

THE STATE OF SOUTH CAROLINA
In the Court of Appeals

APPEAL FROM CHARLESTON COUNTY
Court of Common Pleas

The Honorable J. C. Nicholson, Jr., Circuit Court Judge

Appellate Case No. 2018-000653
Common Pleas Case No.: 2013-CP-10-1877

RECEIVED
APR 22 2019
SC Court of Appeals

The RMUE through its General Officers Barbara B. Clark, Warren E. Hatcher, Cassie Keeton, Daniel Green, Powell Hampton, Amos Hatcher, Bobby Keeton, James Moseley, and Willie B. Oliver, Respondents,

vs.

Herman Bolds, Richard Brown Cecil Parker, Theodore Miller, Carl Miller, Joan S. Roper, Martha Mathews, Thomasina G. Walker, Marilyn S. Washington, Jaree R. Stanley, Audrey Wilder, Derrick Lucas, Willie Parker, Jr., James Cromwell, James A. Roper, III, Elizabeth R. Parker, Jacqueline R. Miller, and Payne Church, Appellants.

RECORD ON APPEAL

VOLUME II

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ORIGINAL

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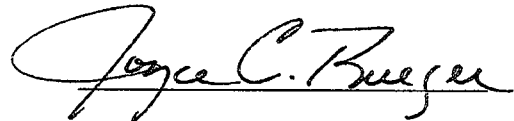
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C E R T I F I C A T E

I, the undersigned, Joyce C. Rueger, Official
Circuit Court Reporter for the Ninth Judicial Circuit of
the State of South Carolina, do hereby certify that the
foregoing is a true, accurate, and complete Transcript of
Record of the proceedings had and evidence introduced in
the trial of the captioned case, relative to appeal, in
the Court of Common Pleas for Charleston County, South
Carolina on the 16th day of June, 2015.

I do further certify that I am neither of kin,
counsel, nor interest to any party hereto.

June 9, 2016



Joyce C. Rueger, CVR-M

Court Reporter

submitted the execution thereof
to be before me this 30th
day of September 1879.

R. Caldwell
Notary Public

E. A. Balaguer

Recorded October 3rd 1879.
Christina J. R. M. C.

per clerk.

v. 17, pg 365

F. P. Sealbrook Richard Gaillard Lease	The State of South Carolina This Indenture made and concluded on James Island in the County of Charles- ton and State aforesaid this _____ day of September Anno Domini Eighteen hundred and seventy-nine by and between F. P. Sealbrook Lessor on the first part and Richard Gaillard Lessee on the second part Witnesseth That the said Lessor has granted and leased and by these presents doth grant and lease unto the said Lessee Of that lot piece or parcel of land on James Island in the County and State aforesaid situate and bounding on North and East on Land of said Lessor to the South on the Public Road leading to the Episcopal Church on said Island and to the West on Wolf Pit Run Measuring and containing (200) two hundred and fifty feet on Wolf Pit Run (250) two hundred and fifty feet on said Public Road and (200) two hundred and fifty feet on the North and East Boundary with all the appurtenances thereto belonging To Have and To Hold the said Premises unto the said Lessee his heirs and assigns for the site of a place for the worship of Almighty God by the colored residents of the said Island for the full term of (88) Eighty-eight years commencing on the first day of January Anno Domini Eighteen hundred and seventy-nine and ending on the first day of January Anno Domini Ninety hundred and sixty-seven the said Lessee and assigns shall pay to the said Lessor his heirs and assigns the sum of one dollar per annum for the use of the said premises and the said Lessee his heirs and assigns shall use the said premises for the worship of Almighty God and for a school house for the colored children of the said Island and that at any time during the entire term of the said lease the said Lessee or his successors shall use the said premises for any purpose other than those herein expressed upon the condition that the said Lessee his heirs and assigns shall be bound to pay to the said Lessor his heirs and assigns the sum of one dollar per annum for the use of the said premises
--	---

expressed and singular etc above letters. Pursuant to
it is further agreed upon that at the expiration of the lease the
Lessee makes as aforesaid shall have the right to remove
all erections made by them on the said premises
and it is further agreed that the Parties have executed as their
hands and seals this day and year above written
Signed sealed and delivered

in the presence of J. P. Safford
 W. B. Safford Richard ^{by} ^{his} ^{mark} ^{Guilford}
 Elias A. Richards
 Charleston County
 State of S. C.

Personally appeared before me William B. Seabrook, you and
 that witness present - saw F. P. Seabrook & Richard Gaillet
 sign seal & deliver the within written instrument - & that
 with Eliza L. Rivers witnessed the execution thereof.
 Subscribed before me this
 1st day of Oct. - 1879. Wm B Seabrook

J. Alvan Ball
Prob. Pub. Lic. (S)

Recorded October 6th 1879
C. Harrison for B. M. C.
per clerk

Mrs. Belle Benedict " " " Gen. H. H. Hopkins Montgomery, Alabama	The State of South Carolina To all to whom these presents shall come I Mrs. Belle Benedict of Charleston in the said State, send greeting
---	--

to George H. Thayer of Charleston in State prison in the sum of Five hundred Dollars and by me six several promissory Notes of the following date and amounts: 1. Dated October 6th 1879 - One Month for \$500.
Note dated October 6th 1879 - Two Months for \$500.
Note dated October 6th 1879 - Three Months for \$500.
Note dated October 6th 1879 - Four Months for \$500.
Note dated October 6th 1879 - Five Months for \$500.
Note dated October 6th 1879 - Six Months for \$500.

Ward Kimball, and by these presents That The said Bill
Benedict for the full securing the payment of the said debt
or sum of money unto the said George H. North and the said
several persons, Notice given thereof and also for and in con-
sideration of the sum of Five Dollars to me in hand paid by
the said George H. North at which before the making and
delivery of these presents he the said Kimball fully and lawfully
had bargain and sell, and by these presents The bargain
and sell and in plain view and over his deliver unto the
said George H. North all that clock of Tobacco Square, to
and other merchandise including the business of a re-
dealer in cigars and Tobacco including the capes, cords

J. P. Seabrook
 2 St. James Church, Jam. Island
 The State of South Carolina,

TITLE TO REAL ESTATE.
 J. P. Seabrook & Co., PRINTERS, 111 N. BROAD ST., CHARLESTON, S. C.

210

KNOW ALL MEN BY THESE PRESENTS, That

I, J. P. Seabrook

in the State aforesaid,

in consideration of the sum of
 Dollars.

to ~~me~~ in hand paid at and before the sealing of these Presents, by ~~fairly~~ St. James Church of
 Jam. Island - St. Andrews Parish

in the State aforesaid,

(the receipt whereof is hereby acknowledged), have granted, bargained,

sold and released, and by these Presents do grant, bargain, sell and release, unto the said St. James Church
 of Jam. Island - St. Andrews Parish. All that plantation or tract
 of land on James Island in the County of Charleston and
 State aforesaid. Measuring and containing (96) ninety six
 acres more or less. Putting and bounding North on Creek
 and Marshes adjoining New Town Cut Creek. East on lands
 of parish M^c L Seabrook. South on lands now of Mrs
 Janie S. Rivers and West on lands of Elias L. Rivers and
 lands now late of George W. Royall -

IN OF DOWER.

by unto all whom
 wife of the within
 did this
 eely, voluntarily,
 forever relinquish

all and singular

Domini 18

TOGETHER with all and singular, the Rights, Members, Hereditaments and Appurtenances to the said Premises
 belonging, or in anywise incident or appertaining.

TO HAVE AND TO HOLD, all and singular the said Premises before mentioned unto the said St. James Church
 of Jam. Island - St. Andrews Parish ~~their~~ ^{Heirs,} and Assigns forever.

And I, do hereby bind myself my Heirs, Executors and Administrators, to warrant and
 forever defend all and singular the said Premises unto the said St. James Church of Jam. Island - St. Andrews Parish
 Heirs and Assigns, against ~~me~~ ^{them} and my Heirs, and all other persons, lawfully claiming; or to claim
 the same, or any part thereof.

WITNESS My Hand and Seal this

day of January in the year of our

Lord one thousand eight hundred and eighty seven and in the one hundred and
 year of the Sovereignty and Independence of the United States of America.

WITNESSED, SEALED AND DELIVERED
 IN THE PRESENCE OF

J. P. Seabrook
 J. P. Seabrook

The State of South Carolina,
Charleston County

PERSONALLY appeared before me, *Geo R Seabrook*
and made oath that *he* saw the within named *J P Seabrook*
sign, seal, and as *his* Act and Deed, deliver the within written Deed; and that *he* with
Mr E M Seabrook witnessed the execution thereof.

SWORN to before me, this *4* day
of *January* A. D. 1887
Elias L Rivers
Notary public

The State of South Carolina,
Charleston County

RENUNCIATION OF DOWER.

I, *Elias L Rivers* Notary public
it may concern, that Mrs. *Lillie Seabrook*
named *J P Seabrook*
do hereby certify unto all whom
wife of the within
did this
day appear before me, and being privately and separately examined by me, did declare that she does freely, voluntarily,
and without any compulsion, dread or fear of any person or persons whomsoever, renounce, release, and forever relinquish
unto the within named *St James Church of James Island St Andrews Parish*
them and *Ass gns*, all her interest and estate, and also all her right and claim of Dower, of, in, or to all and singular
the Premises within mentioned and released.

GIVEN under my Hand and Seal, this *fourth* day of *January* Anno Domini 1887

Elias L Rivers (Ls) *Lillie Seabrook*
Notary public

Richard S. Long 1887
Attorney for Mrs
in ch

The
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SIGNED, SEA
IN THE

STATE OF SOUTH CAROLINA

WHEREAS, by instrument dated the 1st day of September 1879 and duly recorded in Book V-17, page 385, Office of the R. M. C. for Charleston County, V. L. Seabrook, Lessor, and Richard Gailhard, Lessee, entered into a lease for the term of 99 years commencing on the 1st day of January 1879 and ending on the 1st day of January 1967 wherein and whereby the said Lessor granted and leased the Southern portion of the lands hereinafter described unto the said Lessee his successors and assigns to have and to hold in trust for the use of a place for the worship of Almighty God by the colored residents of James Island for the full term of the said lease, it being understood by and between the parties to the said lease that the said premises were to be used solely as a place of worship for Almighty God and for a school house for the colored children residents on the said island and

WHEREAS, in furtherance of the terms of the said trust as set out in the lease aforesaid a congregation was organized and a Church or Chapel known as Payne's Chapel R. M. U. E. Church was erected on said tract of land dedicated to the worship of Almighty God and used by the colored residents of James Island solely as a place for worship of Almighty God, and Trustees duly elected who have been in undisturbed occupation and possession of said premises since the date of said lease a period of more than sixty years and

WHEREAS, by deed dated January 4, 1884, recorded January 5, 1887 in Book G-10, page 200, the said V. L. Seabrook conveyed unto said the said premises to St. James Church, James Island, which now holds title thereto subject nevertheless to the terms of the lease aforesaid, and

WHEREAS, the Trustees of the said Payne's Chapel R. M. U. E. Church, hereinafter named have agreed to buy and the said St. James Church, James Island, a corporation, has agreed to sell the tract of land as shown on the attached plat and hereinafter described which includes the portion now occupied by said Chapel for the consideration herein named and for the uses and purposes hereinafter set forth, and

WHEREAS, the said St. James Church, James Island, has full power and authority to sell and convey the said premises without the written consent of the Ecclesiastical Authority and members of the Standing Committee of the Protestant Episcopal Church, said premises not being used for religious purposes but held only for investment.

KNOW ALL MEN BY THESE PRESENTS that St. James Church, James Island, a corporation organized under the laws of the State of South Carolina, in consideration of the sum of \$1000 to it in hand paid at and before the sealing of these presents, the receipt whereof is hereby acknowledged, has granted, bargained, sold and released and by these presents does grant, bargain, sell and release unto Morley Campbell, Joe Grant and James Grant as Trustees for Payne's Chapel R. M. U. E. Church

All that lot, piece or parcel of land, with the buildings and improvements thereon situated lying and being on the North side of State Highway No. 616 also known as the Camp Road, in the State and County aforesaid on

which Payne's Chapel, R. M. U. C. Church, is situated, measuring and containing and putting and bounding as follows: to the South Two Hundred forty-eight (248) feet on State Highway No. 616, also known as the Camp Road, to the East Four Hundred eighty-three (483) feet on other lands of St. James Church, the Grantor herein, to the North and Northeast Two Hundred seventy-two (272) feet on lands of Dorothy Rivers and to the West Three Hundred fifty-one and five-tenths (351.5) feet on lands of Dorothy Rivers, being divided from said land by a ditch known as Wolf's Run be the said dimensions more or less as is shown and designated on a plat made February 1947 by A. B. Youngblood Registered C. E. and L. S. which plat is hereto attached and made a part and parcel of this description and to which reference is hereby made.

TO HAVE AND TO HOLD all and singular the aforesaid premises unto the said Wesley Campbell, Joe Grant and James Grant, Trustees, their Successor Trustees and Assigns as long as the said premises are used for religious and burial purposes, the said premises nevertheless being subject to the following trusts and uses: that the Trustees herein named and their Successor Trustees hold the within described premises for the use and benefit of Payne's Chapel, R. M. U. C. Church as a place for the worship of Almighty God by the colored residents of James Island.

AND the undersigned binds himself and its Successors and assigns to warrant and forever defend all and singular the said premises unto the said Trustees named herein their Successors and Assigns against it and all other persons whomsoever lawfully claiming or to claim the same, or any part thereof.

IN WITNESS WHEREOF the said St. James Church, James Island, has by Resolution duly adopted by its Vestry and Wardens caused these presents to be executed by its Junior Warden William H. Mikell and W. E. McLeod its Secretary and its Corporate Seal hereto affixed this 22 day of March 1947 and in the One Hundred and Seventy-first year of the Sovereignty and Independence of the United States of America.

Signed, sealed and delivered in the presence of:

ST. JAMES CHURCH, JAMES ISLAND

Lucille J. Holte

BY William H. Mikell
Junior Church Warden

W. L. Barnwell

BY W. E. McLeod
Secretary

STATE OF SOUTH CAROLINA
COUNTY OF CHARLESTON

PERSONALLY appeared before me W. L. Barnwell who being duly sworn, says that he saw the within named St. James Church, James Island, by William H. Mikell its Junior Warden and W. E. McLeod its Secretary sign, affix the Corporate Seal and as the act and deed of the said Corporation and that he with Lucille witnessed the execution thereof.

Subscribed before me this
22 day of March A. D. 1947

W. L. Barnwell
Notary Public for S. C.

Recorded March 22, 1947 at 11:35 o'clock, S. C. Doc. Stamps \$1.00
affixed, U. S. Doc. Stamps \$1.55 With Attached Plat.

Original delivered to

Barnwell & Whaley being first endorsed as recorded by County Auditor.

JULIUS E. COGSWELL, R.M.C.

Scale: 1" = 100'

FEB. 1947

PLAT of LAND
Being deeded to the R. M. U. E Church
of James Island Charleston County,
S. C., from St. James Episcopal Church.
Situated on James Island, in Charleston
County, S. C. Containing 2³/₄ acres,
and bounded as shown.

Ablyoung Hwy P.O. C.E.L.S.

State of South Carolina,

COUNTY OF CHARLESTON.

Form 14--Title to Real Estate
567890 Revised 1976

BOOK M115 PAGE 135

DEED DRAWN - TITLE NOT EXAMINED,

BAKER & MILLER

BY: R. Eugene Miller
R. Eugene Miller, Law Partner

KNOW ALL MEN BY THESE PRESENTS, THAT

BEULAH GRIMBALL ROBINSON

in the State aforesaid _____ for and _____ in consideration of the sum of
THIRTY-NINE THOUSAND AND NO/100 (\$39,000.00) _____ DOLLARS,

to RE _____ in hand paid at and before the sealing of these presents by the Grantees

in the State aforesaid _____ the receipt whereof is hereby
acknowledged, have granted, bargained, sold and released, and by these Presents do grant, bargain, sell and

release unto the said GEORGE RICHARDSON, HENRY ROBINSON, RAYMOND MURRAY, JOSEPH GRANT, JOHN W. PRIOLEAU, ALFRED BRIGBT, WESLEY E. GOUDINE, WESLEY A. MOORE, JAMES FLEMING, HEZIKAH BROWN, JR. & WILLIE PINCKNEY, AS TRUSTEES FOR PAYNE'S CHAPEL R. M. U. E. CHURCH, the following described property, to wit:

ALL that certain piece, parcel or tract of land situate, lying and being on JAMES ISLAND, Charleston County, South Carolina, known by the letters C, D, G, H, M and N, on a plat by W. L. Gaillard dated May, 1953, entitled "MAP OF TRACT OF LAND OWNED BY EST. OF SARAH E. GRIMBALL", which plat was recorded on January 21, 1954 in Plat Book J, Page 89, in the R.M.C. Office for Charleston County. The said property has such sizes, shapes, metes, buttings and boundings as are shown on said plat which is made a part and parcel of this description by reference hereto.

T.M.S. No. 334-04-00-035

THIS BEING the premises conveyed to the Grantor herein by Deed of Raymond F. Grimball and Burmain A. Grimball dated and recorded January 21, 1954 in Book D-58, Page 247, in the R.M.C. Office for Charleston County.

THE property is subject to the easements, rights-of-way and zoning regulations of record.

THE property is also subject to the following Restrictive Covenants running with the land and capable of being amended only by the Grantor, Beulah Grimball Robinson, or if she be deceased, by a majority of her heirs and assigns consisting of an interest of greater than fifty (50%) per cent of the heirs as established under the Statute of Descent and Distribution:

1. That no portion of the premises be used for a cemetery or graveyard until such time as the full purchase price of the subject property with interest is paid to the Seller.

(CONT. ON BACK)

ROA 401

2. That the only entrance to the property will be on the road marked as private road on the plat recorded in Plat Book J, Page 89, and that the said entrance will be at least Three Hundred (300') Feet from Grimball Road.
3. That the property will be restricted to church, (including graveyard) farm or single family use and that no noxious or offensive activity shall be carried on upon any of the said property nor shall anything be done thereon which may be or become an annoyance or nuisance to the neighborhood, and without limiting the generality of the foregoing, the following specific prohibitions are imposed upon the said property.
 - (a) No paper or trash may be burned except in an incinerator.
 - (b) No unsightly accumulation of trash or refuse may be contained thereon.
 - (c) No house trailers or trucks having a size greater than a one (1) ton capacity may be kept permanently or temporarily on said property.
 - (d) No portion of any building or structure shall be used for a place of business or for other commercial, business or quasi-business purposes.
 - (e) No grass, weeds, underbrush or other similar vegetations shall be allowed to grow or be permitted on any portion of the said property which is more than eight (8") inches higher than the ground level of the said property.

GRANTEE'S ADDRESS: *Camp Road*
Charleston SC 29412

TOGETHER with all and singular, the Rights, Members, Hereditaments and Appurtenances to the said Premises belonging, or in anywise incident or appertaining.

TO HAVE AND TO HOLD, all and singular, the said Premises before mentioned unto the said

GEORGE RICHARDSON, HENRY ROBINSON, RAYMOND MURRAY, JOSEPH GRANT, ~~HENRY ROBINSON, RAYMOND MURRAY, JOSEPH GRANT, HENRY ROBINSON, RAYMOND MURRAY, JOSEPH GRANT~~
JOHN W. PRIOLEAU, ALFRED BRIGHT, WESLEY E. GOUDINE, WESLEY A. MOORE, JAMES FLEMING,
HEZIKAH BROWN, JR. & WILLIE PINCKNEY, AS TRUSTEES FOR PAYNE'S CHAPEL R. M. U. E.
CHURCH, their Successors and Assigns forever, for the use and benefit of PAYNE'S CHAPEL
R. M. U. E. CHURCH, to pay taxes, mortgage, hypothecate, to insure and to hold for
Church and/or investment purposes, and to make improvements or dispose of the property
as directed by a majority of the legal voters of the Church, and to act under the
authority and discipline of The Doctrines and Disciplines of the Reformed Methodist
Union Episcopal Church, dated May, 1972.

AND I do hereby bind myself and my BOOK 115 PAGE 135
Executors and Administrators, to warrant and forever defend, all and singular, the said Premises unto the said

Heirs and Assigns, against me and my Heirs, and all persons whomsoever, lawfully claiming, or to claim the same or any part thereof.

WITNESS My Hand and Seal, this 8th day of April
in the year of our Lord one thousand nine hundred and seventy-eight and in the two hundred and
second year of the Sovereignty and Independence of the United States of America.

SIGNED, SEALED AND DELIVERED
IN THE PRESENCE OF

J. Wyman Frampton Beulah Grimball Robinson (L. S.)
R. Eugene Miller BEULAH GRIMBALL ROBINSON
(S.)



The State of South Carolina,

CHARLESTON County.

PERSONALLY appeared before me J. Wyman Frampton
and made oath that he saw the within named BEULAH GRIMBALL ROBINSON
sign, seal, and as her act and deed, deliver the within written Deed,
and that he with R. Eugene Miller
witnessed the execution thereof.

SWORN to before me, this 8th
day of April A.D. 19 78

R. Eugene Miller (SEAL)
Notary Public of South Carolina
My Commission Expires: 9/4/79

J. Wyman Frampton

RENUNCIATION OF DOWER

The State of South Carolina,

County. (NO DOWER NECESSARY - WOMAN GRANTOR)

I, _____, a Notary Public for South Carolina
do hereby certify unto all whom it may concern, that Mrs. _____
the wife of the within named _____
did this day appear before me, and upon being privately and separately examined by me, did declare that she does
freely, voluntarily, and without any compulsion, dread or fear of any person or persons whomsoever, renounce, re-
lease and forever relinquish unto the within named _____

Heirs and assigns, all her interest and estate, and also all her right and claim of dower, of, in or to all and singular
the premises within mentioned and released.

Given under my Hand and Seal, this _____ day of _____ Anno Domini 19 _____

(SEAL)
Notary Public of South Carolina
My Commission Expires:

Baker + Miller, attys

1.75
78.00
42.90

122.65

BOOK **M115** PAGE **135**

Filed, Indexed and Recorded
Apr 13 19 78 2:30
DATE TIME
Book M115 Page 135

**HAZEL B. CROSBY
ACTING**

Register Means Conveyance
Charleston County, S. C.

TMS VERIFIED
BAC <u>7H</u>
DTD <u>4-14-78</u>
<u>324-04-00-035</u>

State of South Carolina,
COUNTY OF CHARLESTON

BEULAH GRIMBALL ROBINSON

TO

GEORGE RICHARDSON, ET AL, TRUSTEES OF
PAYNE'S CHAPEL R. M. U. E. CHURCH

TITLE TO REAL ESTATE

Filed _____ day _____

of _____ A.D. 19 _____

at _____ o'clock _____ M.

and recorded in Book _____

Page _____ Vol. \$ _____

R. M. C. or Clerk Court (P. & C. S.)

County, S.C.

Recorded this 13th day _____

of April 19 78

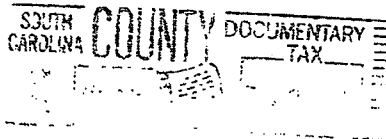
at _____

Charles J. Rogers

Author _____

CHARLESTON

County, S. C.



*The Reformed Methodist Union Episcopal Church
Office of Security
1217 Carnegie Avenue
Charleston, South Carolina 29407
Rev. James Moseley, Secretary of Security*

*Sis. Barbara B. Clark, General Secretary
Evang. Cassie Keeton, Secretary of Book Concern
Rev. Amos Hatcher, Secretary of Church Extension
Rev. Powell Hampton, Jr., Secretary of Sunday School
Bro. Willie Oliver, General Officer, Emeritus*

*Rev. Daniel Green, General Treasurer
Rev. Warren E. Hatcher, Secretary of Mission
Rev. Bobby Keeton, Secretary of Education
Rev. Ronald Wine, Secretary of Pension
Rev. James Moseley, Secretary of Security*

June 7, 2012

Rt. Rev. Dr. Fred Henderson Moore
Reformed Methodist Union Episcopal Church
115 St. Margaret Street
Charleston, South Carolina 29402

RE: Maladministration

Dear Rev. Moore:

Please accept this as notice that the General Officers of the Reformed Methodist Union Episcopal Church are suspending you from all duties of the RMUE Church indefinitely. Please be advised that you are suspended without pay effective June 1, 2012. A trial will be set and you will be notified prior to the trial as mandated by the Doctrines and Discipline of the RMUE Church by-laws.

We have been forced to take this action as a result of your conduct which has repeatedly exceeded the bounds of your authority, including but not limited to:

1. Circulating inaccurate and potentially defamatory information throughout regarding Elder William Polite, Jr.
2. Unilaterally suspending Officers of the Church without following proper procedures and without having authority to do so.
3. Unilaterally adding delegates to the Bishop Council meeting.
4. Unilaterally converting church property without Board approval, by instructing Rev. Green to cash the Church's CD.

ROA 405

5. Refusing to appear at a scheduled meeting on April 19, 2012 in Charleston, SC which had been duly noticed by the General Officers in order to address your conduct.

6. Disregarding proper procedure in issuing the Certificates for General Conference without obtaining the requisite signatures from the general secretary.

7. On May 25, 2012, you went to Wells Fargo located at 177 Meeting Street, Charleston, SC, and provided the bank with fictitious and fraudulently withdrew \$8,631.26 from the RMUE Church account and open a new account excluding previous authorized signees without anyone of the General Officers' knowledge.

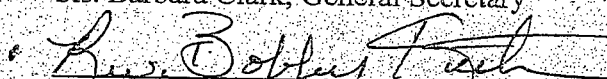
8. Catherine Washington was elected to be the assistant secretary operating under the discretion of the General Secretary, however, under your supervision, presently acts and fulfills the duties of the General Secretary and has been placed on the new unauthorized account opened May 25, 2012.

The General Officers do not take this step lightly; however, we have a duty to protect this Denomination and owe it to the members of the Church to do so. As you have demonstrated no intention of following the rules as mandated by the Discipline, we simply have no choice but to suspend you effective immediately.

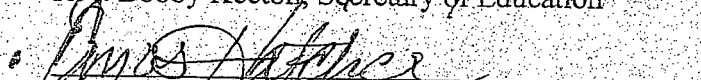
Sincerely,


Sis. Barbara Clark, General Secretary

✓


Rev. Bobby Keeton, Secretary of Education

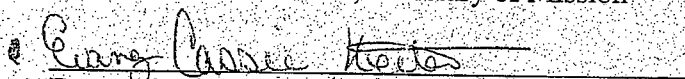
✓


Rev. Amos Hatcher, Secretary of Church Extension

✓


Rev. Warren E. Hatcher, Secretary of Mission

✓


Evang. Cassie Keeton, Secretary of Book Concern

✓


Rev. Powell Hampton, Jr., Secretary of Sunday School

✓

Rev. Ronald Wine, Secretary of Pension

Bro. Willie Oliver

Bro. Willie Oliver, General Officer, Emeritus

Rev. Daniel Green

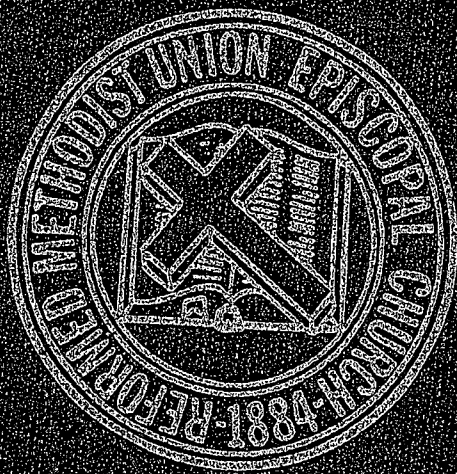
Rev. Daniel Green, General Treasurer

Rev. James Moseley

Rev. James Moseley, Secretary of Security

THE DOCTRINES
AND
DISCIPLINE

of the
Reformed Methodist
Union Episcopal Church



By Order of the General Conference
Convened at
New Zion R.M.U.E. Church
North Charleston, South Carolina

Dedicatory Statement

"Precious in the sight of the Lord is the death of His saints" (Psalm 116:15). Similarly, sacred to the memory of all R.M.U.E. servants is the late William "Bill" Parker to whose memory this 1999 or millennium publication of the R.M.U.E. Discipline is dedicated.

Saintly in his character and loving in his ways, he dedicated his life to service of his family, the R.M.U.E. church, the community and his fellowmen. His untiring efforts to aid in the publication of this discipline as Secretary of Church Extension will be forever cherished. In the embrace of God's blessing in Christ. We commend this work to his eternal memory.

To God be the glory for the hard work of Sis. Barbara B. Clark in seeing that the revision of The Reformed Methodist Union Episcopal Church Discipline was carried out efficiently. She worked untiringly with the committee after the death of Bro. William Parker to see that his work was carried out in the manner that would please him and well pleasing in the sight of God.



The Reformed Methodist Union Episcopal Church

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Request for quotations which exceed 1,000 words should be addressed to: The Bishop Council, Charleston, South Carolina.

ROA 410

Printed by J.R. Rowell Printing Company, Inc.

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The Doctrines and Discipline

of the

Reformed Methodist Union Episcopal Church

Published By Order of the 25th General Conference
Held at New Zion R.M.U.E. Church
North Charleston, South Carolina
May 6-8, 1996

Edited and Approved by the Revision Committee
Revision Committee 1996-2000

Bishops

Rev. Jerry M. Devoe, Associate Bishop, Chairman
Rt. Rev. Leroy Gethers, D.D., Presiding Bishop

General Officers

Bro. Willie B. Oliver, General Secretary
Rev. William Polite, Secretary of Education
Rev. Daniel Green, General Treasurer
Sis. Barbara B. Clark, Secretary of Church Extension
Rev. Joseph Powell, Secretary of Pension
Sis. Ann Blandin, Secretary of Book Concern
Rev. Warren E. Hatcher, Secretary of Mission
Rev. James Wine, Secretary of Sunday School

Revision Committee

Rev. Jerry M. Devoe, Chairman	Bro. William Parker*
Rev. William Polite	Bro. Willie Oliver
Rev. Daniel Green	Sis. Ann P. Blandin
Rev. Warren E. Hatcher	Bro. Ceasar Jenkins
Rev. Joseph Powell	Sis. Elvira G. Gilliard
Sis. Viola S. Chisolm	Sis. Betty Oliver
Bro. Charlie Gadson	Sis. Theola Parker
Sis. Vastine Johnson	Bro. Amos Hatcher
Bro. Joseph Oliver	Sis. Elizabeth Taylor
Sis. Catharine Taylor	
Sis. Barbara B. Clark, Vice-Chairman	

*Deceased

Episcopal Address

The Discipline of the Reformed Methodist Union Episcopal Church has as its objectives, the praise and glory of God and the invitation to all to come to Christ. It is also the government and the Christian guidance of the members of the R.M.U.E. Church.

Our discipline is devised to promote Christian living and the fundamental aim of the Reformed Methodist Union Episcopal Church. Our aim is to make our organization an instrument for the development of spiritual life. We seek to treasure and reaffirm our faith in the fundamental doctrine and policy of our Reformed Methodist tradition and heritage.

In this book we confirm our commitment to the basic Christian precepts summed up in the "Apostles' Creed." We believe in the scriptures of the Canon as they are written and we will not subscribe to or believe in any belief or practices that cannot be supported by the Holy Scriptures.

This discipline has been reverently and prayerfully assembled based on the holy scriptures to the end that it will govern our church according to God's will and may improve us spiritually.

At the same time it sets forth and recommends the new laws and structural changes as enacted by the recent General Conference, keeping faith with both our past and present as we attempt to explore the mission of Jesus Christ for our Church.

Although our roots are in the A.M.E. Church and our worship practices closely parallel theirs, we are separate and independent.

Remember, God is our refuge and strength and a very present help in the time of trouble.

Psalm 121

I will lift up mine eyes unto the hills.

From whence cometh my help

My help cometh from the Lord,

Which made heaven and earth.

He will not suffer thy foot to be moved:

He that keepeth thee will not slumber.

Behold, He that keepeth Israel

Shall neither slumber nor sleep.

The Lord is thy keeper:

The Lord is thy shade upon thy right hand.

The sun shall not smite thee by day,

Nor the moon by night.

The Lord shall preserve thee from all evil:

He shall preserve thy soul.

The Lord shall preserve thy going out and thy coming in,

From this time forth, and even for evermore.

The Rt. Rev. Leroy Gethers, D.D., Presiding Bishop

Introduction

Section I. Historical Sketch

To the members of the Reformed Methodist Union Episcopal Church:

We deem it necessary to prefix a short sketch of this, our Third Edition of our Book of Discipline, with the rise and progress of our church, and some of the causes of the organization of the church, which we hope will be read with much interest and satisfaction, to your edification in the knowledge of our Lord Jesus Christ.

In the year 1884, in the city of Georgetown, South Carolina, the A.M.E. Church met in Annual Conference Session. It happened to be the conference in which ministerial delegates were to be elected to meet the coming General Conference Session, to convene May 1885. The Northern members manifested a spirit of discrimination against the Southern members, which may be called prejudice. This division climaxed with the Northern members led by Bishop Dickerson, maintaining that the Southern members didn't qualify for general honors. They used them only as alternate delegates. A mean spirit was clearly demonstrated, which resulted in quite a discord. It was then suggested by many of the leading ministers of the A.M.E. Church, especially the Southern members, that the formation or organization of a new church was necessary. An informal meeting was held in which the public was given knowledge of the cause, which gave rise to our permanent establishment, the organization of a new church. Those meetings resulted in the co-working of a convention in which all the churches in several of the counties of South Carolina which were favorably disposed to a new church organization, were well represented.

On January 22, 1885 the reorganization committee held its convention in the city of Charleston, South Carolina, in Hills Chapel, formerly Graham, now Mount Hermon Church on Fishburne Street. This meeting lasted four days, and resulted in the organization of a new Church under the name of the Reformed Methodist Union Church. This new church was to be purely a Southern Church. Therefore, the body in direct opposition of the tyrannical forces of Northern influence became ready for the organization of a new Church. Founding members included W.M. Edward Johnson, a man of great influence and wide reputation in African Methodism. The first to lead out following him, were, the Reverend Nelson Richardson, the Reverend James Rivers, the Reverend E. Middleton, the Reverend John Williams, the Reverend Nathaniel Hills, the Reverend Joseph Haynes, the Reverend Primas Ball, the Reverend S.R. Lavine, the Reverend Solomon Grant, the Reverend Richard Alston, the Reverend J. Weston, Bro. Layne, Bro. Rivers and many others whose names do not appear.

In January 1885, The Reverend William E. Johnston was unanimously elected President. Under the newly elected president, we saw steady growth and the church flourished for a period of eleven years.

For official and historical documentation we alert the public to the archives at the Church on Fishburne Street, known now as Mount Hermon Church, but formerly Hills Chapel. It received its first name from the fact that the Reverend Nathaniel Hills, a broad-hearted Christian gentleman, gave it to the Church as a gift, hence it was named after him; but was later was changed to its present name.

Under the rule and government of this presidency, the church grew rapidly. After the death of President Johnston on June 5, 1899, in the city of Charleston, South Carolina, an extra session of the General Conference was called. The Reverend E.R. Middleton was elected to fill the place of the deceased president. This extra session of the General Conference was held in Charleston, South Carolina in 1899. In this meeting, the form of government of the church was changed to be in accord with precedence of all regular American Methodism. Rev. Middleton was set apart by consecration on the 5th day of December, 1899, in Central R.M.U.E. Church, in the city of Charleston, by the Right Reverend P.F. Stephen, a Bishop of the Reformed Episcopal Church. He held the office of Bishop until December 9, 1931. He departed this life at his home in Sumter, South Carolina, and was laid to rest beside his companion in the cemetery at Orange Hill R.M.U.E. Church, Wedgefield, South Carolina.

An extra session was called immediately on January 7, 1932, at Payne R.M.U.E. Church and Reverend Jacob Prioleau was elected as his successor and as Bishop of the R.M.U.E. Church. He was consecrated on the 27th day of March 1932, by imposition of the hands of seven Elders of the Church. This Holy Order was performed in Central R.M.U.E. Church at Charleston, South Carolina.

The hands of seven Elders in the consecration of a Bishop may be, in some church circles, criticized when considering the multiplicity of Bishops in various ecclesiastical bodies. Bishops are usually set apart by Bishops, especially in this advanced age of the Christian Church. Nevertheless, the hands of seven Elders are equally valid, and in fact conform to the fundamentals of African Methodism in America, and are held by the great Church to be legal.

Another thought here is worthy of note, and the minds of the public may be profited hereby. Again, it was thought that we would continue with unbroken links in the regular practice of consecration using the Reformed Episcopal Church, since the first Bishop of our Church, in the person of the late E. Russell Middleton, was consecrated by the Right Reverend P.F. Stephen, Bishop of the Reformed Episcopal Church. We, therefore, thought it prudent to continue in the same tradition. In fact, after this consecration was over it was pointed out and freely commented upon in very distinguished circles and by distinguished parties, that the course taken was fraught with good judgement. Hence, we all feel by evidence, that the entire affair was truly Providential.

On May 5, 1956, at the General Conference, held at St. Phillip R.M.U.E. Church, Pinewood, South Carolina, the Reverend Thomas H. Richardson was elected as the third Bishop of the R.M.U.E. Church.

Bishop Thomas H. Richardson died at his home on November 29, 1963. He was laid to rest at St. Phillip R.M.U.E. Church Cemetery, Pinewood, South Carolina. A special session of the Bishop's Council was held at Central R.M.U.E. Church, in Charleston, South Carolina. At this session the Reverend Fred E. German, General Secretary of Education, was chosen Chairman of the Board of General Officers to handle all official functions of the church until the General Conference could be convened.

On Friday, May 6, 1964, at Mount Pleasant R.M.U.E. Church, in Pinewood, South Carolina, the Reverend Eddie Ogden Gibbs was elected Bishop of the Church.

Arrangements were made by the Reverend Fred E. German, the acting Chairman of the Church, to have the Right Reverend William S.H. Jerdan, D.D., Bishop of the

Reformed Episcopal Church, with headquarters in Summerville, South Carolina, to perform the consecration service.

On Sunday, May 31, 1964, at Payne R.M.U.E. Church, James Island, South Carolina, the Reverend Eddie O. Gibbs was consecrated by the hands of Bishop William S.H. Jerdan and six Elders of the Reformed Methodist Episcopal Church to the office of Bishopric.

In the 20th General Conference, held at Orange Hill R.M.U.E. Church, Wedgefield, South Carolina, Sumter District, May 3-5, 1976, it was duly moved, seconded and passed that "the Doctrines and Discipline of the Reformed Methodist Union Episcopal Church" be amended to include the following articles:

1. During the General Conference, Reverend Leroy Gethers was elected, Junior Bishop. He was consecrated, June 27, 1976, at Central R.M.U.E. Church, Charleston, South Carolina.
2. March 18, 1978, Bishop Eddie O. Gibbs died at his home in Charleston, South Carolina, and was laid to rest in the cemetery at Payne R.M.U.E. Church, James Island, South Carolina.
3. Immediately after the death of Bishop Eddie O. Gibbs, the Associate Bishop Leroy Gethers became the Presiding Bishop of the Reformed Methodist Union Episcopal Church.
4. In the 22nd General Conference, convening at Payne R.M.U.E. Church, James Island, South Carolina, May 7-9, 1984, the Reverend Eugene Davis, Jr., was elected by ballot as Associate Bishop of the Reformed Methodist Union Episcopal Church, and consecrated July 8, 1984, at Payne R.M.U.E. Church, James Island, South Carolina.
5. During this conference four lay persons were elected Trustees of the Reformed Methodist Union Episcopal Church. They are: Bro. Ceasar Jenkins, Payne R.M.U.E. Church, James Island, South Carolina; Bro. John H. Wigfall, Mount Olive R.M.U.E. Church, Hardeeville, South Carolina; Bro. William Parker, Sr., Antioch R.M.U.E. Church, Rimini, South Carolina and Sis. Ann Pendleton-Blandin, New Zion R.M.U.E. Church, Trustee at large.
6. This was the first time in the History of the R.M.U.E. Church that a woman was elected to serve in this capacity.

In the 22nd General Conference, convening at Payne R.M.U.E. Church, James Island, South Carolina, May 7-9, 1984, the Reverend Eugene Davis, Jr., was elected by ballot as Junior Bishop of the Reformed Methodist Union Episcopal Church, and consecrated July 8, 1984 at Payne R.M.U.E. Church, James Island, South Carolina. He died March 8, 1992, while pastoring Payne R.M.U.E. Church. He was laid to rest in the Church Cemetery, March 14, 1992.

In the 24th General Conference, May 1988, convening at St. Phillip R.M.U.E. Church, Pinewood, South Carolina, Bro. George Richardson shared a dream of a Conference Center, to be built in a central location. This building will be used to care for

the business of the Reformed Methodist Union Episcopal Church. At this time Bro. Richardson was appointed by Bishop Leroy Gethers to this position, Chairman of the League of Stewards. Bro. Willie Oliver was appointed Chairman of the Sumter District, Bro. Ben Kelly, Sr. was appointed Chairman of the Charleston District and Bro. John H. Wigfall was appointed Chairman of the Savannah District. At present, Bro. Jimmy Lee Woods serves as Chairman of the Savannah District and Bro. Thomas Junious serves as Chairman of the Sumter District.

In the 24th General Conference of the R.M.U.E. Church, seated at Mount Olive R.M.U.E. Church, Hardeeville, South Carolina, May 4, 1992, Reverend Jerry M. Devoe was elected Associate Bishop of the R.M.U.E. Church. He was consecrated at Central R.M.U.E. Church, Charleston, South Carolina, June 28, 1992.

Also during the 24th General Conference, for the first time in history of the R.M.U.E. Church, two (2) women were elected to serve as General Officers, Sis. Ann Pendleton-Blandin, Secretary of Book Concerns and Sis. Constance Walker, Secretary of Sunday School Union.

In the 25th General Conference held at New Zion R.M.U.E. Church, North Charleston, South Carolina in May of 1996 it was decided that the Third Edition of the Doctrine and Discipline of the Reformed Methodist Union Episcopal Church would be written.

The Presiding Bishop for the first time in history of the R.M.U.E. Church was given a secretary. Sis. Deborrah Coleman was appointed to this position.

During our 103rd Annual Conference held at Mt. Sinai R.M.U.E. Church, Orangeburg, South Carolina, the first woman, Sis. Barbara B. Clark was appointed to the position, Secretary of Church Extension by Bishop Leroy Gethers to carry out the unexpired term of the late Bro. William Parker, Sr.

In the 104th Annual Conference, November 1998, held at Payne R.M.U.E. Church, James Island, South Carolina, the first woman was ordained as an Elder in the history of the Reformed Methodist Union Episcopal Church, Reverend Sussan Chavis, and appointed pastor of St. James R.M.U.E. Church, Charleston Heights, South Carolina.

We esteem it our duty and privilege most earnestly to recommend to our church our form of Discipline, revised and improved that which has been founded on the experience of many years.

We are asking the members of the Reformed Methodist Union Episcopal Church to read carefully this brief sketch with Prayers and Supplication to God and that you may be inspired thereby with Faith, Hope and Charity.

Section II. General Officers of the R.M.U.E. Church

Rt. Rev. Leroy Gethers, D.D., Presiding Bishop
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Charleston S.C., 29407
843-556-0337

Elder Joseph Powell
1126 Armstrong Ave.
Charleston S.C., 29407
843-556-3027

Rev. William Polite Jr.
2406 Lupine St.
Charleston S.C., 29405
843-554-5988

Rev. Daniel Green
1847 Twarn Court
Charleston S.C., 29412
843-762-1056

Rev. Warren E. Hatcher
Rt. 1 Box 850
Rimini S.C., 29125
803-452-6561

Sis. Barbara B. Clark
P.O. Box 745
Hardeeville, S.C., 29927
843-784-2326

Sis. Ann Pendleton-Blandin
P.O. Box 71602
Charleston S.C., 29415
843-744-3160

Bro. Willie Oliver
P.O. Box 1985
Orangeburg, S.C., 29116
803-536-3293

Section III. 25th General Conference Delegation

Rt. Rev. Leroy Gethers, Presiding Bishop
Rev. Jerry M. Devoe, Associate Bishop, Chairman

List of General Officers

Bro. Willie B. Oliver, General Secretary
Rev. William Polite, Secretary of Education
Rev. Daniel Green, General Treasurer
Sis. Barbara B. Clark, Secretary of Church Extension
Rev. Joseph Powell, Secretary of Pensions
Rev. James Wine, Secretary of Sunday School Union
Sis. Ann Pendleton-Blandin, Secretary of Book Concerns
Rev. Warren E. Hatcher, Secretary of Mission

General Ministerial Delegates

Charleston District

Elder Thomas Watson, Jr.
Rev. Ronald Wine
Elder Joseph Powell

Sumter District

Rev. James Wine
Elder William Jefferson

Savannah District

Rev. Theodore Wrighten
Rev. Powell Hampton, Jr.
Elder Fred H. Moore

General Lay Delegates

Charleston District

Sis. Deborrah Coleman
Bro. Ceasar Jenkins
Sis. Dorothy Jenkins
Bro. Herman Bolds
Bro. Lawrence Washington
Bro. Leonard Seymour
Sis. Janet Williams
Sis. Rena Davis
Sis. Frances Allen
Sis. Hortense Jones
Bro. Charlie Gadsden

Sumter District

Sis. Mary Brown
Bro. George Caldwell
Bro. Amos Hatcher
Bro. Joseph Oliver
Bro. Thomas Junious
Sis. Theola Parker
Sis. Vastine Johnson
Sis. Maggielean Thomas
Sis. Joyce Raiford
Bro. Malicai Canty

Savannah District

Bro. David Jenkins
Sis. Elizabeth Taylor
Sis. Melanie Woods
Sis. Barbara B. Clark
Sis. Catherine Taylor
Sis. Betty Oliver

Bishops of the R.M.U.E. Church

President William Edward Johnson, 1885-1889
 Bishop Edward Russell Middleton, 1889-1931
 Bishop Jacob Prioleau, 1931-1956
 Bishop Thomas H. Richardson, 1956-1964
 Bishop Eddie Ogden Gibbs, 1964-1974
 Bishop Leroy Gethers, 1978-Present

Associate Bishops of the R.M.U.E. Church

Bishop Leroy Gethers, 1976-1978
 Bishop Eugene Davis, 1984-1992
 Bishop Jerry M. Devoe, 1992-Present

Presiding Elders of the R.M.U.E. Church

Savannah District

Elder Bonnie A. DeVeaux, 1923-1939
 Elder David Waiters, 1939-1964
 Elder Alex Myers, 1964-1966
 Elder Joseph Powell, 1966-1967
 Elder Henry Gibbs, 1967-1971
 Elder William Green, 1971-1984
 Elder John Henry Moore, 1984-1985
 Elder Elijah Davis, 1985-1987
 Elder Thomas Watson, Jr., 1987-1995
 Elder Fred Henderson Moore, 1995-1996
 Elder Thomas Watson, Jr., 1996-Present

Sumter District

Elder Thomas H. Richardson, 1955-1956
 Elder Hopkin Washington, 1956-1962
 Elder Frank Hatcher, 1962-1965
 Elder S.R. Watson, 1965-1972
 Elder George Vanderhorst, 1972-1984
 Elder Joseph Gadsen, 1984-1990
 Elder Sammie Mitchell, 1990-1993
 Elder William Jefferson, 1993-1996
 Elder Fred Henderson Moore, 1996-1997
 Elder Ernest Brunson, 1997-1998
 Elder Ronald Wine, 1998-Present

Charleston District

Elder F.R. Young, 1923-1942
 Elder J.M. Watson, 1942-1947
 Elder Westmore White, 1947-1951
 Elder B.A. DeVeaux, 1951-1960
 Elder J.H. Patterson, 1960-1978
 Elder B.H. Bolds, 1978-1983
 Elder Joseph Powell, 1983-1988
 Elder Rufus German, 1988-1992
 Elder Joseph Powell, 1992-1997
 Elder Fred Moore, 1997-Present

District Ladies of the R.M.U.E. Church

Savannah District Missionary Presidents

Sis. Nazerene Edmond, 1960-1988
 Sis. Peggy Vanadore, 1988-1990
 Sis. Barbara Bush-Clark, 1990-Present

Vice Presidents

Sis. Charlotte Washington, 1960-1965
 Sis. Mincey Simmons, 1965-1977
 Sis. Albertha Williams, 1976-1988
 Sis. Birdie Mixson, 1988-1995
 Sis. Mamie Grant, 1995-1997
 Sis. Carolyn Bush, 1997-Present

Auxiliary Presidents

Sis. Diana Bee, 1960-1988
 Sis. Phoebe Gantt, 1988-1994
 Sis. Hortense Kemp, 1994-Present

Vice Presidents

Sis. Phoebe Gantt, 1961-1967
 Sis. Julia Robinson, 1967-1988
 Sis. Catherine Taylor, 1988-Present

Senior Conference Workers Presidents

Sis. Clara Roberts, 1960-1971
 Sis. Ella Mae Rhinehart, 1971-1974
 Sis. Deloris Green, 1974-1979
 Sis. Deloris Dunham, 1979-Present

Vice-Presidents

Sis. Phoebe Gantt, 1960-1976
 Sis. Lucille West, 1976-1983
 Sis. Earlene Ferguson, 1983-Present

Sumter District**Missionary Presidents**

Sis. Maggielean Wright, 1964-1976
 Sis. Mollie Johnson, 1976-1995
 Sis. Vastine Johnson, 1995-Present

Vice-Presidents

Sis. Sarah McCain, 1964-1976
 Sis. Magline Wright, 1976-1982
 Sis. Evelyn Taylor, 1982-1995
 Sis. Mabel Brown, 1995-Present

Auxiliary Presidents

Sis. Lucille Coard, 1964-1976
 Sis. Pearl Billie, 1976-1978
 Sis. Mary L. Garrett, 1978-Present

Vice-Presidents

Sis. Georgia Mae Gale, 1971-1976
 Sis. Lucille Coard, 1976-1983
 Sis. Dale Sinkler, 1983-Present

Senior Conference Workers Presidents

Sis. Lucille Coard, 1960-1969
 Sis. Alice Carter, 1969-1989
 Sis. Mary Brown, 1989-Present

Vice-Presidents

Sis. Georgia Mae Gayle, 1969-1976
 Sis. Lillie Bell Coard, 1976-1982
 Sis. Mary Brown, 1982-1989
 Sis. Susan Fredrick, 1989-Present

Charleston District

(Missionary Board was Organized in 1927 by Bishop E.R. Middleton)

Missionary Presidents

Sis. Rebecca Simmons, 1927-1933
 Sis. Elizabeth Prioleau, 1933-1961
 Sis. Emily Swinton, 1961-1964
 Sis. Nancy White, 1964-1978
 Sis. Geneva Grant, 1978-1995
 Sis. Josie Frasier, 1995-Present

Vice-Presidents

Sis. Emily Swinton, 1933-1964
 Sis. Cecilia Campbell, 1964-1966
 Sis. Ethel McCullough, 1966-1978
 Sis. Geneva Grant, 1978-1979
 Sis. Josie Fraizer, 1992-1995
 Sis. Eva Proileau, 1995-Present

The Ladies Auxiliary Board

(Organized in 1933 by Bishop J.R. Prioleau)

Auxiliary Presidents

(Organized 1933)

Sis. Amanda Young, 1933-1971
 Sis. Ruby R. Mitchell, 1971-1996
 Sis. Catharine Gadsden, 1996-Present

Vice-Presidents

Sis. Margaret Smalls, 1933-1969
 Sis. Ruby R. Mitchell, 1969-1971
 Sis. Ethel Brown, 1971-1987
 Sis. Catharine Gadsden, 1987-1996
 Sis. Ann Blandin, 1996-Present

Senior Conference Workers Presidents

Sis. Eloise Shine, 1961-1992 Sis. Hortense Jones, 1992-Present

Vice Presidents

Sis. Ada Moore, 1960-1992
 Sis. Helen Brown, 1992-Present

Junior Conference Workers Board

(Organized in 1978 by Bishop Leroy Gethers)

Junior Conference Workers President

Sis. Deborah Coleman, 1978-Present

Vice-Presidents

Sis. Ruthie Mitchell, 1978-1984
 Sis. Joleitha Williams, 1984-1989
 Sis. Emogene Backman, 1989-1995
 Sis. Minnie Dallas, 1995-Present

Sunday School Superintendents

Savannah District

Bro. Elijah Washington
 Bro. James Sheppard
 Bro. John H. Wigfall
 Sis. Betty Oliver

Sumter District

Bro. Charlie Richardson
 Rev. Willie Kelly
 Bro. Willie Oliver
 Bro. Joseph Oliver
 Bro. Thomas Junious

Charleston District

Rev. Ceasar Canty
 Rev. Leroy Gethers
 Rev. Sammie Mitchell
 Rev. Jerry M. Devoe
 Bro. William Haynes
 Bro. Offie James
 Sis. Sussan Chavis

Chapter I

Section I. The Purpose and Mission of the Reformed Methodist Union Episcopal Church

To praise and glorify God and to
 minister to man in all of his spiritual, mental and physical needs
 through the spreading of the Gospel of Jesus Christ.

