchronize their efforts if they are not aware that all parts of the body are ordained to help them function.

Because the gift of teaching is seldom celebrated, today we want to particularly acknowledge that this gift is also an integral part of the work of the ministry, as is preaching, prophesying, evangelizing and pastoring. Very often we may not recognize its impact on individuals, because this gift it is not loud, boisterous, showy, or overbearing.

It is a unique heavenly gift that examines the unseen places and brings correction to the wayward. It also destroys ignorance, blindness, division, and misunderstanding. It causes members of the body of Christ to “put off concerning the former conversation the old man, which is according to the deceitful lusts. Therefore, teaching causes us to “put on the new man, which after God is created in righteousness and true holiness.” (Ephesians 4:20-24)

So, in 1986, True Holiness began a special recognition of the ministry of teaching by establishing a Teachers’ Recognition Celebration. As we celebrate, let us remember that God has given a powerful gift to His church, which will enable it to grow in the grace and knowledge of our Lord and Savior, Jesus Christ. You should desire to have this gift.

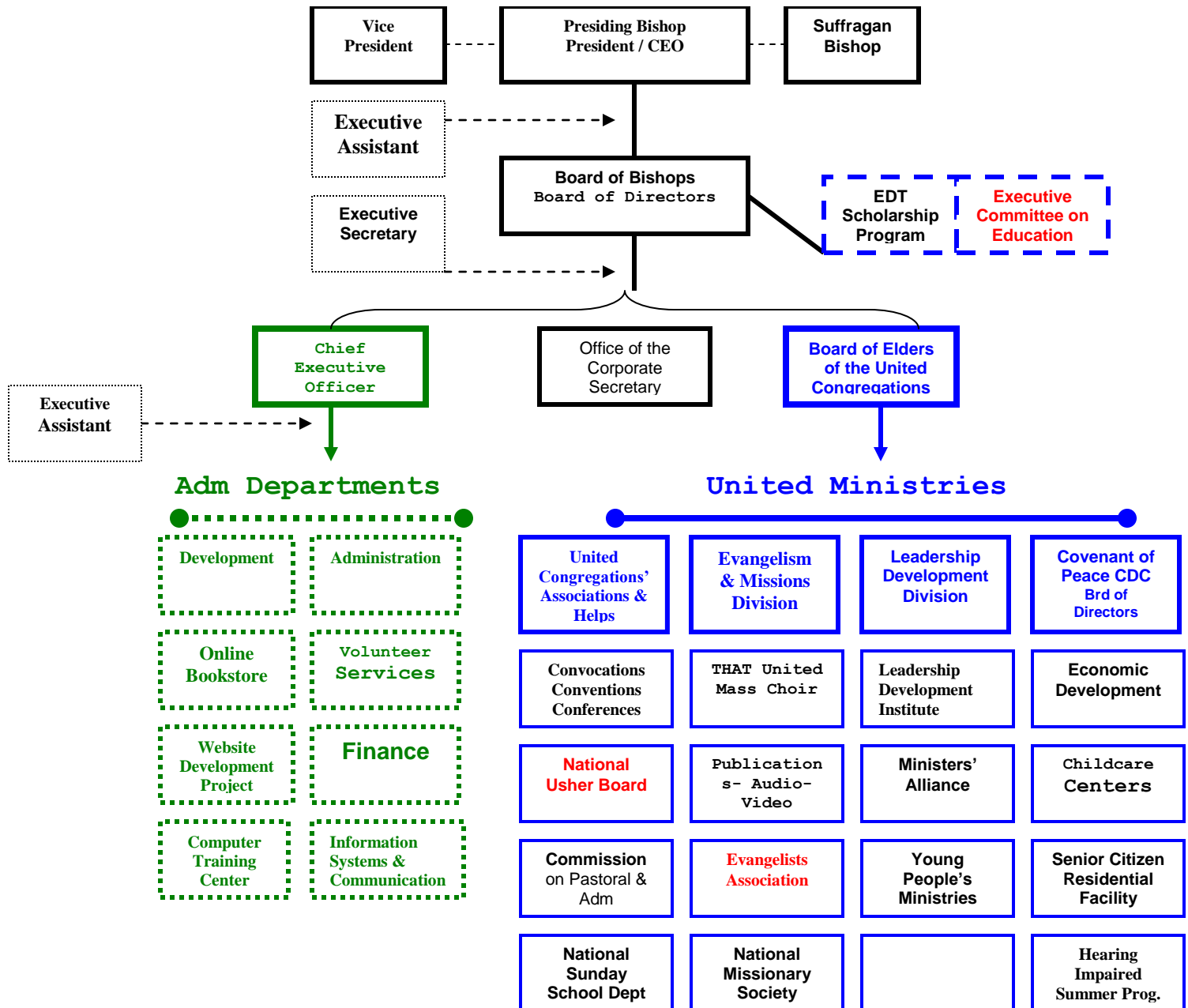
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**CORPORATE**

**ADMINISTRATION AND**

**NATIONAL MINISTRIES**

# TRUE HOLINESS ASSEMBLIES OF TRUTH UNITED INTERNATIONAL, INC.



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## **CHAPTER 26**

### **NATIONAL CORPORATE ADMINISTRATION FUNCTIONS**

There are twenty-five volunteers in our corporate administration. These executives and staff positions are held by some of the most talented and generous people in our organization.

With their help, this organization has saved thousands of dollars this year alone. The supplies that are donated to the mission of this united church are their time, use of their printers, computers, toners, copiers, software, scanners, paper, disks, fax machines, internet services, DSL Cable, filing systems, equipment repair, general office supplies, time with their families, personal time away from the employment, telephones, long distance service, electricity, their water service, their transportation, their intellectual talents, their sleep, and they share their love for getting things done. All this and more is given freely and without fee.

That is why I call this administration “Corporate Administration Without Walls.” THAT United, with all of its congregations, will soon set up a facility in our new building in the City of Cincinnati, Ohio, that will accommodate our corporate administration activities in the future.

We appreciate all that our volunteer administration has accomplished in previous years. We are now ready to expand our operations.

### **ARTICLE ADM1**

#### **BOARD OF BISHOPS ANNUAL CONFERENCE**

The Board of Bishops is also the Board of Directors of THAT United. The Board are men and women of high character and standing, of sound judgment and wisdom, and filled with the Holy Ghost. The Board sets policy, create articles of incorporation and bylaws, and sees after the general business of the organization as examining deeds and titles of property of the organization and all affiliates. Additionally, the Board establishes financial overseers to provide adequate resources for the activities of the organization through direct financial contributions and a commitment to fund-raising. Annual conferences are held for the purpose of the Board determining the organization’s mission and setting policies for its operation, engaging in planning to establish the organization’s general course for the future, establishing fiscal policy and boundaries, with budgets and financial controls, and ensuring the provisions of the organization’s charter and law are being followed.

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## **ARTICLE ADM2**

### **THE DEPARTMENT OF INFORMATION SYSTEMS AND COMMUNICATION**

#### **SECTION ADM2.1**

The Department of Information Systems and Communication (ISC) is the management and technical support section for all computer and communication systems in True Holiness Assemblies of Truth United International. The department provides service to the organization in four areas: Workstation Customer Support, Network and Systems Maintenance, Workstation Customer Support, Audio/Video Administration, and Web Design and Maintenance. Its operation is based on a team approach, that groups staff members on project teams to troubleshoot PC and communication matters for the organization. In collaboration with the Volunteer Management & Personnel, ISC also provides training for all corporate volunteer personnel in THAT United.

## **ARTICLE ADM3**

### **PURPOSE OF PROGRAM MANAGEMENT AND PLANNING**

#### **SECTION ADM3.1**

One of the functions of the Department of Program Management and Planning is to oversee the coordination of national administrative activities among the local, district, and corporate offices of THAT United, Inc. The purpose of this handbook is to help ensure consistency in the handling of correspondence and administrative matters for the organization by its national officers and executives. This handbook attempts to bring clarity to clerical functions as well as address the responsibilities of the National Recording Secretary, Executive Secretary to the Board, Executive Assistant to the CEO, Executive Assistant to the Presiding Bishop, and Administrative Assistants to the vice president or department head.

Although, in the past, our department focused largely on two projects—the recording and publication of national minutes and producing the Book of Order publications—we are moving on to other projects such as designing a standard national letterhead; promoting effective and efficient email and online communications between local, district, and corporate offices; project planning for annual meetings and conferences; and conducting continuous administrative training.

With the collaboration of our entire local, district and national offices, we look to create an administration for THAT United, Inc. that will be well organized, resourceful, and professionally competent.

## **ARTICLE ADM4**

### **VOLUNTEER PERSONNEL SERVICES**

Our workforce of THAT United is entirely made up of volunteers recruited from the congregations of the united churches. For example, the board members, department heads, officers, typists, copyists, editors, and executive assistants are all volunteers. When ever

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appropriate, individuals outside of the organization will be considered for volunteer positions as well.

