

CONSTITUTION and BYLAWS
of the
“Fellowship of Reconciling Pentecostals International ”
Rev. 9/3/2022

Preamble

Whereas, God’s purpose concerning man finds fulfillment in our being:

- A.) a welcoming, safe fellowship of churches and ministries where those who are unsaved can come to hear the full gospel of Jesus Christ and be born again,
- B.) the open arms of Christ to wounded and alienated Pentecostals seeking reconciliation and restoration to progressive and affirming Pentecostal churches,
- C.) vessels, set apart to proclaim the full gospel of Jesus Christ, to worship, fellowship, educate, minister, pray and evangelize,
- D.) bridges of fellowship and education to other traditional, mainline ministries which in the past have not been inclusive.

Whereas, there is an abundant outpouring of the Holy Ghost upon all flesh (Acts 2:17), we would make provision for their care and ministry by:

- A.) providing a spiritual foundation in tenets of belief,
- B.) providing an environment conducive to holy living,
- C.) providing a social climate that encourages and supports monogamous relationships and solid family units,
- D.) providing an atmosphere of Spirit-led and anointed, scripturally sound Pentecostal worship,
- E.) providing an association unified in purpose to Embrace, Encourage, Educate, and Evangelize,
- F.) providing a “city of refuge” for the healing of those who have been abused and hurt in other churches.

We therefore gladly accept the solemn responsibility that has been committed to us, and assemble ourselves as the “Fellowship of Reconciling Pentecostals International ”

Article 1
Name

The official name shall be the “Fellowship of Reconciling Pentecostals International.”

Article 2

Purpose

1. Promote apostolic truth, holiness, and Pentecostal worship
2. Sponsor new churches
3. Educate through various media
4. Support those in personal, family, or religious crisis
5. Establish lines of communication and credibility with traditionally non-inclusive ministries
6. Provide the benefits of a strong, ethical ministerial alliance
7. Care for the poor, infirmed and outcast
8. Unite our resources for an aggressive global missions program
9. Sponsor conferences
10. Glorify God, edify the saints and evangelize the lost

Article 3

Mission Statement

The “Fellowship of **R***econ***ciling** **P***entecostals* **I***nternational*” is a network of Pentecostal ministers, churches and ministries which seeks by means of the full gospel of Jesus Christ to reconcile all repentant people to God without regard to race, gender, political persuasion, economic or educational status, sexual orientation, nationality, religious affiliation, or any other thing that divides. RPI provides wounded apostolics an affirming home among those of "like precious faith", and a safety net for those in personal, family, or religious crisis. We stand together in love, and for the glory of Jesus' Name, to promote apostolic truth, Pentecostal worship, righteousness, counseling, education, evangelism, ministerial accountability, and fellowship. We extend our hands to all Bible believers that together we may be the open arms of the Lord Jesus Christ, reaching all the people, with all the gospel until He comes.

Article 4

Statement of Faith

We believe in:

- A. **One True God** who manifested Himself as the Father in creation, Son in redemption, and the Holy Ghost in regeneration. The Father is the fullness of God invisible. The Son is the embodiment of God's fullness in flesh. The Holy Ghost is the fullness of God in the church by emanation. Deut. 6:4; Isa. 43:10&11; Isa. 45:21; Hosea 13:4; Mark 12:29&32; I Cor.8:4-6; I Tim. 2:5; James 2:19.
- B. **Christ's absolute deity** as the One True, Almighty God manifest in the flesh. Jesus Christ was fully human and fully divine. We believe in his virgin birth, sinless life, miraculous ministry, substitutionary death, and bodily resurrection. II Cor. 5:18; Isa. 7:14; Matt. 1:23; Heb. 4:15; Acts 10:38; II Cor. 5:21; Acts 2:31&32; John 1:1&14; John 10:30; Col. 2:9; Col.1:19. II Cor. 4:6; I Tim. 4:10; Titus 2:13; Jude 25.