Section II. Apostles Creed

I believe in God the Father, Almighty, Maker of Heaven and earth, and in Jesus Christ, His only Son, our Lord, who was conceived by the Holy Spirit, born of the Virgin Mary; suffered under Pontius Pilate, was crucified, dead and buried; the third day He arose from the dead; He ascended into heaven and sitteth on the right hand of God the Father Almighty; from thence He shall come to judge the quick and the dead. I believe in the Holy Spirit, the Church Universal, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting.

Section III. Catechism of Faith

- Q. 1. What is to be justified?
 A. To be pardoned and received into God's favor into such a state, that if we continue therein, we shall finally be saved.
- Q. 2. Is faith the condition of justification?
 A. Yes, for every one that believeth not, is condemned; and every one that believes, is justified.
- Q. 3. But must not repentance and works meant for repentance, go before this faith?
 A. Without doubt; if by repentance you mean convection of sin, and by works meant for repentance, obeying God as far as we can, forgiving our brother, leaving off from evil, doing good and using His ordinances according to the power we have received.
- Q. 4. What is faith?
 A. Faith in general is a divine, supernatural evidence, or conviction of things not seen discoverable by our bodily senses-as being either past, future or spiritual. Justifying faith implies not only a divine evidence or conviction, that God was in Christ, reconciling the world to Himself, but a sure trust and confidence that Christ died for my sins, that he loved me and gave himself for me. And the moment a penitent sinner believes this, God pardons and absolves him.

- Q. 5. Have all Christians this faith? May not a man be justified and not know it?
 A. That all true Christians have such faith as implies assurance of God's love, appears from Romans 8:15; 2 Corinthians 13:5; Ephesians 4:3-12; Hebrews 8:10; 1 John 4:10; 5:19. And that no man can be justified and not know it, appears further from the nature of the thing: for faith after repentance, is ease after pain, rest after toil, light after darkness. It appears also from the immediate as well as the distant fruits thereof.
- Q. 6. But may not a man go to heaven without it?
 A. It does not appear from Holy Writ that a man who has heard the gospel can; Mark 16:16. Regarding the heathen, Romans 2:14.
- Q. 7. What was the immediate fruits of justifying faith?
 A. Peace, joy, love, power over all outward sin, and power to keep down inward sin.
- Q. 8. Does anyone believe who has not the witness in himself, or any longer than he sees, love and obeys God?
 A. We apprehend not. Seeing God is the very essence of faith; love and obedience are inseparable properties of it.
- Q. 9. What sins are consistent with justifying faith?
 A. Not willful sin. If a believer willfully sins he casts away his faith. Neither is it possible he should have justifying faith again without previously repenting.
- Q. 10. Must every believer come into a state of doubt, or fear, or darkness? Will he do so unless by ignorance or unfaithfulness? Does God otherwise withdraw Himself?
 A. It is certain a believer need never come again into condemnation. It seems he need not come into state of doubt, or fear, or darkness, and that (ordinarily at least) will not unless by ignorance or unfaithfulness. Yet it is true that the first joy seldom lasts long; that it is followed by doubt and fear and that God frequently permits great heaviness before any large manifestation of Himself.
- Q. 11. Are works necessary to the continuance of faith?
 A. Without doubt, for many forfeit the free gift of God, either by sin of omission or commission.
- Q. 12. Can faith be lost for want of works?
 A. It cannot but through disobedience.
- Q. 13. How is faith made perfect by works?
 A. The more we exert our faith, the more it is increased. To him that hath faith shall be given.

- Q. 14. St. Paul says Abraham was not justified by works: St. James, he was justified by works. Do they not contradict each other?
 A. No. First, because they do not speak in the same justification. St. Paul speaks of that justification, which was when Abraham was seventy-five years old, about twenty years before Isaac was born. St. James speaks of justification, which was when he offered up Isaac on the altar. Second, because they do not speak of the same works. St. Paul speaks of works that preceded faith; St. James speaks of works that spring from it.
- Q. 15. In what sense is Adam's sin imputed to mankind?
 A. In Adam all die, that is, first our bodies then become mortal; second, our souls die, that is were disunited from God. And hence, third, we are all born with a sinful, devilish nature by reason whereof, fourth, we are children of wrath, liable to death eternal. Romans 5:18; Ephesians 2:3.
- Q. 16. In what sense is the righteousness of Christ imputed to all mankind, or to believers?
 A. We do not find it expressly affirmed in Scripture that God imputes the righteousness of Christ to any; although we do find that Faith is imputed to us for righteousness. The text, "As by one man's disobedience, many were made sinners; so by the obedience, of one, many were made- righteous." We conceive to mean by the merits of Christ all men are clear from the guilt of Adam's actual transgression. We conceive, further, through obedience of death of Christ, first, the bodies of all men become immortal after the resurrection; second, their souls receive a capacity of spiritual life; and third, an actual spark or seed thereof; fourth, all believers become children of grace, reconciled to God; and fifth, made partakers of the divine nature.
- Q. 17. Have we, then, unaware, leaned too much toward Calvinism?
 A. We are afraid we have.
- Q. 18. Have we not also leaned toward Antinomianism?
 A. We are afraid we have. The doctrines that make void the law through faith.
- Q. 19. What are the pillars thereof?
 A. First, that Christ abolished the moral law; second, that therefore Christians are not obliged to observe it; third, that one branch of Christian liberty is liberty from obeying the commandments of God; fourth, that it is bondage to do a thing because it is commanded, or forbear because it is forbidden; fifth, that a believer is not obliged to

use the ordinances of God to do good works; sixth, that a preacher ought not to exhort to good works; not unbelievers, because it is hurtful; not believers, because it is needless.

Q. 20. What was the occasion of St. Paul's writing his epistle to the Galatians?

A. The coming of certain men amongst the Galatians, who taught, "Except ye be circumcised and keep the law of Moses, ye cannot be saved."

Q. 21. What is his main design herein?

A. To prove that no man can be saved, or justified by faith without works of the law.

Q. 22. What does he mean by the works of the law? (Galatians 2:16, etc.)

A. All works which do not spring from faith in Christ.

Q. 23. What by being under the law? (Galatians 3:23)

A. Under the Mosaic dispensation.

Q. 24. What law has Christ abolished?

A. The ritual law of Moses.

Q. 25. What is meant by liberty? (Galatians 5:1)

A. Liberty, first from the law, second from sin.

Q. 26. How come what is written on justification to be so intricate and obscure? Is this obscurity from the nature of the thing itself, or from the fault or weakness of those who generally treated about it?

A. We comprehend that obscurity does not arise from the nature of the subject; but partly from the extreme warmth of most writers who have treated.

Q. 27. We affirm that faith in Christ is the sole condition of justification. But does not repentance go before the faith? Yes, and supposing that here be opportunity for them, fruits or works meet for repentance?

A. Without a doubt they do.

Q. 28. How then can we deny them to be conditions of justification? Is not this a mere strife of words?

A. It seems not, though it has been grievously abused since; let the use remain.

Q. 29. Shall we read over together Mr. Baxter's aphorisms concerning justification?

A. By all means.

Q. 30. Is an assurance of God's pardoning love absolutely necessary to our being in His favor? Or may there possibly be some exempt cases?

A. We dare not possibly say there are not.

Q. 31. Is such an assurance absolutely necessary to final salvation?

A. To inward we apprehend it is; to outward holiness, we incline to think not.

Q. 32. Is this indispensably necessary to final salvation?

A. Love hopeth all things. We know not how far any man may fall under the case of invincible ignorance.

Q. 33. But what can we say of one of our own society who dies without it; as I.W., at London?

A. It may be possibly be an exempt case (if the fact was really so). But we determine nothing; we leave his soul in the hands of Him who made it.

Q. 34. Does a man believe any longer than he feels reconciled to God?

A. We conceive not. But we allow there may be infinite degrees of seeing God; even as many as there are between him that sees the sun, when it shines on his eyelids closed, and him who stands with his eyes wide open in the full blaze of his beams.

Q. 35. Does a man believe any longer than he loves God?

A. In no wise. For neither circumcision nor uncircumcision avails, without faith working by love.

Q. 36. Have we duly considered the case of Cornelius? Was he not in the favor of God when his prayer and aims came up for a memorial before God, i.e., before he believed in Christ?

A. It does seem that he was in some degree. But we speak not of those who have heard the Gospel.

Q. 37. But were those works of his splendid sins?

A. No; nor were they done without grace of Christ.

Q. 38. How then can we maintain that all works, done before we have a sense of the pardoning mercies of God, are sins? And as such an abomination to Him?

A. The works of he who has heard the gospel, and does not believe, are not done as God hath willed or commanded them to be done. And yet we know not how to say that they are in abomination to the Lord in him who feareth God and from that principle does the best he can.

Q. 39. Seeing there is so such difficulty on this subject, can we deal too tenderly with

them that oppose us?

A. We cannot unless we were to give up any part of the truth of God.

Q. 40. Is a believer constrained to obey God?

A. At first he often is; thy love of Christ constraineth him. After this he may obey or he may not; no restraint being laid on him.

Q. 41. Can faith be lost through disobedience?

A. It can. A believer first inwardly disobeys inclines to sin with his heart; then his intercourse with God is cut off, i.e., his faith is lost. After this he may fall into outward sin, being now weak and like another man.

Q. 42. How can such a one recover faith?

A. By repenting and doing the first works. Revelation 2:5.

Q. 43. Whence is it that so great a majority of those who believe, fall more less into doubt or fear?

A. Chiefly from their own ignorance or unfaithfulness; often from their own not watching unto prayer; perhaps from some defect or want of the power of God in the preaching they hear.

Q. 44. Is there no defect in us? Do we preach as we did at first? Have we not changed our doctrines?

A. First, at first we preached almost wholly to unbelievers. To those, therefore, we spake almost continually of remission of sin through the death of Christ and the nature of faith in his blood. And we do still among those who need to be taught the first elements of the Gospel of Christ. Second, for those in whom the foundation is already laid, we exhort to go on to perfection, which we did not see so clearly at first, although we occasionally spoke of it from the beginning. Third, yet we preach and have continually faith in Christ as our prophet, priest and king; at least as clearly, as strongly and as fully, as we did several years ago.

Q. 45. Do some of our preachers preach too much of the wrath, and too little of the love of God?

A. We fear that they have learned to that extreme, and hence some of their hearers have lost the joy of faith.

Q. 46. Need we ever preach the terrors of the Lord to those who know they are accepted of His?

A. No, it is folly to do so, for love is to them the strongest of all motives.

Q. 47. Do we ordinarily represent a justified state so great and happy as it is?

A. Perhaps not; a believer walking in the light is inexpressibly great

and happy.

Q. 48. Should we not have a care of depreciating justification, in order to exalt the state of full sanctification?

A. Undoubtedly we should beware of this, for one may insensibly slide into it.

Q. 49. How should we avoid it?

A. When we are going to speak of entire sanctification, let us first describe the blessing of a justified state, as strongly as possible.

Q. 50. Does not the truth of the Gospel lie very near both Calvinism and Antinomianism?

A. Indeed it does, as it were within a hair's breadth; so that it is altogether foolish and sinful, because we do not altogether agree with one or the other, to run from them as far as we can.

Q. 51. Wherein may we come to the very verge of Calvinism?

A. First, in ascribing all good to the grace of God. Second, in denying all natural free-will, and all power antecedent to grace; and third, in excluding all merit from man even for what he has or does by the grace of God.

Q. 52. Wherein may we come to the edge of Antinomianism?

A. First, in exalting the merits and love of Christ; Second, in rejoicing evermore.

Q. 53. Does faith supersede (set aside the necessity of) holiness of good works?

A. In no wise.

Q. 54. Can an unbeliever (whatever he is in other respects) challenge anything of God's justice?

A. He cannot, nothing but hell; and this is a point on which we cannot insist too much.

Q. 55. Do we exempt men of their own righteousness as we did at first? Do we sufficiently labor, when they begin to be convinced of sin, to take away all they lean upon? Should we not then endeavor with all our might to overturn their false foundation?

A. This was at first one of the principle points, and ought to be so still; for until all other foundations are overturned they cannot build on Christ.

Q. 56. Did we not then purposely throw them into convictions, into strong sorrow and fear? Nay, did we not strive to make them inconsolable, refusing to be comforted?

A. We did. And so should we do still, for the stronger the conviction the speedier is the deliverance. And none so soon receive the peace of

God as those who steadily refuse all other comfort.

Q. 57. What is sincerity?

A. Willingness to know and do the whole will of God. The lowest species thereof seems to be faithfulness in that which is little.

Q. 58. Has God any regard for man's sincerity?

A. So far, that no man in any state can possibly please God without it; neither in any moment wherein he is not sincere.

Q. 59. But can it be conceived that God has regard for the sincerity of an unbeliever?

A. Yes, so much that if he persevere therein God will give him an unfailing faith.

Q. 60. What regard may we conceive him to have to the sincerity of a believer?

A. So much that in every sincere believer he fulfills all the great and precious promises.

Q. 61. Whom do you term a sincere believer?

A. One that walks in the light, as God is in the light.

Q. 62. Is sincerity the same with a single eye?

A. Not altogether; the latter refers to our intentions, the former to our will or desires.

Q. 63. Is it not all in all?

A. All wills follow persevering sincerity, God gives everything with it, nothing without it.

Q. 64. Are not then sincerity and faith equivalent terms?

A. By no means. It is at least as nearly related to work as it is to faith. For example, who is sincere before he believes? He that then does all he can; he that according to the power he has received, brings forth fruits meet for repentance. Who is sincere after he believes? He that from a sense of God's love is jealous of all good works.

Q. 65. Is not sincerity what St. Paul terms a willing mind? I Corinthians 7:12?

A. Yes, if the word were taken in a general sense, for it is a constant disposition to use all the grace given.

Q. 66. But do we not set sincerity on a level with faith?

A. No, for we allow a man may be sincere and not be justified, as he may be penitent and not be justified, (not as yet) but he cannot have faith and not be justified. The very moment he believes he is justified.

Q. 67. But do we not give up faith and put sincerity in its place as the condition of our acceptance with God?

A. We believe it is a condition of our continuing in a state of acceptance, as repentance likewise is. And we believe it is a condition of our continuing in a state of acceptance with God. Yet we do not put it in the place of faith. It is by faith that the merits of Christ are applied to my soul. But if I am not sincere they were not applied.

Q. 68. Is not this that going about establish your own righteousness whereof St. Paul speaks?

A. St. Paul there manifestly speaks of unbelievers who sought to be accepted for the sakes of their own righteousness. We do not speak to be accepted for the sake of our sincerity but through the merits of Christ alone. Indeed so long as any man believes he cannot go about (in St. Paul's sense) to establish his own righteousness.

Q. 69. But do you consider that we are under the covenant of grace, and that the covenant of works is now abolished?

A. All mankind is under the covenants of faith and works.

Q. 70. What means then: to him that believeth, his faith is counted for righteousness?

A. That God forgives him that is unrighteous as soon as he believes, accepting his faith instead of perfect righteousness. But then, observe universal righteousness follows though it did not precede faith.

Q. 71. But is faith thus counted to us for righteousness, at whatsoever time we believe?

A. Yes, in whatsoever moment we believe all our past sins vanish away. They are as though they never had been, and we stand clear in the sight of God.

Q. 72. Are not the assurance of faith, inspiration of the Holy Ghost, and revelation of Christ in us, terms of nearly the same import?

A. He that denies one of them must deny all; they are so closely connected.

Q. 73. Are they ordinarily, where the pure gospel is preached, essential to our acceptance?

A. Undoubtedly they are, and as such to be instead on the strongest terms.

Q. 74. Is not the whole dispute of salvation by faith, or by works, as mere strife of words?

A. In asserting salvation by faith we mean this; First, that pardon (salvation begun) is received by faith, producing works; Second, that holiness (salvation continued) is reward of this faith. if you assert salvation by works, or by faith and works means the same thing (understanding by faith, the revelation of Christ in us, by salvation, pardon, holiness, glory), we will not strive with you at all. If you do not, this is not strife of words, but the very vitals and essence of Christianity is the thing in question.

- Q. 75. Wherein does our doctrine now differ from that preached by Mr. Wesley at Oxford?
A. Chiefly in these two points: first, he then knew nothing of that righteousness of faith in justification; nor, second, of that nature of faith itself, as implying consciousness of pardon.
- Q. 76. May not same degree of the love of God go before a distinct sense of justification?
A. We believe it may.
- Q. 77. Can any degree of holiness or sanctification?
A. Many degrees of outward holiness may; yea, and some degrees of meekness and several other tempers, which are branches of Christian holiness, but do they not spring from Christian principles. For the abiding love of God cannot spring but from a faith in pardoning God. And true Christian holiness can exist without that love of God for it's foundation.
- Q. 78. Is every man as soon as he believes a new creature, sanctified, pure in heart? Has he then a new heart? Does Christ dwell therein? And is he a temple of the Holy Ghost?
A. All these things may be affirmed of every believer in a true sense. Let us not thereof contradict those who maintain it. Why should we contend about words?
- Q. 79. How much is allowed by our brethren who differ from us in regard to sanctification?
A. They grant, First, that everyone must be entirely sanctified in the article of death; Second, that until then a believer daily grows in grace, comes nearer and nearer to perfection; Third, that we ought to be continually pressing after the exhort all others to do so.
- Q. 80. What do we allow them?
A. We grant first, that many of those who have died in the faith, yea, greater part of those we have known were made perfect in love, till a little before death. Second, that the term "sanctified" is continually applied by St. Paul to all that were justified, and were true believers; Third, that by this term alone he rarely (if ever) means, saved from sin. Fourth, that consequently it is not proper to use it in this sense without adding the words, "entirely," "wholly," or the like. Fifth, that the inspired writers almost continually speak of or to those who were wholly sanctified. Sixth, that consequently it behooves us to speak in public almost continually of the state of justification,, but more rarely, at least in full and explicit terms, concerning entire sanctification.
- Q. 81. What then is this point wherein we divide?
A. It is this; whether we should except to be saved from all sin, before the article of death.

- Q. 82. Is there any clear Scripture promise of this; that God will save us from all sin?
A. There is, Psalm 130:8, "He shall redeem Israel from all his iniquities." This is more largely expressed in the prophecy of Ezekiel 36:25, 29: "Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness, and from all your idols, will I cleanse you I will also save from all your uncleanness." No promise can be more clear. And to the Apostle plainly referred to in that exhortation: "Having therefore these promises, dearly beloved, let us cleanse ourselves from all the filthiness of the flesh and spirit perfecting holiness in the fear of God." 2 Corinthians 7:1. Equally clear and expressive is that ancient promise: "And the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thine soul...," Deuteronomy 30:6.
- Q. 83. But does any assertion answerable to this occur in the New Testament?
A. There does, and that laid down in the plainest terms. "... For this purpose the Son of God was manifested, that he might destroy the works of devil." 1 John 3:8. The works of the devil - without any limitation or restriction; but all sin is the work of the devil. Parallel to which that assertion of St. Paul, Ephesians 5:25, 27: "Christ also loved the church, and gave himself... a glorious church, not having spot nor wrinkle, or any such thing; but that it should be holy and without blemish. "And to the same effect is the likeness of sinful flesh God sending his own Son in the likeness of sinful flesh... That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the spirit." Romans 8:3-4.
- Q. 84. Does the New Testament afford any further ground for excepting to be saved from all sin?
A. Undoubtedly it does, both in those prayers and commands, which are equivalent to the strongest assertions.
- Q. 85. What prayers do you mean?
A. Prayers for the entire sanctification which were there no such things, would be mere mockery of God. Such in particular are: First, deliver us from evil, or rather, from the evil one. Now when this is done, when we are delivered from all evil, there can be no sin remaining. Second, "Neither pray I for these alone, but for them also which shall believe on me through their word; That they all may be also one in us; Father, art in me, and I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and has loved me." John 17:20, 21, 23. Third, I bow my knees unto the Father of our Lord Jesus Christ... that he would grant you, according the riches of his glory, to be strengthened with might by his spirit in the inner man; that Christ may dwell in your heart by faith; that ye. being rooted and grounded in love, may

be able to comprehend with all saints, what is breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye maybe filled with all the fullness of God."

Ephesians 3:14, 16-19. Fourth-"The very God of peace sanctify you wholly; and I pray God, your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." 1 Thessalonians 5:23.

Q. 86. What command is there to the same effect?

A. "Be ye therefore perfect, even as your Father which is in heaven is perfect." Matthew 5:48. and "... Thou shalt love God with all thy heart, soul, and mind." Matthew 22:37. But if the love of God fill a the heart, there can be no sin there.

Q. 87. But how does it appear that this is to be done before the article of death?

A. First, from the very nature of a command, which is not given to the dead, but to the living; therefore, Thou shalt love the Lord thy God with all thy heart, "cannot mean, Thou shalt do this when you diest, but while thou livest. Second, from express texts of Scripture: "... The grace of God that bringeth salvation hath appeared to all men. Teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and Godly, in this present world: Looking for that blessed hope ... Jesus Christ; Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." Titus 2:11-14. He hath raised up a home of salvation for us in the house of his servant David...To perform the mercy promised to our fathers, and to remember his holy covenant, The oath which he swore to our father Abraham, that he would grant unto us, that we being delivered out of righteousness before him, all the days of our life." Luke 1:69, 72-75.

Q. 88. Does not the harsh preaching of perfection tend to bring believers into a kind of bondage or slavish fear?

A. It does therefore we should always place it in the most amiable light, so that it may excite only hope, joy and desire.

Q. 89. Why may we not continue in the joy of faith, even till we are made perfect?

A. Why, indeed! Since holy grief does not quench this joy; since even while we are under the cross, while we deeply partake of the sufferings of Christ, we may rejoice with joy unspeakable.

Q. 90. Do we not discourage believers from rejoicing evermore?

A. We ought not to do so. Let them all their time rejoice unto God, so it be with reverence. and even if lightness or pride should mix with their joy, let us not strike at the joy itself (this is the gift of God), but at the lightness of pride, that the evil may cease and the good remain.

Q. 91. Ought we be anxiously careful about perfection; what if we should die before we have attained it?

A. In no ways, we ought to be thus careful for nothing, either spiritual or temporal.

Q. 92. But ought we not be troubled on account of the sinful nature, which still remains in us?

A. It is good to have a deep sense of this, to be much ashamed before the Lord, but this should only incite us the more earnestly to turn unto Christ every moment, and to draw light and life and strength from Him, that we may go on conquering and to conquer. And therefore, when the sense of our sins most abounds, the sense of His love should much more abound.

Q. 93. Will our joy or our trouble increase as we grow in grace?

A. Perhaps both, but without doubt our joy in the Lord will increase as our love increases.

Q. 94. Is not teaching believers to be continually poring over their inbred sin, the ready way to make them forget that they were purged from former sin?

A. We find by experience it is; or to make them undervalue, and account it as little things: whereas, indeed (though there are still greater gifts behind), this is inexpressibly great and glorious.

Section IV. Articles of Religion

1. Of Faith in the Holy Trinity

There is but one living and true God, everlasting, without body or parts, of infinite power, wisdom and goodness, the Maker and Preserver of all things, visible and invisible. And in unity of this God-head, there are three persons, of one substance, power and eternity; the Father, the Son and the Holy Ghost.

2. Of the Word or Son of God, Who Was Made Very Man

The Son, who is the word of the Father, the very and eternal God, of one substance with the father, took man's nature in the womb of the blessed Virgin; so that two whole and perfect natures, that is to say, the God head and manhood, were joined together and suffered, was crucified, dead and buried, to reconcile his father to us and to be a sacrifice, not only for the actual sins of men.

3. Of the Resurrection of Christ

Christ did truly rise again from the dead, and took again His body with all things appertaining to the perfection of man's nature wherewith He ascended into heaven, and there sitteth until He return to judge all men at the last day.

4. Of the Holy Ghost

The Holy Ghost, proceeding from the Father and the Son, is of one substance, majesty and Glory, with the Father and the Son, very and eternal God.

5. The Sufficiency of the Holy Scriptures for Salvation

The Holy Scriptures contain all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of faith, or be thought requisite or necessary to salvation. In the name of the Holy Scriptures, we do understand those canonical books of the Old Testaments, of whose authority was any doubt in the church. The names of the canonical books are:

The Old Testament

Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, 1 Samuel, 2 Samuel, 1 Kings, 2 Kings, 2 Chronicles, Ezra, Nehemiah, Ester, Job, Psalms, Proverbs, Ecclesiastes, Song of Solomon, Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi.

The New Testament

Matthew, Mark, Luke, John, Acts, Romans, 1 Corinthians, 2 Corinthians, Galatians, Ephesians, Philippians, Colossians, 1 Thessalonians, 2 Thessalonians, 1 Timothy, 2 Timothy, Titus, Philemon, Hebrews, James, 1 Peter, 2 Peter, 1 John, 2 John, 3 John, Jude and Revelation.

6. Of the Old Testament

The Old Testament is not contrary to the New Testaments everlasting life is offered to mankind by Christ, who is the Mediator between God and man, being both God and man. Wherefore they are not to be heard, who feign that the old fathers did look only for transitory promises. Although the law is given from God by Moses, as touching ceremonies and rites, doth not bind Christians, nor ought the civil precepts thereof, of necessity, be received in any commonwealth; yet, notwithstanding, no Christian whatsoever is free from the obedience of the commandments which are called moral.

7. Of Original or Birth Sin

Original sin standeth not in the following of Adam, as the Pelagians do vainly talk, but it is the corruption of the nature of every man that naturally in engendered of the offspring of Adam, whereby man is very far gone from original righteousness, and of his own nature inclined to evil, and that continually.

8. Of Free Will

The Condition of man after the fall of Adam is such, that he cannot turn, prepare himself, by his own natural strength and works to faith and calling upon God; wherefore we have power to do good works, pleasant and acceptable to God, without the grace of God, by Christ preventing us, that we may have a good will, and working with us when we have that good will.

9. Of the Justification of Man

We are accounted righteous before God only for the merit of our Lord and Savior Jesus Christ by faith, and not for our own works and deservings; wherefore we are justified by faith only, is a most wholesome doctrine, and very full of comfort.

10. Of Good Works

Although good works, which are the fruits of faith, and follow after justification, cannot put away our sins and endure the severity of God's judgment, yet are they pleasing and acceptable to God in Christ, and spring out of a true and lively faith, inasmuch that by them a lively faith may be as evidently known as a tree is discerned by it's fruits.

11. Of Works of Supererogation

Voluntary works, besides, over and above God's commandments, which are called works of Supererogation, cannot be taught without arrogance and impiety. For by them men do declare, that they do more for his sake than of bounded duty is required: Whereas Christ saith plainly, "When ye have done all that is commanded you, say, We are unprofitable servants."

12. Of Sin After Justification

Not every sin willingly committed after justification is the sin against the Holy Ghost, and unpardonable. Wherefore, the grant of repentance is not to be denied to such as fall into sin after justification. After we have received the Holy Ghost, we may depart from grace given, and fall into sin, and by grace of God, rise again and amend our lives. And therefore they are to be condemned, who say that they can no more sin as long they live here; or deny the place of forgiveness to such as truly repent.

13. Of the Church

The Visible Church of Christ is a congregation of faithful men in which the pure word of God is preached, and the sacraments duly administered, according to Christ's ordinance, in all those that of necessity are to the same.

14. Of Purgatory

The Romish doctrine concerning purgatory, pardon, worshipping and adoration, as well of images of relics, and also invocation of saints, is fond thing, vainly invented, and grounded on no warrant of Scripture, but repugnant to the word of God.

15. Of Speaking in the Congregation in such a Tongue as the People Understand

It is a thing plainly repugnant to the word of God, and the custom of the primitive Church, to have public prayer in the Church, to have public prayer in the church, or minister to the Sacraments in a tongue not understood by the people.

16. Of the Sacraments

Sacraments ordained of Christ are not only badges or tokens of Christians men's

profession, but rather they are certain signs of grace, and God's will toward us, by the which he doth work invisibly in us, and doth not only quicken, also strengthen and confirm our faith in him.

There are two sacraments ordained of Christ our Lord in the Gospel; that is to say, Baptism and the Supper of the Lord.

Those five commonly called Sacraments, that is to say; Confirmation, Penance, Orders, Matrimony and Extreme Unction, are not to be counted for Sacraments of the Gospel; being such as have partly grown out of the corrupt following of the Apostles; and partly grown out of the Scriptures, but yet have not the like the nature of Baptism and the Lord's Supper because they have not any visible sign or ceremony ordained of God. The Sacraments were not ordained of Christ to be gazed upon, or to be carried about; but that we should duly use them. And in such only as worthily receive the same, they have a wholesome effect or operation; but they receive them unworthily, purchase to themselves condemnation, as St. Paul saith, 1 Corinthians 11:29.

17. Of Baptism

Baptism is not only a sign of profession and mark of difference, whereby Christians are distinguished from others that are not baptized, but it also a sign of regeneration or the new birth. The baptism of young children is to be retained in the church.

18. Of the Lord's Supper

The Supper of the Lord is not only a sign of the love that Christians ought to have among themselves one to another, but rather as a sacrament of our redemption by Christ's death; inasmuch that, to such as a sacrament of our redemption by the same, the bread which we break is a partaking of the blood of Christ.

Transubstantiation, or the change of the substance of the bread and wine in the Supper of our Lord, cannot be proved by Holy Writ; but is repugnant to the plain words of the Scripture, overeth the nature of a sacrament, and hath given occasion to many superstitions. The body of Christ is given, taken and eaten in the Supper, only after a heavenly and spiritual manner. As the means whereby the body of Christ is received and eaten in the Supper, is faith. The Sacrament of the Lord's Supper, was not by Christ's ordinance reserved, carried about, lifted up, or worshiped.

19. Of Both Kinds

The cup of the Lord is not to be denied to the lay people; for both parts of the Lord's Supper, by Christ's ordinance and commandment, ought to be administered to all Christians alike.

20. Of the One Oblation of Christ, Finished Upon the Cross

The offering of Christ once made, is that perfect redemption, propitiation, and satisfaction for all the sins of the world, both original and actual; and there is none other baptized, but it is also a sign of regeneration or satisfaction for sin, but that alone. Wherefore the sacrifice of masses, in which it is commonly said that the priest doth

offer Christ, for the quick and the dead, to have remission of pain or guilt, is a blasphemous fable and dangerous deceit.

21. Of the Marriage of Ministers

The minister of Christ are not commanded by God's Law, either to vow the estate of single life or to abstain from marriage; therefore it is lawful for them, as for all other Christians, to marry at their own discretion, as they shall judge the same to serve best to godliness.

22. Of the Rites and Ceremonies of Churches

It is not necessary that rites and ceremonies should in all places be the same, or exactly like; for they have been always different, and may be changed according to the diversity of countries, times, and men's manners, so that nothing be ordained against God's word. Whosoever, through his private judgment, willingly and purposely doth openly break the rites and ceremonies of the church to which he belongs, which are not repugnant to the word of God, and are ordained and approved by common authority, ought to be rebuked openly, that others may fear to do the like, as one that offendeth against the common order of the church, and woundeth the conscience of weak brethren.

Every particular Church may ordain, change, or abolish rites and ceremonies, so that all things may be done to edification.

23. Of the Rule of the United States of America

The President, the Congress, the General Assemblies, the Governors and the Council of State, as the delegates of the people, are the rulers of the United States of America, according to the division of power made to them by the Constitutions of the United States of America, and by the Constitutions of their respective States. And the said States are a sovereign and independent nation, and ought not to be subject to any foreign jurisdiction.

Obedience to civil government, however is one of the principal duties of all men, and was dignified and honored by our Lord and His Apostles. Though differing in form and policy, all righteous governments rightfully command the obedience, loyalty, support and defense of all Christians, whom they control and protect.

24. Of Christian Men's Goods

The riches and goods of Christians are not common as touching the right, title and possession of the same, as some do falsely boast. Notwithstanding, every man ought, of such things as he possesseth, liberally to give alms to the poor, according to his ability.

25. Of a Christian Man's Oath

As we confess that vain and rash swearing is forbidden Christian men, by our Lord Jesus Christ, and James His Apostle; so we judge that the Christian religion doth not prohibit, but that a man may swear when the magistrate requireth, in cause of faith and charity, so it be done according to the prophet's teaching, in justice, judgment and truth.

Chapter II Church Property

Section I. Property Deeds

1. For the security of meeting house and the premises belonging there unto let the following plan of a deed of settlement be brought into effect in all possible cases wherever the law will permit it in any state.
2. If necessary, each Annual Conference may make such modifications in the deed as may be required by the laws of any state, so as to finally secure the premises to the Reformed Methodist Union Episcopal Church.
3. It is necessary that all our deeds should be recorded for legal as well as for prudential reasons.
4. The incorporation of all our churches, where the law will permit it, should be attended to as soon as possible. And in every corporation Of the R.M.U.E. Church, the pastor shall be president of the corporation and the Board of Trustees, and the method of electing trustees shall be the same as prescribed in the book of Discipline. Every pastor shall see that this provision is a part of the article of incorporation.

Form of Deed

The foregoing **SAMPLE DEED** appropriate to transfer or convey local church property is subject to the law and legal requirements of the particular state wherein the property is located.

The following language, however, must be included in the Deed:

"To have and to hold, In Trust, the aforesaid land, tract, privileges, and appurtenances belonging thereto, that said premises shall be used, kept, and maintained as a place of divine worship for the use of the ministry and membership of the Reformed Methodist Union Episcopal Church, Inc., subject to the Discipline, usage, and ministerial appointments of said church as from time to time may be authorized and declared by the General Conference of the said church and the Annual Conference in which bounds the said premises are situated. It is provided, however, that no pastor, no trustee board shall mortgage or sell any property of the Reformed Methodist Union Episcopal Church, Inc., without the written consent of the Bishop of the Episcopal district and Annual Conference where the property shall be located."

We, the undersigned

Rev. _____	_____	_____
(Pastor)	(Address)	(Trustee Name)

(Address)	(Trustee)	

(Trustee)		

elected by the membership or members of the congregation of the

(Local Church)

in _____, to act as trustees and officers
(Date)

the name and on behalf of said congregation, each being at least eighteen (18) years of age.

Section II. Abandoned Property

Provided, that any church property abandoned in consequence of the disbanding of the Society, the title of said property shall go to the Board of Church Extensions of the Reformed Methodist Union Episcopal Church, the same to be sold and the proceeds of said sale, less the expense to the Extension Society, shall be set apart for the aid of mission work of the Conference to which said abandoned property belonged.

No personal or real property whatsoever of the Reformed Methodist Union Episcopal Church in any district shall be purchased, disposed of, sold or otherwise encumbered, except by the written consent of the presiding Bishop and General Trustees elected by the General Conference in which the property is located.

Section III. Mortgaging Property

The Board of General Trustees or Incorporates of the local church property, elected and organized as prescribed in the discipline of the Reformed Methodist Union Episcopal Church shall have the power to mortgage or encumber property of the charge or incorporation for purposes known to be for the best interest of the congregation provided such action has been approved by the board of the said church and reported in the Quarterly Conference.

Section IV. Sale of Property

1. The Board of General Officers and Bishops shall meet (after the proper legal property search) and vote for the disposition of the said property of sale. Determination of this matter requires a majority vote.
2. In case of property where ownership is in question, the vote to sell must be unanimous. A church that have a schism, (split) the remaining members have an right to said property, finance, etc.

Chapter III Church Membership

Section I. Admission into the R.M.U.E. Church

A. Baptism

Baptism is not only a sign of profession and mark of difference whereby Christians are distinguished from others who are not baptized, but it is also a sign of regeneration of the new birth.

B. Baptized Children and the Church

The baptism of young children is to be retained in the church. We hold that all children are members of the Kingdom of God by virtue of conditional benefits of atonement. They, therefore, are entitled to baptism. We regard all children who have been baptized as being in visible convent relation to God and as preparatory members under the special care and supervision of the church and they shall be so reported.

C. Probation

All persons coming to us with a desire to flee from the wrath to come, but not exercising saving faith in the Lord Jesus Christ, may be received into the church on probation for a period of three (3) months. During this time they will be placed under the supervision of class leaders. At the expiration of this period based on the persons' profession of their covenant relation with God through our Lord Jesus Christ, and on recommendation by the class leader, they may be admitted into full membership. However, after proper examination, should the class leader report them as not being qualified for full membership, they may be discontinued.

Persons coming to us from denominations other than Methodist branches, shall remain on trial for three (3) months unless it is recommended by two (2) members in good standing of our church that they be admitted to full membership.

D. Persons To Be Received Into Full Membership

On profession of saving faith in the Lord Jesus Christ during revivals and on other occasions, persons may be admitted into full membership and placed under the watchful care of class leaders without the necessity of serving out a three (3) months probation.

Persons coming from other sections of our church without church certificates may be admitted into full membership in any of our churches, provided they unite with the church within twelve (12) months after their arrival into the community. Should they unite after a lapse of twelve (12) months they must be placed on probation unless recommended for full membership by two (2) members in our church.

All persons over eighteen (18) years of age (and possessing all other qualifications) belonging to any of our societies, shall be eligible to all the rights and privileges of holding any office in the church, local or general to vote and be voted for, and eligible as Trustees, Stewards, Class Leaders, Sunday School Superintendents, and to serve as delegates to District Conferences, Annual Conferences, and General Conferences of the Reformed Methodist Episcopal Church.

E. Affiliated Membership

Members of our church, residing elsewhere for an extended period, may upon application be enrolled as "Affiliated Members" of the Reformed Methodist Union Episcopal Church located in the vicinity of their temporary residence. Such membership shall entitle them to the privileges of that church: Its pastoral oversight, participation in all active services, and the right to hold office. Membership, however, of these persons shall be counted and reported only in the membership of their home church.

F. Transfer of Membership

Persons bearing certificates of membership from any of our local churches or from churches in other Methodist branches may be received and enrolled as full members of the local church where they wish to have their membership transferred. Those coming from denominations other than Methodist branches shall be taken through the formula for admission to full membership.

The pastor shall give a certificate of membership and a letter of recommendation to any requesting member in good standing who wishes to unite with another church within our denomination or any evangelical denomination. Such certificate shall not be denied except for reasons that justify judicial proceedings against such member. The person thus transferred, until received, shall be amenable to and shall support the church issuing the "Certificate of Transfer."

G. Termination of Membership

Membership in the Reformed Methodist Union Episcopal Church may be terminated only by withdrawal, expulsion or death. When a member who is in good standing desires to withdraw his/her membership, the same shall be stated in writing and given to the pastor of the church of which he/she is a member. The pastor shall report such statement of withdrawal to the Official Board which shall enter the fact into the church record. The pastor then shall give a "Letter of Withdrawal" to such a member to authenticate termination of membership. Subsequently, should the member desire to retract his/her withdrawal statement, consent of the pastor and the Quarterly Conference must be obtained.

A person verified as a nonresident member for three consecutive years shall no longer be enrolled as a member. He/she may be placed on the roll of "Left Without Certificate." This is done by recommendation of the Church Conference and by vote of the Quarterly Conference. However, such a person may, upon application to the pastor, be reinstated to active membership.

A member who has joined a church of another denomination without giving notice shall be recorded as "Left Without Certificate."

A member who has become persistently neglectful and continuously absent from the services of the Church, and has persistently refused to support the church, shall be entreated by the Stewards to renew their vows. If the member refuses to give heed to such entreaties, he/she shall be placed on the roll of "Left Without Certificate" upon recommendation of the pastor to the Church Conference. Such action is subject to the approval of the Quarterly Conference in its next session.

H. Rules for Giving

The numerous benefits derived from membership in the Christian Church, which is the very body of Christ, impose upon each member the responsibility of Christian Stewardship, which is the stewardship of all life as manifested in our time, talents, and treasure.

From our study of God's word and the unfolding revelation of His will, we are bound to conclude that each member of the church is a steward. A steward is one whom an important trust has been committed to us and the use to which we put these determines whether we are good and faithful stewards or careless and unprofitable ones. (Matthew 25: 14-30).

As we face our responsibilities as Christian stewards in the bright fight of God's truth, these strident facts stand out before us.

God is the sovereign owner and ruler of this world. The sea is his, and he made it; and his hands formed the dry land. (Psalm 95:5). It is he that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in (Isaiah 40:22).

The earth is the Lord's, and the fullness thereof, the world, and they that dwell therein. (Psalm 24:1).

God's will for us is wholly good, however, much we may frustrate His purposes.

He has given mankind dominion in the earth. (Psalm 8:3-8). Most of all, He gave His only son as a ransom for many. (John 3:16).

For these so great benefits and such high an honor and dignity, God requires that we use our time, our talents and our money for His benefit and glory. For every steward must use the things committed to his hands not for his own personal glory but for the glory of the owner to whom he must finally account. (Matthew 25:27).

Most of us accept without questions the three fundamentals of Christian stewardship previously mentioned. We believe that God is over all, that all our powers and possessions are a sacred trust, and that we are accountable to Him for the use we make of them. Comes now the question, How may one's belief in the stewardship of possessions (money and property) be made effective and transforming in his daily? What are the claims of Christ upon our money?

1. Christ founded the church and gave His life for it. Through it, He would win the world to Himself. Our business remains unfinished until God's will is accomplished. Therefore we are required to share our earthly substance as long as God shares with us. There is no discharge in this war.
2. And what does God require of us? The answer is simple. "Bring ye all the tithes into the storehouse ... saith the Lord..." and I "will pour you out a blessing, that there shall not be room enough to receive it." (Malachi 3:10). To those who would charge that the law of the tithe is Old Testament legalism, no longer binding upon Christians who are under grace we declare:

The tithe is in no place in the New Testament challenged, disproved, or set aside. The sturdy principles that undergird it, such as divine ownership and human stewardship, are proclaimed in the New Testament.

If God is first in our affections and devotions, He cannot be last in our budgets. Therefore, upon the first day of the week, let everyone of you lay by him in store as God has prospered him. (1 Corinthians 16:2).

When our faith is sufficiently rooted in the certainty and goodness of God, we hesitate not to share joyously the tithe of our income. Not even our lives are withheld from Him whom we implicitly trust. For He is able to keep that which I have committed to Him against that day. (2 Timothy 1:12).

All ministers will encourage the members to give freely to the benevolence and general upkeep of the church.

I. Decorum in Churches

1. The ministers, preachers, and officers shall use their influence to discourage the belief of conversing before and during church service.
2. Young people will be encouraged to take a more active roll in the church service.

Section II. Local Church Organization - Constituent Boards, Workers, Organization, and Auxiliaries

A. Stewards

1. Composition

- a) The pastor appointed by the Presiding Bishop to the local church shall be the chairperson of the Board of Stewards. That pastor may appoint a chairperson protem to act in the absence of the pastor. All business conducted in his/her absence shall be subject to veto by pastor.
- b) The pastor in charge shall nominate the number of stewards needed for the circuit or station and submit it to the Quarterly Conference which shall confirm it or if it sees proper, reject them.

- c) The number of stewards for each church shall not be less than three (3) or more than nineteen (19).
- d) The stewards so nominated and confirm shall serve for a term of one year of being appointed annually.
- e) To be qualified for this office one must be said solid piety, know and love the Word of God, the Reformed Methodist Union Episcopal Church Doctrine, and Discipline. They must be fruitful and of good natural or acquired ability to transact the spiritual and temporal business of the church.
- f) There shall be appointed a Junior Board of Stewards who shall function under the direction of the pastor and senior stewards and there shall be a training course under the supervision of the pastor and senior stewards.

2. The Duties of Stewards

- a) They shall take an exact account of all money or other provisions collected for the support of pastor(s) in the circuit or station.
- b) The salary of a traveling minister shall be as set in the General Conference or any greater sum the charge is able to pay as determined by the Boards of Stewards in conjunction with the pastor. He/She shall also receive house rent, fuel, traveling expenses and board for him/her spouse and children. The stewards shall provide the salary, table comforts and anything that will facilitate the spiritual administration of his/her duties.
- c) They shall seek out the needy and distress in order to relieve them and comfort them.
- d) They shall make an accurate report of every expenditure of money whether to the preachers, church, sick, or poor.
- e) They shall attend the Quarterly Conference of their circuit or station to give advice, if asked, in planning the circuit or station. They shall attend committee meetings for the application of money to churches and give counsel in matters of arbitration.
- f) They shall write circular letters to the societies of a circuit when occasion requires to let them know the state of temporal concerns at the Quarterly Conference Meetings and to urge them to be more liberal in their contributions.
- g) They shall register all baptisms, marriages and deaths within the congregation.
- h) The Stewards shall provide the elements for the Lord's Supper.
- i) The Steward Board of each local church in the third quarter of each conference year shall conduct a survey of the membership of the church with the purpose of determining to what extent each member of the church has supported the church financially, attended the regular means of grace, and supported the various benevolent enterprises of the church.
- j) The Steward Board shall investigate all members on the church roll and submits its findings to the Official Board for approval.
- k) They shall be subject to the Bishop, Elders, Deacons and Traveling Ministers of their circuit or station.

3. The Accountability of Stewards

- a) The stewards shall be accountable to the Quarterly Conference of their circuit or station and it shall have power to remove them when they fail or refuse to do their duties.
- b) In the interim of the Quarterly Conference sessions, the preacher in charge shall have power to suspend a steward who refuses, neglect or fails to discharge his/her duties and to fill the vacancy until the next meeting of the Quarterly Conference which shall dispose of the case.
- c) The Board of Stewards shall have a regularly labeled church record book for the registration of baptism, marriages, births, deaths, probationers and members.

B. Trustees

1. The number of trustees for each church shall not be less than three (3) and not more than nineteen (19).

2. Qualifications

- a) Each person to be elected trustee shall be eighteen (18) years of age or over and shall have been a member of our church not less than six (6) months, except in case of missions, new work, or other emergencies. No person who is not a regular member of our church shall be eligible as a trustee of any of our churches.

3. Mode of Election

- a) Whenever the law of the land requires a specific mode of election, the mode shall be observed in electing trustees.
- b) When the civil law does not intervene, the trustees shall be elected annually by the members of the church.
- c) The minister in charge shall appoint the time and place for holding the election and give notice of the same from the pulpit at least at ten (10) days, including two (2) consecutive Sundays, previous to the time of election.
- d) The minister at the meeting for election shall nominate twice the number of persons to be elected.
- e) Every member of the church eighteen (18) years of age or over and in full communion shall have the right to vote for the nominees, and if present at the meeting shall cast a ballot for their choices, and so the election shall proceed until by a majority of votes cast the required number of trustees is elected. The minister in charge shall then make a declaration of the result.

4. The Chairperson of the Board

- a) The minister in charge shall be chairperson of the Board of Trustees and the minister's signature shall be necessary to make the acts of the trustee legal.
- b) If the Chairperson of the Board is at any time unable to be present at a meeting, he/she shall appoint a president pro temp, whose signature also shall be legal.
- c) No officer, member, or person shall interfere with the election of Trustees

or attempt to disturb or prevent the pastor from holding said election. Anyone in violation of this law is subject to expulsion from membership.

5. Duties of Trustees

- a) The trustees shall manage all the temporal concerns of the church not otherwise provided for and shall have a treasurer elected by the Board.
- b) They shall guard all real estate, churches, parsonages, schools houses, and other property owned by the people in the connection.
- c) They shall make improvement upon said property or real estate when authorized to do so by a majority of the legal members of the church.
- d) They shall procure by purchase or hire, a house for the preacher's family and also comfortably furnish it for them and pay the expense of moving thereto.

6. Order for Improvement

- a) Whenever improvements should be made the minister in charge shall call together the legal voters of the church and a majority of them will have to give their consent for the improvements to be ordered.
- b) When a church meeting has been properly called and a majority of legal voters of the church are not present, the majority vote of those present shall be considered legal.

7. Amenable to Quarterly Conference

- a) The trustees shall make a report of all receipts and expenditures every quarter to the Quarterly Conference and shall be answerable to that body for their official conduct.

8. Effects of Expulsion

- a) Any person who is a trustee shall not be ejected while he is a joint security for money unless such relief is given as is demanded, or the creditors will accept.
- b) Any trustee ceasing to be a member of our church by reason of expulsion or otherwise, shall immediately cease to be a trustee except in case of debt in which they are joint security; but even then shall not be continued any longer than such relief can be given as the creditors will accept.
- c) In the interim of the Quarterly Conference, the minister in charge shall have the power to suspend a trustee who refuses, neglect, or fails to discharge his/her duty, and fill the vacancy temporarily in the manner prescribed in the selection of a trustee until the next meeting of the Quarterly Conference, which will dispose the case.
- d) Should the suspension be sustained by the Quarterly Conference, the minister in charge shall proceed to fill the vacancy permanently following the usual mode of election of trustee.

The trustees shall not in any manner obstruct, or interfere in any pastor charge or attempt to prevent Bishops, Ministers, or Preachers of the Reformed Methodist Union Episcopal Church from preaching, expounding God's Holy Word or serving as pastor, or

using the property for religious or proper service as shall be from to time duly authorized by the General Conference of the said Church or by an Annual Conference, or by appointment of the Presiding Bishop of the Annual Conference, under which jurisdiction the pastor's charge is located.

C. Stewardesses

1. Composition

- a) The preacher in charge may nominate one or more Boards of Stewardesses, according to the size of the local church. The person nominated shall be in good regular standing in the local church and of good character, to assist the stewards in the discharge of their duties.
- b) The pastor in charge shall submit the nominations to the stewards who shall either confirm or reject them. Those stewardesses who are confirmed shall be held responsible for their duties.
- c) There shall be appointed a Junior Board of Stewardess which shall operate under the direction of the Pastor and the Senior Board of Stewardess; there shall be a training course under the supervision of the Pastor and the Senior Board of Stewardess.
- d) When ever it is necessary, the pastor and the stewards shall remove the stewardess(es) and fill the vacancy.
- e) The stewardess are members of the Official Board and the Quarterly Conferences.

2. Duties of Stewardesses

- a) It is the duty of the stewardess to provide the elements for the Holy Communion. This duty traditionally is assigned to the Stewardess Board, which also dresses the pulpit and the altar rail with suitable clean white covering.
- b) It is recommended that the Stewardess Board prepare the bread itself as a service of love rather purchase it.
- c) The linen for the table should always be white and perfectly clean and may be embellished with embroidered or crocheted symbols, and very beautifully made.
- d) The utensils should be polished and shining.
- e) An appropriate bowl and small white guest towels should be applied for use for the ministers in preparation of their hand service in the Holy Communion.
- f) The stewardess shall also make adequate preparation for all baptisms. Where there is not a Baptismal Font, they shall provide a decent basin of water, clean, white linens, guest towels and such other items as may be required.

D. Deaconesses

The order is not compulsory, but every charge where the conditions warrant a board may be organized by the pastor. The board should consist of not fewer than three (3) or more

than twelve (12) women of good repute; membership may continue during good behavior and conformity to our rules.

1. The duties of the Deaconesses shall be to encourage, foster and improve the general interests of the church; promote the comfort and solicit the friendship and sympathy of the general public, cheer the fallen, feed the hungry, clothe the naked, seek out the homeless, encourage thrift, visit asylums and prisons and help save the lost.

2. They shall be set apart or consecrated by the Bishop of the District after the selection by the pastor and the official board.

Whenever it is advisable in the large cities, Deaconess Home shall be established for the care of woman, features of which shall be to rescue the perishing, help the weak and unfortunate, minister to the sick, and train others for the work of Deaconesses. There shall be established in all our church schools a two year course for training Deaconesses, and whenever practicable, candidates for the office of Deaconess will be required to take the course.

E. Missionaries

This organization was formed and established by order of the General Conference.

1. The object of this board shall be to aid and accelerate the Mission Work of the R.M.U.E Church.
2. There shall be a President, Vice President, Secretary and Treasurer. It shall have power to hold Annual Conventions, the secretary shall keep an accurate account. The same shall be reported at the Annual Conference. This body at its Annual Meetings reserves the right to take out of the financial returns incidental expenses. The balance shall be placed in the treasury and shall be reported to the Annual Conference. The president shall appoint local presidents of the districts. The Pastor shall assist the president in organizing the boards in his churches, subject to the same rules and regulations.
3. The presiding Elder has no jurisdiction over this body. However, they may work in harmony with each other.

c) Duties of the Missionaries

- 1) The duties of the missionaries shall be to encourage, foster, and improve the general interest of the church; promote the comfort and solicit the friendship and sympathy of the general public; cheer the fallen; feed the hungry; clothe the naked; seek out the homeless; encourage thrift; visit mental health institutions and prisons, and save the lost.
- 2) The Missionary Board along with the pastor shall know the status of the sick and shut in. visits shall be made to their homes and prayer service shall be held to uplift their spirits.
- 3) 5th Sunday Missionary Service shall be held each 5th Sunday with District Missionary President in charge.
- 4) The attire for the missionary board is white.

5) The missionaries of the R.M.U.E. Church is expected to carry the Word where ever needed.