Volunteers are largely recruited from our congregations because the President/CEO has designed the Volunteer Resources Department to help pastors and other church leaders to create a learning environment within THAT United for those who seek relevant work experience to further their careers. At the same time, this Department also assures that the goals of this organization are reached in a timely manner, by coordinating volunteer work opportunities.

#### **SECTION ADM41 The Volunteer Program**

Volunteers will be asked to serve for various periods of time. However, if you feel at anytime that you will not be able to continue to offer your services, please do not hesitate to let your supervisor and Volunteer Services Director know about it.

The congregations are the essential mission arms of the corporate administration, as well as the corporate ministry. They are integrated into a volunteer workforce, which ensures that the projected goals are reached each fiscal year. Their participation enables the Executives to effectively diagnose the organization's existing strengths and weaknesses, and projected problems and opportunities.

#### **SECTION ADM4.2 General Policy for Volunteer Service**

The corporate objectives of True Holiness Assemblies of Truth United International are accomplished by the active participation of the membership of its united congregations. Therefore, THAT United encourages the involvement of volunteers at all levels of its administration, programs, and activities. The Volunteer Resources Department designs recruitment programs and fills positions in which volunteers might serve within the organization.

#### **SECTION ADM4.3 Rationale for Volunteer Work Policies**

These policies are to provide overall guidance and direction to the staff and volunteers in our organization. True Holiness Assemblies of Truth United International administration reserves the right to change any of these policies at any time. Only the Vice President of Volunteer Resources and THAT United's President/CEO can grant changes or exceptions to these policies.

#### **SECTION ADM4.4 Application of Volunteer Work Policies**

Unless specifically stated, these policies apply to all volunteers in all programs and projects undertaken in or on behalf of THAT United.

#### **SECTION ADM4.5 Responsibility of the Volunteer Resources Department**

The use of volunteers requires a planned and organized effort. The function of the Volunteer Resources Department is to provide a coordinated effort for effective volunteer management within THAT United. The Volunteer Services Director shall bear primary responsibility for implementing an effective volunteer program, by identifying and creating productive volunteer roles, recruiting suitable volunteers, and for tracking and evaluating the contribution of volunteers.



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## **ARTICLE ADM2**

### **NATIONAL FINANCE DEPARTMENT**

#### **SECTION ADM2.1 Finance Department**

All financial officers operating in THAT United and its union churches must be church members capable of handling money, tithe payers, honest, trustworthy, and attend services regularly. THAT United Finance Department consists of a Chief Financial Officer, Executive Assistant, and Account Managers. (Members of the Finance Department may be assigned by the CFO to specific ad hoc committees for purposes of handling collections for special events.)

The CFO is also responsible for ensuring all financial tasks are determined, clarified, and assigned to appropriate account manager.

#### **SECTION ADM2.2 Church Treasurer (Union Church)**

Periodically, church treasurers perform duties alongside the Finance Department during special events. These guidelines are also conducive to church account management.

Treasurers should be mature members in good standing of the church. He or she should be able to keep neat and accurate records, willing to pay attention to detail, available to handle transactions on a timely basis, and inquisitive to discrepancies. Responsibilities of the Church Treasurer are:

- Maintain all bank accounts
- Provide oversight of all financial transactions
- Monitor the budget
- Report to the board of directors of the church and general membership on finances
- Prepare any required financial reporting forms

## **ARTICLE ADM7**

### **FINANCE GOVERNING**

#### **SECTION ADM5.1**

Your role as a financial officer in the church is the same as the steward described in the Word of God. You are entrusted with the goods of the Master, and as the wise steward, will search using your best judgment to manage and increase his goods. This function in the church is a serious ministry and responsibility that requires a committed staff willing to work proficiently so that the business of the organization will not go lacking. How a ministry receives and disburses funds requires careful scrutiny for several reasons:

- A ministry should function as a corporate institution directed by generally accepted accounting principles.
- Tax reporting for ministry employees (including pastors) requires adequate accounting records.

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- Transactions with financial institutions demand appropriate accounting history and current data.
  - The ministry must safeguard financial resources and transactions against mismanagement or the theft of funds.
  - Contributors must understand a simple financial report that identifies income, expenses, and account balances.
  - Encourage giving by the evidence of sound financial practices.

\*Excerpt taken from *Help Ministries* at [www.hm.org/finamn.htm](http://www.hm.org/finamn.htm).

## **SECTION ADM5.2 Constitution and Bylaws**

- (a) **Fiscal Year.** The fiscal year as set by the Board of Directors begins August 1, and ends July 31.
- (b) **Execution of Instruments.** The Board of Directors, except as otherwise provided in these Bylaws, may by resolution authorize any officer or agent of the corporation to enter into any contract or execute and deliver any instrument in the name of and on behalf of the corporation, and such authority may be general or confined to specific instances. Unless so authorized, no officer, agent, or employee shall have any power or authority to bind the corporation by any contract or engagement or to pledge its credit or to render it liable monetarily for any purpose or in any amount.
- (c) **Checks and Notes.** Except as otherwise specifically determined by resolution of the Board of Directors, or as otherwise required by law, checks, drafts, promissory notes, orders for the payment of money, and other evidence of indebtedness of the corporation shall be signed by the Chief Financial Officer and countersigned by the President of the corporation.
- (d) **Deposits.** All funds of the corporation shall be deposited from time to time to the credit of the corporation in such banks, trust companies, or other depositories as the Board of Directors may select.
- (e) **Gifts.** The Board of Directors may accept on behalf of the corporation any contribution, gift, bequest, or devise for the nonprofit purposes of this corporation.
- (f) **Fees and Dues.** The Board of Directors shall determine the annual dues payable to the corporation by union churches and their members annually.
- (g) **IRS 501c3 Tax Exemption Provisions Prohibition Against Private Inurement.** No part of the net earnings of THAT United shall inure to the benefit of, or be distributable to, its members, directors, trustees, officers, or other private persons, except that the corporation shall be authorized and empowered to pay reasonable compensation for services rendered and to make payments and distributions in furtherance of the purpose of this corporation.

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### SECTION ADM5.3 CHURCH CONGREGATION AND ANNUAL REPORTING/BUDGET

The purpose of financial reporting is to make sure any decisions that need to be made can be done in relation to existing financial data that is up-to-date and accurate.

- (a) **Reports.** For churches, a monthly report should be produced on financial transactions made. Reports on the organization's financial transactions should be made bi-monthly or quarterly at specific reporting meetings at the end of each reporting period. Reports should consist of:
- The name of the church/organization
  - The period which the report covers
  - The cash balance at the beginning of the period
  - The income received during the period
  - The expenses paid during the period
  - The cash balance at the end of the period
  - The signature of the treasurer or account manager
- (b) **Budget Submissions.** Budget estimates from departments in the organization should be submitted by May 1 of each year. An annual operating budget is to be developed by June 1 by the Finance Department to be considered by the CFO and CEO for approval. Steps in preparing the budget are:
- Review the mission statement of the organization
  - Decide how much each organizational activity will cost
  - Decide how much money can be raised
  - Compare expenses to revenues

Based on the above considerations, revise the expenses and revenues to produce final budget

### ARTICLE ADM8 COMMISSION ON COMPENSATION STANDARDS AND CHURCH FINANCE MANAGEMENT & COMPLIANCE (October 2003)

The Commission on Compensation Standards and Church Finance Management and Compliance of THAT United was organized by the Presiding Bishop to research the subject and procedures of Pastoral and Administrators Compensation. This taskforce has compared our churches' practices with that of well-established churches and religious organizations in the United States. We find that these churches and religious organizations' practices are varied but are in compliance with the United States Internal Revenue Code. Therefore, we are confident that the information that this Commission has gathered is reliable.

The Presiding Bishop assigns to the *Commission on Compensation Standards* the responsibility to consult with the pastor and church employees on matters pertaining to compensation proposals and benefits, and to make annual recommendations regarding such matters to the local church boards and to incorporate compensation and benefits into the proposed budget for the coming year.

Because we are a growing organization, we also find that is necessary to re-examine our compensation practices and recommend any outdated agreements between the pastors and their

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congregations. The church board must be sensitive to its local church's mission and must be aware of the needs of its pastor and employees. Moreover, the congregation has a spiritual obligation to provide adequate support for those who labour in the local church. This means providing adequate salaries and benefits, uninterrupted times for rest, relaxation and spiritual growth, and providing for the pastor and other employees' continued growth.

The primary responsibility of determination and payment of pastoral salaries and housing allowances remains with individual pastoral charges. This Commission recommends that September is the appropriate time to begin considering compensation for the coming year.

The church board must be sensitive to its local church's mission and must be aware of the needs of its pastor and employees. Moreover, the congregation has a spiritual obligation to provide adequate support for those who labour in the local church. This means providing adequate salaries and benefits, uninterrupted times for rest, relaxation and spiritual growth, and providing for the pastor and other employees' continued growth.