- C. **The Bible** is utterly trustworthy and reliable as the final authority for faith and practice. It is the divinely inspired, inerrant and infallible Word of God and as such must be understood and interpreted correctly, maintaining its original historical and cultural context. We make no contention for a perfect translation but believe that the Bible as we know it today is utterly trustworthy and reliable as the final authority for faith and practice. II Tim. 3:16; Matt 24:35.
- D. **A sinful nature** has been inherited by every person who has also sinned of their own volition, making them sinners in need of a Savior. Ps.51:5; Rom. 3:23.
- E. **The Salvation** experience is received by grace, through faith in the shed blood of the Lord Jesus Christ. Salvation is initiated by God and calls for our surrender and acceptance. It is available to all who receive it. God's grace is appropriated through faith, which we demonstrate by obeying the New Testament plan of salvation as preached by the early church. Today as back then, a person is saved/born again by faith in the Lord Jesus Christ, which is evidenced by obediently identifying with His death, burial, and resurrection. This is accomplished by the Blood of Jesus Christ through:
1. the death of our "old man" in repentance,
 2. the burial of our sinful nature in baptism by total immersion in water, into the Name of the Lord Jesus Christ. This act is the New Testament circumcision of the heart that is a sign of God's covenant with those who are called by His Name,
 3. our resurrection to newness of life through the infilling/baptism of the Holy Ghost with the initial, physical evidence of speaking in other tongues. This birth of the Spirit is for us today and was the expected experience of every New Testament believer.
- These serve as conduits of our faith toward God and His grace toward us.
 Jn. 3:3&5; Mark 16:16&17; Acts 2:4&38,39; Acts 8:16; Acts 10:46&48; Acts 19:5&6; Acts 22:16; I Cor 14:5,18; Rom. 8:9,11,15&16, I Jn. 5:8, I Cor.15:1-4; Heb 9:22; Rom. 6:4&6; Titus 3:5
- F. **Holiness** unto the Lord and separation from evil and all addictions of the flesh is essential and should characterize everyone who has been spiritually regenerated. We are to flee worldliness and carnality in pursuit of the righteousness of God in our lives. I Peter 1:15&16, I Thess. 5:22; II Cor. 6:17; I John 2:15.
- G. **Our Mission** is to make disciples, relieve suffering and minister to those in need. Matt 28:19; Mark 16:15; Luke 24:47; Acts 1:8; Matt. 25:35-46; Jas. 1:27; I Cor. 11:23-30.
- H. **Healing and deliverance** has been provided by God in the atonement and can be manifested in response to the prayer of faith. Luke 10:9; Mark 16:18; Jas. 5:14-16; I Peter 2:24.
- I. **Jesus Christ's imminent return** for His church could be at any moment, and someday all will stand before Him to receive eternal reward or face eternal punishment. There will be a literal seven-year tribulation during which time the Anti-Christ will be revealed. Following the Tribulation, the Battle of Armageddon will be fought and will culminate in Christ's victory and His one thousand year reign of peace. Finally, there will be a final judgement where the souls of men and women will be assigned eternal punishment or reward in a literal Heaven or Hell. Matt. 24; I Cor. 15:15,52; I Thess. 4:13-17; Rev. 7:14; Rev 16:16; I Jn.2:18. II Thess. 2:3&4; Rev. 19:1-22:7.

- J. **Intimate Relations, Marriage and Divorce** Since we have been baptized into Christ and have put on Christ according to Galatians 3:27-28, there is no longer a distinction between Jew and Greek, bond and free, male and female; we are all one in Christ. And whereas God is no respecter of persons (Acts 10:34), we believe same-sex relationships are held to exactly the same Biblical standard as heterosexual relationships in the sight of God. Marriage is a sacred, lifelong covenant between two people and their God, in which sexual fidelity is maintained. We call upon human governments to recognize the equality and dignity of same-sex unions, providing all the same benefits afforded their heterosexual counterparts. Until such time as this equality is realized, we encourage those entering into same-sex unions to acknowledge their sacred marriage vows before God in a specific ceremony witnessed by others.

With regard to sexual conduct, we strongly admonish our ministers and members to conduct themselves according to the Bible standard of intimate relations. We acknowledge one standard for all individuals, regardless of sexual orientation. We believe the only acceptable form of sexual expression between two people is that which takes place within the context of marriage (Heb. 13:4).