F. Auxiliaries

This is an organization of men and women, approved by the General conference as an auxiliary body, to promote and enhance the spiritual and financial conditions of the church and Annual Conference.

The pastor shall be the official head of all boards and auxiliaries, and no change in their composition shall be considered legal without his/her consent and cooperation. All boards and auxiliaries are amenable to the Quarterly Conference.

G. Conference Workers

This is an organization of women, approved by the General Conference as an auxiliary body, to promote and enhance the spiritual and financial conditions of the church and Annual Conferences.

This organization shall be known throughout the church as the Conference Branch of Workers, or Conference Auxiliary, and shall have a President, Vice President, Secretary, and Treasury. They are amenable to the Quarterly Conference and all annual meetings.

This organization may be established in all the churches of the R.M.U.E. denomination. They shall report their spiritual and financial activities in the Annual Conference. All finances reported to the conference shall be applied to distressed churches and missions.

This auxiliary body, at their discretion, is eligible to hold District and State Conventions. When sufficiently organized, there shall be a supreme president, whose duty shall be to travel in interest of local church organizations, or appoint agents, whose duties will be direct such organizations in the local churches in conformity to the rules and regulations as laid down in the R.M.U.E. Book of Discipline.

When ever the president or agents travel in interest of the society, the traveling expenses must be raised from the church visited. The Pastor shall see to it that the traveling expenses are raised.

This organization reserves the right to organize Infant Auxiliaries or Primary Earners, whose duty shall be to pass their plates around, the plates in interest of their department.

H. Pulpit Aid

The Pulpit Aid Board shall consist of a chairperson, a vice-chairperson, a secretary, a treasurer and a number of members which shall be decided by the pastor.

The duties of the Pulpit Aid Board shall be to stock and maintain the elements required in the pulpit, such as flowers and other decorations.

The Pulpit Aid Board shall be responsible for initiating fund raising programs to raise the necessary monies to fund the work and materials required in the pulpit.

The pastor shall appoint the chairperson and the other officers of the board shall be elected annually by a majority vote of the board.

I. Pastor's Aid

The Pastor's Aid Board shall consist of a chairperson, a vice-chairperson, a secretary, a treasurer and a number which shall be decided by the pastor.

The duties of the Pastor Aid Board is to provide aid and assistance, both financially and otherwise for the pastor, to conduct programs to raise funds for the purpose.

The pastor shall appoint the chairperson and the other officers of the board shall be elected annually by a majority vote of the board.

J. Ushers

This board should consist of a President, Vice President, Secretary and Treasurer. Ushers are door keepers, greet people with a smile and maintain order during service (see manual).

One of the major responsibilities of an usher is properly seating individuals. Ushers should be present before service begins.

K. Organizations

1. The Class

- a. Number: a class is usually composed of twelve (12) or more persons.
- b. Purpose: a class is formed to discern whether its members are indeed working out their own soul salvation and to receive what they are willing to contribute to the support of the Gospel.
- c. Class Leaders
 - 1) One of the persons assigned to each is the class leader.
 - 2) Class leaders must be appointed annually by the pastor. They shall serve for one (1) year and may be appointed as long as their conducted in office is satisfactory. They shall be examined quarterly by the pastor and the Presiding Elder.
 - 3) The Duties of Class Leaders Are:
 - a) To meet the members in class once a week to inquire how each soul prospers, to visit their member from time to time, and to receive what they are willing to contribute for the support of the Gospel.

- b) To read the rules to those who meet for the first time.
- c) To converse with their pastor(s) frequently and freely.
- 4) To admit non-members to their class meeting no more than three (3) times with none of them to be consecutive meetings.
- 5) To exclude, suspend and expel members from the class meeting.
- 6) To watch over probationers with special care and recommend those who stand fair at the end of the three (3) months for full membership, upon profession of saving faith in the Lord and Savior Jesus Christ.
- 7) To report to the Official to the Board those who are sick, those who walk disorderly and will not be reprove, the amount of money collected for the support of the Gospel, paying the same to the stewards.
- 8) The children who are members of the church shall be formed into classes. The leaders of such classes shall perform the duties as outlined above and, in addition, give instruction in the doctrine and Discipline of the Reformed Methodist Union Episcopal Church.
- 9) All new members joining our church shall be instructed in the doctrine, catechism, local, district and general church organizations.

2. Choir (s)

- a. The Pastor shall be the official head of the choir, and no change in its composition shall be legal without his consent and cooperation.
- b. The choir shall be composed of persons of good reputation who respect our Discipline and will be governed by our rules of worship.
- c. The office of chorister shall be filled by the pastor.
- 4. All choir(s) members should be in robe for communion service.
- 5. The choir(s) should be regulated by strict rules, including the obligation to practice regularly.

3. Sunday School

The chief office of Sunday School shall be the pastor in charge of the church, who shall be the chief superintendent. The pastor shall appoint a superintendent, an assistant superintendent, a secretary, assistant secretary, treasurer, librarian, a chorister and any such other officers may be required to properly conduct the Sunday School. These officers shall perform the duties related to their officers. The Sunday School Board shall be composed of the teachers of the Sunday School and the officers.

The pastor shall nominate the officers and teachers, and they shall be elected by the Sunday School Board. The superintendent shall be nominated by the pastor and confirmed by the Quarterly Conference.

4. Young People's League

What shall be done to promote the interests of the young people of our Church? Answer: The General Conference has caused the formation or organization known as the Young People's League of the R-M.U.E. Church. These Leagues shall be organized in all of our churches. Its organization shall be a President, Vice President, A Secretary, whose duty shall be to keep an accurate account of all monies paid in, and all expenditures. A treasurer, whose duty it shall be to hold all monies paid in from time to time. It shall

have a Board of Managers, whose duty shall be to direct the affairs of the organization.

This program includes Bible study, Discipline, and Y.P.L. constitution; service projects in community; workshop in Christian Social Relations and Family Life, dealing with such topics as drugs and alcohol abuse, personal development, teenage sexuality, communications, morals, etc.

The Board of Managers, in conjunction with the President and the Official Staff, shall fix the hour for the meeting of the League on Sunday afternoon. The Pastor transacts the business of the League, unless it conflicts with the regular service hours. He shall not interfere with the finances of the League. Being an honorary member of the league, he shall see that the right literature be used in every department of the Church. The president shall make reports to the Quarterly Conference of its work and progress.

Section III. Conference And Meeting

A. A Church Conference is a meeting of the minister and members residing and worshipping at a given place, for the consideration and transaction of local church business, the minister in charge being the presiding officer.

1. The duties of the conference may be many and varied; such as calling the roll of membership, for the correction of the same; recommending persons to the Presiding Elder and members of the Quarterly Conference for license to preach the Gospel; adopting petitions to the Bishop, District and Annual Conference for the ordination of Local Deacons and Elders for the use of the church; encouraging church love, patriotism and unity; lecturing upon and explaining the duties of the members toward the Easter Sabbath, Education and Children's Day collections; giving members information of what is being done in church work, mission fields, church schools; presenting the claims of our Church literature- and periodicals- benefits of supplying themselves with hymn books, discipline, etc., as well as having Literary Societies, Missionary Societies, and seeking the cooperation of the members in measures of benevolence and mercy, for the sick, poor, and needy, enlisting their efforts to build up the Sabbath School, searching out poor children and engaging in whatever will promote the kingdom on God earth.

- a. The Pastor ought to report to the Church Conference and point out places where the members, or a portion of them, could work for the glory of God. The officers, also should give information of their work, explain the indebtedness of the church, agree upon rallies for the payment of the same; establish additional prayer-meetings, either in the Church or at the houses of the members; find places, if possible, where exhorters can be employed, and applicants for license to preach or exhort may exercise their gifts beforehand by permission of the Pastor.
- b. A Church Conference should never be held on the Sabbath Day, unless that day should afford the only opportunity to get the members together, and then not at regular preaching hours. A secretary should

- c. be elected at least once a year to keep the proceedings.
- c. As all Pastors are required to preach or lecture upon the Holy Scriptures one night in the week, or if absent, to have their local preachers to do so. The Church Conference should endeavor to enforce attendance upon the same, and get others to attend who are not church members.

B. The Official Board

1. Composition

- a. The official Board shall be composed of all the class leaders, deaconesses, stewards, trustees, stewardesses and presidents of all organizations of a station, circuit or mission, including the president of the lay organization. The officers, both junior and adult, of the Junior Church shall also be members of the Official Board and shall contribute to the funds collected for the church, pastor, presiding Elder, the poor and general funds.
- b. The pastor shall be a member of the board and its chairperson ex-officio.
- c. Local preachers shall be regarded as honorary members of the board and shall be required to visit it at its regular sessions.
- d. The board shall elect annually a secretary and a treasurer. A steward should be elected secretary, if there is no one competent to hold this office.

2. Sessions

- a. The Official Board of every station shall meet at least once every month.
- b. The Official Board of every circuit or mission shall meet at least once every month.
- c. Additional meetings shall be called by the pastor whenever deemed necessary, and shall be promptly attended by the members of a station or circuit.
- d. All meetings of the Board shall be open with religious service.

3. Business

- a. The secretary shall keep a strict account of the proceedings.
- b. The treasurer shall hold all monies obtained under the auspices of the stewards and disburse the same on order of the Board.
- c. The Board, at its sessions, shall require the leader to pay over to the stewards whatever sums they may have collected for the church, the pastor, the presiding Elder and the poor.
- d. It shall see, at its session, that the pastor receives his/her support, and it shall devise ways and means to pay his/her and the presiding Elder all that is due them. It shall receive all class leaders' report on the following subject.
 - 1) Those who walk disorderly and will not be reprov'd-
 - 2) Those who are sick and need the attention of the pastor.
 - 3) The death of members.
 - 4) Those who willfully and persistently neglect their class and other religious duties.
 - 5) Those who have left the society without certificate. The board shall have the power to send out committees for the purpose of making

investigation concerning rumors affecting the moral standing of any member and shall, moreover, have members to appear before it that they may explain such rumors.

It shall, after examination and due deliberations, drop the names of those probationers, who willfully and continuously absent themselves from the church and disregard its authority, and a record shall be made of the same.

The board shall have the power to declare withdrawn, without certificate members who unite with other churches, absent themselves from public worship or class, or fail to continue to the support of the gospel, church or poor for the period of six (6) months, provided they will not be reprov'd.

4. Restrictions

- a. It shall not have power to try and expel members of the church. Such a course would make the chairperson liable to the charge of maladministration.
- b. It cannot overrule the pastor or reverse his/her decision, or change his/her plans for the government of the charge except by a two-thirds vote of the official board.

Section IV. Certificates

A. Certificate of Full Membership

This Is To Certify That _____
 was received as a full member into the _____
 Reformed Methodist Union Episcopal Church, according to the usages of said
 Church, and that the same is entitled to all the rights and privileges enjoyed by
 any other member in the world, so long as the conduct of the party is in keeping
 with the Discipline of said Church. We, therefore commend the bearer to your
 care and keeping.

_____ Member of
 _____ Church
 Signed _____ Secretary
 _____ Pastor
 Date _____

B. Certificate of Membership Transfer

Date _____
 To the Reverend _____,
 Pastor of _____
 R.M.U.E. Church at _____
 This is to introduce to you and commend to your Christian consideration
 _____ who is an acceptable member of our Society.

 Pastor of the _____ R.M.U.E. Church

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C. The Reformed Methodist Union Episcopal Church
Certificate of Baptism

This Certifies

That _____
 was baptized in the Name of the Father, and of the Son, and of the Holy Ghost on
 the _____ day of _____
 in the year of our Lord _____ in the Reformed Methodist Union Episcopal
 Church _____

Pastor

Form of License

This is to certify that the bearer _____, is licensed
to preach in the _____ Reformed
Methodist Union Episcopal Church.

Signed on behalf of the _____ Quarterly
Conference this _____ day of _____, to be
renewed once a year so long as the bearer's life corresponds with the Gospel and
_____ submits to rules and the Discipline of said
Church. Given under my hand.

_____, (Presiding Elder)

d. Each applicant for license to preach should be required by the Quarterly Conference to be in possession of the suggested books and should study them carefully before applying for admission to the Annual Conference through the Presiding Elder's District Conferences.

3. By The District Conference

a. The District Conference should examine each person applying for admission to Conference to determine if they acquired and studied the books, as well as other suggested. Each applicant for admission must possess these required books, as well as other suggested books, and attend classes provided or recommended by the R.M.U.E. Church, and must pass the examination before being recommended for admission.

Presiding Elders must guard the work of examination carefully at the District Conference, appointing none but the most competent ministers to the work, and oversee it themselves. The Church wants only effective ministers.

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C. Local Preacher

1. Required Courses of Studies for the Ministry

- A. The Holy Bible - King James
- B. The Harper Study Bible
- C. The New American Standard Bible
- D. "The Doctrines and Discipline of the Reformed Methodist Union Episcopal Church"
- E. History of the Christian Church by Scribner, Charles Scribner and Son
- F. How to Prepare Bible Passage by James Brager
- G. Jesus the Messiah by Alfred Edershiem
- H. The New Testament Survey by Merrile C. Tenney
- I. The Heart of Hebrews History by H. G. Hester
- J. What the Bible Is All About by Henrietta C. Mears
- K. Young's Analytical Concordance to the Bible (exhaustive)
- L. Harper's Bible Dictionary by M. S. Miller and J. L. Miller
- M. African Methodist Episcopal Church Hymnal (AME)
- N. The Old Testament Speakers by Samuel J. Shultz
- O. Preparing for the Ministry by Charles F. Kemp
- P. Doctrine of the Christian Religion by William, Wilson, and Stevens
- Q. Robert's Rules of Order by Henry M. Roberts
- R. Systematic Theology by Charles Hodges
- S. Twelve Steps to an Effective Church by K. L. Callaharn
- T. All the Doctrine of the Bible by Dr. H. Lockyer

D. Certificate of Missionary Work

This is to certify that the bearer _____
is authorized to perform general missionary work in the Reformed Methodist
Union Episcopal Church and to teach, lecture, or exhort on educational,
missionary, or religious subjects as occasion may require.

Presiding Bishop

Episcopal District

Chapter IV The Ministry

Section I. The Call to Preach*

A. Examinations of Persons Accepting the Call to Preach

Those who think they are moved by the Holy Spirit to preach shall be tried by the following examinations:

1. As to religious experience:
 - a. Do they know God as a pardoning God?
 - b. Do they have the love of God abiding in them?
 - c. Do they desire and seek nothing but God?
 - d. Are they holy in all manner of conversation?
2. As to gifts:
 - a. Have they a clear, sound understanding, a right judgement in the things of God and just conception of salvation by faith?
3. As to Fruit:
 - a. Are any truly convinced of sin, and converted to God to preach? These we received as sufficient proof that they are moved by the Holy Spirit.

B. Approval of Persons Accepting the Call to Preach

1. By The Church Conference:
Every applicant for license to preach among us shall present to the Quarterly Conference a recommendation from the society (church) given at a special meeting (Church Conference) called for that purpose.
2. By The Quarterly Conference For License To Preach:
 - a. The Quarterly Conference shall examine with reference to gifts, graces, knowledge of doctrines of our Church and the studies laid down in the Discipline for licensing local preachers, possession of the books containing those studies, and concerning having subscriptions to our church periodicals.
 - b. If the Quarterly Conference gives its approval, and is satisfied that this person will be generally useful and acceptable as a preacher, it shall grant a license signed by the Chairperson, subject to annual renewal.
 - c. Form of License

* In all places where the masculine pronoun "he" is used, the generic application is intended.

A candidate for ordination as Elder should be a graduate of an approved seminary; The R.M.U.E. School or prove he/she is qualified for the position.

2. Examination of Persons Claiming Call to Preach

Those who think they are moved by the Holy Ghost to preach shall be tried by the following examination:

a. As To Religious Experience:

1. Do they know God as a pardoning God?
2. Do they have the love of God abiding in them?
3. Do they desire and seek nothing but God?
4. Are they holy in all manner of conversation?

b. As To Gifts:

1. Have they a clear, sound understanding, a right judgement in the things of God and a just conception of salvation by faith? As long as these marks are discerned in any one, we believe he is called of God to preach. These we receive as sufficient proof that they are moved by the Holy Ghost.

3. License by Quarterly Conference:

- a. Every applicant for license to preach among us shall present to the Quarterly Conference a recommendation from the Society given at a special meeting, called for that purpose at the society church.
- b. The Quarterly Conference shall examine him with reference to his gifts and graces, his knowledge of the doctrines of our Church and the studies laid down in the Discipline for licensing local preachers, his possession of the books containing those studies.
- c. If the Quarterly Conference approves of him/her and is satisfied that he will be generally useful and acceptable as a preacher, it shall give him a license signed by the Presiding Elder of the District, subject to the annual renewal.

4. Admission to the Annual Conference

- a. Every preacher to be admitted to the Annual Conference must have a high school diploma or its equivalent and an official birth certificate and present evidence to the committee. Candidates must have a respectable knowledge of the Bible, and the RMUE Discipline.
- b. Each candidate for the itinerant ministry who applies for admission to the Annual Conference must pass an examination on the books prescribed before being presented for admission. The same to be certified by the District Conference.
- c. It shall be required for all candidates in the process of completing the Course of Study for entry into the itinerancy to meet duly appointed committee for instruction in the doctrines, policy, history of the Reformed Methodist Union Episcopal Church, ministerial ethics, church administrations, organizational procedures, public relations, the form of worship, program planning, the Sunday bulletin and select studies in the Bible and the practice of preaching. The appointed committee shall provide a minimum of sixteen (16) hours of

student contract time in a conference year. The candidate shall be presented a certificate of completion of the year. The certificate shall be presented to the Board of Examiners prior to the examination by the Board. No student shall be examined by the Board who has not completed the required minimum hours in instruction.

d. The Presiding Bishop shall appoint a dean of ministerial training who shall be the Chairperson of the Board of Examiners, a staff to be known as the Committee on Instruction. This committee shall be confirmed by the Annual Conference, and shall have the Annual Conference, and shall have the responsibility for proving the instruction required.

e. The stimulation for the election to the office of Deacon shall be the period of two (2) years with a minimum of thirty-two (32) hours of instruction; for the Elders, the instruction time shall be total of sixty-four (64) hours over a period of four (4) years.

5. Local Preachers from Other Denominations

An ordained Preacher from an evangelical denomination, on becoming a member of this Church shall be examined and have his license adjusted by the Quarterly Conference. An ordained minister thus becoming a member of the Church, shall satisfy the Annual Conference, in the same examinations sustained by ministers from without, who are admitted to the traveling connection; excepting the Special Examinations for the itinerancy, and he shall receive the same form of certificate, with the word Quarterly before "Conference."

D. Evangelists

1. Each Evangelist licensed by our Bishops and Annual Conferences shall be required to be of good moral character.
2. Evangelist must hold an Evangelist license.
3. An Evangelist must be a member of local church, working the class meetings and cooperating with the pastor for the good of the work.
4. Evangelists are amenable to the Quarterly Conferences, and are required to report to all.
5. All Evangelist shall be subject to authority of the preacher in charge.
6. All Evangelists shall be enrolled as members of the Quarterly Conference according to assignment of the Bishop or Presiding Elders. They must report to every session of the Quarterly Conference, and report in writing or otherwise to the Annual Conference.

E. Preacher's Personal Life and Duties

Special Means of Grace

A preacher, to be qualified for his charge, should pray often and keep in close communication with God and have his work greatly at heart. He shall read and understand and love the discipline. He should diligently inquire of his brethren if they also walk closely with God; have fellowship with the father and the Son; observe proper hours for retiring and rising from bed; converse seriously, usefully, and closely and use

all the means of grace themselves and enforce the use on others.

The instructed means of grace are: Prayer, private, family, and public. Preachers should have private and family prayers every day, morning, and evening, and urge others to do the same.

Searching the Scriptures by reading some part every day regularly and meditating at set time by rules in order that he may understand the Bible more thoroughly and learn more of God.

A preacher ought always to have in his home a Bible and Book of Discipline, one in particular, "Fasting and Abstinence." A preacher to overcome some weakness of the flesh ought to fast and abstain as often as his health, strength, and labor will permit.

The most effective way of preaching is to preach Christ in all his offices and to declare His law as well as His gospel, both to believers and unbelievers and to strongly and closely insist upon inward and outward holiness in all its branches. His sermons should be so arranged so as (1) to convince (2) to offer Christ (3) to invite (4) to build up. This in some measure should be done in every sermon.

All our preachers should preach against Sabbath breaking, evil speaking, and unprofitable conversation.

A preacher should frequently read and enlarge upon a portion of the Scripture, and young preachers should often exhort without a text.

A preacher should begin at the designated time and be sure never to disappoint a congregation. His whole deportment should be service, solemn, and weighty. He should guard against anything awkward, either in gesture, phrase, or pronunciation. Usually, he should not pray extempore more than eight (8) minutes without intermission.

Section II. Deacons

A. Local Deacons

1. A Deacon is constituted by election of the Annual Conference, and the imposition of the hands of a Bishop.
2. A Traveling Preacher of two full years' standing in the Annual Conference is eligible to the office of Deacon, provided he satisfy the Annual Conference of his fitness for the office.
3. If the necessities of the cause of missions require his ordination earlier, the time qualifications may be disregarded, if it is judged expedient; provided he give satisfaction in the course of his studies prescribed in the Book of Disciplines for the "second year," and has been carefully instructed in the nature of the vows of the office of a Deacon.
4. On the request of his Quarterly Conference, a Local Preacher of four year's good standing may be eligible to the office of Deacon, if recommended by the District

Conference; provided if he satisfy the Annual Conference in the course of studies prescribed in the Book of Disciplines for the "second year."

5. The duties of a Deacon are, to preach the Word of God, assist the Elder in distributing the communion, and, in the absence of the Elder, administer the Sacrament of Baptism and solemnize matrimony.

6. A traveling Deacon shall not act as Deacon, or preach in our churches, if he cease to travel without the consent of the Annual Conference, certified to by the Bishop; except if he is incapacitated by sickness, disability or unavoidable circumstances.

1. Ordained Preacher in Local Relations

a. A Local Preacher of four years' good standing may be eligible to the office of Deacon. If the society of which he is a member requests it, the District Conference---- or where there is not District Conference the Quarterly Conference ---- shall examine him properly, and if it adjudge him worthy, shall recommend him to the Annual Conference by testimonials signed by the Presiding Elder and countersigned by the Secretary. The Annual Conference should examine him, and if it is satisfied with his works and qualifications, may elect and ordain him.

b. A Local Deacon of four years' good standing -- from the time of his ordination -- may be eligible to the office of Elder. On request of society's the District Conference --- or where there is no District Conference the Quarterly Conference ---- shall examine him, and if it judges him worthy, it may recommend him to the Annual Conference a two-thirds majority is required ---- certifying to his possession of talents and qualification is doctrine and discipline and society's need of his service as Elder.

The Annual Conference shall examine him, and if it satisfied that he is the proper person to exercise the office of an Elder, may elect and ordain him.

c. If an applicant of Local Elder's orders, should be unable to attend the Annual Conference, the testimonials of the District Conference or --- where there is no District Conference, the Quarterly Conference--- shall be forwarded to the Annual Conference with a vote declaring the applicant's belief in the doctrine and discipline of the Church, the Annual Conference shall examine him, and ordination in the interval of Annual Conference may elect him to Elder's orders, and provide for his examination and ordination in the interval of Annual Conferences.

2. Obligations of Local Elders, Deacons and Preachers

Every local Elder, Deacon and Preacher shall have his name recorded in the Quarterly Conference journal of the charge that includes his membership, and also enrolled on a Class leader. He shall meet in class --- unless he lives too far away --- teach and labor in our Sunday Schools and be subject to the preacher in charge, receiving appointments to preach as occasion may require. If he neglects these duties, the Quarterly Conference may deprive him of his ministerial office.

If a lay man, Local Deacon or Elder absent himself from the Annual Conference two years without a lawful excuse, he shall lose his membership.

All local Deacons and Elders who are members of an Annual Conference two years without a lawful excuse, he shall lose his membership.

All local Deacons and Elders who are members of an Annual Conference shall be subject to the appointment of the Bishops wherever they may be considered useful as supplies. No Elder or Deacon shall have regular charge except he be an itinerant.

B. Itinerant Deacons

Once appointed an Itinerant Deacon, he/she can no longer hold any position in the church. An Itinerant Deacon answers to the Presiding Elder and the District Conference.

An Itinerant Deacon of two full years' standing in the Annual Conference is eligible to the office of Elder, provided he satisfy the Annual Conference of his fitness for the office.

An Itinerant Deacon can not consecrate Holy Communion, but they may serve it after it has been consecrated.

C. Supernumerary Preachers

A Supernumerary Preacher is a member of the Annual Conference for the Annual Conference for whom there is no appointment available, or who is allowed to be without appointment on his own request.

Section III. Duties of Pastors

A. Ordained and Unordained

1. A traveling preacher must be diligent; never unemployed; never triflingly employed.
2. The pastor shall attend the Presiding Elder when in his/her charge and give him/her all necessary information by letter, when absent.
3. He shall take charge of all the Local Elders, Deacons, Preachers, and Exhorters in his charge and see that they behave well. He shall organize the Local Preachers and Exhorters in a class for mutual improvement. The Quarterly Conference shall reprove, or remove, if it think best, those who refuse to unite in the class.
4. He shall call, and preside over all meetings for the transaction of spiritual or temporal business in his charge, excepting those called to inquire into complaints or charges against him.
5. He shall hold Watch Night meetings, Love-feast - which he may allow to continue one hour and a half - and quarterly meetings, in the absence, or at the request of the Presiding Elder.
6. In large societies one shall meet the members and once a quarter, and from those of them who are believers in bands of four each, where this is practicable.

7. He shall meet the Quarterly conference, also he shall meet the trustees, the stewards, the leaders, the general bands of our each, where this is practicable.
8. He shall travel and labor in his charge, conduct divine service, visit the sick, recommend decency and cleanliness, and enforce vigorously but calmly, all the rules of the societies, and every part of the Discipline.
9. He shall regulate the bands and see that every band leader has the rules of the band.
10. He shall read the general rules in every society once a quarter and in every congregation once a year; especially the thoughts on dress; exhorting the people to conform to the spirit of the Apostolic precepts concerning gold, pearls and costly array, 1 Timothy 2:9; 1 Peter 3:3. He shall also put off all superfluous and costly apparel himself. The violation of this rule subjects a minister to the liability of suspension.
11. He shall assign all persons received on probation to a separate and special class keeping them is at least three months; and shall not admit any to full membership until they have passed a satisfactory examination before him and the church, as to correctness of faith and willingness to observe and keep the rules, been baptized and recommended by a leader whom they have met in class three months.
12. He shall see that a fast be held in every society in his charge on the Friday next preceding every quarterly meeting and have a memorandum made of it on the class papers.
13. He shall see that every society is duly supplied with our books.
14. He shall receive, try and expel members, according to the Discipline; and at every quarterly meeting shall read the names of those who have been received, and who have been excluded.
15. The Pastor shall appoint all class leaders and when deemed necessary, or if the good of the church demands it, remove them.
16. Where there are no stewards he shall appoint a person to receive the quarterly collections in the classes, and a committee to receive, and assist in applying any money subscribed to make up allowance to preachers or assist the most needy places in building churches and paying debts.
17. He shall suspend a steward from office for sufficient cause and appoint a steward in his stead: the course and action to be reviewed and finally disposed of by the quarterly conference.
18. He shall not allow any person to officiate as a preacher or exhorter in his church without obtaining a license from the quarterly conference, and he shall insist that this license be renewed once every year.
19. He shall take exact account of the members in the charge, report the same to the Annual Conference, and, on being removed, shall submit to his successor an accurate account of the charge.
20. He shall not cease to labor in the itinerancy, except in case of sickness, without the consent of the Annual Conference, certified by the hand of the Bishop.
21. He shall frequently warn his members against moving from one charge to another, without a note of recommendation from him; informing them that they

will not be received into other societies without this note of recommendation.

Form of Certificate of Membership

Date _____

To the Reverend _____, pastor of the R.M.U.E. Church
at _____

This is to introduce to you and commend to your Christian Consideration,

_____, who is an acceptable member of
our Society.

_____, Pastor of the R. M. U. E. Church

22. Every pastor shall gather in the children, and wherever there are ten whose parents will permit it, he shall meet them once a week, or once in two weeks for the purpose of giving them instructions and training them in the catechism. To this end, he shall procure our catechism, and have it committed to memory by all who can read.

23. He shall expressly preach on education; talk with children at home; "Plain the nature of religion to them and impress the necessity of it upon their hearts. He shall earnestly pray for them and exhort their parents at home.

24. He shall take the names of those who have been truly awakened and admit them to the Society. But if he should say, "I have no gift for this," he should pray for it and use every other means to obtain it.

25. He shall, so far as it is practicable, take the children of his congregation and form them into Sunday schools.

26. He shall take their names and form them into classes for the purpose of giving them religious instruction, and to do this as regularly himself as his other duties will permit.

27. He shall teach them the nature of religion; and also the nature, privileges, design and obligations of baptism.

28. He shall appoint a suitable leader for each class to instruct in his absence and recommend to him those who are suitable to be admitted on trial.

29. He shall leave his successor a correct account of each class formed and also the name of its leader.

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B. Limitations of Standards of Appointment

The term Pastoral appointments to any one congregation shall be four years in the R.M.U.E. Church and each appointment shall have an annual duration. He may serve the same congregation for five (5) years, whenever the cause is plausible. However, for the good of the Church, he may be removed after one year. More complaints and disagreements among officers and the Pastor are not sufficient warrants to justify removal of a Pastor. Any minister coming from another denomination or R.M.U.E. Church must give full satisfaction to the committee on admission to his educational fitness before he shall be admitted, and after becoming a member of the Annual Conference will not be eligible to an appointment until he shall have traveled one(1) year in Mission Work of the Church. Never the less, he must come from the Quarterly Conference or District Conference.

1. Standards of Appointment

He may be admitted with the qualification necessary given from the Sunday School Convention, but in the event that he represents a church or congregation, his admission is foregone.

All ministers from other churches desiring to enter the fold of the R.M.U.E Church must comply with studies as laid down in our Book of Discipline, with at least seventy (70) per cent average in all studies.

2. Appointments

The R.M.U.E. Discipline concerning ministerial appointments and assignments is hereby amended effective beginning with the 1980 annual conference.

In the event a minister appointed or assigned to a charge or church as pastor or is otherwise assigned or receives an appointment from the Presiding Bishop and the same is rejected, the minister so assigned shall be required to show good cause or explain such refusal to the

Presiding Bishop within twenty (20) days. If no response or if he steadfastly refuses, such assignment shall be withdrawn upon due notice in writing to the said defaulting minister. Thereafter, the Bishop shall reserve the right to refuse further appointment of the same minister to any post whatsoever for a period of time equal to the term of appointed refused.

Section IV. Elders

An Elder is constituted by election of the Annual Conference, and the imposition of the hands of a Bishop and the examining Elders. The Conference shall be certain that he is thoroughly instructed in the vows of an Elder.

A traveling Deacon of two full years, in good and regular standing is eligible for the office of Elder; provided he gives satisfaction in the course of studies prescribed in the book of Discipline.

A Local Deacon of four years, good and regular standing as a Deacon, is eligible to the office of Elder on the request of his Quarterly Conference; provided he/she on at least a two-thirds majority vote, and satisfies the Annual conference of his fitness and the local necessity of his ordination.

The duties of an Elder are to preach the word of God, administer the sacrament of the Lord's Supper, Baptisms, perform the rite of matrimony and burial of the dead.

A. Local Elders

Every Elder shall have his/her name recorded in the Quarterly Conference journal of the charge that includes his/her membership, and also enrolled on a class paper. He/she shall meet in a class ---unless he/she lives too far away --- teach and labor in our Sunday Schools and be subject to the preacher in charge, receiving appointments to preach, or to teach and labor in the Sunday schools, as occasion may require. If he neglects these duties, the Quarterly Conference may deprive him/her of his/her ministerial office.

If a Local Elder, or Elder absents himself from the Annual Conference two years without a lawful excuse, he shall lose his membership.

All Elders who are members of an Annual Conference shall be subject to the appointment of the Bishops wherever they may be considered useful as supplies. No Elder shall have regular charge except he be an itinerant.

B. The Duties Of A Presiding Elder

The position of a Presiding Elder is administrative and advisory, through the District Conferences and Sunday School Convention provides in-service training for pastors, local preachers and lay workers.

1. Appointment of Presiding Elders

Presiding Elders shall be appointed by the Bishop. He may function in the office of Presiding Elder in the Reformed Methodist Union Episcopal Church for the term of five years, provided/she is efficient. One must be the most experienced and prepared Elder in the district. No Presiding Elder shall be appointed by the Bishop as head of the District that does not measure up to the standard as laid down in the Book of Discipline of the Reformed Methodist Union Episcopal Church in the event of such appointment and said Presiding Elder and the District is dissatisfied with the appointment. For the good of the District he shall be removed with another appointment made. However, to warrant this procedure two-thirds of the Ministers, Deacons, and Local Preachers of his District shall petition the Bishop.

2. Administrative Function

a) The Presiding Elder holds a quarterly conference in every church and circuit every three months, four times a year, in the district to determine the efficiency of the pastor, the effectiveness of the ministry of the churches, and "give proper direction to all the affairs of the churches in the presiding Elder's district." The

Presiding Elder makes recommendations to the Bishop, in writing, that placement be made of pastors (ninety-five) 95 days prior to the Annual Conference with congregations in mind, and notify pastors of his recommendations if they are going to be moved.

b) The Presiding Elder will preside in the district conference, Sunday School Conventions and quarterly conference and see that the business of the conferences and convention are in strict accord with the current Discipline of the Reformed Methodist Union Episcopal Church.

c) On a petition from the members through the official board, a presiding Elder may change or move a pastor in the intervals of the annual conference after strict investigation and written consent of the Presiding Bishop where the interest of the church demands it. The pastor in question should be assigned to another field of labor, commensurate with the former appointment, if possible.

d) The presiding Elder will give decisions on all questions of laws in the quarterly and district conferences and Sunday School conventions subject to appeal to the Annual Conference.

e) The presiding Elder will see that all charters, deeds and other conveyances of the church property in the district conform to the Discipline and to the laws, usages and forms of the county, state, territory or country, wherein such property is located.

f) The presiding Elder will prepare, give to a successor and the conference secretary, a record of:

- 1) The list of church properties being permissively used by other religious organizations with the name of the local trustees.
- 2) The list of all abandoned properties within the bounds of the district.
- 3) The list of all endowments, annuities, trust funds, investments, and unpaid legacies of which the presiding Elder has knowledge of belonging to any pastoral charge or organization connected therewith in the district.

g) The presiding Elder will report to the Annual Conference each year in writing an accurate record of all financial transactions pertaining to abandoned properties.

h) In the interest of the general church and Episcopal District, the Presiding Elder will encourage pastors to have church programs in evangelism, stewardship and finance, Christian education, admission and welfare, Christian social concerns, and public relations. The results will be reported at the Annual Conference. Likewise, an accurate accounting of funds for the general church and Episcopal District is reported at the Annual Conference from every church in the presiding Elder's district.

i) The Presiding Elder will set a date for a meeting of the itinerant Deacons, Elders, local deacons, and Elders, evangelists, presidents of missionary societies and lay organizations, a steward, a youth 18 years of age from every church and circuit to organize the district and plan the work of the presiding Elder's district. Committees will be appointed to develop programs to meet the requirements of the district conference, Sunday School Convention.

1) A committee to examine candidates for the ministry, who have been recommended by the quarterly conference and who have the required

books and show sufficient evidence of having studied and possess the necessary qualifications for the itinerancy will be recommended to the Annual Conference Board of Examiners.

2) A committee to develop means of helping pastors and lay persons to evaluate the programs of churches in social services, mission, day care centers, tutorial, senior citizens, sharing stores, etc.

3) A committee to present information on available resources for extended community services by churches such as housing day care centers, narcotic controls, health clinics, legal aid, etc., funded by federal, state and municipal governments to help children and youth.

4) A Committee on Mission and Small Churches: to determine the church financing and budgeting, establishing church credit unions and investments.

5) The presiding Elder will see to it that a permanent record of the proceedings of the district conference is kept by the secretary.

j. There will be, in the Presiding Elder's district, a four-year training program for teachers and superintendents, in - service training in methods of governing, teaching, grading, and use of equipment as teaching aids. Arrangements should be made for Bible study as it relates to Sunday School teachers' lesson planning.

3. Supervisory and Advisory Functions

- a. The Presiding Elder is to supervise mission and smaller churches and circuits.
- b. The Presiding Elder will advise and encourage local preachers, candidates for the ministry and conference undergraduates in their studies.
- c. Promotion (The act of furthering the growth of development of the Reformed Methodist Union Episcopal Church on a second judicial level, subject to decision of the Annual Conference).

The District Conference and Sunday School Convention provide the opportunity for the pastors and lay workers to evaluate the work of the local churches and their positions and through in-service programs, sharpen their skills, develop new ones and receive fresh insight into the life and work of the church of Jesus Christ through the Holy Spirit. The presiding Elder gives a summary in the report to the Annual Conference of the evangelical and stewardship of the district of converts, ascension, the baptized, married and through attrition, those who have died, left with and without certificates and the net results. The Presiding Elder brings an accurate accounting of all funds raised for local, district conference, Episcopal district and general church. The Presiding Elder brings the work of the local church into the work of the Annual Conference and into the connectional church.

NOTE: If the Presiding Bishop is present at any of the Presiding Elder's conferences or conventions, the Bishop will be asked to preside.

Amendments To The Discipline Of The R.M.U.E. Church

In the Twentieth General Conference held at Orange Hill R.M.U.E. Church, Wedgefield, South Carolina, Sumter District, May 3-5, 1976, it was duly moved, seconded and passed by that body that "The Doctrines and Discipline of the Reformed Methodist Union Episcopal Church" be amended to include the following articles.

Section V. Bishops

A. Associate Bishops

1. The Office of Associate Bishop is hereby established within the Reformed Methodist Union Episcopal Church to meet an existing need.
2. The Associate Bishop shall be elected by ballot of the General Conference with a majority vote.
3. After his/her election he/she shall be consecrated to the office of Associate Bishop by the imposition of the hands of a Bishop and seven Elders.
4. If by death, resignation, or expulsion the office of Bishop should be vacated the Associate Bishop shall assume the office of Bishop of the Reformed Methodist Union Episcopal Church.
5. The Associate Bishop shall be responsible only to the Bishop, and shall perform all acts or functions pertaining to the office of Bishop when authorized by the Bishop.
6. The Office of Associate Bishop will be part-time thus the incumbent will be allowed to serve as Pastor, or hold any office in conjunction with the office of Associate Bishop.
7. The office of Associate Bishop is without salary, however, he/she is free to accept such monetary awards as the individual Churches or other sources may see fit to offer him as an aid in defraying the cost incurred in the performance of duties connected with the office of Associate Bishop. (Ratified by the 1984 General Conference).

a) The Duties Of The Associate Bishop

The Associate Bishop is considered a position worthy of it's servants status demanding devotion and activeness.

The Associate Bishop will perform the following duties:

- 1) He/She will be the chief assistant to the Presiding Bishop, and shall enjoy priority over all other General Officers.
- 2) He/She will preside over a question affecting, or could affect, the personal interest of the Bishop.
- 3) He/She will preside in absence of the Bishop, or where otherwise directed to do so by the Bishop.
- 3) He/She will attend at least one semi-annual meeting in the various

districts in the R. M. U. E. Conference during the Conference Year as a representative from the General Council Administration, it being recognized that these meetings are held on concurrent dates and that the Presiding Bishop could not possibly attend three at one time. The Presiding Bishop may designate his preference of choice of the Semiannual Meeting that he (Presiding Bishop) will attend.

4) He will serve as a liaison between the Presiding Bishop and the three Presiding Elders in the various Districts, including Charleston, Savannah, and Sumter.

5) He will serve as a Chief Consultant to the Presiding Bishop in all matters relating to the affairs of the R.M.U.E. Church. Accordingly, consulting with the Presiding Bishop on all matters is mandatory and cannot be waived. The purpose being to maintain efficiency and good order in administering the affairs of our Church.

6) On all matters pertaining to programming, meeting planning, appointments of Ministers and implementation, there shall be consultation by and between the Presiding Bishop and the Associate Bishop to the intent that the growth, harmony and good will of the Church will be promoted and maintained.

7) While no set salary is provided for by the Conference, Church or Meeting, the sponsors will be responsible for the payment of a honorarium and traveling expenses to the Associate Bishop.

2. Automatic Secession

a. In the event of death, disability, incapacity or retirement of the Bishop, the Associate Bishop shall immediately succeed to the office of Presiding Bishop.

B. Presiding Bishops

1. Optional Provisions as to Tenure

a. The Bishop of the R.M.U.E. Church will serve for life unless, removed for incapacity, incompetence, and impeachment.

b. While the assignment to a charge in the first instances the sole authority of the Presiding Bishop, the same may be revoked or rescinded if in the judgment of the Bishop's council; the best interest of the Church would be adversely affected to continue such appointment.

c. The Presiding Bishop is required to and must attend a minimum of one semi-annual meeting in each district during the course of a conference year.

d. The Presiding Bishop will preside over all meetings of the Bishop's council. All meetings of the Council are to be governed by Robert's Rules of Order. A regular agenda must be prepared and followed by the Presiding Bishop. New matters can and may be brought to the floor by individual members. The majority vote of the members will determine the outcome of an issue, question or proposition.

e. The Presiding Bishop will set the time and date for the ordination of all

candidates in the R.M.U.E. Ministry.

f. The Presiding Bishop shall enjoy priority in all matters pertaining to the operation and affairs of the R.M.U.E. Church; provided however that the same shall not be construed to mean the equivalency of a dictatorship, nor shall the same indicate a breakdown in temperance, compassion and humility and Godly concern to be exhibited by a Bishop and God fearing man.

g. The Presiding Bishop will not have the right to preside over, interfere with or dictate the course of action or meddle in the affairs of any semi-annual meetings or reorganizations within the structure of the R.M.U.E. Church. The functions, control and affairs of any social or adjunct organization of the R.M.U.E Church shall be entirely within the province of the officers and members of that organization.

2. Duties of the Bishop

a. The Bishop shall preside in all of the Annual Conferences within the Episcopal district where assigned, and in conjunction with the presiding Elders, determine what shall be the appointments of all of the pastors at the Annual Conference.

b. The Bishop shall see that all decisions of the Presiding Bishop in the Annual Conference be entered into the official record of minutes of the conference.

c. The Bishop shall entertain all motions, duly made and seconded, in an Annual Conference, when they do not conflict with the positive law of the church.

d. The Bishop shall send to the secretary of the R.M.U.E. Church, 90 days prior to the opening date of a General Conference, an accurate list of the delegates elected to that session of the General Conference. The Bishop shall give the names, addresses and the order of the election of all delegates of each of the Annual Conference, along with persons elected to serve on the Episcopal Committee, and the District's nominations for the other standing committees of the General Conference.

3. Ecumenical Visits

Each congregation shall grant a reasonable sum to be awarded to the Bishop as a honorarium for the annual visit. It is provided further that where a church is not financially able to pay or compensate the Bishop by honorarium these such visits must be made without compensation. However the Bishop should present a statement of his mileage to the treasurer of the R.M.U.E. Church to be reimbursed for the miles covered by the trip not to exceed the rate provided or allowed by state agencies for travel. Not in any case will the Bishop refuse an annual visit to one of our churches by reason of its inability to pay him an honorarium.

4. Annual Conference, General Conference Bishop Council Meeting

Compensation shall be due to the Bishop for presiding over a meeting or session of the Annual Conference, General Conference or Bishop Council Meeting as such is required by the very duty imposed upon him by virtue of his office. However, both the Annual and General Conference shall provide for mileage to and from said Conference(s) as well as room and board. No compensation shall be allowed for travel under thirty miles round trip.

5. Compensations for the Bishop

The committee on the annual salary of the Bishop of the R.M.U.E Church shall consist of not more than 10 persons to be appointed by the Presiding Bishop of the General Conference, of whom shall be ministers and six from laity.

The recommendation of the committee must be approved by the popular vote of the General Conference.

Section VI. Retired Ministers

A Retired Minister is a preacher who has been relieved of pastoral charge on account of disability or age resulting in ministerial inefficiency. A preacher may be retired on request or upon order of the Annual Conference, after pastoring ten years or more, by a majority vote of said Annual Conference. The Preacher shall be a member of the Quarterly Conference.

Section VII. Termination of Annual Conference Membership

A. Withdrawal

When a preacher in good standing desires to withdraw to unite with another denomination, Ministerial Orders shall be surrendered to the Annual Conference and shall be given a letter of recommendation to the church of their choice.

In the interim between sessions of the Annual Conference should a preacher desire to withdraw, shall deposit with the Presiding Bishop or Presiding Elder a letter of withdrawal of Ministerial Orders or both. They shall be presented to the next session of the Annual Conference for action there on.

If a Deacon or Elder accepts a pastoral appointment with another denomination and becomes a part of the denomination's ministerial program, administering the sacraments and accepting the doctrines of the denomination, he/she shall lose his/her membership in the Annual Conference forthwith. If he/she desires to stay in the Reformed Methodist Union Episcopal Church, he/she must show proof of his/her renunciation of his/her membership in the other denomination. A Presiding Bishop or an Annual Conference may allow a Deacon or Elder to pastor temporarily in another denomination for period not to exceed two (2) years, said pastor must return to the Annual Conference or lose membership in the same.

B. Resignation from Ministerial Orders

When a preacher in good standing desires to resign from Ministerial Orders, he shall be given a certificate of honorable dismissal signed by the Presiding Bishop and secretary of the said Annual Conference.

C. Absence from the Annual Conference

If a Deacon or Elder absents himself from the Annual Conference two (2) years without lawful excuse, he/her shall lose membership. A traveling Deacon or Elder shall not act as Deacon or Elder or preacher in our churches, if he/she ceases to travel without consent of the Annual Conference, certified to by the Bishop, unless he/she is incapacitated by sickness, disability or unavoidable circumstances.

D. Incapacitation, Illness, Resignation, Etc.

In the event that any minister or general officer shall become incapacitated, ill or unable to perform his duties or the obligations of his office, the general officer or minister involved shall voluntarily resign his post or charge, upon his refusal to do so, the Bishop's Council, after due notice to the said party, shall hear and decide such report of incapacitation.

In the event the Bishop's Council decides that the general officers or minister is incapacitated, the same shall be certified and made a part of the records of the general secretary. The Bishop shall then name a temporary successor in the case of a general officer or in the case of a minister until the next annual conference. No appeal shall be made from a finding of incapacitation.

Section VIII. License

A. District Ladies License of District Ladies

This is to certify that the bearer _____

is authorized to perform general district work in the Reform Methodist Union

Episcopal Church and to teach, lecture, or exhort on educational, missionary, or religious subjects as occasion may require.

Presiding Bishop

Episcopal District

B. Missionary Certificate of Missionary Work

This is to certify that the bearer _____ is
authorized to performed

general missionary work in the Reformed Methodist Union Episcopal Church and to

teach, lecture, or

exhort on educational, missionary, or religious subjects as occasion may require.

Presiding Bishop

Episcopal District

C. Certificate of Auxiliary Work

This is to certify that the bearer _____
is authorized to perform general auxiliary work in the Reformed Methodist Union
Episcopal Church and teach, lecture, or exhort on education or religious subjects
as occasion may require.

Presiding Bishop

Episcopal District

D. Certificate of Conference Worker

This is to certify that the bearer _____ is
authorized to perform general conference workers work in the _____
Reformed Methodist Union Episcopal Church and to teach, lecture, or exhort on
education or religious subjects as occasion may require. Also to aid the
Annual Conference in all capacities required.

Presiding Bishop _____

Episcopal District _____

E. Local Preacher Form of License

This is to certify that the bearer _____ is licensed
to preach in _____ Methodist Union Episcopal Church.

Signed on behalf of the _____ Quarterly

Conference this _____ day of _____, to be renewed once a year so
long as the bearer's life corresponds with the Gospel and submits to rules and the
Discipline of said Church.

Given under my hand.

_____, Presiding Elder

Section IX. Memorial Services

All Bishops, General Officers, Presiding Elders, and District Presidents of the R.M.U.E. Church shall be accorded memorial service by the R.M.U.E. Church as soon after the decedent's death as feasible or convenient and prior to the final rites. This service cannot and must not be waived unless rejected by the spouse or immediate next of kin of such deceased.

Section X. Burial of Ministers

It is presumed that the eulogy and final rites will be conducted by the Presiding Bishop in the event of the death of an R.M.U.E. minister. However, where the spouse or next of kin expresses a contrary intention on where the decedent has specified otherwise designated or selected, that the person will deliver the eulogy; provided further that the Bishop will be recognized in such service with the full merits of his office.

Chapter V

Districts Boards Officers and Departments

Section I. District Sunday School

District Sunday School Superintendent is appointed by the Bishop during Annual Conference. It shall be the duty of the District Superintendent to visit each Sunday School in the district and make a quarterly report to the Presiding Elder.

The District Superintendent shall encourage the holding of Sunday School workshops for the training of his/her teachers. He/She shall impart information concerning the best methods of governing and conducting, grading and equipping Sunday Schools, and

gather whatever statistics and other data that may be necessary to keep the Church continually informed of the true conditions of his/her Sunday School work. The District Superintendent is responsible for the District Sunday School Convention.

The officers of this board shall consist of the superintendent, a secretary, and a treasurer. The traveling expenses of the District Superintendent incurred by visiting the schools, shall be paid by the schools visited.

Section II. District Young People League

The President of this Board is appointed by the Presiding Bishop during Annual Conference. This Board is known as the YLP. The purpose of this board is to teach the young people about the laws of our church, the Bible, the catechism and the discipline of the Reformed Methodist Union Episcopal Church. It is to promote the interest of the young people in our churches. Educational workshops shall be held. The President shall make a report to the Quarterly Conference of its work and progress.

Section III. District Education Board

This Board is under the General Secretary of Education. The purpose of this board is to give a supplement to the children of this denomination attending some type of school for a higher education. Each district is responsible for their board and functions.

Section IV. District Missionary Board

The President of this Board is appointed by the Presiding Bishop during Annual Conference. The purpose of this board is to aid and accelerate the Mission Work of the R.M.U.E. Church and to support the Annual Conference. There shall be a president, vice president, secretary and treasurer. The president is responsible for the District Missionary Convention and all monies raised. A report shall be given to the Annual Conference of all monies raised.

The president has the authority to appoint the local presidents of the district with the pastor assistance. The presiding Elder has no jurisdiction over the body. However, they may work together in harmony. This board shall be aware of all sick and shut in, poor and needy on the district and some form of assistance shall be given.

Section V. District Auxiliary Board

The president of this board is appointed by the Presiding Bishop during Annual Conference. All auxiliaries are amenable to the Quarterly Conference. This board was organized to support the Annual Conference Financially. There shall be a president, vice president, secretary and treasurer. The president of this board is responsible for the District Auxiliary Convention. A report shall be made to the Annual Conference.

Section VI. District Conference Workers Board

The president of this board is appointed by the Presiding Bishop during Annual Conference. This board was organized by the General Conference as an auxiliary body, to promote and enhance the spiritual and financial conditions of the church and Annual Conference. There shall be a president, vice president, secretary and treasurer. The president of this board is responsible for the District Conference Worker Convention. A report shall be made to the Annual Conference.

Chapter VI

General Boards, Officers and Departments

Section I. Chairperson of League of Stewards

This position is appointed by the Presiding Bishop every four (4) years. You must remain in good standing with your church, with the support of the majority of the stewards of the R.M.U.E. Churches. All monies raised must be reported to the Annual Conference.

Section II. Chairperson of Banquet Committee

This position is appointed by the Presiding Bishop every four (4) years. You must be in good standing with your church, with the support of the majority of the members of the R.M.U.E. Churches. All monies raised must be reported to the Annual Conference.

The 25th General Conference of the R.M.U.E. Church passed a proposal that an Annual Banquet would be held prior to the close of each Annual Conference in the district hosting the Conference. The money from the banquet shall be turned over to the pension fund.

Section III. General Officers

A. General Secretary

There shall be a Secretary of the R.M.U.E. Church who shall hold the rank of General Officer. This Secretary shall be elected at the opening session of the General Conference and shall be the Secretary of the General Conference and the Recording Secretary of the General Conference. He/She shall perform the following duties:

1. Record the proceeding of the General Conference, which shall be signed by the

Presiding Bishop at the close of each session, and have the authority to published them, sending the complete manuscript to all R.M.U.E. Churches. The expense of printing the Minutes of the General Conference shall be paid from the General Treasurer.

2. Establish file known as the Official File of the Ministers and Officers of the R.M.U.E. Church, setting forth the names, addresses, date, of birth, tenure of service for each Bishop, Presiding Elder, Pastor, Superannuate and Evangelist of each Annual Conference.

3. Receive a duplicate report from the Treasurer of each Annual Conference's Finance Committee including the amount of Budget Funds received and sent to the Treasurer of the R.M.U.E. Church for the General Budget Fund.