It is recorded in The 2004 Book of Order of True Holiness Assemblies of Truth United International that the Presiding Bishop assigns to the *Commission on Compensation Standards* the responsibility to consult with the pastor and church employees on matters pertaining to compensation proposals and benefits, and to make annual recommendations regarding such matters to the local church boards and to incorporate compensation and benefits into the proposed budget for the coming year.

The Book of Order clearly states that the primary responsibility of determination and payment of pastoral salaries and housing allowances remains with individual pastoral charges.

## **ARTICLE ADM10**

### **ANNUAL ASSEMBLY OF CHURCHES**

Major national event for affiliate churches of THAT United convening for the purpose of promoting unity, mission evaluation, assessment of church growth, financial reporting, measuring of organizational effectiveness, and the assimilation of the principles and doctrine of Christ. Entire membership participates in the week-long event, with no exclusivity to age. Activities consist of delivery of a national address by President of Board of Bishops (Directors), election of ministerial and corporate officers, progress reporting from pastors and ordained ministers, progress reporting on local, national, and international missions, community evangelism, ordination and licensing, bishopric consecrations, pastoral installations, addresses and resolutions from national societies and auxiliary boards, nightly worship services (sessions), leadership development trainings, membership chronicling, transcriptions, administrative sessions, forming of ad hoc financial committees, charitable disbursement, offertories, fund raising, and fellowship. Assembly activities align churches with Constitution and remind affiliates of pledged support of mission. Event is sponsored and planned by the President and the Board of Bishops (Directors), and is conducted through the collaboration of the national officers of THAT United. Assembly was first initiated in 1966 and commences annually the first week of August at national headquarters in Cincinnati (Walnut Hills), Ohio

## **ARTICLE ADM11**

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## ANNUAL ASSEMBLY REPORTING PROCEDURE/ROLL CALL

### **This roll call includes**

1. Corporate Administration
2. United Ministries
3. Pastors

### **The following STEPS in roll call...**

1. The Moderator will call for a roll call.
2. The National Secretary stands, speaks loudly or into a microphone, and calls forth the first group to give their reports. *Remind them, periodically, that each person only has three (3) minutes each to give his or her report.*
3. If no one responds then the National Secretary (or assistant) will say (name of group's) leadership will be 'passed on to the Office of the Presiding Bishop for review.'
4. Each Department of each organization should be called separately. For example:
  - A. Is Corporate Administration ready to report? (The top official responds with a "yes" or "no." If she or he says "no" then give them a few minutes then call them back later.
  - B. Call each department after the top official gives a report.
    - Department of Volunteer Human Resources
    - Department of Program Management and Planning
    - Department of Finance
    - Department of Information Systems and Communication
    - Office of Corporate Secretary
  - C. Is the United Ministries Division ready to report? All of the following organizations do not have subordinate departments to give reports.
    - Young People's Convention Coordination
    - Greater Cincinnati Youth Pastors for Young People's Service NITE
    - Bishop Eddita D. Tolber Scholarship Program
    - National Missionary Society
    - National Usher Board
    - National Sunday School Superintendent
    - Executive Committee on Education
    - Repairers of the Breach
    - Mass Choir of THAT United
    - Board of Elders
    - Ministers' Alliance (Only the Evangelists have forms to report on)
    1. National Outreach Ministries (such as Washington Park Revivals)
    2. Evangelists (individuals are in groups of ministries)
    3. Over-the-Rhine Ministry

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- The Leadership Development Institute

D. Are all Pastors present? (They should answer “present”)

Pastor of True Holiness Covenant of Peace Assembly of Loveland, Ohio?  
Pastor of True Holiness Covenant of Peace Assembly of Silverton, Ohio?  
Pastor of True Holiness Covenant of Peace Assembly of Woodlawn, Ohio?  
Pastor of True Holiness Covenant of Peace Assembly of Northern Kentucky?  
Pastor of True Holiness Covenant of Peace Assembly of Evansville, Indiana?  
Pastor of True Holiness Covenant of Peace Assembly of Wilmington, Delaware?

You should then ask them... “Do you have any special comments that are not given in detail in your written reports?”

5. After the roll call has been completed, then turn the rest of the business session back into the hands of the Moderator.

## **ARTICLE ADM12**

### **NATIONAL YOUNG PEOPLE'S CONVENTION**

An annual national event designed to showcase the accomplishments of youth and young adult programs conducted among union churches. The purpose of the event is to rehearse doctrine, report progress of youth programs, promote fellowship, and provide a platform to display personal talent and leadership ability. The week-long Convention sponsors youth activities such as worship services, ministry trainings, community evangelism, public speaking demonstrations, bible bowl competitions, art competitions, drama presentations, life-skill workshops, achievement and scholarship ceremonies, Jr. Officer internships, and gospel music singing, and choirs. The activities hosted in Convention replicate manner of worship, church government, and social responsibility, presently performed among the adult-member population in the organization.

The activities of Convention create a training arena for the youth, and further the organization's exempt purposes by producing citizens who positively impact their communities through religious and public service. This event was initiated in 1993, and continues to commence annually in the last week of June. Convention is held in Loveland, Ohio under the coordination of the Young People's Convention Coordination (YPCC), the steering committee for planning and staging Convention week.

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## **CHAPTER 27**

### **NATIONAL MINISTRIES**

Mission projects are accomplished through the collaboration of outreach volunteers of THAT United. They are instituted to develop and maintain a communication link to the community, promoting compassion and civil responsibility in the organization. Local projects include distribution of food and clothing to disadvantaged adults and children, payment of utilities, community beautification, evangelistic preaching, Bible study, life-skill workshops to the poor, employment resources, visiting of sick and elderly, visitation to prisons, distribution of morally supportive handbills, and compassionate healings and prayer.

International missions include financial support, distribution of goods, correspondence, professional consultation, prayer and moral support, and overseas visitations. These mission activities directly support and further our exempt purpose through the performing of humanitarian acts and asserting social accountability. Programs have been conducted since 1966. Populations served are mostly located in urban neighborhoods. Individual requests are handled with discretion and responded to as necessary. Large campaigns are planned and are conducted in the months of August and September.

#### **ARTICLE NMin1**

#### **THIS IS THAT NEWSLETTER**

“Making Known His Deeds Among the People” is the philosophy and drive behind the publishing of the This is THAT! Newsletter. The free newsletter is published once every quarter for the purpose of communicating and informing members of the organization about local, national, and international activities. Church events, announcements, and doctrinal expositions are included in each edition as well: only information that is pertinent to the national organization, its churches, and auxiliaries are published in this newsletter. A senior editor and volunteer staff members share duties of writing, compiling, editing and publishing the newsletter. Though initiated as a hardcopy product since 2001, the newsletter will be placed online in the future.

#### **ARTICLE NMin2**

#### **LEADERSHIP DEVELOPMENT INSTITUTE**

This is the official training center for True Holiness Assemblies of Truth United Int’l The Leadership Development Institute is designed to help fulfill that commission given by the Lord Jesus Christ, to serve, nurture, and feed the sheep. It is a matrix of discipleship.

#### **Our Primary Objectives**

- To provide an official leadership training center for True Holiness Assemblies of Truth United Int’l and all its affiliates.
- To guide the learner to progress in personal and professional skills as well as biblical knowledge.

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- To influence and support every ministry and service in the local church through the doctrine of Jesus Christ.
  - To develop a remedial academic program of adult basic education to enable the disadvantaged to read and comprehend the word of God.
  - In summation the overall objective is to present to the Lord Jesus Christ, a people prepared, confident, and motivated to nurture and educate others. The institute will accomplish this by implementing coordinated biblical, general, and professional studies.

### **ARTICLE NMin3**

#### **THE EDT MEMORIAL SCHOLARSHIP PROGRAM (1999)**

The Eddita D. Tolber Memorial Scholarship Program (EDT) is a ministry of help to the membership, volunteers, and employees of THAT United International, who work to further the mission of its congregation and agencies. The EDT Memorial Scholarship Program is divided into three categories: 1) A Merit-Based scholarship for graduating high school students based on their academic performance, 2) A Needs-Based scholarship that gives grants to high school graduates, THAT United volunteers, and employees who demonstrate scholarship financial need, and 3) A Reimbursement Award for volunteers and employees in THAT United. All awards are offered based on the availability of funds. For first year college students, grants are in amounts ranging from \$500-\$1000 for the initial academic year. (Please also see Attachment, "Organizations Providing Scholarship Benefits")

There are no limitations or restrictions in the selection process based upon race or employment status. Applicants must disclose their personal contribution to their education. Funds are disbursed based upon meeting merit, needs, or reimbursement eligibility requirements, and upon availability of funds.

The EDT Scholarship Fund does not base its selection on employment status. Members of the selection committee are cannot be recipients of the EDT Scholarship Fund. No selection committee members have been recipients of the EDT Scholarship Fund in the past.