Article 5 Our Covenant

We recognize the leading of the Spirit of God in the establishment of this fellowship. Therefore, we willingly enter into this covenant so that this fellowship may reach it's potential in the Kingdom of God.

We Covenant to:

- Embrace:** Jesus Christ as Lord and Savior, individually and corporately
All people unconditionally.
The Faith "Once delivered unto the saints," as we understand and have set forth in our Statement of Faith.
Each other in a spirit of unity.
Our Pentecostal heritage.
The less fortunate and outcast.
- Educate:** Our members in the Word of God and the latest true and factual scientific advancements which help us understand scripture more accurately.
Individuals, families, and ministries who want to understand historically and culturally correct interpretations of the Bible that will free us of prejudice and remind us that God is no respecter of persons.
Others who desire to know more about our affirming God and His inclusive gospel.

- Encourage:** Those in personal, family and religious crisis.
Believers to receive the Holy Ghost.
Submission to the leading of the Holy Ghost as it is made known through godly leadership.
Lifestyles of holiness.
Fellowship with all Bible believers.
Pentecostal worship.
Ministerial ethics and accountability.
- Evangelize:** All people groups without discrimination, or the fear or favor of man.

Article 6 Governing Body

Historical Statement

In May of 1998 five, Apostolic ministers gathered in Little Rock, AR for the purpose of discussing the formation of a new fellowship. These ministers were (in alphabetical order) Douglas E. Clanton, William Randall Duncan, Daryl Goss, Michael Lawson, and Robert L. Morgan. Each of these men having come from a Oneness, Jesus' Name background had experienced some level of rejection from the various affirming organizations that existed at that time. As they prayed together and shared their burden for ministry, a united vision emerged: to form a Pentecostal fellowship for ministers, churches and ministries that would provide a home for Apostolic men and women coming out of their conventional churches and organizations, and to create one affirming fellowship that would truly unite both Oneness and Trinitarian men and women who shared a passion for the Pentecostal message and worship. This same group met again, in Tampa, FL in the fall of 1999 to further discuss the emerging vision. In June of 2000, two of these men, Douglas E. Clanton and Robert L. Morgan officially organized the Fellowship of Reconciling Pentecostals International. The organization functioned for 2½ years under the auspices of Rev. Morgan's church, Potter's House Fellowship in Tampa, FL. Although initially there were two groupings of ministers (General and Associate) in order to facilitate the doctrinal differences of its members, this division was removed in late 2002 when RPI reorganized under a new constitution independent of Potter's House Fellowship. In doing so, they removed the requirement of baptism in the name of Jesus for full license or ordination. This requirement has been preserved for those desiring to hold a position on the General Board of Presbyters in order to maintain a spirit of unity among the members of the fellowship. It is our hope that the willingness to be baptized in Jesus' name will allow our presbyters to better lead **all** members of the fellowship, whether Oneness or Trinitarian. The Fellowship of Reconciling Pentecostals International was legally and independently incorporated in Scottsdale, AZ in June of 2003.

The Council of Presiding Presbyters; the General Board

Each member of the General Board shall be nominated for a three-year term of service by eligible RPI voters. A two-thirds majority shall be required to elect a General Board member. Together, those so elected shall constitute the General Board. This Board shall consist of at least three General members who shall serve as the legal officers and will always consist of an odd number of members (3,5,7...) Board positions may be added as deemed necessary, by a two-thirds majority vote of the General Board.

When electing presbyters, the General Board will receive nominations from the voting membership for review. The General Board will submit an approved final list to the voting members four weeks prior to the election. A general election will be held with the nominated candidates. The candidate who receives two-thirds majority vote will be elected to the board of presbyters. If a two-thirds majority has not been achieved, a second election will be held where a simple majority will suffice to declare the elected presbyter.