4. Receive from pastors for record to be compiled, information of members in each charge and such other general information which shall serve as an aid to commissions to help implement the total budget of the R.M.U.E. Church. He/She shall supply the form for these reports and records. His/Her records and files shall be open to inspection at all times to all members of the

R.M.U.E. Church, who have been elected delegates to the General Conference most recently held; and to those persons authorized by the Board Committee, or other groups having responsibility for inquiring into the affairs, records and files of the church.

5. Compile and publish an accurate mailing list of all delegates of the General Conference along with the persons elected to the Episcopal Committee and persons nominated to serve on other committees.

B. General Treasurer

1. There shall be a Treasurer of the R.M.U.E. Church, hereto known as the Financial Secretary.

2. The Treasurer shall keep an account of all funds remitted to by the Annual Conferences, and shall disburse the same as authorized by the General Conference and directed by the Presiding Bishop.

3. The Treasurer shall pay the traveling expenses of the Bishops in attendance at the council upon presentation of a proper voucher.

4. Separate records shall be kept for each agency for the fiscal year; shall cover the period from November 1st to November 1st.

5. He/She shall send a comprehensive monthly statement to the General Secretary of the church.

6. The Treasurer shall keep the Bishops informed of the state and condition of the treasury and shall advise them if necessary, to use more diligence to secure the success of our financial interest. The books, papers and bank accounts shall always be open to the inspection of the Bishops.

7. The Episcopal Funds shall be administered by the Treasurer as authorized by the General Conference.

8. The Treasurer shall remit quarterly to each active Bishop 1/4 of their annual salary.

9. An active Bishop shall be interpreted to include all visitations to local churches within the Episcopal District in the performance of official duties and such journeys outside.

10. No money shall be drawn from the treasury except by checks, to a name payee. The

Treasurer shall not sign or issue any checks payable to "cash."

11. The Treasurer shall disburse according to the budget approved by the General Conference.

12. He/She shall collect and receive all monies belonging to the church as specified by the Discipline and be the custodian of these funds. He/She shall deposit promptly all such monies as received to the credit of the R.M.U.E. Church in appropriate bank accounts.

13. The Treasurer shall keep or cause to be kept, proper books of account, fully setting forth the financial conditions and transactions of the church. The books of the Treasurer shall be audited annually by a certified Public Accountant.

14. He/She shall examine all accounts, claims and demands against the treasury; and no monies shall be drawn from any account unless the same is within the budget appropriations.

15. Checks for salaries and wages and expenditure as fixed by the Board and by the Treasurer for proper administration of his office may be prepared by voucher and countersigned by the Treasurer.

16. In case of a vacancy occurring in the office of the Treasurer or the inability to perform, the duties shall be performed temporarily by the General Secretary of the R.M.U.E. Church.

17. The Treasurer shall give notice to each Annual Conference at least one year prior to the election of delegates to which the conference is entitled and the Treasurer shall determine the delegations quota of each Annual Conference to the preceding the quadrennial election of delegates to the General Conference.

18. The employed personnel of the Financial Department shall be selected by and be responsible to the Treasurer.

C. Secretary of Education

1. The Secretary of Education shall receive and receipt and account for all monies received for educational purposes. He/She shall present to each Annual Conference an itemized report of all monies received during the conference year.

2. He shall be held responsible for all monies coming through the Educational Department.

3. Subject to the Board of Education and the General Council, all educational institutions, organized in the church, shall be considered under a reasonable claim by the Educational Board. There shall be Boards organized in all the churches for educational purposes, subject to the laws of the church.

4. There may be a Board of Workers organized in all R.M.U.E. Churches for the cause of education.

D. Secretary of Church Extension

1. Secretary of Church Extension shall conduct the correspondence of the department and shall be subject to the authority and control of the General Board. He/She shall keep the church constantly advised of the work and wants of the department. He/She shall supervise and superintend the Church Extension work of the connection and execute all

official papers, and labor to the extent of his/her power to bring this department to the broadest field of usefulness.

2. Secretary of Church Extension shall mail to the members of the General Board, one month in advance of its annual meeting, report of the amount received and disburse through the Church Extension Fund for the year, and a propose budget for the ensuing year. He/She shall also report to each quadrennial session of the General Conference a full report of the funds received and disbursed by the Church Extension Department for the quadrennium. The annual budget of the department shall be approved by the General Board.

3. All expenditures and receipts of monies of a general nature must be kept strictly by the Secretary to be reported in the Annual Conference.

E. Secretary of Pension

1. The Secretary of Pension shall administer the funds of the Pension Department as provided.

2. The Pension Department shall Be under the direction and supervision of the Secretary of Pensions.

3. The employed personnel of the Pension Department shall be selected by and be responsible to the Secretary of Pensions.

4. The Secretary of Pensions shall mail to the Retirement Fund, a check quarterly.

5. The Secretary of Pensions shall be bonded for such amount as may be directed by the General Conference.

F. Secretary of Sunday School Union

This is an organization created by the General Conference to enlarge and extend the work and influenced of the Sunday School in the Reformed Methodist Union Episcopal Church.

Now, Be It Resolved that this organization shall be known through out the Church as the Sunday School Union of the R.M.U.E. Church. (Object): The object of this organization is for the better religious training of our children, religiously, and in keeping with the word of God.

Resolve That, this organization shall have a Board of Managers of not less than five, nor more than seven. This Board of Managers must be approved by the General Conference and shall be made up of Preachers and Lay Members. Preachers must be in the majority.

This organization shall have a Secretary and Treasurer (local). The Secretary shall be known throughout the Church as the General Secretary of the Sunday School Union of the R.M.U.E. Church, when present, and shall be the chairman, ex-officio in all meetings of the Board of Managers, in Conjunction with the General Secretary, shall provide the proper literature for the Sunday Schools, as well as grades. They shall also supply and care for the needy schools.

G. Secretary of Book Concern

1. The Secretary of Book Concern shall work arduously in the discharge of his/her duty. He/She shall endeavor to purchase and keep in store such books as needed and can be used in the R.M.U.E. Church, especially for our young preachers. These books may be purchase from any publication department, especially those whose Doctrinal character and usage's are similar to ours. This medium must be reserved until our Publication Department becomes active. All our members buying books, especially our ministers, such as standard books of a religious character, the Secretary of said department must keep on hand a supply of such books.

2. Our members will be advised to purchase from said department. There shall be a Board of Mangers of not less than three (3), who will, in conjunction with the Secretary, direct the affairs of the department.

3. The Board of Mangers shall be nominated by the council or by recommendation of the General Secretary and shall be confirmed by the General Conference.

H. Secretary of Mission

1. There shall be a Department of Worship and Evangelism. The Secretary of Mission shall be elected by the General Conference.

2. The aim of this department shall be to assist our pastors in leading all people to accept our Lord and Savior Jesus Christ through the guiding power of the Holy Spirit. "In him we have redemption through His blood. "It is through Christ that "God reconciled the world unto of himself. "God commented his love toward us, in that, while we were yet sinners Christ died for us." (Romans 5:8).

3. The Secretary of Mission shall suggest ways and means to gather the "sheep into the fold," and shall be amenable to the Council of Bishops and the General Board in the interim of the General Conference. Compensation and travel shall depend upon the budget as provided.

I. General Officers Audit Report

Each General Officer shall make a full written report to each Annual Conference and at General Conference of the R.M.U.E. Church. Each such report at the Annual Conference shall be subject to audit. If the same shows any discrepancies, the general officer involved shall be subject to a charge of malfeasance (maladministration) or doing wrong) if the discrepancies are substantial and reasonable explanation not given by such General Officer for the discrepancy or discrepancies. Reprimand (public embafrassment before general and /or annual conference), suspension for a period of ninety (90) days or stern warnings are recommended. Removal shall require a 2/3 vote of the Annual Conference then in session or called to emergency session. Each officer herein mentioned shall be tried by the Annual Conference only.

Chapter VII Government

Section I. General Rules

1. Any member of the Annual Conference of the R.M.U.E. Church may run for the office of Bishop at his discretion, providing his qualifications warrant it.
2. No Presiding Elder of any District will be allowed to be pastor of a church in his own district.
3. No member in the R.M.U.E. Church will be held for duty if he is maimed or decrepit in any way; if a preacher is only an honorary member, and must be pensioned from the general treasury; every three months as long as he lives, if a Lay Member of the church, he or she is a member shall consider him financially.

A. Qualifications of Delegates

1. Ministerial Delegates

Every minister elected a delegate by any Annual Conference shall have been an Elder during the four years immediately preceding the General Conference to which said minister is elected and must be in good and regular standing in the Annual Conference of the Reformed Methodist Union Episcopal Church; at the time of his/her election he/she shall be a member of the Conference that elects him/her, and shall be in actual service within the bounds of the Conference that elects him/her at the time of his/her election.

2. Lay Delegates

Every lay member elected delegate by an Electoral College shall be a member of said college and a person of good, natural, or acquired ability who knows and loves the doctrine and discipline of the R.M.U.E. Church and has maintained a full, good and regular membership in the said Church four (4) consecutive years preceding the General Conference, and has been a member of his/her local church for six (6) months preceding the meeting of the Electoral College.

B. Election of Delegates

1. Ministerial Delegates

- a. Ministerial delegates shall be elected by the Annual Conference next before the General Conference. The Annual Conference sitting on or after the first day of January in the General Conference year shall elect a year earlier. The Secretary of the Annual Conference Shall prepare an accurate list of Ministerial Delegates elected, in the order of their election, and forward same to the Presiding Bishop within 30 days after the election.
- b. Ministerial delegates to the General Conference shall be elected by the ministers of the Annual, Conference provided they are in good and regular standing at the time of least four years next preceding their election.
- c. The Ministerial election and the lay Electoral College shall be held on the same date, in the same city at different places at the same time.

- d. All delegates and alternates to the General Conference shall be elected by secret individual ballots, or by voting machine. Each Annual Conference shall determine which of these two methods it will use by majority vote of the conference.
- e. Laymen cannot vote for ministerial delegates.
- f. No proxy ballot or ballots shall be accepted by any Bishop or person conducting the election of delegates.
- g. Any Bishop or person accepting proxy ballots shall be subject to charges brought in the manner and form as prescribed by the laws of this church.
- h. A delegate elected by an Annual Conference to General Conference shall represent said Annual Conference though he/she may have been transferred to another Annual Conference after his/her election.
- i. All persons to become a delegate of the General Conference must be elected by the Annual Conference and Electoral Colleges within the bounds of the Conference. It shall be unlawful for any Bishop to appoint delegates to membership in the General Conference whether foreign or domestic. The Committee on Credentials is hereby forbidden to seat such delegates who are appointed by a Bishop.
- j. The Annual Conference shall give a certificate of election, signed by the Bishop and Secretary, to every elected delegate, both ministerial and lay.
- k. Both the Annual Conference and the Electoral College shall elect the same number of alternates, with the same qualifications, and by the same method as delegates. Alternate Delegates shall be seated according to districts in a special section reserved for their use outside the "Bounds" of the General Conference.
1. Tellers and clerks of an election in a given Annual Conference or Electoral College. No one who is not a member of that Annual Conference or Electoral College shall be eligible to serve as teller or clerk. All delegates and alternates to the General Conference shall be elected by ballot; a majority of votes shall determine the election. This rule shall not be suspended.

C. Lay Delegates

1. Every pastor shall publish a notice of the Church Conference that is to elect lay representative or delegates from his/her local church to the Electoral College at least two weeks prior to the election.
2. The election must be held at least three months prior to the meeting of the Electoral College. Only full members 18 years of age and over of said local church shall be eligible to vote or to be elected a delegate. A majority of those present and voting shall be determining the elected delegate. A majority of those present and voting shall determine the elected delegate and alternate delegate and no proxy votes shall be counted either at the election of the local church or at the election of the local church or at the election held in and at the Electoral College.
3. The youth shall elect their delegates to the Electoral College at the same time, but in a separate place from the election of the adult lay delegates.
4. Two members, one adult, and one between the ages of 18 and 30 in good and regular standing, shall be elected to the Electoral College from each Annual Conference lay

delegates shall be equal to the number of elected ministerial delegates to the Electoral College may not vote where any other Electoral College is concerned.

D. Lay Electoral College

1. The Electoral College shall be composed of one adult and one youth between the ages of 18 and 30, in good and regular standing from each station, circuit, and mission in the Annual Conference, whose expenses to said College shall be paid by the station, circuit or mission represented.
2. The Electoral College shall assemble at the place and hour designated by the Annual Conference, shall organize according to the custom of delegated bodies. The adult lay delegate from the local church hosting the meeting of the Electoral College shall take the Chair for purpose of entertaining and processing the voting to elect a temporary chairman and temporary secretary. After devotional service, the College shall effect a permanent organization, electing a chairman, secretary, two tellers and two clerks of election and then proceed to elect from its members by ballot lay delegates one of whom must be a youth between the ages of 18 and 30, and lay alternates, as provided by law under caption of Composition of General Conference.
3. If, when the results of the balloting is announced, a member of the Electoral College shall desire to contest the results of the election. The chairman shall permit the member who announces his or her desire to contest the election to count the ballots in the presence of the members of the College before the meeting in which the election is held either recesses or adjourns. If an error is discovered in the recount, the chairman must declare the election void and the Electoral College shall be delivered to the Annual Conference when certification of the election is presented to the Annual Conference.
4. If, in the composition or activity of the Electoral College, a law of the church is violated, complaints may be made to, and a hearing held at the next session at the Annual Conference which shall adjust the matter.
5. The secretary of the Electoral College shall prepare and certify over his or her signature a report of the proceedings of the Electoral College, including an accurate list of the Electoral College and an accurate list of the elected lay delegates in order of their election, and forward same to the Presiding Bishop of the district and to the secretary of the Annual Conference within thirty days after the election.
6. The Electoral College shall give each lay delegate and alternate a certificate of election, signed by the chairman and secretary to be presented to the Annual Conference for the record.
7. It shall be unlawful for any minister to interfere in any way in the Electoral College.

Section II. Ministers in the Annual Conference

- When admitted on trial, the applicant shall possess the current Book of Discipline of the R.M.U.E. Church, the Holy Bible, and the A.M.E. Hymnal.
2. Candidates for order shall be examine once a year by the Annual Conference Board of Examiners. This examination shall take place at the Annual Conference. The candidate shall be notified thirty (30) days before the schedule examination by mail.

3. All candidates for the Itinerant Ministry should be high school graduates or equivalent.
4. A candidate for ordination as Itinerant Elder should be a graduate of an approved Seminary, or the R.M.U.E. School.
5. If a candidate does not meet the foregoing qualifications, the candidate may be referred to the Annual Conference Board of Examiners for special examination as to the candidates' qualification and fitness to be admitted to the Annual Conference. After careful consideration and deliberation, the Board of Examiners may or may not recommend the candidate for Order.
6. Those candidates seeking Local Orders shall satisfy the same time stipulation as those candidates seeking Itinerant Orders. A course of study designed especially for the Local Ministry shall be established.
7. Preachers applying for admission to Orders in the Reformed Methodist Union Episcopal Church from other Methodist branches shall be received and their order in that body shall be credited (i.e. a person coming as an itinerant Deacon or Elder shall be received as Itinerant Deacon or Elder, as the case may be.) Preachers so received shall meet all previously stated academic and age qualifications.
8. An ordained preacher from a non-Methodist evangelical denomination, on becoming a member of the church, shall be examined by the Quarterly Conference. With the recommendation of a District Conference he may be received by an Annual Conference, providing his certificate of ordination, satisfactory evidence of gifts, graces and usefulness, sustaining an examination by the Board of Examiners (which shall make recommendations as to their classifications) in their studies and taking the ordination vows. They shall also meet all required academic and age qualifications. They shall then be accepted as Deacons and be required to travel two (2) years as Itinerant Ministers being eligible to the order of Elder.
9. In receiving a traveling preacher into probationary membership, there shall be an offering of solemn prayer, and the following Special Examination; with other questions, if necessary:
 - a. Have you faith in Christ?
 - b. Are you going on to perfection?
 - c. Do you expect to be made perfect in love in this life?
 - d. Are you groaning after this perfect love?
 - e. Are you resolved to wholly devote yourself to God and His work?
 - f. Do you know the rules of the Society and of the bands?
 - g. Do you keep them?
 - h. Do you constantly attend the sacrament?
 - i. Have you read the form of discipline?
 - j. Are you willing to confirm it?
 - k. Have you considered the rules of a preacher, especially the 1st, 5th, and 7th?
 - l. Will you keep them for conference sake?
 - m. Are you determined to employ all your time in the work of God?
 - n. Will you endeavor not to speak too loud or too long?
 - o. Will you instruct the children in every place?

- p. Will you visit from house to house?
 q. Will you recommend fasting or abstinence, both by precept and example?
 r. Are you in debt?

Question: Do you think your duty to call sinners to repentance?

Admonition: Make full proof of it, and we shall rejoice to receive you as a fellow laborer.

Any Preacher not ordained from an evangelical denomination, on becoming a member of the Church shall be examined and have his license adjusted by the Quarterly Conference. A Preacher not ordained from another denomination can enter the itinerant ministry of the R.M.U.E. Church only by becoming a member of the church and entering the Annual Conference regularly.

Preachers from other denominations coming to either the Quarterly Conference or the Annual Conference for admission shall join some local church and be questioned as follows:

Question: Have you read our form of discipline?

Answer: I have.

Question: Do you have a copy of the Reformed Methodist Union Episcopal Discipline?

Answer: I do.

Question: Do you believe in the doctrine, discipline and polity of our church as set forth therein?

Answer: I do fully believe and willfully receive, adopt and be governed by the Doctrines, Discipline and Polity of the R.M.U.E. Church.

Question: Will you refrain from teaching or practicing any other from of Doctrines, Discipline or Policy?

Answer: I will.

One on trial may be either admitted or rejected without doing him/her any wrong, otherwise it would be on trial at all.

On being admitted every minister shall receive a certificate.

Form of Certificate

This is to certify

that _____

Having been ordained to the office

of _____

according to

the usage of the Church, of which he/she has been a member,

has been admitted into the _____ Conference of the R.M.U.E.

Church and is hereby authorized, so long as his/her life and conversation become

the Gospel of Christ, to exercise the functions of his/her office in the Reformed

Methodist Union Episcopal Church.

Given under my hand and seal this _____ day of _____,
 _____ (Presiding Bishop)

Section III. Bishop's Council

The Bishop's Council shall be composed of all the General Officers, and one lay delegate from each of the three districts as ordered by the 1988 General Conference. Legally he may invite others to attend the Council Sessions at his discretion. The Council shall meet semiannually or twice a year.

The business of the Council will be to consider general matters of the church in all of its general features.

The Council, in its sessions, will make such changes whenever it becomes necessary for the good of the church. Should the Council vote on any changes or disagreements, like parliamentary bodies, the highest vote on either side is conclusive. Only the Bishop or Associate Bishop have the authority or power to call the Council to meet.

Chapter VIII Judicial Administration

Section I. Insubordination of Congregation

Any church or congregation that is in or under the jurisdiction of the Reformed Methodist Union Episcopal Church that ignores the mandates or discipline of said church, without repentance and humiliation, such church, if there be any, shall be denounced, or, if any preacher disseminates doctrine from the pulpit or publish the same through the press contrary to the laws or government of the church, he or they shall be expelled from the Conference. Or, is any member of the church shall be expelled from the church, it is sometimes mentioned by officers and members of the church or ecclesiastic body. But it is necessary to call their attention to the fact that the laws of the State of South Carolina, will have to be changed or repealed before such can be done, especially in cases where church property is deeded to the Conference or denomination, to wit, the Reformed Methodist Union Episcopal Church.

Section II. Causes of Impeachment

A. Dealing in Liquor and Drugs

No Preacher shall among us distill, retail, or drink spirituous liquor without forfeiting his official standing in public. No preacher shall among us manufacture, retail or consume illegal drugs.

B. Maladministration

1. A Preacher charged with badly administering the law, improper temper, words or actions, shall be reprov'd by the Bishop or the Presiding Elder.
2. In case of a second transgression, one, two, or three Preachers, or if Preachers cannot be obtained, exhorters or leaders shall be taken as witnesses.
3. If the foregoing admonition is of no avail, he shall then be either tried before the Bishop or the Presiding Elder and a committee in the interval of the Annual Conference, and if found guilty, be suspended by the Bishop, or committee.
4. The Annual Conference ensuing shall try the case fairly, and if the suspended Preacher is found guilty, and impenitent, his suspension shall be continued and noted in the minutes.

C. Concerning Heresy and Schism

1. A minister or preacher who holds a position and publicly or privately disseminates doctrines which are contrary to our Articles of Religion shall be dealt with as in cases of gross immorality, proceeded against as provided for in Chapter II (Trial of Itinerant Preachers).
2. But if he solemnly promises not to disseminate any more such doctrines, either in public or private, shall be endured until his case can be laid before the next Annual Conference, and it shall finally dispose of it.

D. Unacceptability in the Ministry

1. When any member of an Annual Conference is charged with having conducted himself in such a manner as to render him unacceptable to the people as a traveling preacher, his case shall be investigated by the Annual Conference, and if it appears that after the complaint he will not consent to voluntarily retire, the Annual Conference shall locate him.
2. In this event, he shall be at liberty before the conference, to defend himself in letter or by a representative. If the minister should be located while absent and without having been previously notified of the intention thus to proceed against him/her, he/she shall have the privilege to apply to the next session of the Conference for a defense hearing and shall reconsideration of said case.

E. Neglect of Appointment

1. Should any local Elder, Deacon or Preacher neglect his appointments, and give no sufficient reason for doing so, the minister in charge shall reprove him for the first offense.
2. If a local Elder, Deacon or Preacher persists in neglect to fill any of his appointments, he shall be summoned to appear before a committee and should he then fail to give satisfaction, said committee shall silence him until the ensuing Quarterly Conference, which shall have power to take his license from him.
3. If any local preacher, without a previous agreement between himself and his pastor, attempt in the absence of the pastor to collect money for his services, he shall upon conviction, be silenced for three months.

F. Pastoral Interference

1. No Elder, Deacon or Preacher in any charge shall interfere with the business of an adjoining charge.
2. If any should be found guilty of so doing, without having been called according to discipline, or by the Bishop or Presiding Elder, he shall be dealt with as in other cases of violation of the discipline.

Section III. The Trials

A. The Trial of Lay Members

1. When a lay member is accused of any crime or misdemeanor he shall be brought to trial before the Society or a committee selected from it.
2. The trial shall take place in presence of an Elder, Deacon or Preacher and the accused shall be brought face to face; but if this cannot be done the next best evidence shall not be rejected.

B. The Trial of Local Preachers

1. Examination by the Committee

- a. If an accusation be brought against a Local Elder, Deacon, or Preacher, the minister in charge shall summon three or more local preachers of the neighborhood, or for want of preachers, as many exhorters or leaders.
- b. If said committee, find that he has been guilty of publicly or privately disseminating such false doctrines (as required suspension from all public offices and our Church), the committee shall suspended him until the ensuing Quarterly Conference.

2. The Case Before the Conference

- a. When the case is laid before the Quarterly Conference it shall proceed to the trial of the accused local preacher, deacon, or elder, and shall have power to

clear, censure, suspend or expel him, according to their judgement.

b. The Presiding Elder, at the Quarterly Conference, it shall appoint a secretary to take regular minutes of the evidence and proceedings.

c. The said minutes when completed shall be read and approved, and signed by the Presiding Elder and also by the members of the Quarterly Conference or by a majority of them.

3. Concerning the Condemnation

a. In case of condemnation the local elder, deacon, or preacher, by giving not to the Quarterly Conference of his determination to do so, shall be allowed an appeal to the next Annual Conference.

b. When said appeal is presented to the Annual Conference, the minister in charge of the circuit, or station from which the appeal comes, shall also present the minutes of the trial, kept in the Quarterly Conference.

c. The condemned local elder, deacon, or preacher, by giving notice to the Quarterly Conference after hearing shall finally render its judgement upon the minutes laid before it.

C. Trials of Itinerant Preachers Presiding Elders

1. If a Presiding Elder be accused of a crime expressly forbidden by the Word of God, or any practice sufficient to exclude a person from the kingdom of grace and glory, a charge covering the same shall be made known to the minister in charge of the circuit, station or mission where the crime or practice is alleged to have taken place, and the said minister shall refer it to the Presiding Elder of an adjacent district, who shall proceed as in cases of other preachers for investigation.

2. The committee formed to try a Presiding Elder shall be composed of Elders or Elders and Deacons.

D. Trial of a Traveling Elder, Deacon and Preacher

1. If any traveling Elder, Deacon, or Preacher shall be accused of any crime expressly forbidden in the word of God or any practice sufficient to exclude a person from the kingdom of grace and glory, a charge shall be made known to the stewards of the circuit or station, and they shall speedily lay it before the official board.

2. The board shall then, if deemed necessary, authorize the stewards to call the Presiding Elder to bring accused to trial.

3. The Presiding Elder shall form a committee of not less than three traveling preachers, if they can be obtained; if not, then of local Elders, Deacons, or Preachers. If possible, the accused and the accuser shall be brought face to face.

4. If the accused flee from trial, it shall be taken as presumptive proof of guilt, and out of the mouth of two or three witnesses, he shall be condemned.

5. If he should be clearly convicted, he shall be suspended from all official

standing in the church until the ensuing Annual Conference.

6. When the case is laid before the Annual Conference, it shall fully consider and determine it, even though it be one in which the accused has fled from trial.

7. If the result is expulsion, the Annual Conference shall demand the credentials of the accused which, on being obtained, shall be filed away among the Conference records.

8. If the accused be expelled for the crime of adultery or fornication, he shall not be admitted again to the ministry try under four years from the time he joins the church, whether, he be a traveling or local preacher. He must join on probation and come from his class.

9. If any Preacher, Deacon, or Elder, whatever, traveling or local, be accused of immoral conduct, the Presiding Elder shall, if he is proved guilty on trial, demand and receive from him his credentials which shall be retained among the records of the church. And should he refuse to deliver them up, his name shall be published by the Presiding Elder without delay as a refractory preacher.

E. Trial of a General Officer

A General Officer accused of a crime sufficient to exclude a person from the kingdom of grace and glory, if a minister, shall be subject to the rules for trying ministers; if a layman, shall be subject to the rules for trying layman; as every minister is connected with a Quarterly Conference, and every layman, a society.

F. Trial of a Bishop

In the interval of the General Conference, if a Bishop accused of crime expressly forbidden in the word of God, the Presiding Elder of the District in which the said crime is alleged to have committed, shall notify the General Officers, one in particular, who is a senior, who shall appoint a committee of trial composed of three (3) General Officers and two (2) Presiding Elders. The senior General Officers shall preside. Said General Officers shall call the committee to meet at a given place and shall summon the accused in writing, placing in his hand the Bill of Complaints or charges, at least one week before the date set for trial.

1. Committee's Decision

If, at this examination, the Bishop be found guilty of crime sufficient to exclude a person from the kingdom of grace and glory or to have acted so improperly as to justify punishment, said committee shall have power to suspend him from all official functions until the ensuing Annual Conference, if it determine in his favor, shall have power to reverse the decision of the committee and restore him to his former function. If it should find him guilty, it shall continue his suspension until the next ensuing General Conference.

2. The Episcopal Committee

The General Conference at each session shall choose a committee before which the Bishop or Bishops in person shall pass an examination. The examination

shall concern his traveling among the people in his District, his administration, and decisions. If he should be condemned by the committee, he shall be allowed to appeal to the General Conference and may be permitted to object to any one of said committee.

3. Final Determination

The General Conference shall have power to reverse or approve the decision of the committee, and if it is approved, its decision shall be final. If, on examination, it is found that a Bishop's character is not fair or that he has neglected his duty or violated the Discipline, or been guilty of any crime sufficient to exclude a person from the kingdom of grace and glory or has acted so improperly as to justify supervision or expulsion, the General Conference shall suspend or expel him from his Episcopal functions and there is only one Bishop, the General Officers shall assemble at once and determine its course, in conjunction with the Episcopal committee or at least three of them, if required.

Section IV. The Order of Appeals

A. The Triers of Appeals

1. Each Annual Conference shall elect five judicious and experienced Elders, to be known as the Triers of Appeals.

B. Formation of the Court

1. Whenever a member of an Annual Conference takes exception to his trial and expulsion from the Conference, or to the decision of a Bishop, he shall make it known to the Bishop that he appeals and desires him to call the court of Triers.

2. When such notice is given to the Bishop, he shall designate three of the nearest Conferences from which he will call the triers to meet at a given place within three months after notification. They shall have a reasonable time for their session.

C. Rights of Appellants

1. The Appellant shall have the right to object to any member of the court providing his objection does not reduce the number to less than ten, which number shall be necessary to form a quorum.

2. In all cases where an appeal is made, the appellant, or his representative, shall state the grounds of his appeal, showing cause why he appeals; and no interruption shall be allowed in the exercise of his right.

D. Methods of Proceeding

1. When the appeal is taken from a Bishop's decision the triers may be called from only two neighboring Conferences, as the appellant's Conference may be the third.

2. The Court shall have one of its members to act as president and one to act as secretary.

3. The secretary shall keep a faithful record of the court's proceedings, which shall be subject to the order of the next General Conference for its review.

4. In all cases which are brought up as appeals, the following method shall be observed:

- a) A statement or communication from the appellant setting forth his appeal and the grounds for it.
- b) The charges, specification and the judgement of the court below are heard.
- c) Inquiring if conditions of appeal are met.
- d) Reading the records of the trial.
- e) The appellant himself, or counsel, is heard.
- f) The appellant and other representatives, and the Conference decides the case.

E. The Verdict

1. If the accused person be found guilty and be strong and presumptive, let him be esteemed as guilty by the decision of a majority of the members before whom he is tried and the crime be such as is expressly forbidden by the Word of God, or sufficient to exclude a person from the kingdom of grace and glory, let the preacher who has the charge of the circuit or station expel him.

2. If the minister or preacher in charge differ in judgement from the majority of the society, or the select number, as to the guilt or innocence of the accused person, the trial may be referred to the ensuing Quarterly Conference.

F. On Insubordination

1. Should any member or members of any of our incorporated churches refuse to be governed by the Discipline, shall be tried for insubordination.

2. If said person or persons should be found guilty of insubordination, and will not retract, then he or they shall be expelled for insubordination or disobedience to the order and discipline of the church.

3. Should any class leader or steward intimate that he/she adheres to the Charter and discards the law of the Church, as set forth in the book of Discipline, the said class-leader or stewards shall be removed at once by the preacher in charge.

4. Should any local Elder, Deacon, or Preacher favor by work, act or influence the Charter instead of the Discipline he shall be called before the committee according to the Discipline, and if found guilty of pursuing such a course, shall be suspended from all official standing in the Reformed Methodist Union Episcopal Church.

G. Sowing Dissension

1. If any member of the Church should be clearly convicted of endeavoring to sow dissension in any of our societies by inveighing against either our Doctrines or

Discipline he shall be visited by the Elder, Deacon or preacher, (whenever it is practicable), and will be reproved by the minister or preacher in charge.

2. Should he subsequently persist in such a pernicious practice he shall be expelled from the society.

H. Improper Conduct

1. Whenever a member shows disobedience to the order and discipline of the Church, or neglects duties of any kind; or indulges in imprudent conduct, sinful tempers, words, or quarreling; or in speaking evil of ministers; or in dealing in lotteries or policies, attending dances or horse races; or engages in playing cards, or in the pursuit of such other games, or diversions as cannot be carried on in the name of our Lord Jesus Christ, let private reproof be given by a leader or preacher in charge.

2. If the member, upon being reproved acknowledge the truth and show proper humiliation he may remain. If he/she should be charged with the second offense, the leader or preacher may take two or more faithful members with him/her to give reproof. If there is no real humiliation, he/she must be suspended.

I. Spirituous Liquor And Drugs

1. No member of our society shall use, give, distill, drink, or traffic in spirituous liquors; or rent, lease, or permit his house or other property to be used for such purposes.

2. No member of our society shall use, give, manufacture, consume or traffic in illegal drugs or rent, lease, or permit his house or other property to be used for such purposes.

3. Whosoever violates these rules shall be dealt with as in other cases of gross immorality. If found guilty he shall be deemed censurable, or liable to suspension according to his conduct.

J. Frauds and Insolvencies

1. The preachers who have charge of circuits and stations are required to fully and strenuously excrete all our rules against all fraud, and particularly dishonest insolvencies.

2. In all cases, in which a member of our Church is accused of such crimes and is summoned by the minister in charge to answer said accusation, it shall be the duty of summoning of such witnesses as either party may name.

3. He shall order the submission of all documentary evidence which may be demanded by either party; and it shall be the duty of the members, who possess said evidence to attend the investigation and submit it according to order.

4. The minister shall deliver a copy of the charges preferred to the accused person when ordered for trial.

5. We will receive no person in our society as a member who is a slaveholder, and members who have slaves and refuse to emancipate them shall be excluded.

K. Matrimonial Relations

1. Marriage

a. An evil has prevailed in our church by many of our members marrying unawakened persons. By so doing they have been either hindered for life or turned back to perdition. But our member are not prohibited from marrying persons who are not of our church, provided those persons have the form and are seeking the power of godliness.

b. Every preacher shall publicly enforce the apostle's mandate - "Be ye not unequally yoked together with unbelievers," 2 Corinthians 6:14. And shall exhort all concerned not to take such a course without seeking counsel from the most serious of their brethren.

c. Any woman ought not to marry without the consent of her parents. But if she believe it to be her duty to marry and her parents absolutely refuse to let her marry any Christian, she then ought to marry without their consent.

2. Divorce

a. If any minister, preacher, exhorter, or lay member, male or female, who has been legally married, shall leave his wife or her husband, save for the cause of adultery, and marry again (which we believe to be a crime expressly forbidden by the word of God), while the former wife, or husband is living, he or she shall be expelled and shall not be admitted to any of our churches during the natural life of the forsaken party.

b. Any lay member, male or female, who shall legally separate from his wife or her husband and marry again while the former wife of husband is living, he or she shall be required to file with the Quarterly Conference to which he or she is amenable, a transcript of the records in the case of the Court which granted said bill of separation, and upon failure to do so when requested by the Official Board, he or she be expelled.

c. Any minister who shall be legally separated from his wife and marry again while the former wife is living, shall be required to file with the Annual Conference, of which granted said bill of separation. Any minister refusing to do so when requested by said conference shall be suspended.

d. Any of our ministers who shall knowingly perform the marriage ceremony for any person who has thus violated his or her previous marriage obligation; said minister shall forfeit his standing in the connection.

Chapter IX Conferences and Conventions

Section I. Conferences

A. Quarterly Conference

1. Composition

The Quarterly Conference shall consist of the traveling preachers or pastors on a circuit or station, the local preachers, exhorters, stewards, stewardesses, class leaders and the Superintendent of the Sunday School and the President of the R.M.U.E. Church Young Peoples' League, provided the latter are members of the R.M.U.E. Church. Trustees are answerable to the Quarterly Conference for their official conduct.

2. Sessions

The sessions of the Quarterly Conference shall be held every three months, or four times a year, on every circuit and in every station.

The time and place of meeting shall be appointed by the Presiding Elder; but if there be no Presiding Elder, it shall be appointed by the Pastor.

At each Conference there shall be a Secretary or Secretaries elected, who shall faithfully and carefully record the proceedings, in a suitable book, which shall be preserved by the stewards.

If no efficient Secretary can be obtained, the Pastor or Presiding Elder shall act as Secretary of the Quarterly Conference.

3. Procedures

The following questions shall be asked and answered in general and in particular, and recorded:

1. Are there any appeals from members of this society?
2. Is there any application for license to preach or exhort?
3. Is there any license to be renewed?
4. How many have been converted?
5. How many persons have been received on probation?
6. How many persons have been received into full membership?
7. How many persons are now ready to be received into full membership?
8. How many members have been received certificates?
9. How many have left with certificate?
10. How many have left without a certificate?
11. How many have been expelled from this society?
12. How many member(s) have died this quarter and what are their names?
13. What number of full members is in this society, or on this circuit?
14. What is the number of probationers in this church or on this circuit?

15. Have the probationers been instructed in doctrine, Discipline, and history of our church during this quarter?

16. What has been the increase in full members this quarter?

17. How many infants have been baptized this quarter? Their names?

18. How many adults have been baptized this quarter? Their names?

19. How many Sunday Schools?

20. How many pupils are on this charge?

21. How many books are in the library?

22. How much money has been collected for Sunday School purposes?

23. How and for what purposes has the money been appropriated?

B. District Conference

1. Composition

The District Conference shall be composed of all traveling ministers and local preachers, and one steward from each Quarterly Conference within a Presiding Elder's District.

The Steward shall be elected by a ballot at the first Quarterly Conference after the Annual Conference Session.

The Secretary of the Quarterly Conference shall count the ballots and the chairman shall declare the results.

2. Sessions

The District Conference shall meet once a year, in the second quarter, at the time and place appointed by the Presiding Elder.

It shall continue in session not less than two days nor more than three.

3. Organization

The Presiding Elder of the District shall be chairman of the conference; but if a Bishop is present, he shall be invited to preside. In the absence of both presiding Elder and Bishop, the conference shall elect a secretary for the purpose of recording the proceedings.

The chairman shall appoint all committees, unless otherwise ordered.

4. Business of the District Conference

a. The District Conference shall make provision for the Presiding Elder's support, should the Annual Conference fail to do so.

b. The District Conference shall examine, by committee, all applicants for admission into the traveling connection. But shall recommend to the Annual Conference, such persons only as have the books required to be studied, give evidence of efficiency, possess the necessary qualifications of an itinerant preacher and have been full members of the R.M.U.E. Church at least one year. Each District Conference shall elect annually two laymen as members of the

Annual Conference; and report to the Annual Conference those only who sustain a satisfactory examination. The report shall be signed by the Presiding Elder and Secretary.

c. Preachers coming to the District Conference for recommendation to the Annual Conference not possessing the books required for admission should not be examined by the District Conference committee.

d. Committees shall be appointed and shall submit reports on the following subjects:

1. The financial ability of the people throughout the district.
2. Their moral condition.
3. What the people are doing for missions.
4. The spiritual condition of the church.
5. The condition of the public schools.
6. The requirements of the Sunday School.
7. The means necessary to make the churches more prosperous.
8. Preachers for the Annual Conference.
9. Preachers for orders.

e. The Presiding Elder shall preach the opening session; special sermons shall be preached on each evening during the session; religious services shall be observed at all meetings.

The conference shall have a record of all its proceedings kept in a book provided for the purpose and it shall be the duty of the Secretary to preserve it until demanded by the Conference.

5. Traveling Expenses

It shall be the duty of the several churches in the District to pay the traveling expenses of the members of the District Conference to and from the place of its session.

C. Annual Conference

1. Composition

The Annual Conference shall be composed of all the traveling Elders, Deacons and Licentiates, the Local Elders and all Local Deacons together with two laymen from each District Conference within its bounds.

Probationers in an Annual Conference, and visiting members from any other Annual Conference in the Connection, may participate in debates, but shall not vote.

2. Sessions

Each Conference, at every annual session, shall designate the place at which it will hold its next annual session.

The time for holding the session shall be appointed by the Presiding Bishop, and should be done at each session.

An Annual Conference year shall begin when the appointments are read in the Conference and shall continue until they are at the next ensuing session.

Every session shall be held at least one week.

3. Organization

After devotional services, the secretary of the preceding Conference, by order of the chairman, shall call the Conference Roll.

The conference shall proceed to elect a Recording Secretary, an Engrossing Secretary, and Statistical Secretary. The Presiding Officer, unless otherwise ordered, shall appoint all committees, except the Finance Committee, which shall be nominated and elected by the Conference.

The Recording Secretary shall record all the transactions and minutes of the Conference. The Engrossing Secretary shall engross all the proceedings of the Conference, and all the decisions rendered by the Bishop, in the journal.

One Bishop, at least, shall be present and preside at each Annual Conference; but in the absence of the Bishop, the Conference shall elect a President pro tem. The Bishop, or Chairman, and the Secretary shall sign the record at the close of each Annual Conference, and at the close of the quadrennium, present the journal to the General Conference.

All Conference money shall be paid over to the Finance Committee, which shall disburse the same as directed by law, subject to the approval of the Conference, at least one day before the Conference adjourns.

4. Pastor's Report

a. Numerical Statistics of Churches

- 1) Number of Churches
- 2) Seating Capacity
- 3) Number of Parsonages
- 4) Number of Full Members
- 5) Number of Probationers
- 6) Number of Local Preachers
- 7) Number of Exhorters
- 8) Number of Sunday Schools
- 9) Number of Sunday School Officers and Teachers
- 10) Numbers of Sunday School Pupils
- 11) Number of Sunday School Books
- 12) Number of Conversions in church and Sunday School
- 13) Number of Adults Baptized
- 14) Number of Infants Baptized
- 15) Number of Accessions

- 16) Number of Deaths
- 17) Number of Missionary Societies
- 18) Number of Young People Leagues

b. Local Finance of Church

- 1) How much money has been collected for the Presiding Elder?
- 2) For the Pastor?
- 3) For the Churches?
- 4) For the Sunday School?
- 5) For The Young People League?
- 6) For Benevolence?
- 7) What is the value of the Church and Property?

c. Questions by the Bishop/Answered by the Secretary

- 1) What preachers are admitted on trial?
- 2) Who remains on trial?
- 3) Who are the Deacons?
- 4) Who have been elected and ordained Deacons and Elders this year?
- 5) Who have located this year?
- 6) Who are the supernumerary preachers?
- 7) Who are the superannuated preachers?
- 8) Who have been expelled from the connection by this Conference?
- 9) Who have withdrawn this year from this Conference and the connection?
- 10) What members of the Conference have died this year?
- 11) Where shall our next Annual Conference be held?

D. General Conference

1. Composition

The General Conference shall be composed of all the Bishops, all the General Officers, the head of all institutions and five Ministerial Delegates from each Annual Conference, Lay Delegates for every church, one delegate per 100 members.

2. Qualifications of Delegates

Every Minister elected delegate by an Annual Conference shall have traveled four (4) full consecutive years and in good and regular standing in an Annual Conference of the Reformed Methodist Union Episcopal Church, and at the time of his/her election, shall be a member of the Conference that elects him/her.

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Every Layman elected delegate shall by an electoral college shall be a member of said college and any person of good natural and acquired ability, who knows and loves the R.M.U.E. doctrines and discipline, and has maintained a full, good and regular membership in said Church four (4) consecutive years.

3. Election

Ministerial Delegates are appointed by the Presiding Bishop before the General Conference.

A delegate elected by the Annual Conference in General Conference, though he may have been transferred to another Annual Conference after his election.

The Annual Conference shall give a certificate of election, signed by the Bishop and Secretary to every delegate elected, both Ministerial and Lay.

4. Electoral College

The Electoral College shall be composed of one Layman from each Station, Circuit and Mission in the Annual Conference District. Every pastor shall publish the meeting that is to elect a representative from his charge to the Electoral College two (2) weeks before it is to take place, and shall preside at that meeting, and only full members of said charge shall vote or be elected delegates; the place and time designated by the Annual Conference.

The law shall strictly be observed. The organization shall be according to the custom of delegate body: one delegate moving that another delegate be Temporary Chairman, another temporary secretary. After devotional service the college will affect a permanent organization, electing a chairman, secretary, two (2) tellers, two (2) clerks of election and then proceed to elect the required number by ballot.

5. Sessions

The General Conference shall meet once in for four (4) years on the first Monday in May, and shall be in session not less than one week, and not more than two (2) weeks. It shall be the duty of the Bishop in conjunction with the General Officers, as the entertainment commission to call or make the necessary arrangement for the General Conference. The traveling expenses of the delegates to the General Conference and the entertainment of the General Conference shall be duly considered and arranged. Any failure on the part of the Bishop to call the commission and arrange for the General Conference, the General Officers shall proceed to make the necessary arrangements.

The assessment for each Annual Conference for traveling expenses of delegates and entertainment of the General Conference shall be made and forwarded to each pastor of the Annual Conference, who shall collect the same and report it at the Annual Conference or forward it to the General Treasurer, known as the General Conference Fund.

6. Extra Sessions

The Bishop, with the advice of two-thirds of the Annual Conference, when necessary, shall call an extra session of the General Conference, but if there be no Bishop, the General Officers, with the advice of two-thirds of the Annual Conference, shall call it.

The Bishops or the said General Officers, with the ad-vice of two-thirds of the Annual Conference, shall call the extra session.

The Bishops or the said General Officers shall then, in writing, notify the preachers in charge of the circuits and stations to inform all the delegates in good standing as members of the last General Conference session to attend the extra session at the time and place appointed by the Bishop or the said General Conference after notice being thus duly given. If two thirds of the delegates be present at the appointed time and place, they shall proceed to business and their proceedings shall be lawful.

7. Expenses of Delegates

The traveling expenses of the delegate to the General Conference shall be fixed by the General Conference per mile, going and coming. The Bishop's traveling expenses shall be paid from the General Treasurer.

All members of the R.M.U.E. Church is assessed per year for General Conference claim.

8. Restriction of the General Conference

The General Conference shall have full powers to make rules and regulations for the Church, but they shall not repeal or change the Article of Religion or establish any new rules of doctrine. They shall not alter any rule of government to the effect of doing away with the Episcopacy of General Superintendency.

They shall not do away with the privilege of our Minister or Preachers by trial by a committee, of trial and appeal. Neither shall they do away with the privilege of our members on trial before the society of which they are members, or by a committee and of an appeal.

Section II. Conventions

A. Sunday School Convention

Each District is responsible for their Sunday School Convention. Each Sunday School Convention in a Presiding Elder District shall be composed of the Presiding Elder, the District Superintendent, all pastors, local preachers, exhorters, superintendents, officers and teachers in the Presiding Elder District, and at least one delegate from each school who shall be elected by said school.

B. Conference Workers Convention

Each District is responsible for their Conference Workers Convention. This convention is held once a conference year. Its purpose is to enhance the spiritual and financial conditions of the church and Annual Conference.

C. Auxiliary Convention

Each District is responsible for their Auxiliary Convention. This convention is held once a conference year. This board was organized to support the Annual Conference.

D. Missionary Convention

Each District is responsible for their Missionary Convention. This convention is held once a conference year. Its purpose is to aid and accelerate the mission of the R.M.U.E. Church. This board was also organized to aid the Annual Conference financially.

Section III. General Days

A. Youth Congress

The 23rd General Conference of the R.M.U.E. Church passed a proposal that the Sunday School of the three districts will assemble annually for a recreational program- This day is known as the Youth Congress Day of The Reformed Methodist Union Episcopal Church.

B. R.M.U.E. Day/ Founder's Day

This day will be recognized by all of our churches as one of the most important General Day.

The assessment for this day will be assessed by the General Conference.

The assessment for this day will go toward aiding our young people as they further themselves educationally.

The fourth Sunday in March shall be observed as R.M.U.E. Day/Founder's Day throughout the entire Church.

C. Richardson's Day

Richardson day was so named in honor of Bishop Thomas H. Richardson, our third bishop of the Reformed Methodist Union Episcopal Church.

The assessment for this day will be assessed by the General Conference.

The assessment from this day will go toward promoting the General Welfare of the General Church.

D. Annual R.M.U.E. Banquet

The 20th General Conference of the R.M.U.E. Church passed a proposal that an Annual Banquet would be held prior to the close of each Annual Conference in the District hosting the Conference, the three districts will at varying times, host the Banquet, the money from the Banquet to be turned over to the pension fund.

Chapter X Worship and Ritual

Section I. Worship

A. Prayer Service The foundation of all services.

B. Love Feast

The serving of bread and water seven (7) days before communion.

C. Public Worship

Order of Worship

The designated Hymnal shall be used in all congregations. Each member should have a copy, but where this is lacking the minister shall read the hymn aloud, verse by verse.

Our order of worship is intended to be flexible so as to provide for richness and variety of content. At the same time it must have such unity as to insure that all members of our church will feel at home in any R.M.U.E. Church. For this purpose we present a basic form of worship within which our minister may take such additions as may be needed for their situation

Let every service of worship begin promptly at the time appointed. Let all those who come join in the service reverently and discreetly after having first knelt and bowed in silent prayer.

Order of Morning Worship (Traditional)

Prelude Worshipers in reverent meditation

Processional The congregation joining the choir in singing the

Call to Worship

Processional Hymn

After announcing the Scripture Lesson and the Hymn, the Minister and Congregation standing shall read responsively the following:

Minister: I was glad when they said unto me, let us go into the house of the Lord, our feet shall stand within thy gates, O Jerusalem.

People: For a day in thy courts is better than a thousand. I had rather be a doorkeeper in the house of the God than to dwell in the tents of the wickedness.

Minister: Because of the house of the Lord I will seek thy good.

People: Those that are planted in the house of the Lord, shall flourish in the courts of our God.

Minister: Blessed are they that dwell in thy house. Lord, I have loved thy habitation, the place where thy honor dwelleth.

People: For the Lord is in his holy temple, let all the earth keep silence before him.

Minister: Let the words of my mouth, and the meditation of my heart be acceptable in thy sight, O Lord my strength and my Redeemer.

People: O sing unto the Lord a new song, for he has done marvelous things. Make a joyful noise unto the Lord, all the earth and sing praises.

Opening Hymn All stand and sing (Choir and Congregation)

Prayer (All in Pulpit Kneel)

Organ Voluntary

Scripture Lesson

Congregation arising, sing

Pastor and Congregation Responsively

"From all that dwell below the skies
Let the Creator's praise arise;

*Let the Redeemer's name be sung.
Through every land, by every tongue.*

Decalogue

Congregation Standing

Minister will say, And God spake all these words saying:

I.

Minister: I am the Lord thy God, who brought thee out of the land of Egypt out of the house of bondage. Thou Shall have no other God before me.

People: Lord have mercy upon us, and incline our hearts to keep this law.

(2:10 may be omitted by the minister on all Sundays except sacrament days).

II.

Minister: Thou shalt not make unto thee any graven image or any likeness of anything that is in the heaven above or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I the Lord am a jealous God, visiting the iniquity of the Fathers upon the children unto the third and

fourth generation of them that hate me and showing mercy unto thousands of them that love me and keep my commandments.

People: Lord have mercy upon us. and incline our hearts to keep this law.

III.

Minister: Thou shalt not taketh the name of the Lord thy God in vain; for the Lord will hold him guiltless that taketh his name in vain.

People: Lord have mercy upon us and incline our hearts to keep this law.

IV.

Minister: Remember the Sabbath day, to keep it holy. Six days shall thou labor and do all thy work: but the seventh day is the Sabbath day of the Lord thy God: in it thou shall not do any work; thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day and hallowed it.

People: Lord have mercy upon us, and incline our hearts to keep this law.

V.

Minister: Honor thy mother and thy father: that the days may be long upon the land which the Lord thy God giveth thee-

People: Lord have mercy upon us. and incline our hearts to keep this law.

"My soul be on thy guard, Ten thousand foes arise; And host of sin are pressing hard To draw the from the sky."

VI.

Minister: Thou shalt not kill.

People: Lord have mercy upon us, and incline our hearts to keep this law.

VII.

Minister: Thou shalt not commit adultery.

People: Lord have mercy upon us. and incline our hearts to keep this law.

VIII.

Minister: Thou shalt not steal.

People: Lord have mercy upon us and incline our hearts to keep this law.

IX.

Minister: Thou shalt not bear any false witness against thy neighbor.

People: Lord have mercy upon us, and incline our hearts to keep this law

X.

Minister: Thou shalt not covet thy neighbor's house; thou shalt not covet thy neighbor's wife nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbor's.

People: Lord have mercy upon us, and write these laws upon our hearts.

"Nearer my God to thee! Nearer to thee, E'en Though it be across
That raiseth me; Still all my song shall be, Nearer my God to thee.
Nearer to thee!

Minister: Hear what Christ our Savior Saith: Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind; This is the first and great commandment. And the second is like unto it: Thou shalt love thy neighbor as thy self. On these two commandments hang all the laws and the prophets.

Glory be to the father, and to the Son, and to the Holy Ghost;

As it was in the beginning, is now and ever shall be, world without end. Amen.

Notices (Announcements)

Benevolent Offering (Ushers)

The Second Hymn by Choir and Congregation

The Sermon

Prayer - Chanted, (Pulpit Kneeling)

The Lord's Prayer Our Father who art in heaven, Hallowed be thy Name Thy kingdom come, Thy will be done on earth, As it in heaven Give us this day, our daily bread, And forgive us our trespasses, As we forgive those who trespasses against us, And lead us not into temptation; but deliver us from evil: For thine is the kingdom, and the power, and the glory, forever. A-men.

Invitation to Christian Discipleship

Singing And Offering

Affirmation of Faith

Then shall be said, the Apostles' Creed, the people standing:

I believe in God, the Father Almighty, Maker of heaven and earth, and in Jesus Christ, His only Son our Lord: who was conceived by the Holy Spirit, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead; and buried. The third day he arose from the dead; he ascended into the heaven and sitteth at the right hand of God the Father Almighty; from thence he shall come to judge the quick and the dead. I believe in the Holy Spirit, the Church Universal, the communion of saints, the forgiveness of sins, the resurrection of the body and the life everlasting. Amen.