Each applicant must complete all applications forms in order to be determined an eligible recipient of an award. The applicant file must include a completed Financial Disclosure Form, Pastoral Reference, Personal Reference, Academic Reference, Personal statements essay, and high school or recent college transcript. For Reimbursement awards, the application must complete a Pastoral Reference form, Personal Reference form, certificate or diploma from the completed course, and invoice from program.

Should any of the scholarship grantees violate terms of scholarship, refuse, or become ineligible to receive a scholarship before the initial payment is made, award offer shall be withdrawn and disbursed to the next ranked applicant.



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## **ARTICLE NMin4**

### **THE MINISTERS' ALLIANCE (1992)**

During the 21st Annual Assembly, on August 2, 1986, at the general business meeting, Pastor and Evangelist Pamela Smith (now Presiding Bishop Pamela Smith) expressed the need for solidity of the church body. She addressed the impact the Doctrinal Studies program has on the work of the preachers and teachers of the True Holiness body.

Bishop Tolber then came back saying we have to be a pattern for Christ. The moderator also stated that the ministers should come together once every three Months. She called this meeting the "Ministers' Alliance."

Bishop Tolber expressed a need for all gospel ministers of the True Holiness body to come together to receive instruction in customs, traditions, and the written word. She also spoke of discrepancies and certain scriptural divisions among the young ministers.

Apostle Paul said, "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing. And that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment."  
(I Corinthians 1:10)

Bishop Tolber spoke to, Pastor Pamela Smith about leading out this movement designed to help the pastors in giving instructions to their ministers. In the summer of 1992, after our late Overseer's home going, this revelation was initiated. And under the direction of the Holy Ghost, we will accomplish all that the word of God has told us to in Ephesians 4:11-16.

## **ARTICLE NMin6**

### **YOUNG CHRISTIANS LEADERSHIP ACADEMY** **1999 (Reorganized 2001)**

The Young Christians Leadership Academy (YCLA) is part of a network of young people's ministries in True Holiness Assemblies of Truth United International. YCLA collaborates its educational objectives with local Sunday schools, each district's Young People's Service N.I.T.E., \* the Holiness Young People's Union, and the National Young People's Convention.

YCLA primarily serves young people between the ages of 11 and 18 who are members of an affiliate church of the parent organization, True Holiness Assemblies of Truth United International (THAT United.) However, because the academy is also an outreach program, this ministry will be extended to those young people in the community who desire to enroll in the academy. Admission for these individuals will be considered on a one by one basis.

The Board of Bishops of THAT United commissions the Executive Committee On Education (ECO) to research, design, and coordinate the curriculum for YCLA as well as local Sunday schools, and other district and national youth organizations.

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This leadership development program is designed to guide young people toward exemplary leadership behavior by refining their academic and leadership skills within a healthy intellectual and spiritual learning environment.

Our aim is to empower our students for effective leadership roles in their homes, churches, and communities. The YCLA student will:

- Develop a fundamental understanding of effective leadership
- Identify his or her personal leadership style
- Measure their leadership growth and development
- Increase understanding of his or her role in the home, local church, and community
- Initiate change in his or her organizations
- Make personal contributions to community service
- Lead with values
- Help his or her peers develop their leadership potential

### **Parent College**

a subset of YCLA, also provides personal development workshops for the parents of students. First initiated in 1999, workshop series are offered on an as-needed basis between the months of October and June. YCLA is hosted in three states and operated by a district Head of School. This program furthers our exempt purpose by providing leadership for the special needs of the young and training gifted individuals for ministry.

## **ARTICLE NMin7 YOUNG PEOPLE’S SERVICE NITE 1989 (Reorganized 2001)**

The service night is now known as the Young People’s Service N.I.T.E. The acronym N.I.T.E. stands for

**N**urturing through instruction (Proverbs 1:2-7),  
**I**dentifying spiritual gifts(I Corinthians 1:4-7;I Peter 4:10-11),  
**T**raining for public ministry(II Timothy 4:5; Romans 12:6-8),  
**E**xercising talents(Psalm 33:3).

The youth pastors are responsible for blending all of the above directives to help the youth (ages 11-17) and young adult (ages 18-30) to transform into the minister or ministry helper that will make our worship services more beneficial for the body of Christ and to the visitors to our services.

This method of training for worship service activities are especially designed for the young adult, teenager, and pre-teens. They will be provided with opportunities, through learning events, to improve their sincerity of worship, ways to testify in the public assembly, musical and artistic talents, public speaking, and leadership during the church service.

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**ARTICLE NMin8**  
**WOMEN EMBRACING HOLINESS WINTER CONFERENCE**  
**2000**

The WEH (Way) Conference is a national organization. It was designed to support the specific needs of women of all ages.

- To provide yearly seminars, workshops, and training sessions for women of all ages.
- Train women to be faithful, reverent and strong leaders.
- Help restore family traditions.
- Help young women to make good life choices.
- Teach all women to embrace holy living.

**ARTICLE NMin9**  
**THE EXECUTIVE WOMEN’S LEADERSHIP GROUP**  
**2001**

**Purpose:**

The purpose of this association is to provide an organized administration to address the unique concerns of women in the executive branch of the ministry. There is a need to equip them for the work. (Ephesians 4:12)

The Executive Women’s Leadership Group will be the medium through which THAT United will assist selected women to embark upon executive leadership development within the organization.

**Goals:**

- Education – Pastoral administration, prophetic ministry, church administration, church government, and professional development.
- Fellowship – To provide encouragement and networking of professional objectives.
- Resourcing – To provide resources for practical experience and continuing education through mentors and Internship

**Participants:**

- Participation is by invitation only. Qualified and outstanding women of THAT, Inc., who are active in an ecclesiastical position, are chosen by the Presiding Bishop to participate.
- This program will prepare participants for the next level of ecclesiastical governmental positions.
- Participants remain in good standing if they complete all educational obligations.

**Meetings of Participants:**

Meetings and length of meetings will be scheduled according to participants and mentors’ availability.

**Financial Obligations:**

There are no dues or organizational fees required. All educational materials are to be purchased by each participant.

This conference is presented through seminars, workshops, symposiums, and worship services.

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## **ARTICLE NMin10**

### **NATIONAL MISSIONARY SOCIETY**

The National Missionary Society conducts activities once a year during the Annual Assembly of Churches. The Society is made up of local missionary circles from each union church. When the missionary circles come together in the Annual Assembly, they are referred to as the National Missionary Society. The Society has been commissioned since 1966, and is responsible for educating and motivating each missionary circle, and making yearly reports of local missionary activities. Local mission work include assisting the stricken and helpless, comforting the despaired, imparting knowledge on natural matters, and encouraging independence after being made whole.

The President of the Society is responsible for synchronizing policies and procedures to ensure common practice in carrying out mission activities. The President evaluates the effectiveness of individual Circles by reviewing reports and making periodic personal visitations. An annual address is recited during the Annual Assembly to motive the local circles, share year-end progress reports, and share goals for the coming year. This group serves to further our exempt purpose by training volunteers to be socially accountable, responding to the needs of the sick and unfortunate, and ministering the good news to the spiritually desolate.

## **ARTICLE NMin11**

### **THAT UNITED MASS CHOIR**

THAT United Mass Choir is under the direction of Suffragan Bishop Larry Smith. This choir will be performing and ministering to the Cincinnati community-at-large in the future, through concerts, worship services and recordings.

All of the songs that you will hear tonight are original writings by several members of the choir, including selections written by Suffragan Bishop Smith. The 43 members of the choir are from various congregations in THAT United. The Holy Ghost is the inspiration for every song that you will here.

## **ARTICLE NMin12**

### **NATIONAL USHER BOARD**

The task of the National Usher Board is to keep order and care for the comfort of congregants during the Annual Assembly of Churches. The National Usher Board performs duties such as greeting visitors, arranging seating, directing walking activities, assisting in prayer lines and praise service, and directing the masses safely to appropriate exits. The President of the National Usher Board assist in organizing local boards, and trains members on how to perform efficient concierge services. During the Assembly of Churches, the President makes gives an annual address to motivate members, acknowledge outstanding performance, and shares progress reports regarding activities of local boards. Members are also encouraged to receive training and

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certification for impromptu or emergency situations. The National Usher Board was initiated in 1966 and furthers our exempt purpose by promoting effective church government.



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# RESOLUTIONS

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## CHAPTER 28

### ARTICLE RES1 National Prayer Vigil (1997)

Presiding Bishop Smith wrote the following letter and sent it to all pastors and their congregations, on October 17, 1997.

Dear Pastor and Congregation,

Greetings in the name of the Lord Jesus.

Thursday night, I arrived early at church, about 1½ hours before prayer service was to begin, on October 16, 1997. The Lord visited me in a mighty way. I began walking around the church praying and anointing the building for the arrival of the saints. As I praised God, He gave me instructions for that evening's prayer service.

I went to the writing board and wrote in big letters the things that the Lord wanted us to pray for. The prayer was not to be for that evening only, it is to be a prayer vigil until everything on the list has been manifested.