The General Board's Presiding Presbyters shall select one of their members to chair the board and lead the fellowship and shall serve until the end of their term. This individual shall be called the Chief Presiding Presbyter. The offices held by the Presiding Presbyters may be vacated by resignation or the unanimous request of the remaining members of the General Board. The Presiding Presbyters may be elected for an unlimited number of terms and shall oversee the affairs of the fellowship. A Presiding Presbyter and member of the General Board must be a member of RPI who has received **GENERAL ORDINATION** and who has been baptized in the Name of the Lord Jesus Christ. Due to conflict of interest concerns, board members may not concurrently participate in a leadership role in another ministerial organization or fellowship of ministers or churches.

Secretary

The office of Secretary shall be filled by an elected member of the General Board at their request, for a three-year term of service. The office of Secretary may be vacated by resignation or the unanimous request of the General Board. The secretary shall be responsible for all non-financial records, documents, official correspondence, and the preparing of minutes. The offices of Secretary and Treasurer may be held concurrently by one individual, if deemed appropriate by the general board.

Treasurer

The office of Treasurer shall be filled by an elected member of the General Board at their request, for a three-year term of service. The office of Treasurer may be vacated by resignation or the unanimous request of the General Board. The Treasurer shall be responsible for administering the finances of the Fellowship, keeping accurate records of each individual's giving, and for making any bank deposits.

The council of Presiding Presbyters, including the Secretary and Treasurer are elected offices and shall constitute the General Board. The fellowship is administrated by the Chief Presiding Presbyter. This board shall serve in an advisory capacity and shall include but not be limited to the secretary, the treasurer, and other officers elected by the fellowship. It is this board that shall advise the Chief Presiding Presbyter regarding policies, standards, salaries, budgets, etc. All members of the board shall share equally in the duties and responsibilities of administration.

The General Conference/Business Meetings

A spring and/or autumn business meeting shall be held for the fellowship to receive reports, adopt budgets, elect officers, discuss business, etc. All officers elected at the business meeting shall take office immediately following the Business Meeting of their election. Absentee voting will be allowed for those who physically are unable to attend and others who obtain permission from the governing body. The following order shall be observed for all business meetings:

1. Devotional
2. Reading of minutes from previous meeting.
3. Report of the Treasurer
4. Report of the Presiding Overseer
5. Report of Departmental Officers
6. Unfinished business
7. Confirmation of officers
8. New business
9. Adjournment

A meeting of the General Board may be called for by the Presiding Presbyters and/or the General Board (which must vote unanimously) at least two weeks prior to the desired business meeting. A quorum of 51% of the voting members must be present for the meeting to be official. The purpose for the meeting must be stated when the call for a meeting is considered.

Conducting Business via Email, Postal Mail or Teleconference.

General Board members as well as RPI ministers and churches having voting privileges may register their votes via email or by sending a signed statement through the U.S. postal service.

In cases where a member votes through the U.S. postal service, the date of the postmark will be considered the date of the vote. All postal votes bearing postmarks dated after the voting deadline are automatically considered invalid.

Meetings or votes may also be conducted via teleconference. All rules governing normal business meetings shall apply to meetings conducted via teleconference.

If all nominations and/or votes are received before the time allowance has expired, the time requirements for nominations, elections and proposals is automatically waived.

Conducting Business Without a Quorum

In any RPI sponsored business meeting or special voting session, whether electronic, postal, teleconference or in person, a quorum of 51% of all eligible voting members will be sought. If a quorum is not met at a given meeting or special vote, those in attendance or participation may move to accept a 2/3 majority vote of all those participating in the meeting or vote. This provision will only be valid if all voting members have been given adequate notice of the meeting or vote and the deadlines attached to said meeting or vote. Two weeks shall constitute adequate notice of meetings or scheduled votes.

Article 7 Finances

The Fellowship's fiscal year shall be January 1 through December 31. Accurate records and bank deposits into an account authorized by the governing body shall be the weekly responsibility of the treasurer.

All single non-budgeted expenditures exceeding 20% of the annual operating budget must have a simple majority of the fellowship approval, including any contract whose lifetime value exceeds the 20% threshold.

An annual budget shall be drawn up by the general board and presented at the annual business meeting for approval and/or revision.