Doxology and Benediction

Section II. Commitment of General Officers

The Call to Worship

Elder: We have not a high priest that cannot be touched with the feeling of our infirmities; but one that hath been in all points tempted like as we are; yet without sin. Let us therefore draw near with boldness unto the throne of grace, that we may receive mercy and may find grace to help us in time of need.

People: Draw nigh to God, and He will draw nigh to you. Humble yourselves in the sight of the Lord, and He shall lift you up.

Elder: Honor the Lord with thy substance. And with the fruits of all thine increase.

People: There is that maketh himself rich, yet hath nothing; There is that maketh himself poor, yet hath great wealth; There is that scattereth, and increase ye more; And there is that withholdeth more than is meet but is tendeth only to man.

Elder: Charge them that are rich in this present world, that they be not high-minded, nor have their hopes set on the uncertainty of riches, but on God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, that they be ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on the life which is life indeed.

People: Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land. He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will be pay him again.

Elder: God is not unrighteous to forget your work and labor of love, which ye have showed in his name, in what ye have ministered to saints, and to minister.

Hymn No. 452: "Are Ye Able Saith The Master."

Call to Confession

(By Bishop or Minister, the people standing). Dearly Beloved, the Scripture moveth us to acknowledge and confess our sins before Almighty God our Heavenly Father with a humble, lowly, penitent, and obedient heart, to the end that we may obtain forgiveness by his infinite goodness and mercy.

Wherefore I pray and beseech you, as many as are here present, to accompany me with a pure heart and a humble voice unto the throne of heavenly grace. Let us pray Almighty God, our heavenly Father, who through thy Son, Jesus Christ has given commandment unto thy people to go into all the world and preach the gospel to every creature; grant us a ready will to obey thy word; and as we have entered into the labors of other men, help us to serve thee, that others may enter into our labors, and that we with them, and they with us, may attain in everlasting life; through the same Jesus Christ thy Son our Lord. Amen.

Elder: O Lord, open thou our lips.

People: And our mouth shall show forth thy praise.

Elder: Praise ye the Lord.

People: The Lord's name we praise.

Anthem or Hymn

Responsive Reading: "The Christian Mission" let the paragraphs be read in turn by the Bishop and those to be installed. Let them stand and remain standing for the Gloria Patri.

Bishop: Hear, all ye nations of the earth, the gospel of the unsearchable riches of Christ.

General Officer: God, who hath commanded the light to shine out of darkness, hath shined in our hearts, to give light of the knowledge of the glory of God in the face of Jesus Christ.

Bishop: God so loved the world, that he gave his only begotten Son that whosoever believeth in him should not perish, but have everlasting life.

General Officer: For God sent not his Son into the world to condemn the world: but that the world through him might be saved.

Bishop: Therefore if any man be in Christ, away; he is a new creature; old things are passed away; behold, all things are become new.

General Officer: The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest.

Bishop: Also I heard the voice of the Lord saying, Whom shall I send, and who will go for us?

General Officer: Then said I, Here am I; send me.

Bishop: And the King shall say, inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me.

General Officer: He that hath my word, let him speak my word faithfully, saith the Lord.

Bishop: Let thy mercy, O Lord, be upon us, according as we hope in thee.

General Officer: For all things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things to come; all are yours and ye are Christ's; and Christ is God's.

Gloria Patri

Hymn of Preparation-293- "A Charge to Keep I Have."

Sermon of Address

The Lord's Prayer Chanted

Almighty God, Father of all mercies; graciously behold these thy servants now to be commissioned as General Officers of thy Church. Endow them with thy spirit; enrich them with thy heavenly grace; and strengthen them for the tasks which lie ahead, that in all thy works, begun, continued, and ended in thee, thy may glorify thy holy name, and advance thy blessed Kingdom- through Jesus Christ our Lord. Amen.

Hymn No. 318- "Savior, Thy Dying Love."

(The Bishop taking the right hand of each one and repeating the name, shall say):

Name, I commission you to take charge of the work of your office in the name of the Father, and of the Son, and of the Holy Spirit. Amen.

(When all have been commissioned, the Bishop turns to the delegates of the General Conference. They shall rise and the Bishop, addressing them, shall say):

Beloved in the Lord, you now standing and answering the call of this august body to do your several tasks on the field of labor of our church in Christ's Kingdom. We welcome you to this higher calling in the joyous service of Christ and his Kingdom. Your peace, joy, and welfare are now our own, and we pledged to you through the days ahead of our unfailing support. With you we renew our dedication to God and to the church we delight to serve. Now the God of peace make you perfect in every good work to do his will, working in you which is well pleasing in His sight, through Jesus Christ; to whom be glory for ever and ever. Amen. (Then shall all the people stand and the Bishop addressing them say):

Members of the General Conference, I commend to you these general Officers whom this day have commissioned. In this Holy moment we are called to a renewed consecration of our lives to Christ and his Kingdom. As these, our fellow spirit and are supporting them by word and gift and deed.

(Then all the people):

We rejoice to recognize you as General Officers of our church, and we thank God that you have dedicated your lives to his service. We shall follow you with our prayers; we shall support your work with our gifts; and together we shall strive to minister to the needs of our fellow men and to bring them to the saving knowledge of our Lord Jesus Christ.

(Then shall all the people and the General Officers join in saying):

We, being many, and one body in Christ, and every one members of one another. United we pray: Thy Kingdom come; Thy will be done on earth as it is in heaven. And to this end we dedicate ourselves in the name of the Father, and of the Son, and of the Holy Spirit. Amen.

Silent Prayer (Here let the people be seated and with heads bowed, offer personal intercession for those who have just been commissioned). The Presentation of the General Officers (The officers elect shall take their places in the chancel facing the Bishop who shall say then: Hear the words of our Master);

As the Father hath loved me, so I have loved you. Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit shall remain; that whatsoever ye shall ask of the Father, in my name, he may give it to you. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit: and lo, I am with you always, even unto the end of the world.

Your church, in its endeavor to carry out this great commission, has declared, as their to persuade them to become his Disciples, and together these disciples into Christian churches; to enlist them in the building of the Kingdom of God - to cooperate with these churches, to promote world Christian fellowship; and to bring to bear on all human life the spirit and principles of Christ."

Dearly Beloved, we rejoice that you have proposed in your hearts, to devote your lives to this task. Your labors may take you to the mountains and to the plains, to isolate villages and teeming cities of this country, and to the land across the sea. You are to be among men as those serve ever testifying within the varied activities of our common life to the infinite love of God shed abroad in Christ Jesus. Such a vocation confers a great privilege; it also lays upon a solemn responsibility. What you have done alone with God in consecrating your lives to this service, we ask you to do formally and publicly in the presence of this General Conference.

Do you believe in your heart that you have been led by the Spirit of God to engage in this work and to assume its responsibilities? I do so believe.

Will you endeavor, as much lieth in you, to perform faithfully the duties of your office in the connectional church? I will endeavor so to do.

Will you be diligent in the account of your stewardship, constant in prayer, in the

reading of the Holy Scripture, and in the studies as help to the knowledge of God and his Kingdom and your tasks? I will, the Lord being my helper.

Will you strive so to five that the power of God may be manifested in your life, enabling you to convey the blessed sense of god's presence in all your work? I will, by God's grace.

Will you be loyal to the church, and accept the authority of those to whom the church has committed the direction of your work? I will, the Lord being my helper. (Then shall the General Officers bow for a brief period of silent prayer.)

Section III. The Consecration of a Deaconess

Pastor:

"Reverend Father in God, I present these holy women to be consecrated Deaconess."

Bishop:

"Take heed that these women you present be proper person to perform the work of Deaconess, and that they be of sober minds, modest in an their ways and possessed of large charity."

Pastor:

"They have been examine and are believed to be well qualified to enter upon the sacred duties of Deaconess."

Bishop: "It becomes that the Deaconess shall be pious, chaste, temperate, in all things; modest, humble, industrious, and devout, as she is to serve the Church of God and to His praise and glory. Throughout the Church, God has been pleased to call and qualify certain women for the gentle and holy service of ministering to the Church and minister. Such women were Deborah, Mary, the Holy Mother, Eunice, Lois, Priscilla, Lydia and Phoebe. And in the latter days He has been pleased to own and bless the labors of others. May the Lord bless and acknowledge these persons accordingly, as He has blessed the ministration of a holy women. May they withdraw themselves from all worldly cares and vocations and give themselves up entirely to the ministrations of the Church and to suffering humanity."

Then shall the Bishop inquire of the candidate(s) as follows:

Bishop:

"Have you duly considered the sacredness, the exaction and responsibilities of the office which you have come to enter?"

Answer: "I have considered them all."

Bishop:

"Are you determined to observe all the rules for a Deaconess, give yourself up to such

life and duties as these rules require, and keep yourself unspotted from the world, and all its vanities and frivolities?"

Answer: "I am so determined,"

Bishop:

"Will you be governed by the Discipline of the R.M.U.E. Church and subject to the direction given in the discharged of your office.?"

Answer: "I will be so governed."

Then shall person(s) to be consecrated kneel. The Bishop, taking each candidate by the hand shall say to her:

Bishop:

"Be thou consecrated to the office and work of a Deaconess in the Reformed Methodist Union Episcopal Church, in the name of the Father, and the Son, and the Holy Ghost.

Amen

Then shall the Sponsor place the bonnet on the head of candidate.

Section IV. Ordination

A. Ordination of Deacons

When the day appointed by the Bishop is come there shall be sermon or exhortation, declaring the duty and office of such as come to be admitted Deacons. **One of the Elders shall present unto the Bishop the person(s) to be ordained Deacons, saying these words:**

Reverend Father in God, I present unto you these persons, to be admitted Deacons.

Bishop: Take heed that the persons whom you presents to us apt and meet by their godly conversation, to exercise their ministry duty to the honor of God and the edifying of his church.

The Elder shall answer: I have inquired concerning them, and also examined them, and think them so to be.

The names being read aloud; the bishop say unto the people:

Brotheren: if there be any of you who know any impediment or crime in any of these persons presented to be ordained deacons, for the which he ought not to be admitted to that office, let him come forth in the name of God, and show what the crime or impediment is.

(If any crime or impediment be objected, the Bishop shall cease from ordaining that

person until such time as the party accused shall be found clear of that crime). Then shall be read the following collect and epistle:

The Collect

Almighty God, who by thy Divine Providence hath appointed divers Orders of Ministers of thy Church, and didst inspire thy Apostles to choose to the order of deacons the first martyr, St. Stephen, with other; mercifully behold these thy servants, now called to the like Office and Administration: replenish them so with the truth of thy doctrines, and adorn them with the innocence to life that both by word and good example, they may faithfully serve thee in this office, to the glory of thy holy name, and the edification of thy Church, through the merits of our Saviour Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, now and forever, Amen.

The Epistle - I Timothy 3:8-13

Likewise must the Deacons be grave, not double-tongued, not given too much wine not greedy of filthy lucre; holding the mystery of faith in a pure conscience. And let these not let these also first be proved; then let them use the office of a Deacon, being found blameless. Even so must their wives be grave, not slanderers, sober, faithful in all things. Let the Deacons be the husbands of one wife, ruling their children and their own houses well. For they have used the Office of a Deacon well, purchase to themselves a good degree, and great boldness in faith, which is in Jesus Christ.

Then shall the Bishop examine every one of them that is to be ordained, in the presence of the people, in the following manner:

Bishop: Do you trust that you are inwardly moved by the Holy Ghost to take upon you the Office of the Ministry in the Church of Christ, to serve God for the promotion of his glory, and the edifying of his people?

Answer: I trust so.

Bishop: Do you unfeignedly believe all the canonical Scriptures of the Old and New Testament?

Answer: I do Believe them.

Bishop: Will you diligently read and expound the same unto the people whom you shall be appointed to serve?

Answer: I will.

Bishop: It appertaineth to the office of a Deacon to assist the elder in Divine service And especially when he administereth the Holy Communion, to help him in the distribution thereof and to read and expound the Holy Scriptures; to instruct the youth and in the absence of the elder, to baptize. And furthermore, it is his office to search out the sick, poor, and impotent, that they may be visited and relieved. Will you do this gladly and willingly?

Answer: I will do so, by the help of God.

Bishop: Will you apply an your diligence to frame and fashion your own lives and the lives of your families according to the teachings of Christ; and to make to yourselves and them, as much as in you lyeth, wholesome examples of the flock of Christ?

Answer: I will do so, the Lord being my helper.

Bishop: Will you reverently obey them to whom the change and government over you is committed, following with glad mind and win, their godly admonitions?

Answer: I will endeavor to do so, the Lord. being my helper.

Then shall the Bishop, laying his hands upon the head of every one of them severally, say:

Take thou authority to execute the office of a Deacon in the Church of God, in the name of the Father, and of the Son, and of the Holy Ghost, Amen.

Then shall the Bishop deliver to every one them the Holy Bible, saying:

Take thou authority to read the Holy Scriptures, and to preach the same in the Church of God.

Then one of them, appointed by the Bishop, shall read the gospel, Luke 12:35-38.

Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. Blessed are those servants whom the Lord when he cometh, shall find watching; verily I say unto you that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants.

Then shall the Bishop proceed in the communion, and all that are ordained shall receive the holy communion.

The communion ended, immediately before the benediction, shall be said the following collects:

Almighty God, giver of all good things, who of thy great goodness hast vouchsafed to accept and take these thy servants into the office of Deacons in thy Church; Make them, we beseech thee, O Lord, to be modest, humble and consistent in their administration, and to have a ready will to observe all spiritual discipline; that they, having always the testimony of good conscience, and continuing very stable and strong in thy son Jesus Christ may so well behave themselves in this inferior office, that they may be found worthy to be called unto the higher ministries of thy Church, through the same, thy son and our Saviour Jesus Christ, to whom be glory thy holy name, and finally, by thy

mercy, obtain everlasting life, through Jesus Christ our Lord Amen.

The peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord, and the blessings of God Almighty, the Father, the Son, and the Holy Ghost, be among you, and remain with you always.

B. Ordination of Elders

When the day appointed by the Bishop is come, there shall be a sermon of exhortation, declaring the duty and office of such as come to be admitted elders; how necessary that order is in the Church of Christ, and also how the people ought to esteem them in their office.

Reverend Father in God, I present unto you these persons present, to be ordained Elders.

Bishop: Take heed that the persons whom you present unto us be apt and meet, by their godly conversation, to exercise their Ministry duly to the honor of God, and the edifying of the Church:

The Elder shall answer:

I have inquired concerning them, and also examined them, and think them so to be.

Then, their names being read aloud, the Bishop shall say unto the people:

Brethren, these are thy whom we purpose, God willing, this day to ordain Elders; for that due examination, we find not the contrary, but that they are lawfully called to this function and ministry, and that they are persons meet for the same. But if there be any of you who knoweth any impediment or crime in any of them, for the which he ought not be received into this holy ministry, let him come forth in the name of God, and show what the crime or impediment is.

If any crime of impediment be objected, the Bishop shall cease from ordaining that person until such time as the party accused shall be found clear of the crime.

Then shall be said the Collect, Epistle, and Gospel, as followeth:

The Collect

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Almighty God, Giver of all good things, who by thy Holy Spirit hast appointed divers orders of ministers in thy Church, mercifully behold these thy servants, now called to the office of elders and replenish them so with the truth of thy doctrine, and adorn them with the innocence of life, that both by word and good example, they may faithfully serve thee in this office, to the glory of thy name and the edification of thy Church, through the merits of our Savior, Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, world without end. Amen.

The Epistle - Ephesians 4:7-13

Unto every one of us is given grace according to the measure of the gift of Christ. Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. (Now that he ascend what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things.) And he gave some, Apostles; and some Prophets; and some Evangelist; and some Pastors and Teachers; 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 faith, and of the knowledge of the son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ.

After this shall be read, for the Gospel, St. John 10: 1-16.

Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before he know his voice. and a stranger will they not follow, and the sheep follow him; for they follow, but will flee from him; for they know not the voice of strangers. This parable, spake Jesus unto them: but they understood not what things they were which he spake unto them.

Then said Jesus unto them again, verily, verily, I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers; but they understood not what things they were which he spake unto them.

But he that is a hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming and leaveth the sheep and fleeth: and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is a hireling, and careth not for the sheep, I am the good shepherd and know my sheep, and am known of mine. as the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold and one shepherd.

And that done, the Bishop shall say unto them as hereafter followeth:

You have heard, brethren, as well in your private examination, as in the exhortation which was just made to you, and in the Holy lessons taken out of the gospel, and in the writings of the apostles, of what dignity and how great importance this office is, where unto ye are now called. And now again we exhort how high a dignity and to how weighty an officer ye are called: that is to say, to be messengers, watchmen, and stewards of the Lord; to teach, and to premonish, to feed and provide for the Lord's family; to seek for Christ's sheep that are dispersed abroad, and for his children who are in the midst of this evil world, that they may be saved through Christ forever.

Have always therefore printed in you remembrance, how great treasure is committed to your charge. for they are the sheep of Christ, which he bought with his death, and for whom he shed his blood. The church and congregation whom you must serve, is his spouse, and his body. And if it should happen the same church, or any member thereof, to take any hurt or hindrance by reason of your negligence, ye know the greatness of the fault, and also the horrible punishment that will ensue. Wherefore consider within yourselves the end of the ministry towards the children of God, towards the spouse and body of Christ, and see that you never cease your labor, your care and diligence, until you have done all that lyeth in you according to your bounden duty, to bring all such as are, or shall be committed to your charge unto that agreement in the faith, and to that ripeness and perfectness of age in Christ, that there may be no place left among you, either for error in religion or for viciousness in life.

For as much then as your office is both of so great excellency and of so great difficulty, ye see with how great care and study ye ought to apply yourselves dutiful and thankful to that Lord, who hath placed you in so high a dignity; as also to beware that neither you yourselves offend, nor be occasion that others offend, Howbeit, ye cannot have a mind and will thereunto of yourselves; for that will and ability are given of God alone: therefore ye ought, and have need, to pray earnestly for his Holy Spirit. And seeing that ye cannot by any other means with doctrine and exhortation taken out of the Holy Scriptures, and with a life agreeable to the same; consider how studious ye ought to be in reading and learning the Scriptures, and in framing the manners both of yourselves and of them that special pertain unto you according to the rules of the same Scriptures; and for this self same cause, how ye ought to forsake and set aside, as much as ye may, all worldly cares and studies.

We have good hope that you have all weighed and pondered these things with yourselves long before this time; and that you have clearly determined, by God's grace to give yourselves to this office, whereunto it has pleased God to call, you; so that as much as faith in you, you will apply yourselves wholly to his one thing, and draw all your cares and studies this way, and that you will continually pray to God the Father by the mediation of our only Saviour, Jesus Christ for the Heavenly assistance of the Holy Ghost; that by daily reading and weighing of the Scriptures, ye may wax ripen and stronger in your ministry; and that ye may so and to fashion them after the rule and doctrine of Christ, that ye may be wholesome and godly examples and patterns for the people to follow.

And now, that this present congregation of Christ her assembled, may also understand your minds and wills in these things, and that this your promise may the more move you to do your duties; ye shall answer plainly to these things, which we, in the name of God and his Church shall demand of you touching the same.

Question: Do you think in your heart, that you are truly called, according to the will of our Lord Jesus Christ, to the order of Elders?

Answer: I think so.

Bishop: Are you persuaded that the Holy Scriptures contain sufficiently all doctrine required of necessity for eternal salvation through faith in Jesus Christ? And are you determined, out of the said Scriptures to instruct the people committed to your charge, and to teach nothing as required of necessity to salvation, but that which you shall be persuaded may be concluded and proved by Scripture?

Answer: I will do so, by the help of the Lord.

Bishop: Will you then give your faithful diligence always so to minister the doctrine of Christ, as the Lord that commanded?

Answer: I will do so, by the help of the Lord.

Bishop: Will. you be ready, with all faithful diligence always to banish and drive away all erroneous and strange doctrines contrary to God's word, and to use both public and private monitions and exhortations, as we are to the sick as to the whole within your charge, as need " require and occasion shall be given?

Answer: I will endeavor so to do, the Lord being my helper.

Bishop: Will you be diligent to frame and fashion yourselves, and your families, according to the doctrine of Christ; and to make both yourselves and them, as much as in you lieth, wholesome examples and patterns to the flock of Christ?

Answer: I shall apply myself thereto, the Lord being my helper.

Bishop: Will. you maintain and set forth, as much as lieth in you, quietness, peace and love among all Christian people, and especially among them that are or shall be committed to your charge?

Answer: I will do so, the Lord being my helper.

Bishop: Will you reverently obey your chief ministers, unto whom is committed the charge and government over you; following with a glad mind and will their godly admonitions, submitting yourselves to their godly judgments?

Answer: I will do so, the Lord being my helper.

(Then shall the Bishop, standing up say),

Almighty God, who hath given you this will to do all these things, grant also unto you strength and power to perform the same, that he may accomplish his work which he hath begun in you, through Jesus Christ our Lord. Amen.

(After this the congregation shall be desired secretly in their prayers, to make their humble supplications to God for all these things, for which prayers there shall be silence kept for a space).

After which shall be said by the Bishop (the persons to be ordained elders all kneeling), Veni Creator Spiritus, the Bishop beginning and the elders that are present answering by verse as follows: Come Holy Ghost, our hearts inspire, And lighten with celestial fire. Thou the anointing Spirit art, Who dost thy sev'nfold gifts impart. Thy blessed unction from above. Is comfort, light, and fire or love.

Enable with perpetual light The dullness of our blinded sight. Anoint and cheer our
soiled face With the abundance of thy grace. Keep far our foes, give peace at home;
Where thou art guide no ill can come.

Teach us to know the Father, Son, And thee of both to be but one; That through the ages
all along. This may be our endless song: Praise to thy eternal merit, Father, Son and
Holy Spirit.

That done, the Bishop shall pray in this wise, and say:

Let Us Pray.

Almighty God, Heavenly Father, who of thine infinite love and goodness towards us,
hast given us thy only and most dearly beloved son, Jesus Christ to be our Redeemer,
and the author of everlasting life; who, after he had made perfect our redemption by his
death, and was ascended into heaven, sent abroad into the world his Apostles, Prophets,
Evangelists,

Teachers, and Pastors, by whose labor and ministry he gathered together a great flock in
all parts of the world to set forth the eternal praise of thy holy name; for these so great
benefits of thy eternal goodness, and for that thou hast vouchsafed to call these thy
servants here present, to the same office and ministry appointed for the salvation of
mankind, we render unto thee most hearty thank; we praise and worship thee; and we
humbly beseech thee by the same thy blessed Son, to grant all, who either here or
elsewhere call upon thy name, that we may continue to show ourselves thankful unto
thee for these and all thy other benefits, and that we may daily increase and go forward
in the knowledge and faith of thee and thy son, by the Holy Spirit. So that as well by
these thy ministers as by them over whom they shall be appointed thy ministers, the holy
name may be forever glorified, and thy blessed kingdom enlarged through the same thy
Son Jesus Christ our Lord, who liveth and reigneth with thee in the unity of the same
Holy spirit, world without end. Amen.

When this prayer is done, the Bishop with the elders present shall lay their hands
severally upon the head of every one that receiveth the order of elder. The receivers
humbly kneeling upon their knees, and the Bishop saying:

The Lord pour upon thee the Holy Ghost for the office and work of an elder in the
Church of God, now committed unto thee by the imposition of our hands. And be thou a
faithful dispenser of the word of God, and of his holy sacraments; in the name of the
Father, and of the Son, and of the Holy Ghost. Amen.

Then the Bishop shall deliver to every one of them kneeling, the Bible into his hands,
saying:

Take thou authority to preach the word of God, and to administer the holy sacrament in
the congregation.

The Bishop shall go on in the service of the communion, which at they who receive
orders shall take together, and remain in the same place where hands were laid upon
them, until such times as they have received the communion.

The communion being done, after the last collect and immediately before the
benediction, shall be said these collects:

The Collect

Most merciful Father, we beseech thee to send upon these thy servants thy heavenly
blessings, that they may be clothed with righteousness, and that thy word spoken by
their mouths may never be spoken in vain. Grant also, that we may have grace to hear
and receive what they shall deliver out of thy most holy word, or agreeably to the same,
as the means of our salvation; and that in all our words and deeds we may seek thy
glory, and increase of thy kingdom, through Jesus Christ, our Lord. Amen.

Direct us, O Lord, in all our doings, with thy most gracious favor, and further us with thy
continual help that in all our works, begun, continued, and ended in thee, we may glorify
thy holy name, and finally by thy mercy, obtain everlasting life, through Jesus Christ,
our Lord. Amen.

The peace of God which through all understand, keep your hearts and minds in the
knowledge and love of God, and of his Son, Jesus Christ our Lord.- and the blessing of
God Almighty the Father, the Son and the Holy Ghost,, be among you and remain with
you always. Amen.

If on the same day, the order of deacons be given to them, and that of elders to others,
the deacons shall be first presented, and then the elders. The collects shall be both used;
first that for deacons, then that for elders. The Epistle shall be Ephesians 4: 7 - 13, as
before in this office, immediately after which they that are to be ordained deacons shall
be examined and ordained as above prescribed.

Then one of the elders, having read the Gospel, which shall be St. John 10: 1-6, as
before in this office they are to be ordained as in this office before appointed.

Section V. Consecration of Bishops

The following prayer shall be offered by the Bishops:

Almighty God, who by thy Son Jesus Christ didst charge them to feed thy flock: give
grace, we beseech thee, to all the Ministers and Pastors of thy Church, that they may
diligently preach thy word, and duly minister the Godly discipline thereof; and grant to
the people that they may obediently follow the same; that all may receive the crown of
everlasting glory, through Jesus Christ our Lord. Amen.

Then shall be read by one of the Elders, Acts 20: 17-35.

And from Miletus, Paul sent to Ephesus, and called elders of the Church, And when they were come to him he said unto them, Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons, serving the Lord with an humility of mind, and with many tears, and temptations, which befell me by the lying in wait of the Jews: and how I kept back that was profitable unto you, but have showed you, and have taught you publicly, and from house to house testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.

And now behold I go bound in the Spirit unto Jerusalem, not knowing the things that shall befall me there: save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God.

And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more. Wherefore I take you to record this day, that I am pure from the blood of all men. For I have shunned to declare unto you all the counsel of God. Take heed, therefore, unto yourselves, and to all the flock, over which the Holy Ghost hath made you overseers, to feed the Church of God, which he hath purchased with his own blood. For I know this, that after my departing shall groves wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things to draw away disciples after them therefore, watch, remember, that by the space of three years, I ceased not to warn everyone night and day with tears.

And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified. I have convected no man's silver or gold or apparel. Yea, ye yourselves know that these hands have ministered unto my necessities, and to them that were with me. I have showed you all things, how that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, it is more blessed to give than to receive.

Then another Elder shall read the Gospel St. John 21: 15-17.

Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these He saith unto him, Yea, Lord; thou knowest that I love thee. he saith unto him, Feed my lambs. He saith unto him again, the second time, son of Jonas, lovest thou me? He saith unto him, Yea, Lord I knowest that I love thee. He saith unto him, Feed my sheep. He saith unto him the third time, Lovest thou me? And he said unto him, Feed my sheep.

Or this, Matthew 28: 18-20.

Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father,

and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever, I have commanded you; and, lo, I am with you always, even unto the end of the world.

After the gospel and the sermon are ended, the elected person shall be presented by the two elders unto the Bishop saying:

Reverend Father in God, we present unto you this holy man to be ordained a Bishop.

Then the Bishop shall move the congregation present to prayer, saying thus to them: Brethren, it is written in the Gospel of St. Luke, that our Saviour Christ continued the whole night in prayer, before he chose and sent forth his twelve apostles. it is written also in the book of acts of the Apostles, that the disciples who were at Antioch did fast and prayed before they laid hands on Paul and Barbanbas and sent them forth. Let us therefore, following the examples of our Saviour Christ, and his people first fall to prayer before we admit and send forth this person presented to us the work whereunto, we trust the Holy Ghost hath called him.

Almighty God, giver of all good things, who by thy Holy Spirit, has appointed divers orders of minister in thy church, mercifully behold this thy servant, now call to work and ministry of a Bishop, and replenish him so with the truth of thy doctrine, and adorn him so with innocence of life that, both by word and deed he/she may faithfully serve thee in this office to the glory of thy name, and the edifying and the well governing of the church, through merits of our Savior Jesus Christ, who giveth and reigneth with thee and the Holy Ghost. Amen.

Then the Bishop shall say to him/her that is to be ordained:

Brother, forasmuch as the Holy Scripture commands that we should not be hasty in laying on hands, and admitting any person to government in the church of Christ, which he hath purchased with no less price than the effusion of his own blood; before we admit you to this administration, we examine you in certain articles, to the end that the congregation present may have a fair trial, and bear witness how you are minded to behave yourself in the church of God.

Bishop: Are you persuaded that the Holy Scriptures contain sufficiently all doctrine required of necessity to eternal salvation, through faith in Jesus Christ? And are you determined, out of the same Holy Scriptures, to instruct the people committed to your charge, and to teach and maintain nothing as required necessity to eternal salvation, but that which you shall be persuaded may be concluded and proved by the same?

Answer: I am so persuaded and so determined by God's grace.

Bishop: Will you then faithfully exercise yourself in the same Holy Scriptures, and call upon God (by prayer) for the true understanding of the same so that you may be able by them, to teach and exhort with wholesome doctrine, and to withstand and convince gainsayers?

Answer: I will do so, by the help of God.

Bishop: Are you ready with all faithful diligence to banish and drive away all erroneous and strange doctrine contrary to God's word, and with privately and openly to call upon and encourage others to do the same?

Answer: I'm ready, the Lord being my helper.

Bishop: Will you deny all ungodliness and worldly lusts, and live righteously, soberly, and godly in his present world, that you may show yourself in an things an example of good works unto others, that the adversary may be ashamed, having nothing against you?

Answer: I will do so, by the Lord be my helper.

Bishop: Will you maintain and set forward, as much as shall lie in you; quietness, love, and peace among an men; and such as shall be unquiet, disobedient, and criminal, correct and punish, according to such authority as you have by God's word, and as shall be committed unto you?

Answer: I will do so, by the help of the Lord.

Bishop: Will you be faithful in ordaining, sending, or laying hands upon others?

Answer: I will do so, by the help of God.

Bishop: Will you show yourself gentle and merciful, for Christ's sake, to the poor and needy people, and to all strangers destitute of help?

Answer: I will so show myself, by God's help.

Then the Bishop shall say: Almighty God, our Heavenly Father, who hath given you a good will to do all these things, grant also unto you strength and power to perform the same; that he may accomplish in you the good work which he bath begun, that you may be found perfect and irrepressible at the last day; through our Lord Jesus Christ, who liveth and reigneth forever Amen.

Then shall be said:

Come. Holy Ghost, our hearts inspire,
And lighten with celestial fire.
Thou the anointing Spirit art,
Who doest thy sevenfold gifts impart.
Thy blessed unction from above
Is comfort, light, and of love.
Enable with perpetual light
The dullness of our blinded sight.
A point and cheer our soiled face
With the abundance of thy grace
Keep far our foes, give peace at home;
Where thou art guide no ill can come.
Teach us to know the Father, Son,
And thee of both to be but one;
That through the ages all along.

This may be our endless song;

Praise to thy eternal merit,

Father, Son, Holy Spirit.

That ended, the Bishop shall say:

Lord, hear our prayer

Answer: And let our cry come unto thee

VENI, CREATOR, SPIRITUS

The Bishop:

Let us pray.

Almighty God, and most merciful Father, who, of thine infinite goodness, hast given thine only and dearly beloved Son, Jesus Christ to be our Redeemer, and the author of everlasting life; who, after that he had made perfect our redemption by his death, and was ascended into heaven, poured down his gifts abundantly upon men, making some Apostles, some Prophets, some Evangelists, some Pastors, and Teachers, to the edifying and making perfect his Church: grant, we beseech thee, to this thy servant, such grace, that he may be evermore ready to spread abroad the Gospel the glad tidings of reconciliation with thee, and use the authority given him, not to destruction, but to salvation: not to hurt, but to help; so that as a wise and faithful servant, giving to thy family their portion in due season, he may at last received into everlasting joy, through Jesus Christ our Lord, who, with thee and Holy Ghost, liveth and reigneth, one God, world without end. Amen.

Then the Bishop and Elders present shall lay their hands upon the head of the elected person kneeling before them upon his knees, the Bishop saying:

The Lord pour upon thee the Holy Spirit, for the office and work of a Bishop in the church of God, now committed unto thee, by the imposition of our hands, in the name of the Father, and of the Son, and of the Holy Ghost. Amen. And remember that thou stir up the grace of God, which is given us the spirit of fear, but power, and love, and soberness.

The Bishop shall deliver him the Bible saying:

God heed unto reading, exhortation, and doctrine. Think upon the things contained in this book. Be diligent in them, that the increase coming thereby may be manifest unto all men. Take heed unto thy self, and to thy doctrine; for by so doing, thou shalt both save thyself and them that hear thee. Be to the flock of Christ a shepherd, not a wolf; feed them, devour them not. Hold up the weak, the sick, bind up the broken, bring again the outcasts, seek the lost: be so merciful that you may not be too amiss; so minister discipline that you forget not mercy; that when the chief Shepherd shall appear, you may receive the neverfading crown of glory, through Jesus Christ our Lord. Amen.

(Then the Bishop shall administer the Lord's Supper, with whom the newly ordained Bishop, and all other present, shall communicate).

Most merciful Father, we beseech thee to send down upon this thy servant thy heavenly blessing, and so endue him with thy Holy Spirit, that he, preaching thy word, may not only be earnest to reprove, beseech, and rebuke with all patience and doctrine, but also may be to such as believe, a wholesome example in word, in conversation, in love, in faith, in chastity, and in purity; that faithfully fulfilling his course, at the latter day he may receive the crown of righteous laid up by the Lord, the righteous Judge, who liveth and reigneth one God with the Father and the Holy Ghost, world without end. Amen.

Direct us, O Lord, in all our doings with thy most gracious favor, and further us with thy continual help, that all in our works, begun, continued, and ended in thee, we may glorify his name, and finally, by thy mercy, obtain everlasting life, through Jesus Christ our Lord. Amen.

The peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord; and the blessing of God Almighty, the Father, the Son, and the Holy Spirit, be among you, and remain with you always. Amen.

Section VI. The Lord's Supper or Holy Communion

Those persons who have scruples about kneeling to receive the Lord's Supper may be permitted to receive it while either sitting or standing.

No person who is guilty of any practice for which we would exclude a member from our Church shall be admitted to the Supper.

The elements for our communion consist of "unleavened bread and the unfermented juice of the wine." The table used for the communion should not be used for any other purpose. For this service it should be covered with a clean white linen cloth. All of the elements to be used, placed on the table for consecration, then covered with a second clean white linen cloth. When the last communicants have been served and the trays replaced on the table, it should be covered before the minister kneels for the closing prayer.

ROA 4/5 The Elder shall read one or more of these Scripture selections:

Let your light so shine before men that they may see your good works and glorify your Father which is in heaven. Matthew 5:16.

Lay not up for yourselves treasures upon earth where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor dust corrupt and where thieves do not break through nor steal. Matt. 6:19, 20.

Whatsoever ye would that men should do to you, do ye even so to them,, for this is the law and the prophets. Matthew 7:12.

Not every one that saith, unto me, Lord, Lord, shall enter the Kingdom of heaven, but he that doeth the will of my Father which is in heaven. Matthew 7:21.

Zacchaeus stood and said unto the Lord, Behold Lord, the half of my goods I give to the poor; and if I have taken anything from any man by false accusation, I restore him fourfold. Luke 19:8.

He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man, according as he purposeth in his own heart, so let him give; not grudgingly, nor of necessity, for God loveth a cheerful giver. II Corinthians 9:6,7.

As we therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith. Galatians 7:10.

Godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. I Timothy 6:6,7.

Charge them that are rich in this world that they be not high minded nor trust in uncertain riches, but in the living God who giveth us richly all things to enjoy; that they do good; that they be rich in good works, ready to distribute, willing to communicate, laying up in store for themselves a good foundation against the time to come that they may lay hold on eternal life. I Timothy 6:17,18,19.

God is not unrighteous to forget your work and labor of love which ye have showed toward his name, in that ye have ministered to the saints, and to do minister. Hebrews 13:16.

But who so hath this world's goods, and seeth his brother hath need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? I John 3:17.

He that hath pity upon the poor, lendeth unto the Lord; and that which he hath given will he pay him again. Proverbs 19:17.

(While these sentences are being read, some fit persons appointed for that purpose shall receive the alms for the poor, and other donations of the people in decent basins provided for that purpose, and then bring them to the Elder who shall place them upon the table.)

After the Elder shall extend the following invitation: Ye that do truly and earnestly repent of your sins, and are in love and charity with your neighbor, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways, draw near with faith and take this holy sacrament to your comfort; and make your humble confession to Almighty God, meekly kneeling.

Then shall this General Confessions be made by the minister in the name of all those that are minded to receive the Holy Communion, both he and all the people kneeling and saying together:

Almighty God, Father of our Lord Jesus Christ, maker of all things, Judge of all men, we acknowledge and bewail our manifold sins and wickedness which we from time to time most grievously have committed by thought, word and deed against Thy divine Majesty, provoking most justly thy wrath and indignation against us. We do earnestly repent and are heartily sorry for these our misdoing; the remembrance of them is grievous unto us.

Have mercy upon us, have mercy upon us, most merciful Father for your Son our Lord Jesus Christ's sake; forgive us all that is past, and grant that we may ever hereafter serve and please thee in newness of life, to the honor and glory of your name, through Jesus Christ our Lord, Amen. (Music No. 1.) Music No. 1: Amen. Music No. 2: Amen. Music No. 3: Amen.

First Collect

Then shall the Elder say: Almighty God, our Heavenly Father, who of thy great mercy has promised forgiveness of sins to all them that with hearty repentance and true faith turn unto thee, have mercy upon us; pardon and deliver us from all our sins; confirm and strengthen us in all goodness; and bring us to everlasting life through Jesus Christ, our Lord, Amen. (Music No. 2)

Second Collect

Then shall the Elder say:

Almighty God, unto whom all hearts are open, all desires known from whom no secrets are hid, cleanse the thoughts of thy hearts by the inspiration of thy Holy Spirit that we may perfectly love you, and worthily magnify thy holy name through Jesus Christ, our Lord, Amen. (Music No. 3)

Prayer of Adoration

Then shall the Elder say:

It is meet, right, and our bounded duty that we shall at all times, and in all places, give thanks unto thee, O Lord, Holy Father, Almighty, Everlasting God.

Therefore, with angels and archangels, and with all the company of heaven, we laud and magnify thy Holy Name, evermore praising thee and saying (Minister And Congregation) Holy, Holy, Holy, Lord God of hosts; heaven and earth are full of glory. Glory be to thee, O Lord, most high. Amen. (Music No. 3)

Prayer of Humiliation

Then shall the Elder say:

We do not presume to come to this table, O merciful Lord, trusting in thy own righteousness, but in thy manifold and great mercies. We are not worthy so much as to

gather the crumbs under thy table. But you are the same Lord whose property is always to have mercy. Grant us, therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood that our sinful souls and bodies may be made clean by his death and washed through his blood, and that we may ever more dwell in him and he in us. Amen. Music No. 4: Amen. Amen. Amen.

Prayer Of Consecration

Then shall the Elder say:

Almighty God, our Heavenly Father, who of thy tender mercy did give thine only Son, Jesus Christ, to suffer death on the cross for our redemption, who made thereby his oblation of himself, once offered, a full, perfect and sufficient, oblation, and satisfaction for the sins of the whole world; and did institute and in his holy gospel his precious death until his coming again; hear us, O merciful father, we most humbly beseech thee, and grant that we receiving these thy creatures of bread and wine, according to thy Son, our Savior Jesus Christ's holy institution, in remembrance of his death and passion may partakers of his most blessed body and blood; who in the same night that he was betrayed took bread (1) And when he had given thanks, he break it. (Here the Elder is to take the piece of bread in his hand). (2) And give it to his disciples saying, Take, eat: this (And here break the bread). (3) Is my body which is broken for you. This do in remembrance of me. Likewise after supper he took (And here to lay his hands upon all the vessels containing the wine). Drink ye all of it, for this is my blood of the New Testament, which is shed for you and for many for the remission of sins; do this, as often as ye shall drink it in the remembrance of me. Amen.

Then shall the minister first receive the communion in both kinds himself and then proceed to deliver the same to our to the other ministers in like manner if any be present), and after that to the people in order, into their hands. And when he delivereth the bread he shall say: Then body of our Lord Jesus Christ, which was given for thee, to preserve thy soul and body unto everlasting life. Take and eat this in remembrance that Christ died for thee and feed on him in thy heart by faith, with Thanksgiving.

And the minister that deliverth the cup shall say:

The blood of our Lord Jesus Christ, which was shed for thee to preserve thy soul and thy body unto everlasting life. Drink this in remembrance that Christ's blood was shed for thee and be thankful.

(If the consecrated bread and wine be all spent before all have communed the Elder may consecrate more by repeating the prayer of consecration).

Then shall the Elder say:

Our Father who art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done in earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses as we forgive those who trespass against us. And lead us not into temptation but deliver us from evil; for thine is the kingdom, and the power, and the glory forever. Amen.

A. Baptism

Every adult person, and parents of every child be baptized, have their choice of either immersion, sprinkling, or pouring. But in no case shall a minister re-baptize any person. And if any knowing violate this prohibition, he/she shall be subject to suspension or location as the Annual Conference may judge.

B. Baptism of Infants

The minister coming to the font which is to be filled with pure water, shall use the following or some other suitable exhortation:

Dearly Beloved, for as much as all men are conceived and born in sin, and that our Savior Christ saith none can enter into the Kingdom of God except he be regenerated and born anew of water and of the Holy Ghost, I beseech you to call upon God the Father, through our Lord Jesus Christ, that bounteous mercy he will grant to this child that thing which by nature he can not have; that he may be baptized with water and the Holy Ghost, and received into Christ's Holy Church, and be made a lively member of the same.

Then shall the Minister say:

Let us Pray.

Almighty and Everlasting God, who of thy great mercy didst save Noah and his family in the ark from perishing by water; and also didst safely lead the children of Israel, thy people, through the Red Sea, fitting thereby the holy baptism; and by the baptism of thy well beloved Son Jesus Christ in the river of Jordan, did sanctify water for this holy sacrament, we beseech thee of thine infinite mercies that thou wouldst look upon this child; wash him/her and sanctify him/her with the Holy Ghost, that he/she being received into the ark of Christ's Church and being steadfast in faith, joyful through hope and rooted in love, may so pass the waves of his troublesome world that final he/she may come to the land of everlasting life, there to reign with thee, world without end, through Jesus Christ our Lord. Amen.

O merciful God, grant us that the old Adam in this child may be buried, that the new man/woman may be raised in him/her. Amen.

Grant that all carnal affections may die in him/her, and all things belonging to the Spirit may live and grow in him/her. Amen.

Grant that he/she may have power and strength to have victory, and triumph against the devil, the world, and the flesh. Amen.

Grant that whosoever is dedicated to thee by our office and ministry may also be embued with heavenly Virtues, and everlasting reward through thy mercy. O bless Lord God, who doth live and govern all things, world without end. Amen.

Almighty, Everlasting God, whose most dearly beloved Son Jesus Christ, for the forgiveness Of Our sins did shed out of his most precious side both water and blood, and gave commandments to his disciples that they should go teach all nations, and baptize them in the name of the Father, and of the Son and of the Holy Ghost, regard, we beseech thee, the supplications of thy congregation. Sanctify this water (here the minister dips his hand into the water) for this holy sacrament; and grant that this child, now to be baptized may receive the fullness of thy grace, and ever remain in the number of thy faithful and elect children, through Jesus Christ our Lord. Amen.

Then shall the minister address the Parents or Guardians in this wise:

Dearly Beloved, For as much as this child now presented by you for Christian baptism, you must remember that is your part and duty to see that he/she be taught as soon as he/she shall be able to learn, the nature and end of this holy sacrament. And that he/she may know these things the better, you shall call upon him/her to give regular attendance upon the appointed means of grace, such as the ministry of the Word and the public and private worship of God; and further, you shall provide that he/she shall read the Holy Scriptures and learn the Lord's Prayer, the Ten Commandments, the Apostles' Creed, the Catechism, and all other things which a Christian ought to know and believe to his/her soul's health, in order that he/she may be brought up to lead virtuous and holy life, remembering always that baptism doth represent unto us that inward purity which disposeth us to follow the example of our Saviour Christ; that as He died and rose again for us, so should we who are baptized die unto sin and rise again unto righteousness, continually mortifying all corrupt affections, and daily proceeding in all virtue and godliness.

Do you therefore solemnly engage to fulfill these duties, so as far as it lieth in your power, the Lord being your helper?

Answer: We do.

Then shall the people stand up, and the minister shall say:

Hear the words of the Gospel written by St. Mark in the tenth chapter and the thirteenth verse:

They brought young children to Christ, that He should touch them. And His disciples rebuked those that brought them. But when Jesus saw it, He was much displeased, and said unto them, "Suffer the little children to come unto me, and forbid them not for of such is the kingdom of God."

Verily I say unto you, whosoever shall not receive the kingdom of God as a little child, he shall not enter therein, and He took them up in His arms, put his hands upon them, and blessed them.

Then the minister shall take the child into his hands and say to the parents of the child:

Name of Child

And then naming the child after them, the minister shall sprinkle or pour water upon the child, or if desired immerse the child in the water saying:

(Name), I baptized thee in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Our Father, which art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done, in earth as it is in heaven. Give us this day our daily bread. And forgive us, our trespasses as we forgive those that trespass against us. And lead us not into temptation, but deliver us from evil, for thine is the kingdom, and the power and the glory, forever. Amen.

Then shall the minister conclude with an extemporaneous prayer.

The Order for the Baptism of Infants (Alternate Order)

The following order may also be used:

Dearly Beloved, for as much as all men are heirs of life everlasting and subjects of the saving grace of the Holy Spirit and that our Lord Jesus Christ said: Suffer little children to come unto me and forbid them not for of such is the kingdom of heaven: I beseech you to call upon God the Father through Jesus Christ, that of his bounteous goodness He will grant unto this child constant and continual replenishing of his grace that he/she become a good and worthy member of Christ's Holy Church.

Then shall the minister say:

Let us Pray.

Almighty and everlasting God, we beseech thee of thine mercies that thou will look upon this child and grant that by the aid inspiration of thy Holy Spirit he/she be steadfast in faith, joyful through hope, and rooted in love, and that he/she may so live the life which now is that he/she may enter triumphantly the life which is to come; through Jesus Christ our Lord.

Then shall the minister address the parents or guardians as follows:

Dearly Beloved, for as much as this child is now presented by you for Christian Baptism, and is thus consecrated to God and to His Church, it is your part and duty to see that he/she be taught as soon as he/she shall be able to learn the meaning and purpose of this holy Sacrament; that he/she shall be trained to give regular and faithful attendance upon private and public worship by God and the teaching of the Holy Scriptures; and that in every way, by precept and example, you will seek to lead him/her

into the love of God and the service of our Lord Jesus Christ. Do you solemnly promise to fulfill these duties so far as in your lies, the Lord being your helper?

Answer: We do.

Then shall the people stand and the minister shall say:

Hear the words of the Gospel written by St. Mark 10:13. "And they brought young children to him, that he should touch them: and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, "Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God. Verily I say unto you, whosoever shall not receive the kingdom of God as a little child, he shall, not enter therein. And he took them up in his arms, put his hands upon them, and blessed them."

Then shall the minister take the child in his arms and say to the parents or guardians:

What name shall be given this child?

And then repeating the name of the child saying:

(Name), I baptize thee in the name of the Father, of the Son, and of the Holy Ghost.

Then shall be said the following prayer:

Almighty God, our heavenly Father, grant this child as he/she grows in years may also grow in thy grace as to resist temptation and overcome evil, that being made strong by thy Holy Spirit he/she may stand fast in the faith, be obedient to thy word, and abide in thy love, and rejoicing in the life that now is and may dwell with thee in the life that is to come, through Jesus Christ our Lord.

Then shall the minister and people say:

Our Father who art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil; for thine is the kingdom, and the power and the glory, forever. Amen.

Then shall be sung a suitable hymn after which the benediction shall be given.

C. Baptism of Children and Youth

The minister shall say:

Hear the words of the Gospel recorded by St. Matthew 28:16-20. "Then the eleven

disciples went away into Galilee, into a mountain where Jesus has had appointed them. And when they saw him, they worshiped him: but some doubted. And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world." Amen.

The minister shall say:

Almighty and everlasting God, whose most dearly beloved Son Jesus Christ gave himself for our redemption and did command his disciples that they should teach all nations and baptize them in the name of the Father and the Son of the Holy Spirit; regard we beseech thee with favor and the supplications of this congregation and these persons now to be baptized in thy name, and grant that their hearts may so be opened to thee that they may receive the fullness of thy grace, and may ever remain in the number of thy faithful children. Amen.

Then shall the minister say to the persons to be baptized:

Dearly beloved, you have heard how this congregation has prayed that as you have come to receive Holy Baptism, God would assist you to open your hearts to his love and direction, that you may become faithful disciples of Our Lord.

For your part it is necessary that in the presence of God and these witnesses you should make know your desire to accept the obligations of this holy Sacrament by answering the following questions:

Will you faithfully put away from every know sin, of thought, word, and deed, and accept and confess Jesus Christ as your Savior and Lord?
God being my helper, I will.

Will you faithfully study the Bible as God's Word and in all thing strive to make it the rule of your life? God being my helper, I will.

Having being instructed in the way that the Spirit of our Lord separates right from wrong, will you faithfully endeavor to live so as to be well pleasing in His sight?
God being my helper, I will.

Will you be baptized in this faith? This is my desire.

ROA 479 When the minister shall ask each person his name and shall baptize him, saying:
(Name), I baptize thee in the name of the Father, and the Son, and of the Holy Ghost.

ROA 479 When shall the minister and people say: Our Father, who art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil; for thine is kingdom, and the power, and the glory, forever. Amen.

D. The Order for the Baptism of Adults

Here the minister shall use the following, or some other suitable exhortation:

Dearly Beloved, for as much as all men are conceived and born in sin; and that which is born of the flesh and they that in the flesh cannot please God but live in sin, committing actual transgressions, and our Saviour Christ said, "None can enter into the kingdom of God except he be regenerated and born anew of water and the Holy Ghost, and received into Christ's Holy Church, and be made a lively member of the same. I beseech you to call upon the Father, through our Lord Jesus Christ, that of his bounteous goodness he will grant unto these persons that which by nature they cannot have; that they be baptized with water and the Holy Ghost.

First Prayer

Then shall the minister say:

Almighty and Immortal God, the aider of all that need, the helper of an that flee to thee for succor, the life of them that believe, and the resurrection of the dead: we call upon thee for these persons, that they coming to thy holy baptism may receive the remission of their sins, by spiritual regeneration. Receive them, O Lord, as thou bast promised by their well beloved Son, saying, Ask, and ye shall receive; seek and ye shall find; knock and it shall be opened unto you. So give now unto us that ask, let us that seek find, open the gate unto us that knock, that this/these person(s) may enjoy the everlasting benediction of thy heavenly washing, and may come to the eternal kingdom which thou bast promised by Christ our Lord. Amen.

After which the minister shall say:

Second Prayer

Almighty and Everlasting God, Heavenly Father, we give thee humble thanks, for that thou bast vouchsafed to call us to the knowledge of their grace and faith in thee, increase this knowledge and confirm this faith in us ever more. Give thy Holy Spirit to this/these person(s) that they my be born again, and made heirs of everlasting salvation, through our Lord Jesus Christ who liveth and reigneth with thee and the Holy Spirit now and forever. Amen.

Scripture Lesson

Then shall the people stand up, and the minister shall say:

Hear the words of the gospel written by St. John in the third chapter, beginning at the first verse: There was a man of the Pharisees, named Nicodemus, a ruler of the Jews: the same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God; for no man can do the miracles that thou doest, except God be with him. Jesus answered and said unto him, Verily, verily, I say unto thee, except a man be

born of the water and the Spirit he cannot enter into the kingdom of God. That which is born of the flesh is flesh and that which is born of the Spirit is Spirit. Marvel not that I said unto thee, ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth, so is every one that is born of the Spirit.

Then shall the minister speak to the person to be baptized in this wise:

Well Beloved, who are come hither desiring to receive holy baptism, ye have heard how the congregation hath prayed that our Lord Jesus Christ would vouchsafe to receive you, and bless you, to release you of your sins, to give you the kingdom of heaven and everlasting life. And our Lord Jesus Christ hath promised in his holy word to grant all those things we have prayed for; which promise he, for His part, will most surely keep and perform.