I moved the writing board to the center of the church for all to see as they walked in:

***Saints! Pray for:***

1. The purchase of this property
2. Those who manage the church business
3. Backsliders to return
4. For the Holy Ghost to fall in Loveland
5. Miracles of healings for the saints
6. True Holiness Assemblies of Truth
7. The saints in school.

As each one entered the auditorium, they read what was on the writing board, specially anointed themselves for the evening, and began to pray. God surely did visit us that night!

During our tarry prayer, the Lord Jesus gave me more instructions. He directed me to write this letter to all the congregations and lead them into a pray vigil for these same things. True Holiness Assemblies of Truth is at a breakthrough in the history of the organization, and the enemy is strategically trying to divide and conquer. Our response should be prayer and fasting and preaching and teaching, then expect miracles. We have entered into another realm of warfare and it takes fervent prayer to overcome our opponent.

*Let us lead our congregations into the strategy of a prayer vigil!!!*

**To pray** means: to talk or recite a set of words to God in worship or in asking for something; a humble and sincere request to God. **Vigil** means: the act or time of staying awake during the

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usual hours of sleep; to watch. To be vigilant means: wide-awake and ready for danger; to be watchful.

Our application of these meanings will be *to pray for God without ceasing; day after day, week after week; until all this is manifested before our eyes*. Let us pray in our sanctuaries, homes, places of employment, in the homes of our families, and wherever the Spirit of God leads us. This prayer is a personal prayer that is uttered among the congregation or privately, so that the manifestations will occur without hindrance.

### **THAT United Let Us Pray For:**

**1. The Purchase of Properties (Real Estate)**

True Holiness Assemblies of Truth needs to expand its operations by purchasing a [larger] corporate headquarters. Our young churches and future churches need to secure property as well.

**2. Those Who Manage the Church Business**

The business elders are under attack physically, spiritually, and within their families. They will not be able to concentrate on business if their minds are divided. They should lead us into victory. These [business managers] are the [Board of Bishops], each local business board, and the attorneys that help us.

**3. Backsliders to Return**

*“Surely as a wife treacherously departeth from her husband, so have ye dealt treacherously with me, O house of Israel, saith the Lord.*

*A voice was heard upon the high places, weeping and supplications of the children of Israel: for they have perverted their way, and they have forgotten the Lord their God.*

*Return, ye backsliding children and I will heal your backslidings. Behold, we come unto thee; for thou art the Lord our God. (Jeremiah 3:20-22)*

**4. For the Holy Ghost to Fall in Our Churches**

God has commanded His churches to go into all the world and make disciples (Mt. 28) Pray that God will deal with all evangelists to fulfill their calling to preach the gospel to the lost, not the found. This is the work of the evangelist!! “Make full proof of thy ministry...”

**5. Miracles of Healings for the Saints**

The saints need healings of all kinds: emotional, physical, financial, spiritual, and in their relationships inside and outside of the church. We need to pray for the Holy Ghost to unstop their ears, so that they can hear him say, “By our faith and fervent intercessory prayer you are healed.”

If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land. (2 Chronicles 7:12-14)



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**6. True Holiness Assemblies of Truth**

We need a corporate headquarters for our Bible College, National meetings, administration, executive offices, and project planning. This is necessary for the organization's growth.

**7. The Saints in School**

The membership is struggling to prepare themselves for the future of this work. Money is needed for scholarships for the teenagers as well as adults. Pray that God will use True Holiness Assemblies of Truth as a vehicle to make this possible.

During this prayer vigil, when these prayer requests come to pass, we will mark them off the list. And continue praying for the rest.

For pastors: Pastors, let us preach, "Victory ahead!" Please exhort them periodically. *Being confident of this very thing, that He which hath begun a good work in you will perform it. (Philippians 1:6) Continue in prayer, and watch in the same with thanksgiving. (Colossians 4:2) And let us not be weary in well doing: for in the due season we shall reap if we faint not. (Galatians 6:9)*

In 2003, Sister Celestina Anigbo in Nigeria, Africa was added to our prayer vigil.

**ARTICLE RES2  
TEACHERS' RECOGNITION CELEBRATION  
(1986)**

Presiding Bishop Pamela A. Smith founded the Annual Teachers' Recognition Celebration in 1986. The celebration began under the council of our beloved Bishop Eddita D. Tolber, to encourage current and future teachers in the THAT United International congregations. It also celebrates the accomplishments of all our teachers' completion of various educational programs throughout the year. Awards are given to outstanding participants.

It is mandated, by the Board of Bishops, that this portion of our organization remains active.

**ARTICLE RES3  
THE ELDERS' WIVES FELLOWSHIP  
(1999)**

Presiding Bishop Pamela A. Smith saw a need for fellowship, instruction, and support among the Elders' and Bishops' wives. This smaller group of women is often alienated from the larger circle of the female population because of the responsibilities of their husbands. A fellowship for these women would strengthen them and also show them how to build a bridge of communication between them and the other women of the united churches.

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Presiding Bishop Smith requested Evangelist Dawn C. Miller (wife of Bishop Robert G. Miller) to bring the Elders' and Bishops' wives together to form a support group. The basic purpose is to receive instruction on how to successfully be a support to their husbands. This group was to come together and plan its organization, make a list of their needs, and design a plan to reach their objectives.

When instruction is needed, Bishop Smith would recommend or receive recommendations for individuals for the appointment.

Topics of interest are:

1. How to be a helpmeet to your husband, when he is fulfilling his duties.
2. How your husbands responsibilities affects your priorities.
3. How to keep your church responsibilities from conflicting with your husband's.
4. Time management.
5. How to be an example to other women.
6. How to instruct other women.

The group's first meeting was March 20, 1999. We expect great thing from this group.

Activity Reports will be made to the Annual Assembly each year.

As of September 2003, Presiding Bishop Smith has added the Deacon wives to this group.

**ARTICLE RES4**  
**GOD'S STANDARD FOR DRESS**  
**DECLARATION FROM THE BOARD OF BISHOPS**  
**3<sup>RD</sup> ANNUAL BISHOPS CONFERENCE – MAY 29-30, 1999**

It might seem that standards of proper or improper adornment for women and men should not be of any importance to our United Church Family, however, personal habits and customs are the cornerstone of our relationships with others. Therefore, we must scrutinize the "whys and wherefores" of our choices for employment, homes, recreation, and personal appearance. All of these choices are influenced by the culture in our society.

**How Should Saints Influence Their Surroundings?**

People learn culture. Many values of human life are transmitted to us through our culture in the home, school, and community.

Jerry Solomon, in his article entitled "Christians and Culture" explains that church history demonstrates that one of the constant struggles of Christianity, both individually and corporately, is with culture. Where should we stand? Inside? Outside? Ignore it? Become isolated from it? Should we concern ourselves with attempting to transform it?

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Christians are to observe and analyze culture and make decisions regarding our proper actions and reactions within it.

**Should We Define Modesty by Our Culture or the Word of God?**

(The following discussion is based on an article entitled “Modesty: Biblical Investigation” by Louis Rushmore.)

*Points to Remember during this discussion:* Modesty can apply to one’s manner of dress. (Read 1<sup>st</sup> Timothy 2:9-10) Modesty is also biblically applied to one’s demeanor or behavior (Read 1<sup>st</sup> Timothy 3:2).

**IS MODESTY OUTDATED IN THIS PROGRESSIVE SOCIETY?**

God’s word does not change. There are no special circumstances. It will never be right for one’s dress or degree of undress to overshadow and displace a Christian’s holy behavior.

However, modesty in private settings is not equivalent to modesty in public settings. The modern day problem over modesty is not primarily the putting on of apparel, but the taking off apparel. People have taken modesty confined to private settings and moved it to public display. This is sinful, for it discounts biblical modesty, numbs the senses of morality, and promotes lust.

Mini-skirts, sundresses, high-slit skirts, and low-cut dresses, shorts, halter or tube tops, sheer blouses, swimsuits, tank-tops, and other revealing or provocative clothing have no place in public worship. It is improper and sinful for Christians to dress immodestly in any public setting. Public immodesty displaces positive Christian influence.

**MEN AND WOMEN SHOULD HAVE DISTINCT SOCIAL BOUNDARIES**

God warns us against crossing sexual boundaries in dress and behavior. To do this is immodesty and an abomination to Him. This is being demonstrated in dress, hairstyles, speech, and behavior; inside and outside of the church. This is confusion of nature.

AFTER EXHAUSTIVE STUDY AND EXAMINATION, THE BOARD OF BISHOPS MAKE THE FOLLOWING DECLARATION:

**Scripture has not changed concerning holy living. It is not only what is in your heart that declares your position in life and in God, but it also includes outward adorning.**

True Holiness Assemblies of Truth United International will not abandon the principles of our Lord. Neither will we allow political influence, large congregations, monetary gain, bigger church buildings, or the threat of excommunication from current fellowships, to persuade us to take down from the word of God. All of the ministry will continue to promote the biblical doctrines concerning nakedness, distinction between male and female, gaudy styles, and tumultuous behavior.