The fellowship's financial support is the responsibility of every affiliated minister and church. All credentialed ministers and affiliated churches are required to pay annual dues, which are to be determined by vote at the annual RPI business meeting. All ministers who have been approved for emeritus status are exempt from the annual dues requirement but are required to maintain some form of financial support to the fellowship.

Article 8 Ordination and Licensing

RPI ministers previously licensed and ordained through Potters House Fellowship, Inc., Tampa, FL will from the adoption of this Constitution and Bylaws, be credentialed through the Fellowship of Reconciling Pentecostals International. Our ministers in good standing shall be authorized to perform weddings, bless unions, bury the deceased and perform other such duties as are commonly required of the ministry. All ministers' standing in the fellowship shall be reviewed by the RPI board annually. To maintain a license, a minister is absolutely required to remain: involved in a regular, tangible ministry, accountable, godly, supportive of the fellowship financially, cooperative and submissive in the Spirit of Christ, a harmonious worker with other RPI ministers and in compliance with all scriptural requirements as set forth in I Timothy, chapter 3 and Titus, chapter 1. An ordination or license may be revoked by the RPI board at any time there is proven to be just cause. However, this cannot happen without due,

scriptural process. The minister in question must be allowed to represent himself/herself and present supporting witnesses. Opportunity must be given for correction, discipline (if necessary), repentance, and probation in hopes of full and complete restoration. A two-thirds vote of the board is required in matters of removal or reinstatement. If a minister does not accept the final decision of the RPI board, he/she has thirty days to appeal in writing to the board. The matter will be reconsidered with any significant new information. The board will again vote with two-thirds required for a decision to be final in this matter.

1. MINISTERS IN TRAINING PROGRAM: Provided for those newly called ministers who are Spirit-filled, living a holy life and are in the process of answering his/her call to ministry. These candidates will be recommended by their pastor or other RPI Minister who have been observing the candidate's life and obvious call to ministry. The candidate must be in good standing in their own local church and be living an exemplary life. The candidate accepted into this program will be expected to complete a course of study outlined by the RPI Educational Department and Coordinator. The candidate will be accountable to a ministerial coach or mentor to be assigned by the educational committee. This will be a two year program, unless progress merits graduation into the Associate Licensing Program. During this time, segmented course material must be completed and the student must be actively participating in supervised public preaching, teaching or other ministerial activity. Ministers-in-training may not hold an office, nor vote in business sessions.

Qualifications:

- Be baptized in water by full immersion
- Be filled with the Holy Ghost with the evidence of speaking in other tongues.
- Possess affirmation of a call to ministry.
- Have pastor's approval to enter the program.
- Complete an application with supporting documents.
- Complete the course of study required by RPI.
- Be approved by the Educational Committee.
- If this person is a minor, have parent's written permission to enter the Ministers in Training Program if application is accepted.
- Pay a non-refundable processing fee for application and course evaluation.

2. ASSOCIATE LICENSE: An Associate License is recommended for new ministers who are Spirit-filled, living a holy life and are in the process of proving his/her calling and are ministering under the supervision of an appointed RPI ordained minister. Those holding an Associate License may minister freely throughout our fellowship, but may not hold an office, nor vote in business sessions.

Qualifications:

- Be baptized in water by full immersion
- Be filled with the Holy Ghost with the evidence of speaking in other tongues.
- Possess clear evidence of a call
- Provide three satisfactory references
- Complete an application
- Complete a course of study required by the RPI or show evidence of equivalent ministerial training.

Be approved by the RPI board
Must have read the Bible through in its entirety.
Pay a non-refundable processing fee for application and course evaluation.

- 3. GENERAL LICENSE:** Applicant must hold an associate license for two years unless waived by the RPI board. They may minister freely throughout our fellowship. The applicant must be in full agreement with the RPI doctrinal statement. This individual may not hold an office but is free to vote.

Qualifications:

Be baptized in water by full immersion
Be filled with the Holy Ghost with the evidence of speaking in other tongues.
Possess an Associate License for two years
Provide three satisfactory references
Demonstrate clear evidence of an anointed ministry
Complete additional course of study required by the RPI or show evidence of equivalent ministerial training.
Be approved by the RPI board
Must have read the Bible through in its entirety.
Pay a non-refundable processing fee for application and course evaluation.