Wherefore, after this promise made by Christ you must also faithfully, on your part, promise in the presence of this whole congregation that you will renounce the devil and his works, and constantly believe God's word, and obediently keep His commandments:

Then shall the minister demand of each of the persons to be baptized:

Question:

Dost thou renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the flesh; so that thou wilt not follow, nor be led by them?

Answer: I renounce them all.

Question:

Dost thou believe in God the Father Almighty, Maker of Heaven and Earth; and in Jesus Christ, His only begotten Son, our Lord; and that he was conceived by the Holy Ghost, born of the Virgin Mary; that he suffered under Pontius Pilate, was crucified, dead, and buried; that he arose again the third day; that he ascended into Heaven and sitteth at the right hand of God the Father Almighty; and from thence he shall come again at the end of the world to judge the quick and the dead? And dost thou believe in the Holy Ghost, The Church Universal, the communion of saints, the remission of sin, the resurrection of the body, and everlasting life after death?

Answer: All this I steadfastly believe.

Question: Will thou be baptized in this faith?

Answer: This is my desire.

Question: Wilt thou then obediently keep God's holy will and commandments and walk in the same all the days of thy life?

Answer: I will endeavor to do so, God being my help.

Then shall the minister say:

The Collects

O merciful God, grant that the Old Adam in this person may be so buried that the new man may be raised in him. Amen.

Grant that they may have power and strength to have victory, and triumph against the devil, the world, and the flesh. Amen.

Grant that they being here dedicated to thee by our offices and ministry, may also be embued with heavenly virtues, and everlastingly regarded, through thy mercy, O blessed Lord God, who does all and governs all things, world without end. Amen.

The Ceremony

Almighty, Everlasting God, whose most dearly beloved Son Jesus Christ, for the forgiveness of our sins, didst shed out of his most precious side both water and blood, and gave commandment to his disciples that they should go teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, regard we beseech thee the supplications of this congregation. Sanctify (minister dips hand in after) this water for this Holy Sacrament, and grant that the persons now to be baptized may receive the fullness of Thy grace and ever remain in the number of Thy faithful and elect children, through Jesus Christ our Lord. Amen.

Then shall the minister take each person to be baptized by the right hand and lacing him conveniently by the font, according to his discretion shall ask the name, and then shall sprinkle or pour water upon him (or if they desire shall immerse them in water) saying:

(Name), I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Then shall be said the Lord's Prayer, all kneeling:

The Lord's Prayer

Our Father, who art in heaven, hallowed be thy name. Thy kingdom come. Thy Will be done in earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses as we forgive those that trespass against us. And lead us not into temptation, but deliver us from evil. For thine is the Kingdom, and the power, and the glory, forever. Amen.

Then let the minister conclude with an extemporaneous prayer.

E. The Order For Receiving Members Into The Church

On the day appointed, all that are to be received shall be called forward, and the minister addressing the congregation shall say:

Dearly Beloved: The Scriptures teach us that the Church is the household of God, the body of which Christ is the Head; that it is the design of the Gospel to bring together in one all who are Christ's. The fellowship of the Church is the communion that its members enjoy one with another. "The end of this fellowship, the maintenance of sound doctrine and of the ordinances of that power, Godly admonition and discipline which Christ has committed to his Church for the promotion of holiness. It is the duty of an men to unite in this fellowship; for it is only that "Be planted in the house of the Lord" that shall flourish in the courts of our God. Its more particular duties are to promote peace and unity; to bear one another's burdens; to prevent each other's stumbling; to seek the intimacy of friendly society among themselves; to continue steadfast in the faith and worship of the Gospel, and to pray and sympathize with each other. Among its privileges are: peculiar increments to holiness from the hearing of God's Word; sharing Christ's ordinances; they being laced under the watchful care of pastors, and the enjoyment of the blessings which are promised only to those which are of the household of faith. Into this holy fellowship the persons before you, who have already received the sacraments of Baptism, come seeking admission.

We now propose, in the fear of God, to question them as to their faith and purposes, that you may know they are proper persons to be admitted into the Church.

Then addressing the applicants for admission, the minister shall say:

Dearly Beloved: You are coming hither seeking the great privilege of union with the Church which our Saviour has purchased with his own blood. We rejoice in the grace of God, vouchsafed unto you, in that he has called you to be his follower(s) and that thus far you have run well. You have heard now how blessed are the privileges and how solemn are the duties of membership in Christ's Church, and before you are fully admitted thereto, it is proper that you do here publicly renew your vows, confess your faith, and declare your purpose by answering the following questions:

Question 1: Do you here in the presence of God and this congregation renew the solemn promise contained in the Baptismal Covenant ratifying and confirming the same and acknowledging yourselves bound faithfully to observe and keep that covenant and all things contained therein?

Answer: I do.

Question 2: Have you saving faith in the Lord Jesus Christ?

Answer: I trust I have.

Question 3: Do you entertain friendly feelings toward all the members of this Church?

Answer: I do.

Question 4: Do you believe in the Doctrine of Holy Scriptures as set forth in the articles of religion of the Reformed Methodist Union Episcopal Church?

Answer: I do.

Question 5: Will you cheerfully be governed by the Discipline of the Reformed Methodist Episcopal Church, hold sacred the ordinances of God and endeavor as much as in you lies to promote the welfare of your brethren and the advancement of the Redeemer's kingdom?

Answer: I will.

Question 6: Will you contribute to your earthly substance according to your ability to the support of the Gospel, Church and Poor, and the various benevolent enterprises of the Church?

Answer: I will.

Then the minister, addressing the church, shall say:

Beloved, you have heard the responses given to our inquiries. Have any of you any reason to allege why these persons should not be received into full membership in the Church?

No objection being alleged, the minister shall say to candidate:

We welcome you to the communion of the church of God; and in testimony of our Christian affection and the cordiality with which we receive you, I hereby extend to you the right hand of fellowship, and may God grant that you may be a faithful and useful member of the church militant, till you are called to the fellowship of the church triumphant, which is without fault before the presence of God.

F. The Order For Solemnization of Matrimony

First, the bans of all that are to be married together must be published in the congregation three consecutive Sunday's in the time of divine service, unless they be otherwise qualified according to law, the minister saying after the accustomed manner:

I Published these bans of marriage

M _____

and W _____

of _____

If any of you know just cause of impediment why these two persons should not be joined in holy matrimony, you are to declare it. This is to be asked three times. At the day and the time appointed for the solemnization, the persons to be married standing together, the man on the right, and the women on the left, the minister shall say:

Dearly Beloved, we are gathered here together here in the presence of the Lord and in the sight of these witnesses, to join together this man and this women in holy

matrimony, which is an honorable estate instituted by God in the time of man's innocence, signifying unto us the mystical union which exists between Christ and his church; which holy estate, Christ adorned and beautified with his presence and the first miracle that he wrought at Cana of Galilee, and is commended of St., Paul to be honorable among all men and therefore not by any to be entered upon or taken in hand unadvisedly, but reverently, discreetly and in the fear of God.

Into which holy estate these persons come now to be joined. Therefore, if any can show any just cause why they may not be lawfully joined together let him now speak, or else hereafter forever hold his peace.

And also speaking to the persons that are to be married he shall say:

I require and charge you both, as you will answer at the dreadful day of judgement when secrets of all hearts shall be disclosed, that if either of you know any impediment why you may not be lawfully joined together in matrimony, you do now confess it; for ye be well assured that so many as are coupled together otherwise than God's word shall allow, are not joined together by God, neither is their matrimony lawful.

If no impediment shall be alleged, then shall the minister sit unto the man:

M: Wilt thou you have this woman to be thou wedded wife, to live together after God's ordinance, in the holy estate of matrimony? Wilt thou love her, comfort her, honor and keep her, in sickness and in health, and forsaking all others to keep thee only unto her as long as you both shall live?

Answer: I will.

W: Wilt thou you have this man to be thou wedded husband, to live together after God's ordinance, in the holy estate of matrimony? Wilt thou serve him, love him, honor and keep him in sickness and in health, and forsaking all others keep thee only unto him as long as you both shall live?

Answer: I will.

Who giveth this woman to be married to this man?

The father of the woman or whoever giveth her in marriage shall Answer: I do.

Then the minister shall cause the man with his right hand to take the woman by her right hand, and say after him as follows:

I, M, take thee, W, to be my wedded wife, to have and to hold, from this day forward, for better, for worse, for richer, for poor, in sickness and in health, to and thereto I plight thee my faith.

Then they shall loose their hands, and the woman with her right hand, taking the man by his right hand, shall likewise say after the minister:

I, W, take thee, M, to be my wedded husband, to have and to hold, from this day forward, for better, for worse, for richer, for poorer, in sickness and in health, to and thereto I plight thee my faith.

Then shall he say: Let us pray.

O Eternal God, Creator and preserver of all mankind, giver of all spiritual grace, the author of everlasting life, send thy blessing upon these thy servants, this man faithfully together, so these persons may surely perform and keep the vow and covenant betwixt them made, and may ever remain in perfect love and peace together, and live according to thy laws, through Jesus Christ our Lord. Amen.

If, the parties desire it, the man shall here hand a right to the minister who shall return it to him and direct him to place it on third finger of the woman's left hand. And the man shall say to the woman repeating after the minister:

With this ring I thee wed, and with my worldly goods I thee endow, in the name of the Father and of the Son and of the Holy Ghost. Amen.

The above obligation should be taken by the woman also provided if it is a double ring ceremony. **Then shall the minister join their right hands together and say:**

Those whom God hath joined together, let no man put asunder. For as much as M and W have consented to live together in holy wedlock and have witnessed the same before God and this company, and thereto have pronounce that they are man and wife together, in the name of the Father, Son, and of the Holy Ghost. Amen.

The husband and wife kneeling, the minister shall add this blessing:

God the Father, god the Son, and God the Holy Ghost bless, preserve, and keep you; the Lord mercifully with his favor look upon you and so fill you with all spiritual benediction and grace that you may so live together in this life that in the world to everlasting life. Amen.

Then the minister shall say:

Our Father, who art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive those that trespass against us. And lead us not into temptation, but deliver us from evil, for thine is the kingdom, and the power and the glory forever. Amen.

Then the minister shall say:

O God of Abraham, God of Isaac, God of Jacob, bless this man and this woman, and sow the seeds of eternal life in their hearts that whatsoever in thy holy word they shall profitably learn, they may indeed fulfill the same. Look, O Lord, mercifully upon them

from heaven and bless them. And as thou didst send thy blessings upon Abraham and Sarah, to their great comfort, so vouchsafe to send thy blessings upon this man and this woman, that they obeying thy will and always being in safety under thy protection, may abide in thy love unto their lives' end, through Jesus Christ our Lord. Amen.

O God, who by thy mighty power has made all things of nothing, who also after other things set in order didst appoint that out of man created after thine own image and similitude woman should take her beginning; and knitting them together didst never teach that it should never be lawful to put asunder those whom thou, by matrimony, has made one; O God, who has concentrated the state of man and woman that this man may love his wife according to the word as Christ did love his spouse, the church, who gave himself for it, loving and cherishing it even his own flesh, and also that this woman may be loving and obedient to her husband and all quietness, sobriety, and peace, be a follower of holy and godly matrons. O Lord, bless them both, and grant them to inherit thy everlasting kingdom, through Jesus Christ our Lord. Amen.

Then the minister shall say:

Almighty God, who at the beginning didst create our first parents, Adam and Eve, and didst sanctify and join them together in marriage, pour upon you the riches of his grace, sanctify and bless you that may please him both in body and soul and live together in holy love unto your lives end. Amen.

Benediction

The Lord bless you and keep you, the Lord make this face shine upon you and be gracious unto you; the Lord lift up the fight of his countenance upon you and give you peace, both now and evermore. Amen.

Optional Marriage Ceremony

At the appointed, the persons to be married, having been qualified according to the law of the State and the standards of the Church, standing together facing the minister's left hand and the woman at the right, the minister shall say:

Dearly Beloved, we are gathered together here in the sight of God and in the presence of these witnesses, to join this man and this woman in holy matrimony, which is an honorable estate, instituted by God; and signifying unto us the mystical union- which exists between Christ and his Church. It is therefore not to be entered into unadvisedly but reverently, discreetly, and in the fear of God. Into this holy estate these two persons come now to be joined.

Speaking to the persons to be married, the minister shall say:

I charge you both as you stand in the presence of God, to remember that love and loyalty alone will avail as the foundation of a happy home. If the solemn vows which you are

about to make be kept inviolate, and if steadfastly you endeavor to do the will of your Heavenly Father, your life will be full of joy, and the home which you are establishing will abide in peace. No other human ties are more tender, no other vows more sacred than those you now assume.

Then shall the minister say to the man, using his Christian name:

M, wilt thou you have this woman to be thy wedded wife, to live together in holy matrimony? Wilt thou love her, comfort her, honor and keep her, in sickness and in health; and forsaking all others keep thee only unto her, so long as ye both shall live?

Then the man shall answer: I will.

Then shall the minister say to the woman, using her Christian name: W, wilt thou have this man to be your wedded husband, to live together in holy matrimony? Wilt thou love him, comfort him, honor and keep him in sickness and in health; and forsaking all others keep thee only unto him, so long as you both shall live?

Then the woman shall answer: I will.

Then shall the minister say:

Who giveth this woman to be married to this man?

The father of the woman, or whoever giveth her in marriage, shall answer: I do

Then the minister, receiving the hand of the woman from her father or the sponsor, shall cause the man with his right hand to take the woman by her right hand, and say after him:

I, _____

take thee, _____

to be my wedded wife, to have and to hold, from this day forward, for better, for worse, for richer, for poorer, in sickness and in health, to love and to cherish, till death us do part and thereto I plight thee my faith.

Then shall they loose hands, and the woman, with her right hand, taking the man by his right hand, shall likewise say after the minister:

I, _____

take thee, _____

to be my wedded husband, to have and to hold, from this day forward, for better, for worse, for richer, for poorer, in sickness and in health, till death do us part and thereto I plight thee my faith.

Then shall they loose hands; and the man give unto the woman a ring, on this wise: the minister, taking the ring, shall say:

The wedding ring is the outward and visible sign of an inward and spiritual bond which unites two loyal hearts in endless love.

The minister shall then deliver the ring to the man to put upon the third finger of the woman's left hand. The man, holding the ring there, shall say after the minister:

In token and pledge of the vow between us made, with this ring I thee wed: in the name of the Father, and of the Son, and of the Holy Spirit. Amen.

In case of a double ring ceremony, the minister shall deliver the other ring to the woman to put upon the third finger of the man's left hand and the woman, holding the ring there, shall say

In token and pledge of the vow between us made, with this ring I thee wed: In the name of the Father, and of the Son, and of the Holy Spirit. Amen

Then shall the minister say:

Let Us Pray.

O Eternal God, Creator and Preserver of all mankind, Giver of all spiritual grace, the Author of everlasting life: send thy blessing upon this man and this woman, whom we bless in Thy Name, that they may surely perform and keep the Vow and Covenant now between them made.

Look graciously upon them, that they may love, honor, and cherish each other, and so live together in faithfulness and patience, and wisdom and true godliness, that their home may be a haven of blessing and a place of peace, through Jesus Christ our Lord.

Then shall the minister join their right hands together and with his hand on their united hands shall say:

Forasmuch as _____ and _____ have consented to live together in holy wedlock, and have witnessed the same before God and this company, and thereto have pledged their faith each to the other, and have declared the same by joining hands, and by giving and receiving a ring; I pronounce that they are husband and wife together in the name of the Father, and of the Son, and of the Holy Spirit. Those whom God hath joined together, let no man put asunder. Amen.

Then shall the husband and wife kneeling, the minister shall say:

Let Us Pray.

Our Father, who art in heaven, hallowed be Thy name, Thy kingdom come. Thy will be done, on earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, forever. Amen.

Then the minister shall add his blessing:

God the Father, the Son, and God the Holy Spirit, bless, preserve and keep you, the Lord graciously with His favor look upon you, and so fill you with all spiritual benediction and love that you may so live together in this life that in the world to come you may have life everlasting Amen.

G. The Order of The Burial Of The Dead

The minister going before the corpse shall say:

Scripture Quotation

I am the Resurrection and the life, saith the Lord; he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die. John 11:25,26.

I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth. And though after my skin worms destroy this body, yet in my flesh shall I see God, whom I shall see for myself, and mine eyes shall behold, and not another. Job 19:25,27.

We brought nothing into this world, and it is certain we can carry nothing out. The Lord gave and the Lord hath taken away; blessed be the name of the Lord. 1 Tim. 6:7, Job 1:21. At the grave, when the corpse is laid in the earth, the minister shall say:

Supplication At Grave

Man that is born of a woman bath but a short time to live, and is full of misery. He cometh up and is cut down like a flower; he fleeth as it were a shadow, and never continueth in one stay.

In the midst of life we are in death; of whom may we seek for succor, but of thee O Lord, who for our sins are justly displeased.

Yet, O Lord God most holy, O Lord most mighty, O holy and merciful Saviour, deliver us not unto the bitter pains of eternal death.

Thou knoweth, the Lord the secrets of our hearts; shut not thy merciful ears to our prayers, but spare us Lord most holy, O God most mighty, O holy and merciful Saviour, thou most worthy Judge eternal, suffer us not, at our last hour, for any pains of death, to fall from thee.

The Commitment

Then, while the earth shall be cast upon the coffin by some person standing by, the minister shall say:

Forasmuch as it has pleased Almighty God in his wise providence, to take out of his world the soul of our deceased brother, we therefore commit his body to the ground, earth to earth, ashes to ashes, dust to dust; looking for the general resurrection in the last day, and the life of the world come, through our Lord Jesus Christ, at whose second coming in glorious majesty to judge the world; the earth and the sea shall give up their dead and corruptible bodies of those who sleep in him shall be changed and made like unto his own glorious body; according to the mighty workings whereby he is able to subdue all things unto himself.

Then shall be said:

I heard a voice from heaven saying unto me, write, from henceforth blessed are the dead who die in the Lord; even so, saith the spirit, for they rest from their labors.

Then shall the minister lead:

Minister: Lord have mercy upon us.

People: Christ have mercy upon us.

Minister: Lord have mercy upon us.

Let Us Pray

Our Father, which art in heaven, hallowed be thy name. Thy kingdom come. thy will be done in earth as it is in heaven. Give us this day our daily bread and forgive us our trespasses as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil, for thine is the kingdom, and the power, and the glory forever. Amen.

The Collect

O merciful god, the Father of our Lord Jesus Christ, who is the resurrection and the life; In whom whosoever believeth shall live, though he die, and whosoever liveth and believeth in him shall not die eternally, we beseech thee, O Father, to raise us from the death of sin unto the life of righteousness, that when we shall depart this life we may rest in Him; and at the general resurrection at the last day may be found acceptable in thy sight, and receive that blessing, which thy well beloved Son shall then pronounce to all that love and fear thee, saying. Come, ye blessed of my father, receive the kingdom prepared for you from the beginning of the world. Grant this, we beseech thee, O merciful Father, through Jesus Christ our Mediator and Redeemer. Amen.

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost be with us all evermore. Amen.

Section V. Dedication

A. Dedication Of A Church (For New Or Remodeled Churches)

(The Bishop, or Elder when the Bishop is not present, with the other ministers shall be met at the door of the church by the trustees, stewards, and leaders who shall receive the Bishop or Elder, with ministers and bid them welcome in God's name, and present to the Bishop or Elder the keys of the church in token of the fact that they will ever submit to the discipline, doctrine, and government of the Reformed Methodist Union Episcopal Church, and will hereafter permit such ministers and preachers belonging to said church to preach and expound God's Holy Word therein. After which, the processional shall pass up to the aisle reading the following Psalm, the Bishop, or Elder, commencing with the first verse and the minister reading each alternate verse). Psalm 84.

Bishop: How admirable are thy tabernacles, O Lord of Hosts.

Minister: My soul longeth, yea, even fainteth for the courts of the Lord; my heart and my flesh crieth out for the living God.

Bishop: Yea, the sparrow hath found a house and the swallow a nest for herself where she may lay her young, even thine altars, O Lord of Hosts, my King and my God.

Minister: Blessed is the man whose strength is in thee, in whose heart are the ways of them.

Minister: Who, passing through the valley of Baca, make it a well; the rain also filleth the pools.

Bishop: O Lord of Hosts, hear my prayers; give ear, O God of Jacob.

Minister: For a day in thy courts is better than a thousand. I had rather be a doorkeeper in the house of my God than to dwell in the tents of wickedness.

Bishop: For the Lord is a sun and the Lord will give grace and glory; no good thing will be withheld from them that walk uprightly.

Minister: O Lord of Hosts, blessed is the man that trusteth in Thee.

Chanting By The Choir

The Bishop, or Elder, with those who are appointed to lead the exercises, will now take their seats in the pulpit, the rest of the clergy standing around it, and the choir will chant the following):

PSALM 122

1. I was glad when they said unto me, let us go into the house of the Lord.
2. Our feet shall stand within thy gates, O Jerusalem.
3. Jerusalem is built as a city that is compact together.
4. Whither the tribes go up, the tribes of the Lord, unto the testimony of Israel; to give thanks unto to name of the Lord.
5. For there are set thrones of the house of David.
6. Pray for the peace of Jerusalem; they shall prosper that I love thee.
7. Peace be within thy walls, and prosperity with thy places.
8. For my brethren and companion's sake, I will now say, Peace be within thee
9. Because of the house of the Lord our God, I will seek thy good.

(The Bishop or Elder, kneeling, then shall say the following prayers. 1 Kings 11:23-51)

Lord God of Israel, there is no God like thee, in heaven above, or on the earth beneath, who keepest covenant and mercy with thy servants that walk before thee with all their heart; but will God indeed dwell on the earth: Behold the heaven of heavens cannot contain thee; how much less this house that we built. Yet thou have respect unto the Lord our God to hearken unto the cry and the prayer which thou hast said, My name shall be there that thou mayest hearken into the supplication of the servant and of thy people Israel, when they shall pray in this place, and hear thou in heaven, thy dwelling place, and when thou hearest, forgive.

If any man trespass against his neighbor, and an accusation be against him, and the accusation come before thee in this house; then hear thou in heaven, and do, and judge thy servants condemning the wicked, to bring his way upon his head; and justifying the righteous, to give him according to his righteousness.

When thy people Israel, and restore them again to thee; and confess thy name; and pray, and make supplication unto thee in this house; then hear thou in heaven, and forgive the sin of thy people Israel, and restore them again to thy tender mercies and loving kindness. When heaven is shut up, there is no rain, because they have sinned against thee; if they pray in this place and confess thy name and turn from their sin, when thou afflicted them, then hear thou teach them in the good way wherein they should walk, and give up upon the land which thou hast given to thy people for an inheritance.

If there be in the land famine, if there be pestilence, blasting, mildew, locust, or if there be caterpillar; if their enemy beseech them in the land of their cities; whatsoever plague, whatsoever sickness there be, what prayer and supplication whatsoever be made by any man or by all thy people Israel, which shall know every man the plague of his own heart, and spread forth his hands in this house: then hear thou in heaven thy dwelling place, and forgive, and give to every man according to his ways, whose heart thou knowest; that they may fear thee all the days of their lives.

Moreover, concerning a stranger, that is not of thy people Israel, but cometh out of a far

country for thy name's sake; when he shall come and pray within this house, hear thou in heaven, thy dwelling place, and do according to all that the stranger calleth to thee for; that all the people of the earth may know thy name, to fear thee, as do thy people Israel; and that they may know that this house which we have built is called by thy name.

If thy people sin against thee, for there is no man that sinneth not, and thou be angry with them, yet, if they shall bethink themselves and repent, and make supplication unto thee, saying, We have sinned and done perversely, we have committed wickedness; and so return unto thee with all their heart, and with all their soul; then hear thou their prayer and supplication in heaven, thy dwelling place, and forgive thy people that have sinned against thee, and all their transgressions wherein be thy people, and thy inheritance, which thou hast bought with the precious blood of thy Son, Jesus Christ, our Lord; to whom with thee and the Holy Spirit, be glory, praise and power, by all in heaven. Amen.

This prayer being over, the Bishop, or Elder, shall stand up and say:

And now, O Lord God, most high whom the heavens of heavens cannot contain, we dedicate this house to thy service; receive it, we humbly beseech thee, receive it unto thyself, and number it among thine earthly sanctuaries; that thine own presence, the presence of the Holy Spirit may ever fill this house which we have built and called by thy name, so that whensoever the Gospel is preached in this house, it may descend with all its purity, power and demonstration upon the hearts of the impenitent, turning them from darkness to light, and from the power of sin and Satan unto God; and its sanctifying influences may be felt in the souls of all believers, lifting their desires, their hopes and their affections from earth to heaven, and leading back the wandering sheep of the house off Israel into the fold of eternal life. Amen.

Hear us O merciful Father, and grant that whosoever shall be dedicated to thee in this house by the holy ordinance of baptism may also receive the fullness of thy grace; be made useful members of the church militant and finally gain entrance into the church triumphant, through Jesus Christ our Lord. Amen.

Hear us O merciful Father, and grant that whosoever shall in this house partake of the symbols of the Saviour's broken body and shed blood may also realize by faith that he is indeed the Lamb of God that taketh away the sins of the world; and thus being regenerated and sanctified stand spotless and life-crowned at thy right hand, world without end. Amen.

Hear us, O thou art the spouse of the Church, and grant that whosoever shall in this house be joined together in holy matrimony, may also live as did Isaac and Rebecca, in the purest enjoyment of connubial love, mutually assisting each other in the way of heaven, and training up thy children for usefulness in this life, and for thy glory in that which is to come, through Jesus Christ our Lord. Amen

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O, thou high and Holy One of Israel, regard, we beseech thee, the prayers of thy servants shall the minister, or someone appointed by him, read: and grant that all who shall in this house make confession of their sins, or lift their voices in praise and thanksgiving for mercies past, or benefits received may also with the joy that is unspeakable and full of glory. Amen.

Great Head of the Church, we beseech thee hear us, and grant that whosoever shall, in this house, be set apart or ordained to the holy office of the ministry, may also receive the anointing of the Spirit, and go forth in the fullness of the blessing of Gospel to preach its unsearchable riches to a ruined world; then, having finished their course, fought the fight, and kept the faith, received the crown of life and reign with thee, world without end. Amen.

Thou God of missions hear us, and grant that the sacred cause of missions with every other institution of Christianity may ever find in this house an able advocacy and an ample support; so as to be rendered instrumental in hastening on the day when the kingdom of this world shall have become the kingdom of our Lord and his Christ. Amen.

Thus have we dedicated this house unto thee, O thou that dwellest in heaven. Receive: O receive it among thine earthly sanctuaries and grant that all who may worship thee here from Sabbath to Sabbath, and from generation to generation, even our children's children, may feel it to be indeed the house of God and the gate of heaven. Amen.

Then may be sung the consecration, hymn, which ought not to exceed six stanzas, the sermon. Immediately after, let the collection be taken up. Conclude with an appropriate hymn, an extemporaneous prayer, and the benediction.

(After such dedication, no minister having the charge of any of our Churches, shall allow them to be used for any other purpose than the glory of God; and any minister suffering the violation of this law shall be deemed guilty of grossly improper conduct and may be suspended, according to the decision of the Annual Conference).

B. The Dedication Of A Parish House Or Parsonage (The people being assembled, the minister shall say):

Dearly Beloved, by the favor of God and the labor of man, this building has been so far completed. It is to be a place where men and women, boys and girls, may find opportunities for instruction, for recreation, and for ministries of fellowship.

Let us there bring to the Heavenly Father our praises for His guidance and aid in this undertaking, and our prayers on behalf of those who by their gifts or their service shall unite in fulfilling the purpose of love and good will for which this building is prepared.

(Let the hymn, "For the Beauty of the Earth," or some other suitable hymn be sung, after which an invocation may be offered, closing with the Lord's Prayer).

Therefore David blessed the Lord before all the congregation: and David said, Blessed Thou, Lord of Israel our Father, forever and ever. Thine is the kingdom, O Lord, and thou art exalted as Head above all. Both riches and honor come of Thee, and Thou art in the earth is Thine hand it is to make great, and to give strength unto all. Now, therefore, our God, we thank Thee, and praise Thy glorious Name. But who I am, and what is my people, after this sort? For all things come of Thee, and of Thine own have I given thee. For we are strangers before Thee, and sojourners, as were all our fathers; for days on the earth are as a shadow, and here is none abiding.

Lord our God, all this store that we have prepared to build Thee an house for Thine only Name cometh of Thine hand, as is all Thine own. I know also, my God, that Thou test the heart, and hast pleasure in unrighteousness. As for me, in the unrighteousness of mine heart I have seen with joy Thy people which are present here, to offer willingly unto Thee.

Though I speak with the tongues of men and of angels, and have not love, I am become sounding brass, or tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge, and though I have all faith so that I could move mountains, and have not love, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not love, it profiteth me nothing.

Love suffereth long, and is kind: love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seek not her own is not easily provoked, thinketh no evil; rejoiceth in iniquity, but rejoiceth in the truth; beareth all things, hopeth all things, endureth all things.

Love never faileth; but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophecy in part; but then shall I know even as also I am known. And now abideth faith, hope, love, these three; but the greatest is love.

Let the Hymn, "O Master, Let Me Walk With Thee," or some other suitable Hymn, be sung; after which may be delivered an Address. An offering may then be received. Then shall the following: Psalm, be read by the minister and the people responsively, the people standing):

Minister: I will give thanks unto the Lord with my whole heart." People: In the council of the upright, and in the congregation.

Minister: "The works of the Lord are great." People: Sought out of all them that have pleasure therein.

Minister: "His work is honor and majesty." People: And his righteousness endureth forever.

Minister: "He hath made His wonderful works to be remembered." **People:** The Lord is gracious and merciful.

Minister: "He hath given good unto them that fear Him." **People:** He will ever be mindful of His covenant.

Minister: "He hath showed His people the power of His works." **People:** In giving them the heritage of the nations.

Minister: "The works of His hands are truth and justice."
People: All His precepts are sure.

Minister: "They are established for ever and ever." **All:** They are done in truth and uprightness.

(Then shall the Gloria Patri be said or sung):

Glory be to the Father, and to the Son, and to the Holy Ghost: As it was in the beginning, is now, and ever shall be, world without end. Amen.

(Then let the Trustees or the Proper Committee stand up before the people, and one of them say to the minister):

We present unto you this building, to be dedicated to the service of Almighty God and the fellowship of His people.

(Then shall the people stand while the Minister pronounces the following Declaration):

Dearly Beloved, it is right and proper that buildings erected for such service in the name of our Lord and Savior Jesus Christ should be formally and devoutly set apart for their special uses. For such a dedication we are now assembled, and as, the dedication of this building is vain without the solemn consecration of those whose gifts and labours it represents, let us now give ourselves anew to the service of God: our souls, that they may be renewed after the image of Christ; our bodies, that they be made fit temples for the indwelling of the Holy Spirit; and our labors and business that they may be according to God's holy will and that their fruit may tend to the glory of God and the advancement of his kingdom.

(Then shall the minister say these words of dedication, the people standing and responding):

Minister: In the name of the Father, and of the Son, and of the Holy Spirit, we dedicate this building as a Parish House to the service of God and the uses of Christian fellowship.

Whether therefore ye eat or drink, or whatever ye do, do all to the glory of God.

"We dedicate this building to the purpose of the Church School, to the study of the Scriptures, and

Whatsoever things were written for our learning: God and keep it.

"We dedicate this building to the broadening of knowledge, that young and old may be awakened

We dedicate this building to those tasks and aims place and time to the cause of missions, of Christian social relations."

The kingdom of this world are become the kingdom of God: He shall reign forever and ever.

"We dedicate this building to Christian recreation

Thou wilt show me the path of life; in Thy presence there are pleasures for evermore.

(Minister and People):

We dedicated ourselves anew to that service of God; in the obedience we perform our true service of God; in the obedience we said: Thou shalt love the Lord with all thy heart,

(Then shall the minister say):

Let Us Pray.

Almighty God, our Heavenly Father, whose eyes whose ears are ever open unto their cry, gracious which we now dedicate to Thee, to Thy service, wisdom may unite to bring joy and strength to thee, receive us Thy servants who here dedicate offices of fellowship and good will in which Thou come here may be cheered and quickened in mind stirred in spirit to serve Thee wisely and steadfastly forever, through Jesus Christ our Lord. Amen.

O Lord, we desire to place ourselves and what we in this and all our doings with Thy most gracious continual help, that in all works, begun, continue Thy name through Jesus Christ our Lord. Amen.

O God, who by the grace of Thy Holy Spirit hast of Thy people, grant unto all Thy servants health

Thee with all their strength, and perfect devotion do Thy most holy will; through Jesus Christ our Lord. Amen.

Then the minister shall say:

The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit, be with you all. Amen.

C. Dedication Of An Educational Building

The people being assembled, the minister shall say:

Dearly Beloved, this building, which by the favor of God and the labor of man has been so far completed, embodies the obligation of each generation following: For the fulfillment of this task we need not only the best that man can do but above all the blessing of Almighty God.

Let us therefore bring to Him our praise for His aid in this undertaking, and our purpose for which this building is prepared.

Let the hymn "The Lord Our God Alone Is Strong" or some other suitable hymn be purpose for which may be sung; afterward an invocation may be offered, closing with Lord's Prayer.

Then shall the minister, or someone appointed by him read:

Happy is the man that findeth wisdom, the man that getteth understanding. For the merchandise of it better than the merchandise of silver and gain thereof than the fine gold. She is more precious than rubies; and all the things thou canst desire are not to be compared unto her. Length of days in her right hand, and in her left hand are riches and honor. Her ways are ways of pleasantness, all her path are peace. She is a tree of life to them that lay hold upon her, and happy is everyone that retaineth her. The Lord by wisdom hath founded the earth by understanding hath He established the heavens.

By his knowledge the depths are broken up, and the clouds drop down the dew. My son, let not them depart from thine eyes; keep sound wisdom and discretion; so shall they be life unto thy soul, and grace to thy neck. Then shalt thou walk in thy way safely, and thy feet shall not stumble. (Proverbs 3:13-23)

Enter ye in at the strait gate, and broad is the way, that leadeth to destruction, and many there be which go in thence: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be which build his house upon a rock; and the rain descended, and the floods came, and the winds blew and beat upon that house; and it fell not, for it was founded upon a rock. But every one which buildeth his house upon the sand; and the rain descended, and the floods came, and the

wind blew and beat upon that house, and it fell; and great was the fall of it. (Matthew 7:25-27)

Let the Hymn "Walk in the Light" or some other suitable hymn be sung, after the people responsively, the people standing:

Minister: Wisdom hath built her house, she hath hewn out her seven pillars. (Proverbs 9:1)

People: Doth not wisdom cry? And understanding put out forth her voice? (Proverbs 8:1).

Minister: She standeth in the top of high places, by the way in the places of the paths the (Proverbs 8:2)

People: She crieth at the entry of the city, at the coming in at the door. (Proverbs 8:3)

Minister: Unto you, O men, I call; and my voice is to the sons of men (Proverbs 8:4)

People: O ye simple, understanding wisdom; and ye fools, be ye of an understanding heart.

Minister: Hear; for I will speak of excellent things, and the opening of my lips shall be right things. (Proverbs 8:6)

People: For my mouth shall speak the truth; and wickedness is an abomination to my lips. (Proverbs 8:7)

Minster: Receive my instruction, and not silver; and knowledge rather than choice gold. (Proverbs 8: 10)

People: For wisdom is better than rubies; and all things that may be desired are not to be compared with it.

Minister: But where shall wisdom be found? And where is the place of understanding (Job 28:12)

People: Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding. (Job 28:28)

The shall the Gloria Patri be said or sung:

Glory be to Father, and to the Son, and to the Holy Ghost; as it was in the beginning, is now, and ever shall be, world without end. Amen.

Then, let the Trustees or the proper committee stand up before the people, and on of them shall say unto the minister:

We present unto you this building to be dedicated to the service of Almighty God in the enlightenment of His children.

Then shall the people stand while the minister pronounces the following Declaration: Dearly Beloved, it is right and proper that buildings erected for such service in the name of our Lord and Saviour Jesus Christ should be formally and devoutly set apart for their special uses. For such dedication we are now assembled. And, as the dedication of this building is vain without the solemn consecration of those whose gifts and labors it represents, let us now give ourselves anew to the service of God: our souls, that they may be renewed after the image of Christ; our bodies that they may be fit temples for the indwelling of the Holy Spirit; our labors and business, that they may be according to God's holy will, and that their fruit may tend to the glory of His name and the advancement of His kingdom.

Then shall the minister say these words of Dedication, the people standing and responding:

Minister: In the Name of the Father, and of the Son, and of the Holy Spirit, we dedicate this building to the holy ministry of education.

People: Take fast hold of instruction; let her not go; keep her, for she is thy life.

Minister: We dedicate this building to the loyal service of those whose training and devotion have prepared them to lead students toward the truth.

People: the Lord God hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary.

Minister: We dedicate this building to that ministry of administration upon whose ability and fruitfulness depends the wise conduct of its affairs.

People: Who, then, is that faithful and wise steward whom his Lord shall make ruler over his household? Blessed is that servant whom his Lord when he cometh, shall find so doing.

All: We dedicate ourselves anew to that our fellowmen, wherein can best be performed our rue service of God; in obedience to the spirit of the Master when He said: "Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself."

People may be seated.

Then shall the minister say:

Almighty God, our Heavenly Father, whose eyes ever toward the righteous and whose ears are ever open unto their cry, graciously accept, we pray Thee, this building which we now dedicate to Thee, to Thy service and to Thy glory, that in it love and wisdom may unite to make plain the path of knowledge to those who gather here; and we beseech Thee to receive us Thy servants who here dedicate to Thee to receive us Thy servants who here dedicate ourselves anew to Thee and to those officers of fellowship and good will in which Thou art well please. grant that those who come here, whether as administrators, teachers, or students, may come with pure minds, upright purpose and steadfast endeavor to learn and to do Thy holy will through Jesus Christ our Lord. Amen.

God our Father, we offer Thee our heartfelt thanks for all Thy servants: the parents and teachers, the benefactors and friends, by whose love and devotion we have come into our great inheritance of health, truth and piety. Help us to guard faithfully this great boon, to profit by it, to augment it, and loyally to pass it on to this coming generation, that they through us may rise up to serve Thee, in the name of Jesus Christ our Lord. Amen.

Grant, O Lord, to all teachers and students to know that which is worth knowing, to love that which is worth loving, to praise that which pleaseth Thee most. Grant us with true judgement to distinguish truth from error, to dislike whatever is evil in Thine eyes, and above all to search out and to do those things which are right in Thy sight, through Jesus Christ our Lord. Amen. Then the minister say:

Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, and now and evermore. Amen

D. The Order for the Dedication of a Home

At the time appointed, when the minister and people have assembled in the home, the minister shall say:

PEACE BE TO THIS HOUSE

Dearly Beloved, members and friends of this household, it is written that, "Except the Lord build the house, they labor in vain that build it." We have therefore met here to invoke the divine blessing on this house, that its does of love may be strong and beautiful through the blessing and inspiration of the Heavenly Father.

Then may be sung the hymn "Bless the Four Corners of this House," or some other suitable hymn. This shall be followed by extemporary prayer, closing with the Lord's Prayer.

Then shall the words of Dedication be spoken by the minister, the people standing and responding:

Minister: In the name of the Father, and of the Son, and of the Holy Spirit, we dedicate this home to the glory of God, connoting to His loving care this House and all who dwell in it.

People: Have thou respect unto the prayer of Thy servant, O Lord, my God, which Thy servant prayeth before Thee this day, that Thine eyes may be open toward this house night and day.

Minister: We dedicate this house to the deep affection of the family circle, and to all friendly hospitalities.

People: Now God Himself, and our Father, and our Lord Jesus Christ make you to increase and abound in love.

Minister: We dedicate this home to the courage, patience and self-control which makes life cheerful and serene.

People: Let patience have her perfect work, that ye may be perfect and entire, wanting nothing.

All: We dedicate this home to all beautiful things of heart and mind that lead the soul to wider vision and higher aims.

“When'er a noble deed is wrought When'er is spoken a noble thought Our hearts levels rise.”

We dedicate this home to happiness, to hopefulness, and to health, that it may ever be those whose home it is a dear haven of peace and joy.

“Serene will be our days and bright
And happy will our nature be,

When love is an unerring light, And joy its own security. “

Then the minister shall say:

O God, our Heavenly Father, Giver of Life, we pray Thee make this home an abode of light and love. May all that is pure, tender, and true grow up under its shelter. All that hinders godly union be driven far from it. Make it the center of fresh, sweet, and holy influence. Give wisdom for life, and discretion in the guidance of affairs.

Let Thy work appear unto Thy servants, and Thy glory unto their children. Let the beauty of the Lord our God be upon us; establish Thou the work of our hands; the work of our hands establish Thou it. And the praise shall be Thine forever. Amen.

Here may be sung the hymn “O Happy Home.”

Then shall the minister say:

The Lord bless us keep us, the Lord cause His face to shine upon us and be gracious unto us, the Lord lift up the light of His countenance upon us and give us peace, now and forevermore. Amen.

E. Dedication Of An Organ

Praise God from whom all blessings flow, etc.

Then shall the minister read, all standing:

Dearly, Beloved, even as we are by virtue of our faith members of one body, built together to constitute the great church of Christ, just of is each instrumentality used to assist in disseminating the gospel of our Lord to be expressly set apart and dedicate to the service of God.

Thus, devout men in all ages have the practice of setting aside vessels and instrumentalities sacred to the Lord's service. Hence, we come now to dedicate this organ for service in the worship of Almighty God.

All Standing

Minister: God be merciful unto us, and bless us, cause his face to shine upon us.

People: That Thy way be known upon earth, thy saving health among all nations.

Minister: Let the people praise thee.

People: O let the nations be glad and sing for joy; for thou shall judge the people righteously and govern the nations upon earth.

Minister: Let the people praise thee, O God, let all the people praise thee. **People:** Then shall the earth yield her increase and God, even our own God shall bless us.

Minister: God shall bless us; and all the ends of the earth shall fear him.

Then the congregation shall chant the Lord's Prayer, with preface: “Let the words of my mouth and the meditation of my heart be acceptable in thy sight; wilt thou teach me how to praise thee; wilt thou teach me how to pray.” (Our Father, who art in heaven, etc.,)

Presentation

Trustees or persons designated to make the presentation should be seated near the front. At conclusion of Devotional, rise and approach the altar.

Then someone reads the following prayer:

“Almighty God, Father of our Lord and Saviour, Jesus Christ, unto whom all hearts are open and all desires known, it is becoming reverence that we approach thee, imploring thy divine presence on this occasion and invoking thy divine favor upon this gift to thy church. We present it meekly, beseeching thee to lend us thy spirit and teach us from day to day how we might more aptly praise and magnify thy Holy name.” Amen.

Then he shall say:

We present this Organ for dedication: The gift of to the glory of God and the advancement of the cause of Christ.

Receiving the Presentation

Minister reads: I command you on the spirit that has prompted and inspired this addition given to assist in the most glorious of all endeavors and rejoice with you in the fact, that in the presenting of this organ for dedication, you express a most ardent wish prominent in the hearts of men.

Then shall the congregation stand and sing "Jesus the Name High Over All." This organ, to praise of Almighty God.

We dedicate this organ to the cause of a greater religious favor and a deeper appreciation of the sacred hymns which came as profound expressions from the very souls of God-inspired.

We dedicate this organ to the task of lifting the fallen from the nature of despair and despondency, and relieving the troubled in mind of their oppressive burdens.

And finally we dedicate this organ to every form of song service through which the people may give praise to Almighty God, and derive a more intimate knowledge of his infinite love.

Then shall the minister say:

Our Heavenly Father, we beseech thee to accept this organ as a token of our love for thee and of our desire to praise and thy Holy Name. Amen.

If it be thy divine will, may the melodies produced through it be the source through which men shall call thy name blessed. Amen.

May it serve to disperse the darkness of evil and illuminate the paths of those who walk in darkness, by the comfort its strains give and the hope its music shall proclaim. Amen.

Grant that those whom thou hast equipped to perform on this organ might forever be strive for consecration. And those who listen, now and then, be lifted to the valley of benighted men and human misery. Amen.

Then shall the congregation sing: "O For A Closer Walk With God."

F. General Dedicatory Service

(The Order for the dedication of any of the equipment or furniture of the church or for the church not otherwise provided for in any of the other dedicatory orders).

The people being assembled, the minister shall say:

Dearly Beloved, this which by the favor of God and the generosity of man is thus far

made possible, is a symbol of sacrifice to God and man. We believe that the Heavenly Father not only desires but gladly accepts this gift, and looks with favor upon the dedication of it to Himself and the Worship of His children.

Let us therefore bring to Him praises for His guidance and aid in the proper and adequate use of the same.

Let hymn be sung. Afterwards an invocation may be offered, closing with the Lord's Prayer.

The shall the minister, or someone appointed by him, read:

O Lord, open thou my lips; and my mouth shall spew forth thy praise. For thou desireth not sacrifices of God are a broken spirit. A broken and a contrite heart, O God, thou wilt not despise. (Psalm 51:15)

Let the Hymn, "A Charge to Keep I Have" or "O Master Let Me Walk with Thee," or some suitable hymn be sung, after which may be delivered a short address or sermon.

Then an offering may be received or postponed until the close of the Dedicatory Service. Psalm 111: 1-8

Gloria Patri (said or sung)

Glory be to the Father, and to the Son, and the Holy Ghost; as it was in the beginning, is now, and ever shall be, world without end. Amen.

The Trustees or proper persons stand up before the people and one say to the minister:

We present unto you _____ to be dedicated to the service of Almighty God and the benefit of souls who worship Him. Then shall the people stand while the minister pronounces the following declaration:

Dearly Beloved, it is right and proper that _____ should be given in the name of our Lord and Saviours Jesus Christ, should be formally and devoutly set apart for their are now assembled, and as the dedication of

_____ is vain without the solemn consecration of those whose gifts and labors special uses. For such a dedication we are herein represented let us now give ourselves anew to the service of God, that the fruits of our labor may tend to the glory of God and the advancement of His Kingdom.

Then shall the minister say these words or dedication, the people standing and responding.

In the name of the father, and of the Son and the Holy Spirit, we dedicate this to the holy ministry of service and worship. Amen. Amen. Amen.

Minister and people together: We dedicate ourselves anew to the worship of Almighty God, our fellowman; in obedience to the injunction of our Master who saith: "It is more blessed to give than receive."

Then shall the service conclude with the Benediction (after the offering, notices, etc., are given, provided these have not been previously attended to).

Can anyone suppose that love that went to the Cross demands from us a smaller gift than the people who knew not Christ brought to the altars of ancient Israel?

(Stewardship and the Tithe, by Costen J. Harrell).

If God is first in our affections and devotions He cannot be last in our budgets.

Therefore upon the first day of the week, let everyone of you lay by him in store as God hath proposed him (1 Corinthians 16:3)

When our faith is sufficiently rooted in the certainty and goodness of God we hesitate not to share joyously the tithes of our income. Not even our lives are withheld from Him when we implicitly trust. For he is able to keep that which I have committed to Him against that day.
(2 Timothy 1:12).

Section VI. Laying Cornerstones

This ceremony should be preached or followed by the delivery of an appropriate discourse. The officers and members of the congregation being present, the service are introduced by singing a suitable hymn. If the discourse has not been pronounced there may be used the following:

Supremely great and glorious Jehovah, who art the King eternal, immortal, and invisible, the only wise God, to whom belong honor and glory, forever and ever! Thou fillest all space with thy presence, pervading universal nature, and manifesting thy perfection in all thy works; We desire to approach thee in deep humility, and in the exercise of living faith. We rejoice that through Jesus Christ, our Mediator and Redeemer, we have access to thy throne of grace and are taught to call thee our God, and to worship thee as our reconciled father.

We thank thee for permitting us to assemble on the present occasion, admit circumstances of so much mercy, to lay the corner stone of an edifice which is to be reared in thy honor, and to be dedicated to the exclusive worship of the true and living God, Father, Son and Holy Ghost. We earnestly beseech thee to draw nigh to us as a God of love, and bless us with thy special presence. May the object that has called us together be acceptable to thee, and may the solemnities of this joyful and interesting occasion meet with thy sanction and be attended by thy blessing.

While we devoutly acknowledge our dependence upon thee, as well in our attempt to erect a house for thy worship, as in the prosecution of the object for which it is intended we pray thee that no unholy desire may find a place in our breast, that all our motives may be pure, and that great aim may be the promotion of thy glory, the conservation of sinners, and the edification of thy people in the truth as it is in Christ. May we obtain favor in thy sight, and may thy rich mercy be upon us.

Pardon our sins, help our infirmities, and accept our prayer through the merits of Jesus Christ, our adorable Saviour. And to thee, the Triune God, be all praise, now and evermore. Amen. (Here a suitable portion of Scripture may be read; for instance, the 96th Psalm, or 1 Corinthians, 3rd chapter, or 1 Kings, 5th chapter, or Hagai, 1st chapter, (1-10).

If the discourse has been preached, then the preceding prayer may be omitted; also if deemed necessary, the Scripture lesson; and the exercises, after an appropriate hymn, may be continued with the following:

Beloved Brethren, Believing it to be your duty, as well as privilege to worship God in a public and social capacity, and impressed with the conviction that interests of Christ's kingdom and the salvation of souls may be thereby promoted, you have resolved in reliance on God's blessing, to erect an edifice for the purpose of public worship, and are now assembled to lay the cornerstone.

Though there is no specific law of God expressly requiring this at your hands, yet you justly infer from general principles laid down in the sacred Scriptures, as well as from the dictates of enlightened reason, that it is duty; and hence you do well in uniting for the accomplishment of a work so important, and holding forth the promise of so much good to yourselves and your descendants. We trust that you are actuated by motives which God approves, and that you sincerely love Zion, and can truly adopt the language of the devout Psalmist:

"How amiable are thy tabernacles, O Lord of hosts! My soul longeth, yea, even fainteth for the courts of the Lord."

We find frequent allusions in God's word to the corner-stone. "Behold" says the Lord, in Isaiah, "I lay in union for a foundation, a stone, a tried stone, a precious corner-stone, a sure foundation; he that believeth shall not make haste." And in the Epistle to the Ephesians, the Apostle remarks: "Being built upon the foundation of the Apostle and the prophets Jesus Christ being the chief cornerstone."

Thus it appears that the cornerstone was a part of the foundation on which the edifice rested. Having its place in the corner, it united and bound together two walls. One corner-stone was laid upon another; and the same was done at each of the four corners of the buildings. The cornerstones were therefore many; but all of them taken collectively, were spoken of as one. A single stone, larger, stronger, and more beautiful than the representatives of all the rest, and of the whole foundation; and was

emphatically termed the corner-stone, the chief corner-stone or the head of the corner. Hence Jesus Christ is called both the foundation and at the corner-stone in the stupendous edifice of Christianity. By which is meant, that he is the support and strength of his Church, preserving it firm and unshaken, and extending its borders fill it shall encompass the earth; that he unites and binds together its members by the cords of that love which forms the strongest of them all incentives to harmony of feeling and action; and that he is also the glory of the Church, both because of the elevating and sanctifying influences of his doctrines on the moral character of his followers, and on the of his supreme personal excellence. He is, therefore, most appropriately denominated "a chief cornerstone, elect, precious," sustaining the whole system, and without which Christianity would cease to be Christianity, and soon fall to the ground.

By laying the cornerstone of a house of worship, you perform a decisive act; you publicly announce that a commencement is made to build the house, and that it is your determination by the help of God, to complete it. This decisive act so full of promise, and waking up emotions and prospects so pleasing and joyful, is justly made a prominent one, and accompanied by solemnities suited to the occasion, and adapted to inspire us with an abiding sense of God's goodness, and our insufficiency without him. It is right and proper that we discharge of the solemn duties for which it is intended.

Such an acknowledge gives to God honor which is due him, and at the same time impresses our hearts with reverence and awe towards him. "Except the Lord build the house, they labor in vain who build it." This was the sentiment of Solomon, the wisest and richest of the kings of Israel, whose prosperity in all his great undertakings was so remarkable and brought so much glory to his reign. It becomes us, like him, on all occasions, especially in every important matter, to be deeply sensible of the power, the universal dominion, the all wise, holy and irresistible government of God; to feel that we are his needy creatures, and dependent on his pleasure for each moment of our measures the means, which we will choose to employ for those ends. When David contemplated the erection of a house of God, the Lord forbade him, and said, "I have chosen thy son to build me a house."

Let us therefore humble ourselves before the Lord, confess his name and seek his blessing in fervent prayer.

Then shall be said the following prayer:

O Thou, whom the heavens cannot contain! Thou finest the universe with thy presence, and all the praise of angels and men can add nothing to thy majesty and glory. But though thou needest not our worship, we adore thee that thou art too good to despise it, and that minions have experienced that thou art a prayer-hearing and prayer-answering God. We rejoice that thou hast established the church here on earth, and preserve the same against all the assaults of its enemies; that the blessed sound of the gospel has also saluted our ears and that thou hast in this place gathered a congregation of believers in Jesus Christ.