The Board of Bishops has made a survey and has found that the women and young people of our church population need more attention in this season of special instruction and guidance. They are the largest segment of our membership. Our desire is to strengthen them. For if their strength fails, the church will be weakened. They are the Body of Christ, and they are members in particular.

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**TO THE YOUNG PEOPLE, WE SAY, “RESPECT YOUR ELDERS.”** It is the trick of the enemy to bring contention between you and your parents. If you abandon truth and do not hearken unto the instruction of the wise, at some point in your life you will not have peace.

Lead the world: do not let the world lead you. Restore the family traditions. They will help you fix the limits of your choices in life. Not only should you plan for a career, but also you should endeavor to have a family. Both parents and children constitute a strong support system.

**WE SAY TO THE WOMEN: “EMBRACE HOLINESS.”** Older women, be an example to the younger women. Teach them to observe everything in the word of God. Rebuke lawlessness, unfaithfulness, weak leadership, and irreverence.

#### **WOMEN OF AUTHORITY IN THE CHURCH**

Culturally, the roles of husband and wife have become obscured by popular music, dress, and unhealthy relationships. This problem exists in many churches as well. Regardless of your office in the church, you should always remember you have a husband to reverence and the men have a wife to respect.

In order to discourage positional rivalry between wives and husbands, and the general male and female population-at-large, we require that female ministers and prophets should wear garments that are significantly different from what men use. Although uniforms and ministerial robes will not be completely different from what men wear, you should arrange your ensemble in a manner that will not be replicated by men. A possible ensemble is a robe (or full suit, when appropriate) and a matching hat.

God has made us, the Board of Bishops, the Overseers of this community of believers, and he requires us to establish customs that are appropriate to the times, just as Paul did, as recorded in 1<sup>st</sup> Corinthians 7:6, 12-16, 25. These customs should render law and order.

We have found that Paul’s teaching about headdress was concerning the use of a veil that covered the entire head and possible portions of the face of the female. That was their custom in that region of the world; and in their society it was considered as immoral to do other wise. In the history of this THAT United, we have not ever placed this requirement on our women in this manner, nor will we do so.

If you read closely these instructions were given to married women, because of their husbands, and society’s sake. And it did not say whether or not their husbands had positions in the church. But they were indeed recognized when they were in public places.

The mores of our time are different. However, the principle that comes from Paul’s instructions to the Corinthians is that being modest meant to avoid shaming and publicly dishonoring your husband, by wearing “gender appropriate” apparel in public.

The item of concern to these particular women of Corinth was their headdress. As we fore stated, we have many items of concern today. However, we make no spiritual requirement concerning headdress, accept for our women who are in authority, whether married or unmarried. This will help us to avoid the appearance of male and female rivalry in True Holiness.

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It is our teaching, for society's sake, that all of our women in our congregations, should dress in modest, dignified, and beautiful ensembles when entering into the church for worship. You are demonstrating to the world how to "Go before the Throne of Grace." Yet, you should not abandon wearing hats. For they are the type of attire that will always set you apart from the undisciplined, and make you distinctly feminine and dignified.

Prayerfully submitted  
The Board of Bishops  
Bishop Pamela A. Smith, Presiding

**ARTICLE RES5**  
**REORGANIZING THE YOUNG PEOPLE'S SERVICE NIGHT (YPSN)**  
**(2001)**

TO: Board of Bishops  
Pastors  
Elder Brett Norman, Youth Pastor  
Elder Sylvia Ingram, Youth Pastor

FR: Presiding Bishop Pamela A. Smith

Please be advised that I am reestablishing and reorganizing the YPSN for 2002. I believe that the original purpose of that service, as organized by Suffragan Bishop Smith over 10 years ago, has not been effectively reached in recent years, because of the rapid change and growth of the young people's ministries at large. For example, the YPSN evolved into a school (which is good), but the teaching of worship did not evolve with it.

Starting in January 2002, the YPSN will meet every 1<sup>st</sup> Saturday at True Holiness Covenant of Peace Assembly of Woodlawn, Ohio, at 6:30 PM to 9 PM for worship service.

**PURPOSE:** This worship service, especially designed for the young adults, teenagers, and pre-teens will increase learning experiences to improve sincerity of worship, ways to testify, presentations of talents, public speaking, and leadership in the church service.

**WHO IS IN CHARGE?** Elder Brett Norman and Elder Sylvia Ingram are appointed as Youth Pastors and spiritual mentors for the Greater Cincinnati area congregations. This combined effort will produce young people ready and able to participate in the army of God.

**CHAIN OF AUTHORITY:** The Youth Pastor will serve for one (1) year and make quarterly written progress reports to the Presiding Bishop and Pastors. The Presiding Bishop is the supervisor over these services.

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WHAT IS EXPECTED FROM THESE SERVICES? The YPSN is expected to help develop outstanding leaders who have increased in Bible knowledge. This knowledge will be presented by providing opportunities for these young people to preach, teach, orate, and any public presentation that they are talented to present.

This program will also help these young people to imitate good leadership that will influence their daily living and service to God. They will be challenged to be living examples to others. (I Timothy 4:12)

They will learn to evangelize and worship in Spirit and in Truth.

By the 2002 Annual Assembly, I expect to see a group of young people on fire for God!

HOW SHOULD YPSN YOUTH PASTORS PREPARE FOR THE COMMENCEMENT OF SERVICES IN JANUARY? The Youth Pastors should start by compiling a list of all young adults, teens, and preteens whose calling is as ministers, teachers, and musicians, etc. Prepare to use every individual in the services throughout the year.

The service will now be called Young People's Service NITE. NITE is an acronym for Nurturing, Instruction, Training, and E

Each year the Presiding Bishop, the Board of Bishops, and pastors will examine the ministry for its effectiveness.

## **ARTICLE RES6 SUNDAY SCHOOL CURRICULUM REVIEW (2001)**

Sister Toni L. Worsham serves as the Chair of the Executive Committee On Education for True Holiness Assemblies of Truth United International Inc. She was commissioned by the Board of Bishops to review several published Sunday school curriculum, in order to find a more suitable literature for ages 1 through 18.

The following is her report.

### **Rationale**

As requested by the Board of Bishops, I have set out to find curriculum for our children from the nursery class to senior high class. I have reviewed several different Sunday school books written by different publishers, in an effort to find oneness teaching and to be on one accord in our learning. The materials are from [ten different publications]. The names of the publishers and additional details of her report are available upon request.

### **Main Criteria**

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Each of the following pages will feature a different publisher and my findings. I looked for three main qualities in each to determine which publisher I felt was best.

The first quality is what faith is the publisher? Do they teach oneness or are they Trinitarian or nondenominational?

The second is, do they have papers for the children to take home after each lesson, to help reiterate what has been learned throughout the following weeks, and for the very young, do they have activities?

The third is a memory verse for each lesson, so they can learn and recall scripture. If any of them have any additional qualities that may be appealing to how we teach. These are also mentioned in the findings.

### **Summary of Findings**

The conclusion that I have reached is that many curricula have the qualities we are looking for. Take home papers, activities and memory verses. Only one [is in agreement with our ] doctrine.]

I find that Pentecostal Publishing's Word Aflame is most compatible with who we are. Their lessons did not avoid speaking of the oneness [doctrine].

The others tried to appeal to many different faiths. We must always be careful of what we present to our youth, but Word Aflame will help ease the Sunday school teachers' burden of sifting out all of the incorrect doctrines, which are now present in [our current literature].

I have also noticed that their books were diverse [based on the multicultural representation] on the cover. The truth is most important, but children like to see someone who looks like them. Word Aflame also has age appropriate materials. This will help us when we come together at convention or our Annual Assembly to be on one accord during National Sunday School events.

I also find that the cost is very reasonable. It is comparable to what we are presently spending.

Until [our organization begins to] write and publish our own curriculum, I feel that Word Aflame is the best [curriculum] to teach from for our children.

As of August 2001, the Presiding Bishop and Board of Bishops have resolved that the Pentecostal Publishing House's Word Aflame Sunday school literature to be the official materials for our young people's Sunday school classes.

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**ARTICLE RES7**  
**NAME CHANGE OF OUR ORGANIZATION**  
**(JANUARY 31, 2003)**

Our realm of ministry has branched into Nigeria. For more than ten years, God has sent prophesy to us to prepare to go into other nations. Therefore, the Presiding Bishop and the Board of Bishops has changed the name of our central organization to reflect our overall mission statement. As of January 31, 2003, the new name is True Holiness Assemblies of Truth United International.

**ARTICLE RES8**  
**NAME CHANGE FOR EACH OF OUR CONGREGATIONS**  
**(January 31, 2003)**

In May 2002, the Board of Bishops discussed the renaming of each of our local congregations. There were several reasons for this proposal. The first reason is that the name change is to communicate more clearly, to everyone, the direction in which our united churches are moving.