- 4. GENERAL ORDINATION:** Applicant must hold a general license for two years unless waived by the RPI board. They may minister freely throughout our fellowship. This individual may be elected to an office in RPI and may vote in business sessions. Ordination is reserved for those ministers who have proven themselves through faithful and successful service to the church in the capacity of pastor, evangelist or teacher. Past or present ordinations may be considered by the RPI board in establishing ministerial credentials with our fellowship.

Qualifications:

Be baptized in water by full immersion
Be filled with the Holy Ghost with the evidence of speaking in other tongues.
Possess a general license for two years
Provide three satisfactory references
Demonstrate clear evidence of an anointed ministry
Demonstrate a proven record of faithful, seasoned ministry
Complete additional course of study required by the RPI or show evidence of equivalent ministerial training.
Be approved by the RPI board
Must have read the Bible through in its entirety.
Pay a non-refundable processing fee for application and course evaluation.

Emeritus Status

Ministers who have served the Lord actively and honorably but cannot continue to do so due to health, age or another legitimate reason may request to be deemed Honorably Inactive by the General Board. This will be known as “**Emeritus Status**”. Upon receiving Emeritus Status, these ministers will retain their ministerial credentials and full voting privileges, but may not hold official office in RPI. Emeritus ministers are required to maintain some form of financial support to the fellowship and abide within the criteria required by RPI to be considered in good standing. They shall be held in highest esteem for their service in the Kingdom of God and to our fellowship, in particular.

Inactive Status of Ministers and Churches

A minister holding credentials of any kind with RPI, or any RPI affiliate church may be moved to an **Inactive Status** for the following reasons:

1. If dues or financial contributions are not received according to set deadlines.
2. If he/she does not respond to contact initiated by his/her presbyter at least once per quarter.
3. If it is deemed that a minister is not actively involved in regular, credible ministerial activity.
4. If an affiliate RPI church has ceased to hold regular services, or an RPI church or ministry becomes involved in unscriptural or unethical practices or beliefs.

If a minister or church is deemed by its presbyter to be inactive according to the above criteria, the presbyter will recommend inactive status to the General Board, which will issue one letter of warning. If, within 30 days, the letter of warning is not met with a response letter offering a reasonable explanation or evidence that corrective action has been taken, voting privileges shall automatically be suspended from said minister or church delegate until such time as minister or church is able to come into compliance with the requirements set forth in the Constitution and Bylaws. A letter of adequate explanation received by the Board within the 30 day time frame that demonstrates evidence of corrective measures taken, if needed, will be reviewed by the General Board which in turn will vote on reactivating a “good standing” status.

If no effort is made by an inactive minister or church to regain “active status” for a period of three months from the time they are placed into inactive status, they may be dropped from RPI by simple majority vote of the General Board of Presbyters. A letter of dismissal will be issued.

New ministerial or church fellowship cards shall **not** be issued to inactive members.

Involvement With Non-RPI Ministries

Although all RPI churches and ministries are autonomous, it is requested that another RPI minister engaging in ministerial activity with any non-RPI affiliated church or ministry in the same area consult with the local RPI ministry or church’s pastor as a matter of courtesy.

Intimate Relationships

As previously expressed in our Doctrinal Statement, "With regard to sexual conduct, we strongly admonish our ministers and members to conduct themselves according to the Bible standard of intimate relations. We acknowledge one standard for all individuals, regardless of sexual orientation. We believe the only acceptable form of sexual expression between two people is that which takes place within the context of marriage (Heb. 13:4)."

Although we encourage the preservation of the marriage relationship by all means possible, we do acknowledge that some unions will not endure. When dissolution of a marriage is unavoidable, we will seek first to preserve the spiritual integrity of all parties, and promote healing between individuals as brothers and sisters in Christ. In such situations, we strongly encourage our ministers and members to seek out counseling from their presiding presbyter, and to maintain close contact with and accountability to their presbyter for their own personal benefit, as well as the sake of their ministerial integrity.