Section VII. Ground Breaking

Invocation

In the name of Almighty God; the Father, the Son, and the Holy Ghost. Amen.

Ascription of Praise

O give thanks unto the Lord, call upon his name; make known his deeds among the people. Sing unto him, sing psalms unto him: talk ye of all his wondrous works. Glory ye in his name: let the heart of them rejoice that seek the Lord. Seek the Lord, and his strength: seek his face evermore. (Psalm 105:1-4)

Hymn of Adoration

"O God, our Help in Ages Past" (Hymn No. 61)

The Scripture Lesson

Whosoever heareth these sayings of mine and doeth them, I will liken him unto a wise man, which built his house upon a rock: And the rain descend and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth upon the sand: And the rain descended, and the floods came, and the winds blew, and beat upon that house: and it fell: And great was the fall of it. (Matthew 7:24-27)

The Prayer of Supplication

O great and mighty God that dwells in the high and holy peace of eternity, and who need not the work of the hands of finite beings like ourselves: all Heaven cannot contain thee, yet thou hast graciously condescended to meet with thy people when they build a house wherein thine honor may dwell, and where they may worship thee: we praise thee, we bless thee, we glorify thee, we magnify thee. Thou art our refuge and strength, our God for ever and ever.

We come before thee at this hour to set apart this plot of matchless name and to thy glory. We propose to break this ground that a solid foundation may be laid that the house we build may stand. But before breaking this ground, we need the assurance of thy divine blessing. Accept the purpose of our hearts and established thou the work of our hands. Protect, O Lord, the erection of this building and they whose labor and skill shall turn dreams into reality. May this witness to all who shall pass by for the Gospel of our Lord and Savior Jesus Christ, and grant, O Father, that it will be a light to all solate of mind and spirit, and that it may lift our hearts unto thee in praise and thanksgiving and joyfulness.

Mercifully grant, O Lord, that though thy grace, we thy believing children may find here help sufficient in our time of need and all the days of our life, that when we shall have come to the end of our earthly journey, we may meet together with all those with whom we have labored here and loved long since and lost awhile, in that beautiful mansion

prepared for all who loved thee where we shall praise and magnify thy matchless name, world without end.

This we pay in the name of the Christ-man, even Jesus Christ our Lord. Amen.

(The choir may now sing and an offering be taken.)

The Responsive Reading

Minster: The earth is the Lord's and the fullness thereof, the world and those who dwell therein.

People: For he has founded it upon the seas, and established it upon the rivers.

Minister: Who shall ascend the hill of the Lord? And who shall stand in his holy place?

People: He who has clean hands and a pure heart, who does not lift up his soul to that is false, and does not swear deceitfully.

Minister: He will receive blessing from the Lord, and indication from the God of his salvation.

People: Such is the generation of those who seek him, who seek the face of the God of Jacob.

Minister: Lift up your heads, O gates! and be lifted up, O ancient doors! that the King of glory may come in.

People: Who is the king of glory? The Lord strong and mighty, the Lord mighty battle!

Minister: Lift up your heads, O gates! and be lifted up, O ancient doors! that the king of glory may come in.

People: Who is the King of glory? The Lord of hosts, He is the King of Glory!

Minister: "Put off your shoes from your feet, for the place on which you are standing is holy ground."

People: "Surely the Lord is in this place; and I did not know it." -- This is none other than the house of God, and this is the gate of heaven."

Minister: Unless the Lord builds the house, those who build it labor in vain.

People: For no other foundation can any one lay than that which is laid, which is Jesus Christ.

Minister: Now to him who by the power at work within us is able to do far more abundantly than all that we ask or think.

Amen: To him be glory in the church and in Christ Jesus to all generations, for ever. Amen.
(Here the address or sermon may be delivered.)

The Ground Breaking

(As the first shovel of earth is turned, the minister and people shall say together):

All: In the name of God: the Father, the Son, and the Holy Spirit, we break this ground. Amen. (Following the above, officials and other selected persons may take turns breaking the ground.) Then shall the hymn "Joyful, Joyful, We Adore Thee" (Hymn No-301), followed by the Doxology.

The Benediction

Now to Him who is able to keep you from falling and to present you without blemish before the presence of His glory with rejoicing, to the only God, our Savior through Jesus Christ, our Lord, be glory, majesty, dominion, and authority, before all time and now and forever. Amen.

Chapter XI General Church Finances

Section I. Finances

A. Banking of Finances

The Twentieth (20th) General Conference of the Reformed Methodist Union Episcopal Church passed by a majority vote, a proposal that the money in all General Treasures be placed in a checking, saving account, certificates or investment.

It was also passed by the conference that these treasures each have a committee of three (3) persons, each with at least two (2) signatures required on checks or withdrawal.

B. Conference Claims

Each member of the Reformed Methodist Union Episcopal Church is requested to pay the amount set by the General Conference for conference claim each year. These department include Church Assessment, Fifth Sunday, Easter Day, Children's Day, Church Extension, Education, Widows, Richardson's Day, Founder's Day, and General Conference.

Section II. Support

A. Retired Minister Pension

A Retired Minister on request or order of the Annual Conference may receive pension from the R.M.U.E. Church. A minister must have been pastoring ten (10) or more

consecutive years, except by reason of a break in service for disability, incapacitated, or illness. He/She must have a majority vote of the Annual Conference. If he/she leaves the R.M.U.E. Denomination and return, he/she will have to start over from the beginning. All previous time would have been forfeited. The Preacher shall be a member of the Quarterly Conference.

B. Widows of Minister

The Twentieth (20th) General Conference of the R.M.U.E. Church passed a proposal that only the widows who are members of the R.M.U.E. Church are eligible for a donation from the Annual Conference.

Those who remain in widowhood are entitled to a support, but if they remarry, said support shall be discontinued.

The widows of deceased Bishops of the Reformed Methodist Union Episcopal Church shall be supported out of the General Treasury of the Church, under the law. They shall receive a financial support every three (3) months or as near as possible.

CHAPTER XII

General Church Adjunct Organization

Section I. Mission Statement

The R.M.U.E. General Church Adjunct Organizations shall be corporate bodies, organized and governed to enhance the R.M.U.E. Churches through Christian teaching, fellowship, and benevolent works.

Section II. Names

The names of the following organization shall be known as R.M.U.E. General Church Adjunct Organizations:

1. Ministerial Alliance
2. Minister Wives Alliance
3. League of Steward of R.M.U.E. Church
4. Banquet Committee of R.M.U.E. Church
5. Youth Congress
6. District Young People League
7. R.M.U.E. Choir
8. R.M.U.E. Brotherhood
9. R.M.U.E. Ladies Societies

Section III. Purpose

The R.M.U.E. Church Adjunct Organization shall be formed to assist the R.M.U.E. Church in the mission of discipleship to support the R.M.U.E. Churches financially; to teach Christian living, to encourage member and community to participate in church related activity.

Section IV. Structure

The R.M.U.E. Adjunct Organizations shall have official in accordance with the doctrine and discipline of the R.M.U.E. Church.

Section V. Membership

Membership in the R.M.U.E. Church Adjunct Organizations shall be limited to members, in good standing within the R.M.U.E. Church.

Section VI. By-laws

A. The by-laws of the R.M.U.E. Church Adjunct Organizations shall not conflict with the Doctrine and Discipline of the R.M.U.E. Church.

B. Robert's Rules of Order shall govern the R.M.U.E. Church Adjunct Organizations.

GLOSSARY

Accountability - The state of being accountable; liable to be called to account; answerable to a superior: as every man is accountable to God for his conduct.

Administrative - Pertaining to administration; the ability to administer; to direct; to manage.

Affiliated Member - To connect or associate one's self temporarily to another organization of the same persuasion. Members of a church residing elsewhere for an extended period who enroll in the R.M.U.E. Church in the vicinity of their temporary residence.

Amenable - To be brought to account; as organized structural units the R.M.U.E. Church requires they answer to, act under the instruction of, agree with, yield to, or submit to another unit or administrative authority in the church structure.

Appointment - Designation to an office, e.g., church, government, committee, etc., a term frequently applied to the position or charge to which the minister is assigned by the bishop.

Area - Scope, extent, and range of a given entity; designation of a geographical subdivision of a conference.

Articles of Religion - These 25 articles state the doctrinal affirmations of the R.M.U.E. Church.

Associate Member - A member of a missionary society, institute, etc., without full status or privileges; a designation of a special type of membership.

Banns of Marriage - Proclamation or notice of a proposed marriage, especially in a church by a minister, such notice being given over three consecutive Sundays. Provides opportunity for one who finds fault in the marriage on moral grounds.

Baptism - One of the two sacraments. It is a sign of a new life through Jesus Christ and unites the one baptized with Christ and His people as members of a church. The act is administered in the name of the Father, Son, and the Holy Spirit. Three modes are effusion (pouring), aspersion (sprinkling), and immersion (dipping) with water. In no case shall any person be re-baptized.

Benevolence - A designation of monetary gifts to causes of specific missions of the church, to the poor and indigent.

Bishop - General Superintendent, chief executive, the administrative heads of the R.M.U.E. Church, who is an elder, elected and consecrated to the office of Bishop by the General Conference.

Board - To furnish with food (formerly called class dues); also Pastor's Table. (Duties of the Stewards, A.M.E. Membership Guide, Jonathan Dames), a group of administrators as Board of Stewards, Official Board, or Board of trustees.

Brethren - An 18th century German term denoting members of a society without reference to gender commonly used today in church gatherings.

Brotherhood - "The Brotherhood" was a general organization of concerned members of the R.M.U.E. Church, both lay and ministers, analyzing laws, programs, proposals, and projects. A fellowship of similarly minded individuals.

Cabinet - A body of advisors, advisory council, commonly refers to the presiding elders in an Episcopal district in the R.M.U.E. Church in their advisory relationship to the presiding bishop; also refers to the stewards in their advisory relationship to the pastor.

Catechism - A book of questions and answers for teaching the Christian faith.

Celebrant - One who performs a religious rite.

Certificate - A written or printed statement certifying a person's qualification for a given position.

Charge - A responsibility given to a pastor over the membership of a church; to impose a task or responsibility, i.e., to charge a committee, person, or group of persons. To assert as an accusation, indictment, e.g., maladministration in office.

Church - (1) "Congregation of faithful persons, in which the pure Word of God is preached and the sacraments duly administered according to God's ordinance." (Article 13). (2) The visible "faith-community" of those who are baptized in Christ and share in His ministry through witness and service in His world. (3) Often refers to a building where the people of God gather for worship and disperse for service.

Circuit - two or more churches under the supervision of a single pastor.

Class - The membership of every local congregation is divided into small groups called classes. Each class has a Class Leader, whose duties are to look after each member's needs, both spiritual and otherwise, and report his/her status and funds to the Official Board.

Class Dues - The amount of monies collected by Class Leaders or contributed by the membership to the pastor for support of the gospel.

Classification of Charge - A system of classification of charges based on number of members, financial ability of its members and its strength.

Classification, Elders - Itinerant elders are classified according to tenure of service as a full-time pastor or presiding elder and training for the ministry.

Comfortable Parsonage - Housing sufficient to satisfy the needs of the occupant, adequate to effect a state of contentment, ease of body, and mind.

Conference - A term denoting an administrative body in the structure of the R.M.U. E. Church, i.e., general, annual, district, quarterly, and church conference.

Connectional - A structural organization principle that all R.M.U. E. church congregations are a connected network of unique compatible, interdependent relationships to accomplish the mission and purpose of the church.

Connectional Officer - Person(s) elected by a connectional organization.

Credentials - An official document certifying one's right to act as a member, delegate, or official of a body. In general, certification is monitored by a Committee on Credentials.

Deacon - The first of two ministerial orders of the R.M.U. E. Church; a preacher, satisfying the Disciplinary requirements, elected and ordained by the Annual Conference.

Deaconess - A women selected by the pastor and official board and consecrated by the bishop; duties are similar to those of a stewardess, but more a ministry of special needs to the fallen, hungry homeless, imprisoned or institutionalized.

Disciplinary - Refers to those items set forth in accordance with the laws of the R.M.U. E. Church in the Book of Discipline.

District - An administrative subdivision of the R.M.U.E. Church, i.e., on the connectional level, a Presiding Elder District.

Elder - The second of two ministerial orders of the R.M.U.E. Church. A deacon satisfying the Disciplinary requirements and elected and ordained to the order of elder by the Annual Conference.

Episcopacy - A system of government or policy of the Church in which bishops are the General Superintendents, chief administrative and executive heads.

Evangelism - The zealous preaching, teaching or spreading of the Gospel, so to lead the un saved, unchurched, and unconcerned to active participation in the work of the Lord and the Church. The winning or revival of personal commitment to Christ. It involves winning souls for Christ, keeping them, helping them grow spiritually, and enlisting them to win others. Evangelism, ideally, is not addition, but multiplication.

Exhorter - A person, on recommendation of the Class of which he is a member, after being examined by the Quarterly Conference, may be licensed to exhort. An exhorter is one who encourages through personal testimony, without taking a text; employs his/her talents as a teacher, leading groups and conducting prayer services.

Ex-Officio - By virtue or because of an office, e.g., the pastor is ex-officio president of all auxiliaries of the church.

General Board - The connectional administrative body of the R.M.U.E. Church whose responsibility is supervising the financial program of all of the agencies and persons receiving monies from the General Budget Fund. Its actions are subject only to the General Conference and the Judicial Council in the interim period. The members are elected by the General Conference.

Good and Regular Standing - The terminology (full, good, regular, good standing, and full communion), used specifically as well as generally, as a qualification or eligibility for holding any office or membership in the R.M.U.E. Church. Inclusive in this terminology is an acceptance that one is to be governed by the Book of Discipline: to contribute regularly to the support of the gospel, the church, its benevolent enterprises, the poor; and to give of one's time and talents to the various ministries of the church.

Historiographer - The official writer of the history of the R.M.U.E. Church.

Itinerancy - The traveling ministry. The system utilized by the R.M.U.E. Church by which traveling ministers are appointed to their charges by the bishop; who provides as nearly as possible for each congregation a minister qualified to present the doctrine of the Holy Scriptures and to direct the temporal economy of our societies.

Itinerant - A traveling deacon or elder.

Jurisdiction - Limits or territory within which authority may be exercised; specifically, the power to hear and determine a case, may be over subject matter or parties. Regarding the judicial Council; it is related to and restricted to (except as may be set under "Duties" hereinafter set out) all final appeals from any other regularly constituted body empowered to make a decision which affects the rights of any member of the R.M.U.E. Church.

Laity - The members of a local church, male or female, who have not been ordained as deacons or elders.

Lay (Layperson) - A person who is a member of the laity.

Lay Electoral College - A body of lay persons elected from each station, circuit, and mission in the Annual Conference in accordance with the Book of Discipline.

Lay Speaker - A member of a local church in good standing who has been authorized as qualified to conduct or assist in services of worship and witness to the spoken word.

Legislative - The exercise of a body within an organization in exercising the power and function of making law; as specifically referred to in the prepared printed "Legislative Package" given each delegate immediately following the organization of the General Conference.

Letter - A written communication in which is conveyed a recommendation, permission, or attestation to an action regarding members in good standing.

License - A right granted by the R.M.U.E. Church which gives the grantee permission to do something which he/she could not legally do without such permission: such as a license for Missionary Workers, Exhorters, Evangelists, and to Ministers.

Liturgy - A prescribed form of ritual governing the words or actions for a ceremony, rite or body of rites, for public worship; more specifically referred to as Worship and Ritual, Public Worship in the Book of Discipline.

Local - relating to specific place, a particular location of a branch, committee, commission or organization: as local member, chapter, society or church.

Local Ministry - When differentiating from itinerant, local ministry (local preacher, deacon, elder) are those persons authorized to perform specific supervision of its itinerant elder.

Located - the status of any member of the Annual Conference in good standing who may desire to surrender his/her Ministerial Orders and withdraw from active duties in the Conference because of pressing secular business, illness, or incapacitation, upon the invoked, or a status given withdrawing the right of active administration for a period of time.

Love Feast - The service of preparation which precedes participation in the sacrament of Holy Communion. The elements of the love feast are water, symbolic of our desire for goodwill with one another. In this service, we forgive all and seek forgiveness from all in order that we might present ourselves acceptable before the Lord at His Table.

Meet - Precisely adapted to a particular situation, need or circumstance; as stated in the Catechism on Faith, Question number 3, the Book of Discipline.

Member - A person who has been baptized and enters into the covenant of being received into fellowship of the church as provided by the Book of Discipline.

Minister - A person who has satisfactorily completed the Disciplinary requirements for the Ministerial Orders of the R.M.U.E. Church, and is in good and regular standing.

Mission - A task assigned.

Missionary - Any member of good standing and good moral and religious character, desiring to engage in urban rural work, to teach, lecture, or exhort on educational, missionary, or religious subjects, may become a licensed Missionary Worker.

Oblation - the act or ceremony of offering something in religious worship. In our tradition, Christ is the one perfect offering to God for sin.

Office - In the general administrative structure of the R.M.U.E. Church, an office is a support service unit within a board or council; e.g., General Board, Executive Committee, the Central Office.

Order - In general usage designates a prescribed form for a religious service or sequence of events in the rituals or ceremonies; e.g., The Order for Baptism of Infants.

Ordinance - A term indicating being ordained or decreed by God or the church; frequently in usage for certain rituals or ceremonies, e.g., Order for Solemnization of Matrimony.

Ordination - The act or instance of laying on hands on conferring ministerial orders, it is presided over by a bishop.

Pastor - An ordained or licensed person, the spiritual leader, appointed by the bishop as the official head of a local station, circuit, or mission church, who is responsible for the total program of the charge to which appointed.

Preparatory Member - Used in relation to all children who have been baptized and are under the care of the church until they have become full members; refers to adults who are receiving instruction for membership in the church; see also Probationary.

Probationary - the membership status of persons joining the R.M.U.E. Church prior to the time they have met the conditions set forth in the Book of Discipline to be received into full membership.

Quadrennial - Occurring or being done every four years; e.g., meeting of the General Conference.

Ritual - The established form for the rites and ceremonies of the church for the purpose of conducting private and public worship (see Liturgy).

Rules, General - A set of directions for Christian behavior espousing the genuine and sincere quest for salvation which may be achieved through refraining from evil, engaging in active good works, and availing one's self of all of the ordinances of God.

Sacrament - Acts instituted by Jesus Christ as a means of grace; deemed to be two in the R.M.U.E. Church: Holy Baptism and the Lord's Supper.

Secretary - General Secretary of the R.M.U.E. Church, Secretary of the General Conference, Secretary of the General Board is a series of titles that specifically refer to the general Officer elected by the General Conference, with duties described in the Book of Discipline. In some instances, when hyphenated with Treasurer, makes the officer executive director of a connectional department.

Site - the place, scene, or point of something that may have significant historic merit; e.g.; the site of the General Conference; The place or location where a conference or meeting is held.

Speaking for the Church - Official statements made public by an individual or body given proper authorization by right of position or office.

Special - Implies differences that give distinctive quality, character, identity, Special Declaration on Apostolic Succession, use; e.g. There may be the added connotation of something uncommon or exceptional in meaning such as "Special Appeal" or "Special Examination."

Stewards - Person of solid piety who both know and love the Methodist doctrine and discipline. They are appointed by the pastor to serve a term of not more than one year. For duties and accountability see section under local church titled "Stewards".

Stewardess - Women who assist the stewards in their duties.

Superannuated (Retired) Preachers - A term applied to an ordained preacher who retires from active ministry because of age or disability.

Supernumerary - Ordained preacher for whom there is no appointment available, or one who is allowed to be without appointment by request.

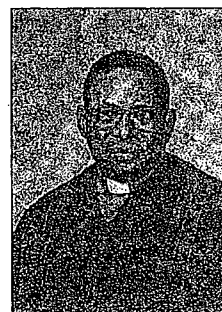
The Lord's Supper or Holy Communion - The Sacrament instituted by Christ when He celebrated the Last Supper with his disciples, consisting of bread and wine representing His body and blood as a sacrifice for the forgiveness of sin, and commonly observed among us on the first Sunday.

Tithing - It is making voluntary, systematic contribution (usually 1/10 of one's income- Old Testament) of financial support of your church. Tithing symbolizes and helps express one's commitment to Christ and the Church.

Trustee - An officer of the local church, nominated by the pastor, elected by the membership, whose responsibilities are to manage the temporal concerns of the church not otherwise provided for. The trustees are amenable to the Quarterly Conference.

YPL - Young People League

Bishops



Rt. Rev. Dr. Leroy Gethers
Presiding Bishop

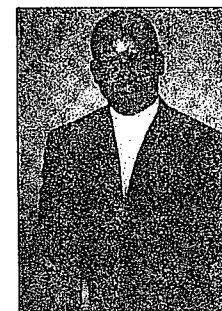


Rev. Jerry M. Devoe
Associate Bishop

Presiding Elders



Rev. Dr. Fred Henderson Moore
Charleston District

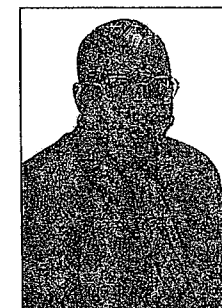


Rev. Ronold Wine
Sumter District



Rev. Thomas Watson, Jr.
Savannah District

Episcopal Secretary



Deborrah Coleman

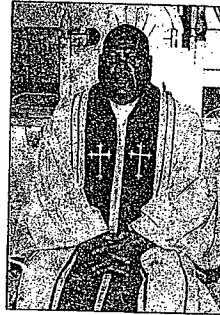
General Officers
of the
Reformed Methodist Union
Episcopal Church



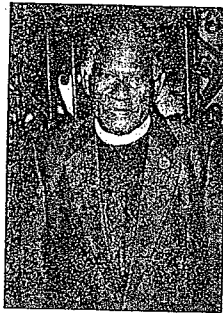
Bro. Willie Oliver
General Secretary



Rev. William Polite
Secretary of Education



Rev. Daniel Green
General Treasurer



Elder Joseph Powell
Secretary of Pension



Rev. Powell Hampton, Jr.
Secretary of Sunday School



Sis. Ann P. Blandin
Secretary of Book Concern



Rev. Warren E. Hatcher
Secretary of Mission



Sis. Barbara B. Clark
Secretary of Church Extension

*Barbara B. Clark
Post Office 745
Hardeeville, South Carolina 29927
General Secretary of the
Reformed Methodist Union Episcopal Church*

October 30, 2012

Amendments Added To RMUE Discipline

General Conference 2000

General Conference 2004

General Conference 2008

General Conference 2012

After the demise of Bishop Leroy Gethers the office of Bishop will come available every 4 years.

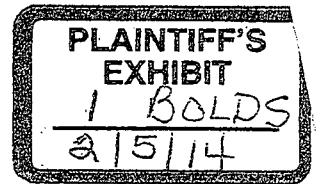
General Conference 2008

At age 72 the Bishop will be atomically retired.

General Conference 2008

Lay Delegate for each district be elected by the General Conference

PAYNE
REFORMED METHODIST UNION EPISCOPAL
CHURCH



Official Officers List:

STEWARD BOARD MEMBERS

Names	Positions
Bro. George Richardson	Pastor Steward
Bro. Joseph Washington	Asst. Pastor Steward
Bro. Horace Robinson	Member Steward
Bro. Herbert Brown	Member Steward
Bro. Isaac Gethers	Member Steward
Bro. Martin Williams	Member Steward
Sis. Vella Washington	Member Steward
Sis. Henrietta Martin	Member Steward
Sis. Elizabeth Green	Member Steward

TRUSTEE BOARD MEMBERS

Bro. Paul B. Washington	Chairperson
Bro. Robert Lee Watson	Vice Chairperson
Bro. Nathaniel Smalls	Member Trustee
Bro. Nathaniel Prioleau	Member Trustee
Evang. Reginald Jenkins	Member Trustee
Bro. Charles Eaton	Member Trustee
Bro. Albert Prioleau	Member Trustee
Bro. Theodore Seabrook	Member Trustee
Sis. Joyce Heyward	Member Trustee
Sis. Rosa Chislom	Member Trustee
Sis. Alethia Singleton	Member Trustee

Pastor's Signature Rev. Leroy Sims

Print Name Rev. Leroy Sims

Bishop's Signature William Felitz Jr.

Print Name William Felitz Jr.

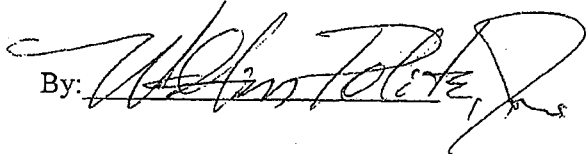
RESOLUTION:

Whereas Fred Henderson was removed as Bishop over two years ago, and
Whereas Fred Henderson Moore has caused conflicts and disruptions by disrupting services,
attempting to license RMUE clergy, using a reproduction RMUE seal, and numerous other
things.

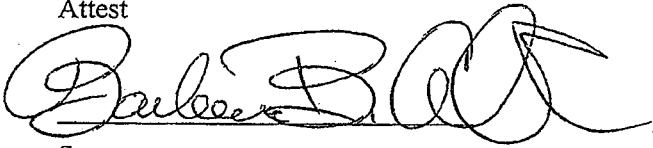
Now therefore Be it Resolved:

1. That the removal of Fred Henderson Moore as Bishop is ratified.
2. That the removal of Fred Henderson Moore as Bishop is permanent.
3. That Fred Henderson Moore is prohibited from using RMUE stationary, seals, titles or funds.
4. That Fred Henderson Moore is prohibited from entering any part of any RMUE church except as a worshiper where he is allowed, and may not go in any area except that part of any sanctuary which is between the main entry door and the 4th pew before reaching the pulpit.
5. That Fred Henderson Moore shall not make any speech or utterance not common to the congregation, generally.
6. That Fred Henderson Moore shall not represent himself to be an official or clergyman of the RMUE denomination.
7. That this resolution be disseminated to law enforcement officials, charged with protecting places of worship in their respective jurisdictions.

Resolved by majority or unanimous vote at Bishop Council this day of September, 27, 2014.

By: 

Attest


Secretary

The Reformed Methodist Union Episcopal Church
Head Quarters - 760 Magnolia Road, Charleston, South Carolina 29407
Rt. Rev. William Polite, Jr., Presiding Bishop
843-302-6752



Sis. Barbara B. Clark, General Secretary

Evangelist Cassandra Keeton, Secretary of Book Concern

Rev. Amos Hatcher, Secretary of Church Extension

Rev. Powell Hampton Jr., Secretary of Sunday School

Rev. James Mosley, Secretary of Security

Rev. Daniel Green, General Treasurer

Rev. Warren E. Hatcher, Secretary of Mission

Rev. Bobby Keeton, Secretary of Education

Rev. Ronald Wine, Secretary of Pension

October 27, 2014

To Whom It May Concern:

This is to certify that Rev. Leroy Sims Jr. was assigned pastor of Payne R.M.U.E. Church at the Reformed Methodist Union Episcopal Church Annual Conference that was held December 5 – 9, 2012. Also, enclosed is a copy of his license.

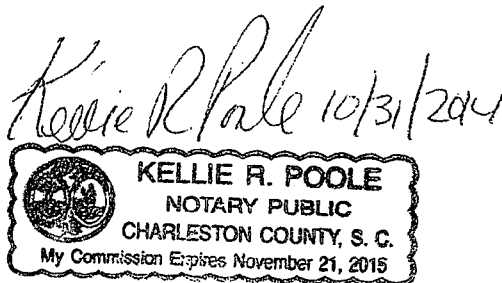
If additional information is needed, please feel free to contact me.

Sincerely,

Rt. Rev. William Polite Jr.
Presiding Bishop

WP:dnc

Enclosure



"Under the Protection of Almighty God"



Reformed Methodist Union Episcopal Church

Pastoral Credential

This is to certify

That the Bearer, Reverend Leroy Sims, Jr.

whom the R.M.U.E. Annual Conference deemed worthy

is appointed Pastor of Payne R.M.U.E. Church which

is under Jurisdiction of THE REFORMED METHODIST UNION

EPISCOPAL CHURCH in the State of South Carolina &

Georgia

Given under my hand and signed in behalf of the

Said Church, this 9th day of December 2012.

Associate Bishop

Payne Church
1560 Camp Road
Charleston, South Carolina 29412

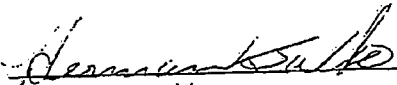
TO: Reformed Methodist Union Episcopal Church
Rev. William Polite Jr., Associate Bishop
7753 Rosin Drive
Charleston, SC 29418-2123

FROM: Payne Church Steward and Trustee Board

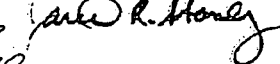
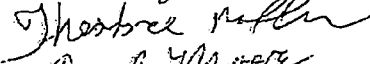
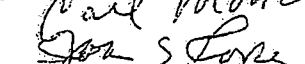
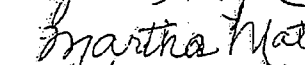
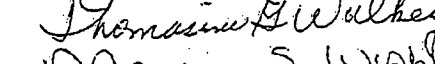
DATE: March 25, 2013

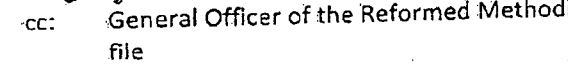
The Stewards and Trustees of Payne Church located at 1560 Camp Road, Charleston, S.C.,
Hereby notifies you and the General Officers of the Reformed Methodist Union Episcopal
Church, that we are officially withdrawing from the union and no longer wishes to be a member
or affiliate of the Reformed Methodist Union Episcopal Church (R.M.U.E.), effective
immediately, March 25, 2013.

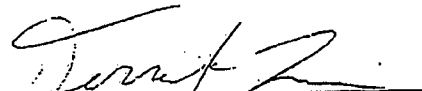
Respectfully and Yours in Christ,

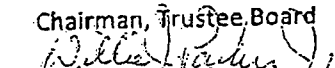
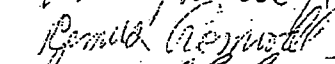
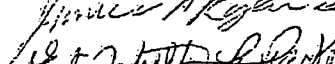
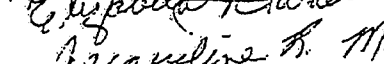

Br. Herman Bolds,
Steward, Pro Temp






Br. Derrick Lucas,
Chairman, Trustee Board


cc: General Officer of the Reformed Methodist Union Episcopal Church
file



BP0322156

STATE OF SOUTH CAROLINA)
)
 COUNTY OF CHARLESTON)

TITLE NOT EXAMINED
 TITLE TO REAL ESTATE
 QUIT-CLAIM DEED

RMC/BK 0322 Pg 156 : pg 1 *

KNOW ALL MEN BY THESE PRESENTS THAT

WE, THE TRUSTEES OF PAYNE'S CHAPEL R.M.U.E. CHURCH

in the State aforesaid for and in consideration of the sum of Ten Dollars (\$10.00) and other valuable consideration, to me in hand paid at and before the sealing of these presents by and to TRUSTEES OF PAYNE CHURCH, the State aforesaid the County of Charleston, the receipt whereof is hereby acknowledged, have granted, bargained, sold and released, and by these Presents do grant, bargain, sell and release unto the said TRUSTEES OF PAYNE CHURCH by their heirs and assigns forever:

ALL OF MY RIGHTS, TITLE AND INTEREST IN AND UNTO:

ALL that certain piece or tract of land situate, lying and being on JAMES ISLAND, Charleston County, South Carolina, known by the letters C, D, G, H, M and N, on a plat by W. L. Gaillard dated May, 1953, entitled AP OF TRACT OF LAND OWNED BY EST. OF SARAH E. GRIMBALL", which plat was recorded on January 21, 1954 in Plat book J, Page 89, and in the R.M. C. Office for Charleston County. The said property has such sizes, shapes, metes, buttings and boundings as are shown on said plat which is made a part and parcel of this description by reference hereto.

BEING the same premises conveyed to the George Richardson, Henry Robinson, Raymond Murray, Joseph Grant, John W. Prioleau, Alfred Bright, Wesley E. Goudine, Wesley A. Moore, James Fleming, Hezikah Brown, Jr. and Willie Pinckney, as Trustees for Payne's Chapel R.M.U.E. Church by Beulah Grimball Robinson by deed dated April 8, 1978; rec April 13, 1978 in Deed Book M115 at Page 135 in the RMC Office for Charleston County.

The property is subject to the easements, rights-of-way and zoning regulations of record.

The property is also subject to the following Restrictive Covenants running with the land and capable of being amended only b the Grantor, Beulah Grimball Robinson, or if she be deceased, by a majority of her heirs and assigns consisting of an interest of greater than fifty (50%) per cent of the heirs as established under the Statute of Descent and Distribution:

1. That no portion of the premises be used for a cemetery or graveyard until such time as the full purchase price of the subject property with interest is paid to the Seller.
2. That the only entrance to the property will be on the road marked as private road on the plate recorded in Plat Book J, Page 89, and that the said entrance will be at least Three Hundred (300') Feet from Grimball Road.



3. That the property will be restricted to church, (including graveyard) farm or single family use and that no noxious or offensive activity shall be carried on upon any of the said property nor shall anything be done thereon which may be or become an annoyance or nuisance to the neighborhood, and without limiting the generality of the foregoing, the following specific prohibitions are imposed upon the said property.
 - (a) No paper or trash may be burned except in an incinerator.
 - (b) No unsightly accumulation of trash or refuse may be contained thereon.
 - (c) No house trailers or trucks having a size greater than a one (1) ton capacity may be kept permanently or temporarily on said property.
 - (d) No portion of any building or structure shall be used for a place of business or for other commercial, business or quasi -business purposes.
 - (e) No grass, weeds, underbrush or other similar vegetations shall be allowed to grow or be permitted on any portion of the said property which is more than eight (8") inches higher than the ground level of the said property.

TMS#: 334-04-00-035

Grantees Address: 1560 Camp Road
Charleston, SC 29412

TOGETHER with all and singular, the Rights, Members, Hereditament and Appurtenances to the said Premises belonging, or in anywise incident or appertaining.

TO HAVE AND TO HOLD, all and singular, the said premises before mentioned unto the said **TRUSTEES OF PAYNE CHURCH** their heirs and assigns forever.

AND I do hereby bind myself and my Heirs and Executors and Administrators, to warrant and forever defend, all and singular, the said Premises unto the said **TRUSTEES OF PAYNE CHURCH** and their heirs and Assigns, against me and my Heirs, and all other persons lawfully claiming or to claim the same or any part thereof.

WITNESS my Hand and Seal, this 32nd day of March in the year of our Lord Two Thousand Thirteen and the Two Hundred and Thirty-Seventh year of the Sovereignty and Independence of the United States of America.

SIGNED, SEALED AND DELIVERED
IN THE PRESENCE OF

Heavenly Bible
WITNESS

Theresa Hill
WITNESS

Carl Moore
WITNESS

James R. Bailey
WITNESS

Robert N. Bright
WITNESS

Charlotte Singleton
WITNESS

*

Remus Howell
TRUSTEE

Jacqueline B. Miller
TRUSTEE

Willie J. Parker
TRUSTEE

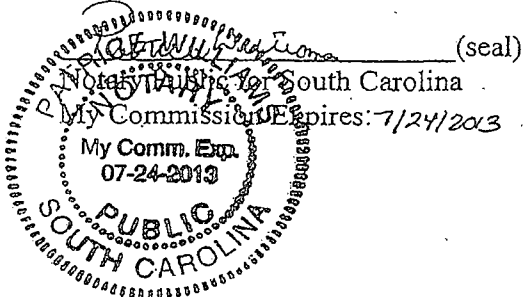
STATE OF SOUTH CAROLINA)
COUNTY OF CHARLESTON)

PROBATE

PERSONALLY appeared before me the undersigned witness and made an oath that (s)he
saw the within name TRUSTEE OF PAYNE'S CHAPEL R.M.U.E. CHURCH, seal, and as their
act and deed, deliver the foregoing Deed and that (s)he with the other witness named above
witnessed the execution thereof.

SWORN to before me this 27th
day of MARCH, 2013

Charlotte Singleton



STATE OF SOUTH CAROLINA }
COUNTY OF CHARLESTON }

AFFIDAVIT

Date of Transfer of Title
Date March 27th, 2013

PERSONALLY appeared before me the undersigned, who being duly sworn, deposes and says:

1. I have read the information on this Affidavit and I understand such information.
2. The property is being transferred BY THE TRUSTEES OF PAYNE'S CHAPEL R.M.U.E. CHURCH TO TRUSTEES OF PAYNE CHURCH ON March 27, 2013
3. The DEED is (check one of the following)
 - (A) _____ subject to the deed recording fee as a transfer for consideration paid or to be paid in money or money's worth.
 - (B) _____ subject to the deed recording fee as a transfer between a corporation, a partnership, or other entity and a stockholder, partner, or owner of the entity, or is a transfer to a trust or as distribution to a trust beneficiary.
 - (C) x EXEMPT from the deed recording fee because (Exemption# 4).
(Explanation required) Exemption # 4
(If exempt, please skip items 4-6, and go to item 7 of this affidavit.)
4. Check one of the following if either item 3(a) or item 3(b) above has been checked.
 - (A) _____ The fee is computed on the consideration paid or to be paid in money or money's worth in the amount of _____
 - (B) _____ The fee is computed on the fair market value of the realty which is \$ _____
 - (C) _____ The fee is computed on the fair market value of the realty as established for property tax purposes which is \$ _____
5. Check YES___ or NO___ to the following: A lien or encumbrance existed on the land, tenement, or realty before the transfer and remained on the land, tenement, or realty after the transfer. If "YES," the amount of the outstanding balance of this lien or encumbrance is \$ _____
6. The DEED Recording Fee is computed as follows:
 - (A) _____ the amount listed in item 4 above
 - (B) _____ the amount listed in item 5 above (no amount place zero)
 - (C) _____ Subtract Line 6(b) from Line 6(a) and place the result.
7. As required by Code Section '12-24-70, I state that I am a responsible person who was connected with the transaction as Grantor
8. Check if Property other than Real Property is being transferred on this Deed.
 - (A) _____ Mobile Home
 - (B) _____ Other
9. _____ DEED OF DISTRIBUTION - ATTORNEY'S AFFIDAVIT: Estate of _____ deceased CASE NUMBER _____. Personally appeared before me the undersigned attorney who, being duly sworn, certified that (s)he is licensed to practice law in the State of South Carolina: that (s)he has prepared the Deed of Distribution for the Personal Rep. In the Estate of _____ deceased and that the grantee(s) therein are correct and confirm to the estate file for the above named decedent.
10. I understand that a person required to furnish this affidavit who willfully furnishes a false or fraudulent affidavit is guilty of a misdemeanor and, upon conviction, must be fined not more than one thousand dollars or imprisoned not more than one year, or both.

Sworn this 27 Day of MARCH 2013

Pabara Wain
Notary Public for South Carolina
My Commission Expires: 7/24/2013

Signed Eduardo R. Garry
Grantor, Grantee, or Attorney that prepared this form
Eduardo R. Garry, Esquire
Print or Type Name Here

RECORDER'S PAGE

NOTE: This page MUST remain
with the original document



Filed By:

MAIL CUSTOMER
CURRY & HOUSEY, PA
PO BOX 42270
NORTH CHARLESTON, SC 29423

RECORDED

Date: April 5, 2013

Time: 3:40:35 PM

Book	Page	DocType
0322	156	Q/Claim

Charlie Lybrand, Register
Charleston County, SC

MAKER:

PAYNES CHAPEL RMUE CH ETC

Note:

RECIPIENT:

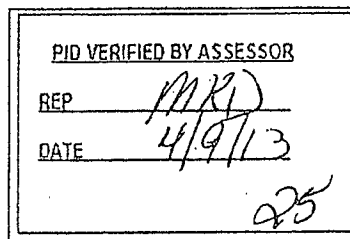
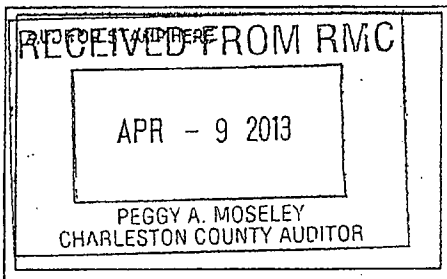
PAYNE CHURCH TRS OF

of Pages: 5

Recording Fee	\$ 10.00
State Fee	\$ -
County Fee	\$ -
Extra Pages	\$ -
Postage	\$ -
Chattel	\$ -
TOTAL	\$ 10.00

Original Book:

Original Page:



DRAWER Drawer 2
CLERK BOZ



0322
Book



156
Page



04/05/2013
Recorded Date



5
Pgs



Original Book



Original Page



D
Doc Type



15:40:35
Recorded Time

PAYNE CHURCH

1560 CAMP ROAD
CHARLESTON, SOUTH CAROLINA 29412
(843) 795-7024 • Fax: (843) 795-0932
email: paynecam@bellsouth.net

November 12, 2013

Dear Ms. MAE BRIGHT

We greet you in the wonderful name of our Lord and Savior Jesus Christ. We pray that this letter finds you in good health and strength.

It has been 3 months since our congregational meeting held to confirm the membership of Payne Church. Our records indicate that you have ~~not confirmed your membership status~~ with Payne Church. Please contact Br. Herman Bolds or Br. Theodore Miller, by **November 30, 2013** to confirm your status. *August*

If you have moved your membership to another church, we pray God's blessings upon your spiritual growth. Please indicate your status and intention and return to Br. Herman Bolds at Payne Church, 1560 Camp Road, Charleston, SC 29412, by **November 30, 2013**.

Please do not hesitate to call the church office, (843) 795-7024, should you have any questions or concerns. We look forward to hearing from you soon.

Sincerely,

Herman Bolds
Br. Herman Bolds,
Steward Pro Tem

Theodore Miller
Br. Theodore Miller
Assistant Pastor Steward

Elder Thomas Junious
Elder Thomas Junious
Pastor

cc: file

STATUS INTENTION
(please check your intention below)

**PLAINTIFF'S
EXHIBIT**

9

☐ It is my intention to be a full and financial member of Payne Church and please KEEP my name on the roll.

☐ It is NOT my intention to be a full and financial member of Payne Church, and please Remove my name from the roll.

***FAILURE TO RETURN THIS NOTICE OF STATUS BY **NOVEMBER 30, 2013**, WILL BE CONSIDERED AND INSTRUCTED TO HAVE YOUR NAME REMOVED FROM THE PAYNE CHURCH ROLL ***

ROA 513

PAYNE CHURCH

1560 CAMP ROAD
CHARLESTON, SOUTH CAROLINA 29412
(843) 795-7024 • Fax: (843) 795-0932
email: paynecam@bellsouth.net

Falsely

November 12, 2013

Dear

Br. Samuel R. Briggs

We greet you in the wonderful name of our Lord and Savior Jesus Christ. We pray that this letter finds you in good health and strength.

It has been 3 months since our congregational meeting held to confirm the membership of Payne Church. Our records indicate that you have not confirmed your membership status with Payne Church. Please contact Br. Herman Bolds or Br. Theodore Miller, by **November 30, 2013** to confirm your status. ✓

If you have moved your membership to another church, we pray God's blessings upon your spiritual growth. Please indicate your status and intention and return to Br. Herman Bolds at Payne Church, 1560 Camp Road, Charleston, SC 29412, by **November 30, 2013**.

Please do not hesitate to call the church office, (843) 795-7024, should you have any questions or concerns. We look forward to hearing from you soon.

Sincerely,

Herman Bolds
Br. Herman Bolds,
Steward Pro Tem

Theodore Miller
Br. Theodore Miller
Assistant Pastor Steward

Elder Thomas Junious
Elder Thomas Junious
Pastor

cc: file

PLAINTIFF'S
EXHIBIT

STATUS INTENTION
(please check your intention below)

10

☐ It is my intention to be a full and financial member of Payne Church and please KEEP my name on the roll.

☐ It is NOT my intention to be a full and financial member of Payne Church, and please Remove my name from the roll.

FAILURE TO RETURN THIS NOTICE OF STATUS BY **NOVEMBER 30, 2013**, WILL BE CONSIDERED AND INSTRUCTED TO HAVE YOUR NAME REMOVED FROM THE PAYNE CHURCH ROLL

ROA 514

Head Quarters
760 Magnolia Road
Charleston, South Carolina 29407

Bishop William Polite, Jr., Associate Bishop



Sis. Barbara B. Clark, General Secretary
Evangelist Cassandra Keeton, Secretary of Book Concern
Rev. Amos Hatcher, Secretary of Church Extension
Rev. Powell Hampton Jr., Secretary of Sunday School
Rev. James Mosley, Secretary of Security

Rev. Daniel Green, General Treasurer
Rev. Warren E. Hatcher, Secretary of Mission
Rev. Bobby Keeton, Secretary of Education
Rev. Ronald Wine, Secretary of Pension

December 28, 2012

To: The Members of Payne RMUE Church

From: William Polite, Jr.

My Dear Brothers and Sisters:

Greeting to you in the name of our Lord and Savior Jesus Christ:

I am writing to inform you that in order to be a member of the RMUE Church you will have to be a member in good standing with the Annual Conference of the Reformed Methodist Union Episcopal. At the present time Payne Church is not in because they have not paid their assessment to the Annual Conference. As of now no one can claim that they were issued a legal license from the RMUE Church or from anyone other than the one that was issued at the 118th Annual Conference bearing the RMUE Seal and signed by Bishop William Polite, Jr.. This means that Thomas Junious, Josephine Richardson, Melvin Bolds, Wesley A. Moore Sr., Robert Dunham, Nathaniel Richardson, Leroy Williams, Pinckney Palmer, Andre Simmons and Fred H. Moore are not a member of the RMUE Church.

Payne Church
December 28, 2012

(Sis. Catherine Gadsden & Sis. Catherine Washington are no longer District Presidents)
Fred H. Moore is a suspended and expelled Bishop. He will not be a part of the RMUE Church anymore. By order of the courts he is not to have anything to do with the RMUE Church and he is not allowed in any RMUE Church pulpit.

He is not in good standing and owe dues to the Annual Conference along with the names listed above. Payne Church is not in good standings. The formula is a simple one, and no payments, you cannot make demands to anyone in the RMUE Church.

Fred Moore has failed to even attempt to do anything that the court has ordered of him. Some of you are calling for an audit ; but if Fred does what he is ordered to do there is your audit. Please if you want your church to remain in the Reformed Methodist Union Episcopal Denomination, please have a vote and the majority rules. There is one vote per member. Rev. Leroy Sims, Jr. is officially the pastor of Payne RMUE Church. He has been sent there by the 118th Annual Conference. It's a bad thing to be controlled by the devil. The Apostle Paul lays it out in his letter to the Church at Ephesus (Ephesians 5:21) "God has not given to us the spirit of fear". Let's vote, even though Bro. Theodore Miller said that this has been done three (3) times, but was it done in the correct way. The Stewards and Trustees cannot make a decision for the whole church on this matter. The meetings must be announced three times before it takes place. My reply to him was that I have heard enough lies to full the empire state building and those lies are coming from church folks. Now there is a big difference between Church folks and Christians. Come on Payne please don't let the devil put you in hell after fighting for over a century of serving THE TRUE GOD.

Respectfully yours,


Bishop William Polite Jr.,

Associate Bishop

WP:dnc

cc: Rev. Amos Hatcher, Presiding Elder
General Officers

ROA 516

FOUNDING FATHERS OF PAYNE CHURCH

1875

PASTOR REV. PAPPY WHITE

BRO. HENRY FERGUSON	BRO. JEFFREY HEYWARD
BRO. WILLINGTON WHITE	BRO. JAMES JONES
BRO. JERRY DAYTON	BRO. EDWARD CAMPBELL
BRO. JOHN McNEELVY	BRO. RED WILLIAMS
BRO. WILLIAM HIKELL	BRO. APRIL SIMMONS
BRO. PETER BROWN	BRO. WILLIAM SCOTT
BRO. LARANCE FERGUSON	BRO. JOSEPH HEYWARD
BRO. JOHN BLACK	BRO. ADAMS BRYAN
BRO. APRIL WASHINGTON	BRO. THOMAS CRAVIE
BRO. SCHMID WIGFALL	BRO. DANIEL HILLS
BRO. WILLIAM BROWN	BRO. SOL DELANEY
BRO. AMOS WHITE	BRO. PETER TODD
BRO. JUNE SCOTT	BRO. DANIEL WHALEY
BRO. RICHARD BROWN	BRO. JAMES CHANT
BRO. GANE SIMMONS	BRO. ISIAH BLAKE
BRO. FRANK WASHINGTON	BRO. WILLIAM BAILEY
BRO. DEMUS WALTON	BRO. BEN HIKELL
BRO. ROBERT BRIGHT	BRO. EDWARD GREEN
BRO. HICKS MOORE	BRO. PETER SCOTT
BRO. SCOTT SINGLETON	
REV. JAMES RIVERS	
REV. HENRY A. GRAHAM	
REV. JOHN HEYWARD	



FOUNDING MOTHERS OF PAYNE CHURCH
1875

SIS. PHILIS S. WHITE	SIS. SARAH SIMMONS
SIS. DIANA McKELEVVY	SIS. REBECCA WHALEY
SIS. CORNELIA DRAYTON	SIS. CAROLINA ATTLES
SIS. HAGAR WHITE	SIS. PERCILLIA MIXELL
SIS. HANNA GETHERS	SIS. DARGOS HEYWARD
SIS. TENA BRIGHT	SIS. HANNA TODD
SIS. MARGRET SCOTT	SIS. SARAH DRAYTON
SIS. JULIA FERGUSON	SIS. SOPHIE GUEST
SIS. CELIA HEYWARD	SIS. SYLVIA LATSON
SIS. LIZ WILLIAMS	SIS. CAROLINA BROWN
SIS. BETTY WHALEY	SIS. SYLVIA GREEN
SIS. LENA WILLIAMS	SIS. SARAH WHITE
SIS. HARET FOREST	SIS. REBECCA SCOTT
SIS. SUSAN WATSON	SIS. CLORY FERGUSON
SIS. MARGARET MOORE	SIS. JANE MIDDLETON
SIS. JANE SMALLS	SIS. CELIA CAMPBELL
SIS. SARAH ATTLES	SIS. LAIR D. BROWN
SIS. ALISA WATSON	SIS. RIMA GRAHAM
SIS. HAMMIE HILLS	SIS. REBECCA GRANT

PAYNE R.M.U.E. CHURCH



1560 CAMP ROAD
CHARLESTON, SOUTH CAROLINA 29412
(843) 795-7024 • Fax: (843) 795-0932
email: paynecam@bellsouth.net

TO: Reformed Methodist Union Episcopal Church
RMUE General Officers
Rev. Daniel Green, General Treasurer
1847 Twain Court
Charleston, S.C., 29412

FROM: Payne RMUE Church Steward and Trustee Board

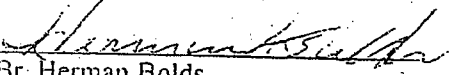
DATE: November 20, 2012

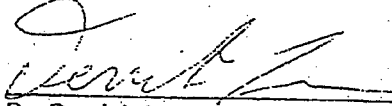
SUBJECT: Payne RMUE Church Status to RMUE Denomination

The Payne RMUE Steward and Trustee Boards held a combined meeting on November 20, 2012 to discuss and render a decision on Payne's Church position on the status with the RMUE Denomination with regards to the continuing RMUE hierarchy/leadership dispute and on-going litigation. These critical issues must be resolved before Payne Church will financially participate in RMUE Denomination affairs. The combined meeting of the Boards unanimously approved the following for Payne Church:

1. Payne Church status is still with the RMUE Denomination, but is neutral.
2. Payne Church ministerial staff remains status quo and will remain as currently staffed.
3. Payne Church is withholding all General Conference Fee Assessment for a period of one (1) year or until notified otherwise (previous notice sent in May 2012 also for #4 & #5).
4. Payne Church membership is the largest RMUE Denomination, however, our allocation is disproportionate for General Officer positions. A pro-rated General Officer allocation for the size of our church is required, i.e., one (1) delegate per one hundred (100)-member ratio.
5. We demand transparency and accountability for funds entrusted to the Denomination. Therefore, the RMUE Church must conduct and report out a ten (10) year audit of the Denomination's financial processes, procedures, financial statement, account balances and assets. The audit shall be conducted by an independent certified public account (not a certified book-keeper). The CPA must have experience in church audit engagement agreement. The audit will cover the period from October 2002 through October 2012. The final audit report will be copied by the CPA firm to the Presiding Elder of the Charleston District and the Steward Pro Temp of Payne RMUE Church within ninety (90) days of the date of this letter.