The second reason is that the name change will help to make a distinction between our churches and other churches with names that are the same as ours. Our research has discovered many churches in the northern, central, and southern areas of Ohio, Tennessee, Nevada, and Georgia. Since our churches are branching out into other cities and states, we will be not encounter any problems incorporating our new congregations in those locations, if our name is unlike any other existing congregation in those cities and states.

The third reason is that several of our churches have been dealing with mistaken identity. This misunderstanding often occurs during evangelism activities, developing new fellowships with other churches, and fundraising activities.

**What's In a Name?**

It only stands to reason that our churches' name should continue to mirror the teachings of our Lord. True Holiness is dedicated to represent and to be a witness in the earth, as he commissioned his Apostles. It is also dedicated to support the ministries of all other groups who embrace this same calling.

With much discussion among the leadership and prayer to God, we have agreed that the current name of our churches will be modified to make a distinction between the doctrine of our united churches and those who do not embrace the full gospel of Jesus Christ's teachings on salvation and holiness.

As of January 31, 2003, the official name of each local congregation and mission will be changed to True Holiness Covenant of Peace Assembly, i.e.:

- True Holiness Covenant of Peace Assembly of Silverton
- True Holiness Covenant of Peace Assembly of Cincinnati



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- True Holiness Covenant of Peace Assembly of Woodlawn
  - True Holiness Covenant of Peace Assembly of Northern Kentucky
  - True Holiness Covenant of Peace Assembly of Evansville, Indiana
  - True Holiness Covenant of Peace Assembly of Wilmington, Delaware
  - True Holiness Covenant of Peace Mission of Statesboro, Georgia

### **ARTICLE RES9 MONTHLY NATIONAL CONVOCATION (2001)**

In 2001, Presiding Bishop Pamela A. Smith was scheduled to visit with each church for four weeks. However, other issues took priority and she had to cancel the visits.

Bishop Smith wanted to resolve this issue by scheduling the first Sunday of each month as the National Convocation for all the Greater Cincinnati congregations. She teaches, preaches, and gives directions to the pastors and their membership, just as God gives them to her. All sessions are taped and delivered to the congregations in the other states.

Holy Convocation is a national call to order of all affiliate churches in THAT United to receive instruction and divine guidance from the Presiding Bishop (President) of the organization. Gatherings begin with a worship service and proceed into an instructional session. Additionally, the Presiding Bishop moderates the meeting sharing objectives for carrying out the mission, and other comprehensive strategies to guide the organization and churches. Essential programs are implemented that are appropriate for the overall balance and diversity in the congregation. Holy Convocations have been held the past two years, every first Sunday of each month. The necessity of continuing Convocation meetings is evaluated from year to year. Churches in the Greater Cincinnati area are mostly in attendance. Distant locations periodically send delegates. Sessions are audio taped to assist in conveying messages and instruction. This meeting is a means of communicating doctrine, revealing spiritual truths and course plotting, which helps to further our exempt purpose to make sure the organization is fulfilling its mission specified in the charter.

This will continue indefinitely. However, these convocations will not replace the annual visits she makes to each church.

### **ARTICLE RES10 501 C3 EXEMPTION STATUS FOR THAT UNITED AND ITS CONGREGATIONS AND & SUBSIDIARIES (2003)**

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THAT United International is granted federal tax-exempt status by the United States Internal Revenue Service. We and our subsidiaries and agencies are now a 501 C3 organization.

This project began in the spring of 2002 and was completed in August of 2003. The Office of the Presiding Bishop developed the plan to obtain official tax exemption. The Finance and Program Management & Planning Departments collaborated on this project and brought it to its completion.

Each church is brought under THAT United International's tax-exempt umbrella.

**ARTICLE RES11**  
**NEWLY CREATED ADMINISTRATIVE POSITION**  
**(JANUARY 2004)**

As of January 1, 2004, a new corporate administration position in will be created. This new position is Deputy to the Chief Executive Officer. This position is a corporate executive position.

This appointment will give the President/CEO more opportunity to further develop the national ministries division of our organization. This is vital to the success of our overall mission.

The Deputy to the Chief Executive Officer is responsible for the overall delivery of services from within the corporate administration of THAT United International Inc, ensuring outputs and outcomes, which are projected by the Board of Bishops through the annual strategy, are achieved within budget, at a high level of quality and with a high degree of satisfaction for all stakeholders.

The DCEO assists the CEO in the following:

- The Deputy Chief Executive Officer is in charge of the day-to-day management of THAT United International administration, in accordance with instructions and orders issues by the Board of Bishops.
- Strategy (long-term planning and investments), finance, accounting and legal affairs, internal and external corporate communication, preparatory work with regard to corporate administration meetings, and the representation of the true corporate image.
- In addition she or he supervises decisions regarding key personnel, administrative services for the organization, and other operational matters, within THAT United International Inc corporate administration.
- In the absence of the Chief Executive Officer, the Deputy Chief Executive Officer has responsibility for all executive functions of the corporate administration within THAT United International Inc.
- It is the duty of the DCEO to ensure that the organization's accounting methods comply with the law and that financial matters are handled in a reliable manner.

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The functions of the staff of each department are to provide administrative and secretarial assistance to the Deputy Chief Executive Officer.

The DCEO will supervise the following department executives:

- Executive Director of HR/Volunteer Services
- Editorial and Publications/Covenant of Peace Publishers
- Project Management and Planning
- Chief Financial Officer (Finance Department)
- Information Systems Administrator
- Chair/Executive Committee On Education


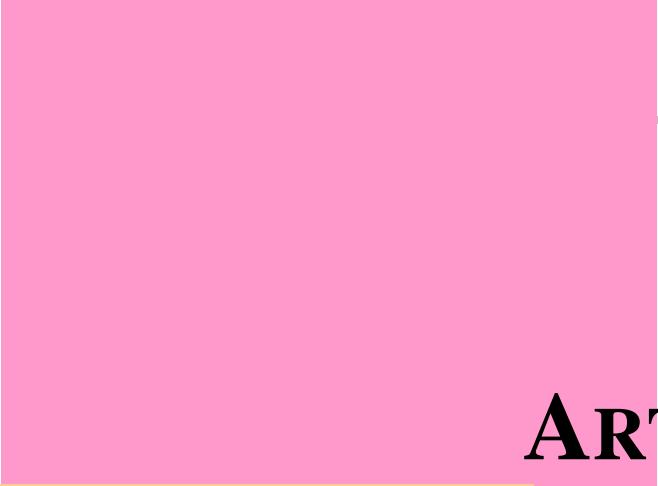
**ARTICLE RES12**  
**NEWLY CREATED UNITED MINISTRIES DEPARTMENT**  
**COMMISSION ON COMPENSATION STANDARDS AND**  
**CHURCH FINANCE MANAGEMENT & COMPLIANCE**  
**(JANUARY 2004)**

The Commission on Compensation Standards and Church Finance Management and Compliance of THAT United was organized by the Presiding Bishop to research the subject and procedures of Pastoral and Administrators Compensation. This taskforce has compared our churches' practices with that of well-established churches and religious organizations in the United States. We find that these churches and religious organizations' practices are varied but are in compliance with the United States Internal Revenue Code. Therefore, we are confident that the information that this Commission has gathered is reliable. Because we are a growing organization, we also find that is necessary to re-examine our compensation practices and recommend any outdated agreements between the pastors and their congregations.

However, pastors should be paid sufficiently so that they can attend to their ministry without concern for their families' material welfare. It is important that congregations, within THAT United, establish a combination of equitable salary and/or housing allowance, and/or benefits package. The task of providing for the financial needs of the pastor should be undertaken only after much prayer, professional guidance, and discussions with the pastor, along with full consideration of the requirements for the ministry of the local congregation.

the Presiding Bishop assigns to the *Commission on Compensation Standards* the responsibility to consult with the pastor and church employees on matters pertaining to compensation proposals and benefits, and to make annual recommendations regarding such matters to the local church boards and to incorporate compensation and benefits into the proposed budget for the coming year.

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# **ARTICLES**

## **ON**

# **VARIOUS TOPICS**

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## **THE BODY OF CHRIST**

**By Bishop Robert G. Miller**  
**(1995)**

My task laid spread out before me, a totally unassembled video storage cabinet; 26 separate pieces of wood and 105 screws, nails, brackets and hinges. As I began to follow the specific instructions of the manufacturer, I quickly realized each individual piece of wood required its own separate and detailed work before it was ready to be attached to the other pieces. After spending a great deal of time preparing in each piece with its screws, hinges connecting rods and brackets, I realized that each complete shelf, panel and door was totally useless until it was connected to the other pieces!

Such is the Body of Christ. 1<sup>st</sup> Corinthians 12:12 tells us there is one body, but many members. The thirteenth verse tells us that by one Spirit (manufacturer) are we all baptized (assembled) into one body (or cabinet). As God prepares each of us separately through praying and fasting and putting on and taking off according to the word through each level of our completeness, we are of little to no use if we are not connected to the Body of Christ, to serve our predetermined purpose. If the shelf does not allow itself to be connected to the side panels, it is of no use to the cabinet, nor is the member to the Body of Christ.