Article 9 Affiliating Churches

Churches desiring to establish closer ties of fellowship may apply for either associate membership or full membership. Churches can join the RPI fellowship by voting in an official business meeting of their church or by the expressed will of the Pastor. We require that the church agree by a majority of its voting membership in good standing, if there is no Pastor. The RPI board reserves the right to deny applications or remove a church from its membership rolls. The same judicial process used for RPI ministers applies to churches as well. All affiliate churches are required to financially support RPI on a monthly basis, as they are able.

Affiliating Ministries

RPI endorses legitimate ministries that do not fall under the category of churches and licensed and ordained ministers. These ministries must meet the same requirements, as do Associate Membership Churches and Ministers. However, these ministries are not required to hold license or ordination with RPI. These ministries will enjoy the endorsement of our fellowship as long as they remain in good standing and continue to meet the standards of membership.

Affiliating ministries may be represented in business meetings by a chosen delegate, and are granted voting privileges. These delegates must be filled with the Holy Ghost with the evidence of speaking in other tongues and be living a consistent, holy life. Ministry delegates are subject to the approval of the general board of RPI and must be on record with RPI at least two weeks prior to any RPI meetings in which they vote.

Associate Membership

Associate membership is an introductory affiliation intended to encourage Christian fellowship and to promote joint outreach efforts. The pastor of this church is required to hold license or ordination with RPI. Associate membership churches are Spirit-filled assemblies that teach holy living, demonstrate good stewardship, and promote Pentecostal worship. Associate membership churches may be

represented in business meetings by the pastor or a substitute delegate, and are granted voting privileges. Church delegates must be filled with the Holy Ghost with the evidence of speaking in other tongues and be living a consistent, holy life. Church delegates are subject to the approval of the general board of RPI and must be on record with RPI at least two weeks prior to any RPI meetings in which they vote.

Full Membership

Full membership is extended to those churches fully subscribing to the RPI statement of faith and bylaws, and whose pastor holds either a **General License** or **General Ordination** with our organization. Full membership churches are Spirit-filled, teach holy living, demonstrate good stewardship, and promote Pentecostal worship. This church is allowed to choose one delegate to represent them, in addition to the pastor, and is granted voting privileges. This delegate must be filled with the Holy Ghost with the evidence of speaking in other tongues and be living a consistent, holy life. Church delegates are subject to the approval of the general board of RPI and must be on record with RPI at least two weeks prior to any RPI meetings in which they vote.

Proximity of RPI Churches

RPI ministers shall not form an assembly within the same city as another established RPI assembly, except it be a reasonable distance from the established work, and with express written consent of the General Board of the RPI.

Article 10 Separation and Removal

If at any time a separation should occur in this fellowship due to doctrinal differences, or some other point of contention, the property of this fellowship and all of its benefits shall remain with those members, provided there be three or more who shall confess and adhere to the Statement of Faith of this fellowship. All members who, by removal or otherwise sever their connection with this fellowship shall forfeit all their rights and privileges in and claim upon this fellowship and its properties and monies. If at any time this fellowship believes that it must sever its relationship and/or affiliations with outside groups, the majority of the members shall rule and shall retain any properties.

Article 11 Amendments

These Bylaws may be amended at a meeting of the fellowship, provided the proposed amendment has been submitted in writing for the fellowship's inspection. Copies of the proposed amendment(s) to the Bylaws must be given to each member at least two weeks prior to the business meeting, considering the amendment(s). Proposed amendments must receive a two-thirds majority to be passed. The Statement of Faith may be amended for the purpose of clarification only and the inclusion of any further scriptural truths revealed to us by the Holy Ghost.

Adopted this _____ day of _____ in the year of our Lord _____.

Officers of the Council of Presiding Presbyters and General Board of the RPI:

Signature of the President/Chief Presiding Presbyter: _____

Signature of the Secretary/Presiding Presbyter: _____

Signature of the Treasurer/Presiding Presbyter: _____

Signatures of the Presiding Presbyters _____