1<sup>st</sup> Corinthians 12:21 says each member has need of the other members and some members are less honorable and uncomely, but to those parts we are to bestow more abundant honor and abundant comeliness, so there will be no schisms or divisions.

Let us look at our own individual bodies and consider for a moment the feet. Now our feet for the most part are not considered to be a more attractive member of our body. However, they are of the utmost importance. Without them our bodies would be immobilized. So realizing they are of great importance, but rather uncomely, we adorn them with beautiful shoes, socks, and stockings till they have more abundant comeliness. So is the Body of Christ. We must be mindful to give honor to every part of the Body of Christ. Just as we would never leave home without shoes, so should we never forget to give honor to all our members: especially those members that are unseen or unnoticed.

Even though the screws or connecting rods are invisible on the cabinet, the cabinet would not hold together without them. And so is the Body of Christ.

1<sup>st</sup> Corinthians 12:18 says God has formed and designated each member for a specific purpose as it has pleased him. So each member has a specific purpose or job in the Body of Christ, and when each member is not attached to the Body and doing what it was created to do, the Body is hindered...but not stopped. If a shelf requires two screws, but only one is present, there is double the stress on that one screw; the shelf is weakened. If that second screw is never added the one screw will have a shortened life and will soon give way.

If our current work in the Body is to lead in praise. And when we are neglectful, there is extra strain put on another member. Even though God has prepared us, what good is it, if we are not doing what we have been prepared to do? Let us constantly examine ourselves to make sure we are assembled and connected to the Body of Christ, to serve the purpose that God has ordained for us.

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## **WHY OUR CHURCHES ADDED “COVENANT OF PEACE” IN THEIR NAME (2003)**

Man has not only lost the image of God in which he was created, but he forfeited the favor of God in which he was instated. He developed a carnal mind that is “enmity against God” (Romans 8:7). The justified response from God was “the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men (Romans 1:18).

- Thou hatest all workers of iniquity (Psalm 5:5)
- God is angry with the wicked everyday (Psalm 7:11)
- But they rebelled and vexed his Holy Spirit: therefore he was turned to be their enemy; he fought against them (Isaiah 63:10)

Sin placed God and his people at variance. His people were the offenders and he was offended. The people could repent, but the penalty (according to God’s judicial law) would still remain unpaid. Therefore, Christ offered himself as propitiatory sacrifice for our sin, to effect perfect conciliation.

- Propitiation is that which placates or appeases by satisfying offended justice

Christ undertook to restore the breach that had been made, to effect a perfect reconciliation between God and his people, to make a full satisfaction for all the harm which sin had done to God’s manifest glory.

- For if, when we were enemies, we were reconciled to God by the death of his Son; much more, being reconciled, we shall be saved by his life (Romans 5:10).

This is the gospel message. God is pacified toward us, because his wrath was exhausted upon our Surety and Substitute, in the finished work of our Lord and Savior Jesus Christ. His desire is that no one should perish, but have everlasting life. Therefore, the church is to carry this message of deliverance and soul salvation to the world. The gospel message is the “Covenant of Peace.”

### **Facts to Remember:**

- God made a covenant with Adam and Adam broke the covenant in the Garden of Eden. A new covenant was needed to repair the broken fellowship between Adam (and all Adam’s succeeding generations) and God our Father.
- The new covenant or Covenant of Peace is ratified by Christ’s blood, and it is “everlasting” because its blessings are eternal. It was through the pacifying blood of Christ that God henceforth became “the God of peace” unto His people.
- God said, “I will make a covenant of peace with them” (Ezekiel 37:26).
- The word that God sent unto the children of Israel, preaching peace by Jesus Christ (Acts 10:36; Ephesians 2:17).

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- Having made peace through the blood of his cross, by him to reconcile all thing unto himself (Colossians 1:20).

### **Our Churches Continue to Use “True Holiness” in Their Name**

The Bible says that we should be new creatures because of Christ’s sacrifice. God teaches about the difference between counterfeit holiness and true holiness, in the letter of Ephesians. In this letter Paul teaches the Ephesians about the design, nature, and character of Christ’s church.

- This I say therefore, and testify of the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind.
- Having the understanding darkened, being alienated from the life of God through [or because of] the ignorance that is in them, because of the blindness of their heart:
- Who being past feeling [not understanding the purpose of the Covenant of Peace have given themselves over unto lasciviousness, to work all uncleanness with greediness.
- But ye have not so learned Christ; If so be that ye have heard him, and have been taught by him, as the TRUTH is in Jesus:
- That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts;
- And be renewed in the spirit of your mind;
- And that ye put on the new man which after God is created in righteousness and True Holiness. (Ephesians 4:17-24)

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# **APPENDICES**



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## APPENDIX A

### MEMBERSHIP APPLICATION TO TRUE HOLINESS ASSEMBLIES OF TRUTH UNITED INTERNATIONAL (For a Particular Church)

Tax-exempt status under this organization is available.

#### Identifying Information

Congregation's Name \_\_\_\_\_

Church Street Address \_\_\_\_\_

Address Line #2 \_\_\_\_\_

City \_\_\_\_\_

State \_\_\_\_\_

Office Phone \_\_\_\_\_ FAX \_\_\_\_\_ E-Mail \_\_\_\_\_

#### Administration

Senior Pastor \_\_\_\_\_

Church Secretary \_\_\_\_\_

#### Key Staff Members

Full Name	Position
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_____	_____
_____	_____
_____	_____
_____	_____
_____	_____
_____	_____

Congregation's Founding Date \_\_\_\_\_

Is the Church Incorporated? \_\_\_\_\_ When \_\_\_\_\_ State \_\_\_\_\_

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Does the church have Articles of Incorporation? \_\_\_\_\_ Bylaws? \_\_\_\_\_

Articles of Declaration of Faith? \_\_\_\_\_

Does your church keep a record of finances? \_\_\_\_\_ Minutes? \_\_\_\_\_

Number of members over the past three years? \_\_\_\_\_

Average worship attendance over the past three years? \_\_\_\_\_

Annual budget for the past three years? \_\_\_\_\_

Do you have a record of your membership? \_\_\_\_\_ Number of Members? \_\_\_\_\_

Do you have a missionary or benevolence treasure? \_\_\_\_\_

What relationship does this congregation have with THAT United Int'l or any of its officers, members, or beneficiaries? \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

Are you willing to change the name of your church to show affiliation with the United Church of THAT United Int'l? \_\_\_\_\_

Have you reviewed the Bylaws of THAT United and the Constitution of its congregations? \_\_\_\_\_

Is your congregation willing to abide by the Bylaws of THAT United and the Constitution of its congregations? \_\_\_\_\_

Additional Comments

Pastor's Signature \_\_\_\_\_

Church Secretary's Signature \_\_\_\_\_

Church Board Members Signatures \_\_\_\_\_

\_\_\_\_\_

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## **APPENDIX B**

### **True Holiness Covenant of Peace Assembly of Cincinnati**

3025 Walter Avenue, Cincinnati, Ohio 45206  
Church: 513-888-4444 \* Office: 513-999-5555

### **Certificate of Transfer**

September 2, 2004

TO: Bishop Lolan H. Ray  
Pastor of THCOPA Woodlawn, Ohio

FR: Presiding Bishop Pamela A. Smith  
Pastor of THCOPA Cincinnati, Ohio

This is to certify that Linwood Charles, who holds a notice of this letter, is a member in good standing of True Holiness Covenant of Peace Assembly of Cincinnati.

Having requested that his membership be transferred to True Holiness Covenant of Peace Assembly of Woodlawn, he is affectionately commended to the fellowship of said congregation.

When the congregation, to whom this Certificate of Transfer is issued, acknowledges the receipt of the same and his enrollment, his membership in this congregation shall cease.

Yours in Christ

A handwritten signature in black ink, appearing to read 'P. Smith', written over a horizontal line.

Presiding Bishop Pamela A. Smith

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## APPENDIX C

### ***True Holiness Covenant of Peace Assembly of Woodlawn***

*835 Linden Avenue*

*Church: 513-444-4444*

### **Certificate of Transfer Acknowledged**

September 10, 2004

TO: Presiding Bishop Pamela A. Smith  
Pastor of THCOPA Cincinnati, Ohio

FR: Bishop Lolan H. Ray  
Pastor of THCOPA Woodlawn, Ohio

The Certificate of Transfer of the membership of Linwood Charles from True Holiness Covenant of Peace Assembly of Cincinnati to True Holiness Covenant of Peace Assembly of Woodlawn is hereby acknowledged.

Linwood Charles has been duly received as a member in this congregation and thereby ceases to be a member of the congregation

When the congregation, to whom this Certificate of Transfer is issued, acknowledges the receipt of the same and his enrollment, his membership in that congregation shall cease.

Sincerely,

A handwritten signature in black ink, appearing to be 'Lolan H. Ray', written over a horizontal line.

Bishop Lolan H. Ray

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