Respectfully and Yours in Christ,

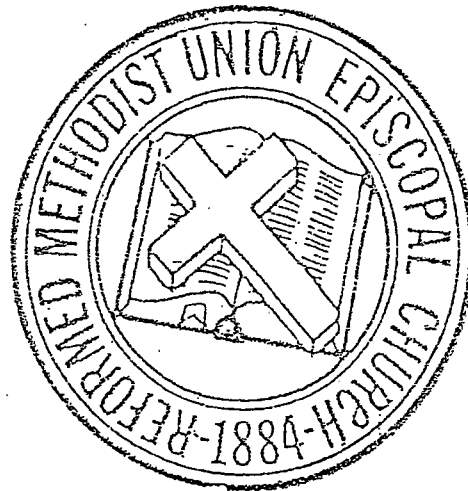

Br. Herman Bolds
Steward Pro Temp


Br. Derrick Lucas
Chairman, Trustee Board

cc: file
Rev. Melvin Bolds, Presiding Elder, Charleston District
Rev. Dr. Fred H. Moore, Presiding Bishop

Minutes
Of the
Reformed Methodist Union Episcopal Churches

26th General Conference



Convened at

Antioch R.M.U.E. Church
Rivini, South Carolina

Rev. William Polite, Jr., Pastor

May 8-9, 2000

Bro. Willie B. Oliver

Sis. Deborrah N. Coleman

Rev. Ronald Wine

Rev. Thomas Watson, Jr.

Rev. Fred Henderson Moore

Rev. Jerry Devoe

Rt. Rev. Dr. Leroy Gethers

General Secretary

Episcopal Secretary

Presiding Elder, Sumter District

Presiding Elder, Savannah District

Presiding Elder, Charleston District

Associate Bishop

Presiding Bishop

Monday, May 8, 2000

Devotional Service conducted by Rev. Warren Hatcher and Rev. William Polite. The opening selection "Pass Me Not O Gentle Savior". The invocation was given by Rev. Polite and Scripture Reading I John 3: 1-9. The second hymn "God has Smiled on Me. The Welcome Address was given by Rev. William Polite and response by Bishop Jerry Devoe.

The 26th General Conference was called to order by Bishop Gethers. He gave God thanks to be present in the house of worship and thanked Rev. Hatcher and Rev. Polite for conducting the Devotional Service. Bishop Gethers asked that this General Conference work in unity, for the good of the Church. He stated that we are God's children working for the same God. Let us do everything in our power to up lift the Reformed Methodist Union Episcopal Church. We serve a God that sits high and looks low, His eyes are on the sparrow and I know that he watches over me. Let us have love, peace and unity. All members must work together for the church using our God given talents. Let us walk right, talk right and do what's right. We all have gifts and let us use our gift for the betterment of the Reformed Methodist Union Episcopal Church.

Altar call was held for members and prayers were offered by Rev. Joseph Powell, Rev. Warren Hatcher, Rev. Robert Dunham and Bishop Gethers.

The roll call of the 25th General Conference was called by the General Secretary. Memorial Service was conducted by Bishop Gethers for our deceased members. They are Bro. William Parker, Rev. Theodore Wrighten and Sis. Helen Brown.

The names of the 2000 General Conference Delegates were recorded and called as listed below:

GENERAL OFFICERS

Rev. William Polite, Jr., Secretary of Education Department
Rev. Dan Green, General Treasure
Bro. Willie B. Oliver, General Secretary
Rev. Warren Hatcher, Secretary of Mission Department
Rev. Powell Hampton, Secretary of Sunday School Union
Sis. Barbara B. Clark, Secretary of Church Extension
Sis. Ann Blandin, Secretary of Book Concern

MINISTERIAL DELEGATES

Elder Fred Henderson Moore, Presiding Elder Charleston District
Elder Thomas Watson, Presiding Elder Savannah District
Elder Ronald Wine, Presiding Elder Sumter District
Rev. Robert L. Dunham, Pastor Savannah District
Rev. Melvin Bolds, Pastor, Sumter District
Rev. William Watson, Conference Missionary Charleston District
Rev. Wesley Moore, Pastor Charleston District

CHARLESTON DISTRICT LAY DELEGATES

Sis. Deborrah N. Coleman, Mt. Hermon

Sis. Emogene Backman, Sis. Janet Williams, Bro. Ceasar Jenkins,
Bro. Herman Bolds, and Bro. George Richardson, Payne

Sis. Ruth Mitchell and Sis. Viola Chisolm, Central

Bro. David Pender, Jerusalem

Sis. Alice Davis and Sis. Rena Davis, New Zion

Bro. Charlie Gadsden, Bethlehem

Sis. Anna Adams, St. James (not present)

SAVANNAH DISTRICT LAY DELEGATES

Sis. Elizabeth Taylor, Central

Sis. Catherine Taylor, St. Stephen

Bro. Jimmie L. Woods, Emmanuel

Sis. Theresa Golden, Mt. Olive

Bro. Samuel Smalls, Bethel

SUMTER DISTRICT LAY DELEGATES

Sis. Willie Mae Hardy and Sis. Matline Junious, St. Phillip

Sis. Mary Ann Shannon, Mt. Pleasant

Sis. Magalene Thomas and Sis. Katy Coaxum, Orangehill

Sis. Joyce Raiford, Mt. Sinai

Sis. Inez Parker and Bro. James, Antioch

A motion was made by Rev. William Polite and seconded by Rev. Melvin Bolds that the seventh pew be the bound of the conference. The motion was carried.

A motion was made by Rev. William Polite and seconded by Rev. Powell Hampton to have Elder Ronald Wine and Rev. Robert Dunham serve as Marshalls. The motion carried.

A motion was made by Sis. Barbara B. Clark and seconded by Rev. Dan Green to have Sis. Deborrah Coleman serve as recording secretary. The motion was carried.

Commissioning Service was held for General Officers by Bishop Gethers, assisted by Elder Fred H. Moore. During the service, Rev. Melvin Bolds intervened and wanted to know whether these General Officers were being installed because he wanted to run for an office. Bishop Gethers announced that the procedure is that you must make your declaration in the Annual Conference.

After a lengthy discussion it was decided that the floor was now open for nominees for any one seeking a General Office position. At this point Rev. Bolds made his declaration for Secretary of Church Extension. Sis. Katy Coaxum asked that the candidates give a statement indicating the reason why they are running for the position and what plans do they anticipate. Remarks were given by Sis. Barbara B. Clark and Rev. Melvin Bolds candidates seeking the office of Secretary of Church Extension.

Bro. Jenkins made a motion and it was seconded by Bro. Richardson that we use the two (2) Tellers elected in the Lay Delegates meeting. The motion was carried. The Tellers are: Sis. Emogene Backman and Sis. Elizabeth Taylor. The election was held by ballot voting and Rev. Melvin Bolds defeated Sis. Barbara B. Clark by a vote of 27 to 15. Bishop Gethers preceded in the Commissioning of General Officers for the years 2000-2004 with the newly elected Secretary of Church Extension being installed along with the other General Officers who were unopposed.

The following Committees were appointed by Bishop Gethers:

PRESIDING ELDER'S SALARY

Sis. Emogene Backman
Bro. David Pender
Sis. Willie Mae Hardy

Sis. Catherine Taylor
Sis. Rena Davis
Rev. Joseph Powell

PASTOR'S SALARY

Sis. Alice Davis
Rev. Melvin Bolds
Rev. William Polite

Sis. Matline Junious
Bro. Willie B. Oliver
Sis. Theresa Golden

MISSIONARY, AUXILIARY, SENIOR & JUNIOR CONFERENCE WORKERS BOARDS

Sis. Ruth Mitchell
Sis. Joyce Raiford
Rev. Robert L. Dunham

Sis. Inez Parker
Rev. Dan Green
Sis. Deborrah Coleman

CHURCH ASSESSMENT AND GENERAL CONFERENCE

Sis. Barbara B. Clark
Bro. Jimmie L. Woods
Elder Thomas Watson

Sis. Inez Parker
Bro. Robert James
Bro. Ceasar Jenkins

RICHARDSON DAY, FIFTH SUNDAY AND EASTER DAY

Sis. Janet Williams
Sis. Katy Coaxum
Sis. Ann Blandin

Sis. Viola Chisolm
Rev. Wesley Moore
Bro. Charlie Gadsden

CHURCH EXTENSION AND EASTER DAY

Bro. Herman Bolds
Sis. Magalene Thomas
Rev. Powell Hampton

Bro. Samuel Smalls
Rev. William Watson

EDUCATION AND CHILDREN'S DAY

Rev. Warren Hatcher
Elder Fred. H. Moore
Sis. Mary Shannon

Bro. George Richardson
Elder Ronald Wine

Sis. Ann Blandin asked the General Conference for permission to organize a Nurse's Unit in each District. A motion was made by Rev. William Watson and seconded by Rev. Wesley Moore that the Nurse's Unit be organized. The motion was carried.

Bishop Gethers asked for reports from General Officers for the years commencing 1992 – 1996.

GENERAL TREASURE'S REPORT

General Treasure's report was given by Rev. Dan Green. A motion was made by Rev. William Watson and seconded by Bishop Devoe. After the unreadiness by Elder Thomas Watson, The unreadiness was the amount in checking account. Rev. Green felt that amount was necessary to pay expenses. After a lengthy discussion a motion was made by Sis. Janet Williams and seconded by Sis. Emogene Backman that the General Treasurer look at other ways of investing the money to yield more interest. The motion was carried. The accounts and balances for the General Treasure are listed below:

Balances are as of May 2, 2000:

Checking Account	\$18,630.50
Savings Account	56,767.35
Certificate	<u>11,101.30</u>
Total	\$86,499.15

Bishop Gethers announced that he remembered when the Denomination had nothing. We were able to lend out \$52,000 in one year. Thank God for the distance he has brought us.

Rev. William Watson announced that he is seeking the office of Associate Bishop because it is stated that we can have two (2) Associate Bishops. Elder Moore stated that according to the new Discipline the Associate Bishop office is not open.

The conference was adjourned for lunch break.

MONDAY, MAY 8, 2000 – 2:30 P.M.

Devotional Service was conducted by Rev. Dan Green and Rev. Powell Hampton. The opening selection was "Jesus Keeps Me Near the Cross" and invocation by Rev. Dan Green. The Scripture Reading Psalm 27 was read by Rev. Powell Hampton. The second hymn "Pass Me Not O Gentle Savior".

The conference was called to order by Bishop Gethers.

The roll was called by the General Secretary and minutes read by Recording Secretary. A motion to accept the minutes was made by Rev. William Watson and seconded by Rev. Powell Hampton. The motion was carried.

Bishop Gethers asked that we continue with the General Officer's Reports.

GENERAL SECRETARY REPORT

The General Secretary report given made by Bro. Willie B. Oliver. The total expenditures for the period May 1996 – May 2000 was \$221,454.26. A motion to accept the report was made by Rev. William Watson and seconded by Bishop Devoe. The motion was carried.

SECRETARY OF PENSION DEPARTMENT REPORT

The Pension Department Report was given by Rev. Joseph Powell. A motion was made by Rev. William Polite and seconded by Sis. Emogene Backman to have the report received. Elder Thomas Watson had an unreadiness. His unreadiness was why were two (2) names deleted from receiving pension. Elder Powell stated that the names of Rev. William Jefferson and Sis. Celia Cummings was deleted because they are not members of the Denomination. Bishop Jerry Devoe, stated that's correct because they are attending other churches in other denomination and they are no longer eligible to receive a pension from the R.M.U.E. Church. Sis. Janet Williams referred the conference to page 166 of the Discipline last sentence "The Preacher shall be a member of the quarterly conference" and that statement would make them ineligible to receive a pension. Some members felt that that if they left, it should have followed them. It was reported that they did not contribute anything to the fund. The Balance in this account is \$46,772.76.

SECRETARY OF EDUCATION REPORT

The Secretary of Education Department Report was given by Rev. William Polite. A motion to accept the report was made by Rev. Melvin Bolds and seconded by Rev. Powell Hampton. The motion was carried. The balance in this account is \$13,866.32.

SECRETARY OF CHURCH EXTENSION REPORT

The Secretary of Church Extension Report was given by Sis. Barbara B. Clark. A motion to accept the report was made by Rev. William Watson and seconded by Rev. William Polite. The motion was carried. The balance in this account is \$20,206.32.

SECRETARY OF SUNDAY SCHOOL UNION REPORT

The Secretary of Sunday School Union report was given by Rev. Powell Hampton. A motion to accept the report was made by Rev. Joseph Powell and seconded by Rev. Warren Hatcher. The motion was carried. The balance in this account \$ 8,415.68.

SECRETARY OF MISSION REPORT

The Secretary of Mission Report was given by Rev. Warren Hatcher. A motion to accept the report was made by Bishop Devoe and seconded by Rev. Powell Hampton. The motion carried. The balance in this account \$ 7,897.60.

SECRETARY OF BOOK CONCERN REPORT

The Secretary of Book Concern Report was given by Sis. Ann Blandin. A motion to accept the report was made by Sis. Viola Chisolm and seconded by Rev. William Watson. The motion carried. Sis. Blandin reported \$2,340 to the General Treasurer for Disciplines. The balance in this account \$2,120.

The Committee on Presiding Elder's Salary gave their report. This committee recommended an increase of \$1.00 per member. The new rate yearly will be \$9.60 per member. A motion to adopt was made by Bro. David Pender and seconded by Rev. Melvin Bolds. The motion was carried.

Committee on Pastor's Salary gave their report. This committee recommended an increase for all Pastor's. The new rate ranges from 20% to 25%. The new monthly salaries are:

Mt. Hermon	\$ 500.00	Mt. Pleasant	\$ 625.00
Payne	1,300.00	Orangehill	550.00
Central (Charleston)	1,000.00	Antioch	625.00
Jerusalem	500.00	Mt. Sinai	400.00
New Zion	800.00	St. James	250.00
Bethlehem	250.00	Central (Savannah)	250.00
St. Phillip	850.00	St. Stephen	125.00
Emmanuel	250.00	Bethel	200.00
Mt. Olive	500.00		

A motion to adopt this report was made by Rev. Joseph Powell and seconded by Rev. Powell Hampton. Elder Thomas Watson stated that he had an unreadiness. His question was why pay increases are 20% to 25% and not an equal amount across the board. Bro. Ceasar Jenkins felt that they should not receive a 20% to 25% increase when most people who receive social security only receive a 3% increase from the government. After a lengthy discussion many of the members gave their comments: Elder Fred Moore stated, we were born out of paying cheap wages and we must be persuaded to pay our tithes. Sis. Ann Blandin stated that, she doesn't mind paying but we are paying for what we get, we must have ministers that are better equip. Sis. Barbara Clark stated, the only way we will be able to attract more and better-equipped ministers, we must have a decent salary in place. Bro. Samuel Smalls stated that what ever increase is decided here he will be happy to give it to his pastor because of the good work he is doing.

He also talked about how he has begun to pay his tithes and what a difference it has made in his life. Sis. Chisolm stated that all ministers should get a raise of equal value. It was decided that this issue is voted on. It was passed by a vote of 28 to 13 all Pastors will receive their new increases effective immediately.

Committee on Missionary, Auxiliary, Senior and Junior Conference Workers Boards gave their report. This committee recommended an increase of .25 per member. The new rate will be .50 per member at each local convention. A motion to adopt was made by Rev. Powell Hampton and seconded by Rev. Wesley Moore. The motion was carried.

Committee on Church Assessment and General Conference gave their report. This committee recommended that no increase be made at this time. The motion to adopt was made by Rev. Warren Hatcher and seconded by Bro. George Richardson. The motion was carried.

Committee on Richardson Day, Fifth Sunday, and Easter Day gave their report and offered the following recommendations:

- Widows be increased from \$1.50 to \$2.50 per member
- Richardson Day be increased from \$1.25 to \$1.75 per member
- Fifth Sunday remains the same \$1.50 per member

A motion to adopt was made by Bro. George Richardson and seconded by Bro. Ceasar Jenkins. The motion was carried.

Committee on Church Extension and Easter Day gave their report. This committee recommended that no changes be made at this time. A motion to adopt was made by Bro. Jimmie L. Woods and seconded by Sis. Viola Chisolm. The motion was carried.

Committee on Education and Children's Day gave their report. This committee offered the following recommendations:

- Increase Education from \$3.00 to \$4.00 per member annual
- Increase Children's Day from \$1.25 to \$1.50 per member annual

A motion to adopt was made by Bro. Caesar Jenkins and seconded by Rev. Wesley Moore. Rev. Polite stated that he had an unreadiness and he was not concerned about the increase but felt like he was being badgered. He is always concern and willing to do whatever with the Education Department. A committee was formed to assist with additional funds but the group met a few times and had a few programs but that was it.

Bishop Gethers asked for a raise for the Youth Congress. A motion was made by Sis. Emogene Backman and seconded by Rev. Warren Hatcher to increase the amount given to Youth Congress from \$700 to \$900 per year. The motion was carried.

Elder Ronald Wine wanted to know when will all of these increases become effective? All increases and changes made are effective on the date changes were made.

Rev. Powell Hampton, Secretary of Sunday School Union stated that he welcomed recommendations and suggestions from the members on ways he can improve this department.

The Delegates were disbursed \$30.00 for food.

Since there was no further business, the General Conference was adjourned until Tuesday, May 9, 2000 at 10:00 a.m.

TUESDAY, MAY 9, 2000 – 10:00 a.m.

Devotional service was conducted by Elder Ronald Wine and Rev. Rev. Robert L. Dunham. The opening selection was "I'm Going to Hide Behind the Mountain". The invocation was given by Elder Ronald Wine. The Scripture Reading Revelation 22: 1-18 read by Rev. Dunham.

Bishop Gethers gave thanks to be present in the house of worship on the second day of our General Conference. He stated that God has been good to us and hope that we can meet together in love, peace and unity for the good of our church. If we love the church we should give it our time, talent and money. The Lord loves a cheerful giver. We should pay our tithes and offering to our church. Let us listen to God's word and be governed by God's word, because we can't beat God's giving, the more we give, and the more he gives to you. -

The conference was called to order by Bishop Gethers. The roll was called by the General Secretary and minutes read by the recording secretary. A motion to accept the minutes with the necessary correction was made by Rev. Powell Hampton and seconded by Rev. Warren Hatcher. The motion was carried. The correction is the checking account balance in Sunday School Union Department is \$8,415.68.

Sis. Blandin stated that we have agreed not to lend any more money until we receive some of the money back that was loaned out. She feels we need to have a procedure in place and charge an interest fee of at least 1%. Bishop Gethers commented that he has pastored many churches and they have never come to the Denomination to borrow money. They have always gone to the bank to apply for their loan.

After a lengthy discussion the body was asked to vote on the percentage for any church requesting a loan. The results are:

3% - 17
5% - 1
1% - 14

The loans will be at a 3% interest.

A motion was made by Rev. Warren Hatcher and seconded by Sis. Deborrah Coleman that an amendment to the Discipline state that any one wishing to run for general office must make their declaration in the annual conference preceding the general conference and it will be included on the annual conference program. This amendment was approved by a vote of 27. The motion was carried.

It was also decided that if a vacancy is created by (death, incapacitation, expulsion, etc.) the Presiding Bishop has the authority to appoint a person to fill the position until General Conference, after that, someone can make their declaration to run for that office.

Bro. Caesar Jenkins read the proposals from the lay delegates.

Item # 1 - ok already corrected

Item # 2 - adopted

Item # 3 - adopted

Item # 4 - adopted

Item # 5 - adopted

Item # 6 - A motion to adopt was made by Bro. Richardson and seconded by Rev. Powell Hampton that the Ministers with a small church receive a \$300.00 per quarter instead of \$150.00 per quarter. The motion was carried

Elder Ronald Wine asked what happens after a presiding Bishop has served his four years? Bro. Caesar Jenkins stated that after demise of the present presiding Bishop any one who is qualified and seeks that office will be elected to a term of four years. After the (4) four years expires, that position is open for election. If that person is defeated, he will be sent to pastor a church. There will only be one presiding Bishop.

Sis. Coleman felt that we should have procedures in place for those ministers receiving assistance from the Denomination. She further stated that it's the church along with the Stewards to see that a pastor is receiving his salary. All churches have Pastor's Anniversary etc. wherein the pastor's receive monies from the church. If the members were to pay their tithes and offering, it would not be a problem. At some point, those pastor's receiving assistance can eventually be weaned out if there membership changes. Rev. Robert Dunham felt that we are our brother's keeper and we should help. It is our responsibility to help the smaller church. It would not be right if the Denomination does not assist these churches. We should help as long as we are able to do so.

Rev. Powell Hampton asked if the Youth Congress can be changed from the 3rd Saturday in July to the 1st Saturday in September. After a lengthy discussion a substitute motion was made by Rev. William Watson and seconded by Sis. Janet Williams that the Youth Congress be held on the 3rd Saturday in September effective this year. The motion was carried.

Sis. Theresa Golden read the Proposal from Savannah District. Sis. Elizabeth Taylor stated that she is on the Savannah District and was not aware of this Proposal. Sis Golden asked that the proposal be submitted from Mt. Olive R.M.U.E. Church. A motion to adopt was made by Bro. Willie B. Oliver and seconded by Elder Thomas Watson that Mt. Olive Church proposal be adopted. Elder Fred H. Moore asked that an amendment to the proposal to a 3.00 GPA instead of 4.00. After a lengthy discussion was held some members commented as to: 1.) will every district be able to receive a scholarship and how will they be selected.

Steward Board and Trustee Board Call Meeting
April 15, 2013
7:00 PM

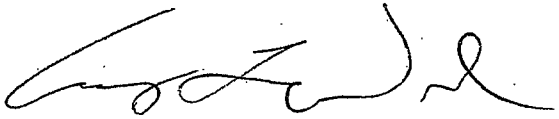
The meeting was called to order by Br. Herman Bolds. He then introduced Attorney Eduardo Curry who then updated the boards on the pending litigation re: the RMUE Church and the Members of the Steward and Trustee Boards.

Attorney Curry then explained the legal process re: the litigation. He opened the floor for questions from the board members. After a lengthy discussion, a motion was made by Br. Theodore Miller and seconded by Br. Carl Moore to retain Attorney Eduardo Curry with a \$10,000 fee cap. The call for questions was made. After discussion, all those in favor of the motion were requested to say aye. A unanimous vote was received. A call for any oppositions was made, none received.

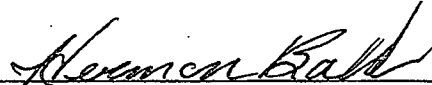
Attorney Eduardo Curry was then excused from the meeting. Br. Bolds then addressed the members re: the Attorney fee. It was agreed that the fee would be divided among the board members and paid in installments.

The meeting was adjourned at 8:30 PM.

Respectfully submitted,



Sis. Audrey L. Wilder,
Steward Board Secretary



Br. Herman Bolds,
Pastor Steward



Br. Derrick Lucas,
Chairman, Trustee Board

**Payne RMUE Church
Steward Board Meeting
May 21, 2012 7:00 PM**

Elder Thomas Junious, Pastor

The meeting was called to order by the Pastor. The roll was called followed by the reading of the minutes from the April meeting. The minutes were accepted as information. \$9 collected in dues.

COMMUNION REPORT

Br. Bright, Sis. Roper, Sis. Thomasina Walker, Sis. Murray, Sis. Washington, Br. Richard Brown, and Elder Richardson gave reports on those members they communed.

OLD BUSINESS

Evaluation Committee-the board discussed developing an evaluation tool for the Musician Position. The pastor then appointed Sis. Roper, Br. Richard Brown, Elder Green, Sis. Washington, and Sis. Matthews to develop the evaluation tool and identify a time frame for the evaluation.

Choir Visitations-it was questioned if the choir could rehearse songs for visitations. It was noted that this request was presented to the choir with no action. The pastor suggested to address in choir meeting and/or rehearsal. It was noted that the choir was not having meetings to discuss. The pastor agreed to address this issue with the President and the Musician.

NEW BUSINESS

Funeral Planning for Members-the board was informed by Br. Herbert Brown that a check was received from the funeral home for grave plot fee for a member, which may have been an oversight on the part of the funeral home. He suggested the church secretary accompany the Pastor and Pastor Steward when making arrangements with the family. Elder Richardson then explained the process used when preparing the funeral services, along with privileges.

After some discussion, the pastor suggested to propose a policy re: a member of the church selecting another pastor, beside himself to conduct the funeral services. Br. Moore questioned the pastor if the Associate Bishop contacted him re: performing services. Answer, no. Br. Bolds informed the board funeral arrangements along with the program had been completed and given to the funeral home by the time he and the pastor arrived at the home.

Letter of Reprimand / Request for General Officer Position-the board discussed and approved to send a letter to the Bishop requesting that Associate Bishop William Polite be reprimanded for his lack of respect to the Pastor in conducting funeral services for a Payne member. Sis. Washington informed the board 4 general officer positions were created in the General Conference. She suggested sending a letter to the Bishop and General Officers of the RMUE Church requesting representation from Payne in those vacant positions.

Br. Moore suggested amending the request to include a request to produce an audit of all RMUE accounts. After some discussion, Br. Moore and Br. Herbert Brown agreed to draft the letters by May 27th, with a response date. It was requested to have the members of the board sign the letter of reprimand. It was noted a copy of the letter to the Bishop requesting reprimand should be sent to the Presiding Elder as well.

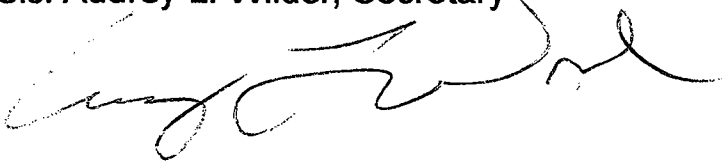
Pastor Aide Board-the pastor requested the steward board to take over the responsibilities of the Pastor Aide Board completely. He agreed to make the announcement in the next Official Board meeting.

Finance Report- \$131 collected; \$40 Sick/Shut-in returned; \$9-Steward Board Dues;\$82 T&O; \$20 dispersed; \$111 to be deposited.

Announcements-Usher Board Pre-Anniversary on Thursday, May 21st; Usher Anniversary Service on Sunday with the Pastor as guest speaker; Local/State Democratic Convention in Columbia May 25-26,Volunteers needed to register voters, 1st meeting scheduled for May 29th on John's Island; Charleston District Conference scheduled for May 25-27, with a workshop on Saturday at Central RMUE.

There being no further business to discuss, the meeting was adjourned at 9:05PM.

Respectfully submitted,
Sis. Audrey L. Wilder, Secretary



Payne RMUE Church
Joint Meeting with Steward and Trustee Boards
November 20, 2012
7:30PM

Elder Thomas Junious, Pastor

The meeting was called to order by the Pastor. He informed the boards the purpose of the meeting was to discuss the issues re: the leadership dispute and on-going litigation between the Presiding Bishop and the General Officers of the RMUE Denomination. The information would then be presented to the congregation to decide Payne's position with the RMUE Denomination and the up coming Annual Conference scheduled for the week of December 2, 2012.

The Pastor updated the boards on a series of events that occurred from May 2012 to present. He reminded the board in the past, Payne had requested financial reports from the General Officers of funds collected over the past ten years. He added Payne had also requested to have an audit conducted of all financial records for the RMUE Church for as noted in the discipline. He noted both requests were never acknowledged by the General Officers.

Br. Herman Bolds addressed the boards with the same concerns as well as the litigation process thus far. Br. Derrick Lucas addressed his concerns re: financial support of the Payne church along with the upkeep and maintenance.

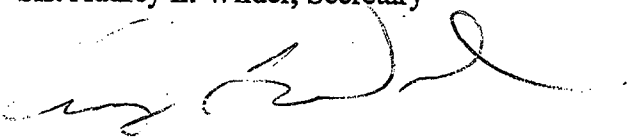
The Pastor then requested questions, comments, and /or concerns from those board members present. A lengthy discussion was held re: the Payne Church status to the Annual Conference, the Ministerial Staff, Conference Assessment, General Officer position, and request for an audit. After this discussion, a motion was made by Br. Herman Bolds, and seconded by Br. Theodore Miller to

1. Stay with the RMUE Denomination but remain neutral.
2. Keep the Ministerial Staff as status quo and remain as currently staffed.
3. Hold all Conference Fee Assessment for a period of 1 year or until notified otherwise.
4. Request a Pro-rated General Officer position for Payne.
5. Request the Associate Bishop and General Officers to conduct and report a ten year audit of the Denomination's finances, processes, procedures, financial statements, account balances and assets.

The pastor then requested all members in favor of the motion to stand. All board members presented voted in favor by standing. The pastor then asked for any opposed against the motion, none received. The motion was passed. The board requested to send a certified letter to the Associate Bishop and each General Officer noting Payne's position and requests. It was requested to include a deadline to respond back to Payne re: the noted requests. The pastor then noted this information would be presented to the congregation. Also, the final decision on Payne's position and requests would be made by the congregation.

The meeting was then adjourned at 9:00 PM.

Respectfully submitted by,
Sis. Audrey L. Wilder, Secretary



MINUTES – APRIL 8, 2013 OFFICIAL BOARD MEETING – PAYNE CHURCH

Meeting called to order by Rev. Thomas Junious, Pastor

Song: Thank you Lord-Led by Sis. Jackie Miller

Prayer: by Bro Herman Bolds

Scripture: Psalm 61 read by Sis. Martha Matthews

Marshall: Bro. Robert Bright, the 6th pew.

Roll Call by Sister Jacqueline Miller, no names omitted.

The minutes from the March 11, 2013 Official Board Meeting were read by Sis. Jacqueline Miller, Secretary. Unreadiness; Sister Rebecca Richardson wanted to clarify her statement in reference to her dealings with Stem Point Cemetery; she advised that the Churches look at the member's status to determine the amount of money they needed to pay if any. It was moved that the minutes be accepted as read with the necessary corrections by Bro. Carl Moore, second by Bro. Herman Bolds. Majority voted yes, no opposition.

LEADERS' REPORT: No report for classes #1 thru #16, Class #18 \$50.00, Sis. Inez Jenkins. Class #19 \$60.00, Bro Leroy Singleton.

Class #20 thru Class #27 no report.

Sister Pamela Martino was appointed Leader of Class #6.

BABY CHRISTENING: None

FELLOWSHIP: One (1) Bro. Keith Walker under the Leadership of Leader Alonzo Gilliard

WEDDINGS: One (1) Bro. Elijah Fludd requested November 9, 2013.

OLD BUSINESS

Seafood Fest Fundraiser: Sis. Audrey Wilder, Sis. Marilyn Washington and Bro. Richard Brown will meet to discuss the Fundraiser.

NEW BUSINESS

Bro. Herman Bolds explained the status of the Church. The Floor was opened for questions.

Sis. Marilyn Washington explained the actions of Judge Fields and the response received from the Supreme Court.

Bro Horace Robinson suggested that a letter be sent to all of the members of the Church advising them of the Church's status. After much discussion it was said that it was the responsibility of the Leaders to keep their Class members informed.

Sis. Martha Matthews inquired whether Rev. Junious had a license and who issued his license.

Rev. Junious advised that Bishop Moore issued his license.

Bro. Theodore Miller brought up the issue of Bro. Herbert Brown using profanity in the office and consulting with Deputies to have Rev. Junious forcibly removed.

Rev Junious suspended Bro. Herbert Brown from the Steward Board and the Financial Office.

Bro. Theodore Miller presented to the Official Board; Bro. Isaac Gethers a member of Class #6 advised him that he was leaving the Church, because he wanted to remain RMUE.

After much discussion it was determined that a Letter of Withdrawal will be given to anyone who wanted to leave the Church, to relieve the Church of any obligations to them.

Sister Crystal Blue requested the following dates and the use of the Church's van for the Young People's League. April 13, the YPL Leadership Conference, April 19, South Carolina State Wind Ensemble at Burke High and April 20, 2013, The Alpha Kappa Alpha Teen Summit held at Trident Technical College. It was properly moved by Bro. Caesar Jenkins and second by Bro. Theodore Miller and Bro. Willie Parker Jr. Majority voted yes, no opposition.

STEWARD REPORT: Given by Sis. Martha Matthews. Sis. Matthews presented Sis. Sylvia Moore to the Official Board, in reference to her joining the Stewardess and Missionary Boards. Bro. Bolds advised that the nomination for the Stewardess Board will be handled in the Steward Board Meeting.

TRUSTEES REPORT: Bro. Derrick Lucas reports that we had 3 burials. One (1) member and two (2) nonmembers.

FINANCIAL REPORT: Total collected \$110.00

Respectfully Submitted, Sis. Jacqueline R. Miller, Church Secretary

Payne Church
Joint Meeting with Steward Board & Trustee Board
April 22, 2013
7:30 PM

Elder Thomas Junious, Pastor

The meeting was called to order by Br. Bolds. He then presented Sis. Washington who informed the members the purpose of the meeting was to discuss future plans for Payne Church. This would include establishing officers for Payne Church, along with developing rules and policies.

A motion was made by Br. Miller to appoint a committee to develop the mission statement, along with the policies and procedures for Payne Church. The motion was seconded by Sis. Marilyn Washington. The call for questions was made. The vote was requested by saying "aye". A unanimous vote was received. The call for any oppositions was made. None received. The pastor then appointed the following members to the committee to develop the proposed mission statement, rules and policies of Payne Church: Elder Josephine Richardson, Sis. Marilyn Washington, Sis. Martha Matthews, Sis. Jacqueline Miller, and Br. Carl Moore.

A motion was then made by Br. Carl Moore and seconded by Sis. Jacqueline Miller to re-affirm all officers to the new church. The call for questions was made. The vote was requested by saying "aye". A unanimous vote was received. The call for oppositions was made. None received. The following officers were re-affirmed:

Steward Board

Br. Herman Bolds, Pastor Steward
Br. Theodore Miller, Asst. Pastor Steward
Sis. Audrey Wilder, Secretary
Sis. Martha B. Matthews
Sis. Thomasina Walker
Br. Carl Moore
Sis. Joan Roper
Sis. Jarie Stanley
Br. Richard Brown
Elder Josephine Richardson

Trustee Board

Br. Derrick Lucas, Chairman
Br. Willie Parker, Jr.
Sis. Elizabeth Parker
Br. Albert Prioleau
Br. James Roper III
Br. Vernon Wilder
Br. Harold Remus Cromwell
Sis. Jacqueline Miller

Other

Sis. Jacqueline Miller, Church Secretary
Sis. Jarie Stanley, Financial Secretary
Br. Carl Moore, Treasurer
Br. Ceaser Jenkins, Finance Committee
Elder Josephine Richardson, Ministerial Staff

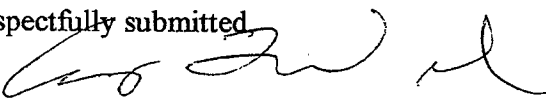
The Pastor noted other board members not present at the meeting would be considered for re-affirmation to their respective boards.

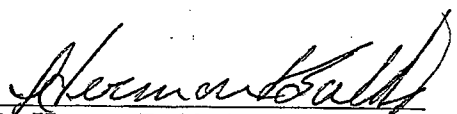
Br. Miller informed the board a member on his class informed him that he was attending Jerusalem RMUE Church. The member also informed him that he would not support the church financially or come back to Payne until it returned back to the RMUE denomination. The board recommended to Br. Miller to obtain written notice from this member stating his decision. The pastor then requested to have a standard letter available to give to those members who desire to leave the church.

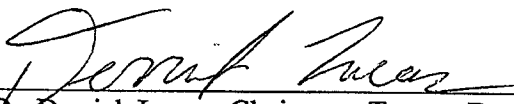
It was suggested to develop a committee to review the church expenses, including salaries, in order to make suggestions to decrease expenditures. The pastor appointed those members assigned to develop the mission statement, rules and policies.

The meeting was adjourned at 9:00 PM

Respectfully submitted,


Sis. Audrey L. Wilder, Steward Board Secretary


Br. Herman Bolds, Pastor Steward


Br. Derrick Lucas, Chairman, Trustee Board

Steward Board Meeting
May 20, 2013
7:30 PM
Elder Thomas Junious, Pastor

The meeting was called to order by the Pastor, followed by the roll call, collection of dues (\$45) and reading of the minutes from the last meeting. The pastor then presented Br. Farris Chisolm as a new member of the board.

COMMUNION REPORT

Br. Richard Brown, Br. Robert Bright, Sis. Wilder, Br. Bolds, and Sis. Matthews gave reports on members who were communed. It was suggested to visit with Sis. Hales for a prayer service.

Baptism-0

Fellowship-0

Wedding-0

OLD BUSINESS

Love Feast-It was suggested to change the process for love feast and place the tray out in the vestibule before service.

Communion Service- it was noted that some members who were able to come to the alter for communion were not coming. It was suggested to have the Pastor serve communion to the members who could not come to the alter.

Watch Care-it was questioned the stipulation of watch care since Payne no longer affiliated with the RMUE denomination. It was explained that it does not apply to Payne. The Pastor requested to develop a policy addressing this issue. It was also suggested to have a meeting with each leader to confirm the members on the class. It was noted a letter should be given to each member re: the policy.

Resignation from Board-letter of resignation from Sis. Paulette Murray was read as information. The Pastor requested to send a letter to Sis. Murray, thanking her for services rendered.

Fundraisers- It was suggested to require all boards in the church to conduct fundraisers.

Documentation-it was suggested to document the disturbance that occurred on the first night of the Easter Revival Service. It was noted that an article was in the local newspaper re: the disturbance.

Musician-it was noted that Sis. Wragg requested the 4th Sunday in July off, with her grandson as the replacement. The board was informed that Sis. Wragg had plans to be away from the church traveling with her outside choir this summer. It was noted the contract she signed stipulated a two-week vacation. It was suggested to have the liaison for the choir meet with Sis. Wragg to confirm dates and report back to the board. A motion was made by Br. Richard Brown and seconded by Sis. Marilyn Washington and Br. Theodore Miller to grant the request from Sis. Wragg to have the 4th Sunday in July off, with her grandson as the replacement, and receive the same salary. The call for questions was made. The vote was requested by saying "aye". A unanimous vote was received. A call for any oppositions was made, none received. It was then announced that the Prayer Band of Faith would be celebrating its anniversary on the 4th Sunday in July.

Sr. Usher Board Anniversary-it was announced this event would be held on Sunday at 3:30pm with pre-anniversary service on Thursday. It was noted the choir would be needed.

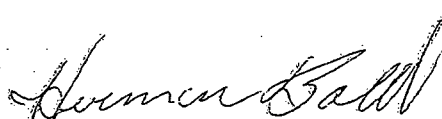
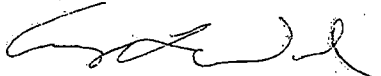
Communion Table- it was noted a candle was missing from the communion table after a recent wedding. The board was informed the president of the Stewardess Board was informed to be present during rehearsal and / or ceremony to ensure no items on the table would be used.

Adjusting Salaries-the board was reminded salaries and expenditures were suggested to be reviewed to identify areas to decrease expenses.

Finance Report-\$65 steward board dues; \$400 legal fund

The meeting was adjourned at 9:45 PM

Respectfully submitted,
Sis. Audrey L. Wilder, Secretary



ROA 536

MINUTES – JUNE 3, 2013 OFFICIAL BOARD MEETING – PAYNE CHURCH

Meeting called to order by Rev. Thomas Junious, Pastor

Song: Pass Me Not O Gentle Savior-Led by Sis. Joan Roper

Prayer: by Bro Herman Bolds

Scripture: Psalm 61 read by Sis. Martha Matthews

Marshall: Bro. Albert Prioleau

Boundary: the 6th pew.

Roll Call by Sister Jacqueline Miller, no names omitted.

The minutes from the May 6, 2013 Official Board Meeting was read by Sis. Jacqueline Miller, Secretary. It was moved that the minutes be accepted as read with the necessary corrections by Sis. Joan Roper Second by Sis. Jarie Stanley and Sis. Sylvia Moore. Majority voted yes, no opposition.

LEADERS' REPORT: No report for classes #1,3,5,6,8,9,14, 15,16,20,21,23,24,25, and Class #27.

Class #2 25.00, Class # 4, \$10. Class #7 \$373, Class# 11 \$120, members James Martino, Sr., James Martino, Jr., Mariah Payne, Walter Walker, Nathan Walker and Etta Walker transferred to Class #6 under the Leadership of Sis. Pamela Martino. Class #12 a \$30 check from Sis. Alethia Singleton made out to Payne RMUE Church (check to be returned), Class #18 \$150.00.

In regard to Class # 19 and Class #21 the Pastor along with the members need to meet to choose a new Leader. Bro Leonard Seymour has been removed as leader of Class#21. Rev Junious thanked Bro Seymour for serving in this capacity.

Rev. Junious stated that the Leaders need to stand firm, we need to be transparent.

Leaders have members not attending church, they need to call or go by their house to check their status.

BABY CHRISTENING: None

FELLOWSHIP: None

WEDDINGS: One (1) Bro. Elijah Fludd requested November 9, 2013.

UNFINISHED BUSINESS

Sis. Audrey Wilder requested the third Sunday in September in reference to the Family & Friend Fundraiser. (September 15, 2013).

Seafood Fest Fundraiser: Sis. Audrey Wilder requested the last Saturday in August. (August 31, 2013) All funds from both fundraisers go toward the Window project, Bro Caesar Jenkins moved that both dates be granted, second by Bro. Herman Bolds.

Bro. George Richardson advised the Official Board that Sis. Virginia A. 'Ginny' Smalls is no longer a member of Payne Church.

NEW BUSINESS

Sis. Audrey Wilder, "it does my heart good to see so many black males graduating, especially the black male from our church" she requested 08/03/13 for the E.O. Gibbs fundraiser. It was moved by Bro. Derrick Lucas and second by Sis. Elizabeth Parker the date is given to the E.O. Gibbs Board. Majority voted yes, no opposition.

Rev. Junious clarified a statement made during Sunday school on Sunday June 2, 2013.

He just wanted to reiterate that any time a board puts on a program the Pastor or the Pastor Steward need to be informed as to who the Speaker is.

Rev Junious stated that we needed to make clear what we are going to do on Sunday. We need to go over the roll.

Bro Bolds stated that we know everyone won't attend however they need to get with their Leader and let them know their status.

Rev. Junious thanked everyone for working together.

Sis. Inez Jenkins advised that she will not be present at the meeting, however her heart will be with us and she did make calls to their members however some did not return her call.

Bro. Vernon Wilder advised that the Ushers Anniversary report will be given at a later time.

Sis. Marilyn Washington moved that the meeting be adjourned. Second by Bro. Theodore Miller

Respectfully Submitted,

Sis. Jacqueline R. Miller, Church Secretary

**Payne Church
Steward Board Meeting
June 17, 2013 7:30PM**

The meeting was called to order by the Pastor, followed by the roll call, collection of dues (\$40) and reading of the minutes from the last meeting.

COMMUNION REPORT

Sis. Wilder, Br. Bolds, Sis. Matthews and Br. Miller gave reports on members who were communed.

Baptism-0

Fellowship-0

Wedding-0

UNFINISHED BUSINESS

Watchcare Membership Status-the board was informed that any member who leaves Payne Church to affiliate with another RMUE church would not be considered a member of Payne Church. The board was reminded that watchcare refers to those members who reside out of state, or out of the city, who cannot come to services due to the distance and still desire to affiliate with a church, while away from home.

Musician-the board was informed that the assigned Stewards met with the Musician, Sis. Wragg, to discuss concerns within the Music Department. Also, Br. Gary Chisolm would be the Musician for the 4th Sunday in the absence of Sis. Wragg.

Salary Adjustments-it was noted the Steward Board would have to decide to move forward with this proposal. A 30-day notice would have to be given to those individuals affected. The board was informed the assigned committee met to develop the proposal along with the organizational chart. It was proposed to decrease salaries by 10%. It was proposed to consider deleting the Assistant Sexton position. The motion was made by Br. Carl Moore and seconded by Br. Richard Brown to decrease the salary of those members by 10%, with a review in 90 days and a 30 day notice to be effective July 17th. The call for questions was made. The vote was requested by saying "aye". A unanimous vote was received. A call for any oppositions was made. None received. It was then noted that this decision would be forwarded to the Official Board for final approval.

Communion Kits-the board was informed that kits were missing and needed to be replaced.

Policy & Procedure Committee-it was noted under legal advisement not to send any letters to the congregation re: membership status. The committee established an organizational chart with a church council to include Lay Members, Stewards, and Trustees. The council would rotate every year. Members of the council would have to be in good financial and spiritual standing.

138th Anniversary Proposed Plans-the board received a report of the following plans for the church Anniversary: Wed. July 17th- 1-night revival service, Rev. Hercules Champaign, guest speaker; Thur. July 18th Youth Night; Sat. July 20 Picnic; Sun. Finale, 11 AM Worship Service; all food items to be donated by members of the Steward Ministry and Trustee Ministry.

Membership Finance-it was noted that some members on the church roll have not supported the church financially, but still have privileges. It was suggested to develop a policy re: non financial members.

Congregational meeting-the board was reminded the purpose of this meeting scheduled for the 2nd Sunday in July would be to identify / confirm the members of each class.

Community Prayer Service-the board was informed this service would be held at Payne on June 24th at 12 Noon.

Ministerial Staff-it was suggested to the pastor to consider including Rev. Wesley Moore as a member of his Ministerial Staff. It was then suggested to place this request on hold until after the Congregational Meeting.

Bishop Fred H. Moore- it was noted that Bishop Fred H. Moore represents the RMUE Church and not Payne Church.

Boards Name Change-it was requested to change the title of "boards" to "ministries". A motion was made by Sis. Marilyn Washington to change the title of "boards" to "ministries". The motion was seconded by Br. Carl Moore and Br. Theodore Miller. The call for questions was made. The vote was requested by saying "aye". A unanimous vote was received. A call for any oppositions was made. None received.

Prayer Band Anniversary-Br. Miller requested the after offering on the 4th Sunday in July for this anniversary.

Concerns-Elder Richardson voiced concerns re: the flow of continuity in the service by ensuring participants were in place to completed assigned tasks on the program.

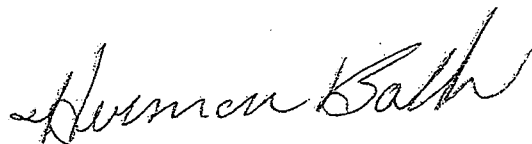
Finance Report-\$40 Steward Ministry dues.

Gratitude-Sis. Virgie Walker thanked the members for their support during her time of illness.

There being no further business to discuss, the meeting was adjourned at 9:30PM

Respectfully submitted,

Sis. Audrey Wilder, Secretary



MINUTES – JULY 8, 2013 OFFICIAL BOARD MINISTRY MEETING – PAYNE CHURCH

Meeting called to order by Rev. Thomas Junious, Pastor

Song: At the Cross-Led by Bro. Theodore Miller

Prayer: by Bro Herman Bolds

Scripture: Jude 1:17-21 read by Bro. Vernon Wilder

Marshall: Bro. Vernon Wilder

Boundary: the 7th pew.

Roll Call by Sister Jacqueline Miller, no names omitted.

The minutes from the June 3, 2013 Official Board Meeting was read by Sis. Jacqueline Miller, Secretary. It was moved by Bro. Carl Moore and Bro. Theodore Miller and properly second by Sis. Elizabeth Parker that the minutes be accepted as read with the necessary corrections. Majority voted yes, no opposition.

LEADERS' REPORT: No report for classes #1,2,3,5,6,7,8,9,11,12, 14, 15,16,20,21,23,24,25,and Class #27. Class # 4 \$50. Class# 18 \$50.

BABY CHRISTENING: None

FELLOWSHIP: None

WEDDINGS: One (1) Bro. Elijah Fludd requested November 9, 2013.

UNFINISHED BUSINESS: None

NEW BUSINESS

Sis. Martha Matthews on behalf of Sis. Sylvia Moore requested October 27, 2013 for a Winter Tea. It was moved by Sis. Marilyn Washington and properly second by Sis. Audrey Wilder and Sis. Inez Jenkins. Majority voted yes. No opposition. The fundraiser will go toward the Window project.

Sis. Marilyn Washington brought up her concern pertaining to the separation.

She stated that we have members that are playing both sides of the coin. This can hurt us.

Rev. Junious advised that we won't go into that discussion that is what the second Sunday is for.

She also advised that Sis. Annie Backman attends another church with Jason Singleton.

Sis. Catherine Brown advised that she sometimes attends church with her husband.

Rev. Wesley Moore advise that we should make the meeting mandatory.

Sis. Washington also advised that the opposition has started a new Payne RMUE Church and services is being held at 2pm @ New Zion RMUE.

Sis. Jackie Miller advised that she also received a call from one of the members advising that a new Payne RMUE church and they stated that since the Fellowship Hall is still under the RMUE they are going to start having their services there. It might be worth looking into.

Sis. Fernida Smith questioned the status of the church property.

Bro. Herman Bolds advised that everything has been changed over to Payne. The RMUE has nothing that belongs to Payne and Payne doesn't have anything belonging to the RMUE.

Sis. Marilyn Washington advised that "they" are saying that Bro. George Richardson name was still on the deed to the cemetery.

Bro. Bolds advised that the deed to the Church and the cemetery has been turned over to the chairman of the Trustees.

Sis. Martha Matthews asked about the League of Stewards property on Wadmalaw Island.

Rev. Junious advised that was something we needed to get legal advice on.

Rev. Junious stated that we have to take a stand and move on toward serving God. We have to be mindful as to who and what we are here for.

Sis. Carolyn Gouridine inquired about security of the Church. She advised on one Saturday the doors were open. Rev. Junious ask the trustees and all who is concern about the church should drive by and check out any strange vehicles at the church. Rev. Junious and Bro. Bolds advise to get with Bro. Joseph Williams and Bro. Williams Jr. to open and close the Church for functions, meetings etc...

Sis. Matthews advised that she is hearing that some people who have left still have keys.

Si. Thomasina Walker asked if the chairman of the trustee board knows who all has keys. Maybe we need to change the locks.

It was said before that the locks was changed, but they don't believe it was.

Rev. Junious advised that the locks were changed because someone was breaking into the office.

Rev. Junious advise that anyone using the church and or office for their personal gain. Shall be removed.

Sis. Marilyn Washington advised that "they" must be desperate, their new minister is a Branson Cordes who has a criminal record. She also advised that after the second Sunday, Attorney Curry would be glad to meet with the congregation.

Sis. Crystal Blue updated the board about the Interfaith activities and that the Interfaith is for everyone who works with the youth. Requested the date of July 27, 2013 or August 10, 2013 for the Annual Bridging Ceremony. Also inquired about the \$350 donation made to the youth.

Bro. Herman Bolds advised that the money should be equally divided. Sis. Elizabeth Parker advised that when Sis. Cora Ladson said to give it to the youth, she didn't advise which board.

Sis. Marilyn Washington advised that the YPL is an RMUE board. She also stated that herself, Sis.

Matthews and members of the Steward Board were discussing the YPL and that it should fall under the Sunday school because they are doing the same thing. And the children are being pulled

Rev. Richardson stated that it is not RMUE, it (YPL) came from the Methodist.

Sis. Blue stated that it was fine with her if the board wanted to combine the two. She is willing to work with anyone. However we do not do the same things. We make sure of it. Some of the youth don't even participate. Only one parent actually worked we us on the raffle.

Sis. Marilyn Washington advised we don't want to get rid of it, don't misunderstand we have to change the name.

Bro. Herman Bolds stated everything that we do in the house of God is a ministry. A few years ago we tried to change to using Ministry. We should use Ministry.

Sis. Kathryn Oliver asked when the change would go into effect.

Rev. Junious advised tonight.

Sis. Jackie Miller on behalf of Leader Evelina Richardson requested February 28, 2014 and March 1, 2014 for use of the Church and Fellowship Hall for her 50 years Anniversary and Renewal of Vows.

It was moved by Bro. Theodore Miller and properly second by Sis. Marilyn Washington. Majority voted yes. No opposition.

STEWARD REPORT: Given by Bro. Theodore Miller: Bro Miller stated the Stewards continue to carry the Spiritual part of the church and continue to Commune and visit the sick. We ask that if any of your members are in the hospital, please let us know. We would love to visit them and show our love.

TRUSTEE REPORT: Bro. Willie Parker advised that Bro. Derrick Lucas is out of town and will make a report at a later time.

FINANCIAL REPORT: Total collected \$100.00

Rev Junious stated that we needed to make clear what we are going to do on Sunday. We need to go over the roll.

Bro Bolds stated that we know everyone won't attend however they need to get with their Leader and let them know their status.

Rev. Junious thanked everyone for working together.

Sis. Inez Jenkins advised that she will not be present at the meeting, however her heart will be with us and she did make calls to their members however some did not return her call.

Bro. Vernon Wilder advised that the Ushers Anniversary report will be given at a later time.

Sis. Marilyn Washington moved that the meeting be adjourned. Second by Bro. Theodore Miller

Respectfully Submitted,

Sis. Jacqueline R. Miller, Church Secretary

MINUTES – SEPTEMBER 3, OFFICIAL MINISTRY MEETING – PAYNE CHURCH

Meeting was called to order by Rev. Thomas Junious, Pastor

Song: Jesus Is Already Here

Prayer: by Sis. Marilyn Washington

Scripture: I John 2:9 read by Bro. Herman Bolds

Marshall: Bro. Willie Parker Jr.

Boundary: the 6th pew.

Roll Call by Sister Jacqueline Miller, no names omitted.

The minutes from the August 12, 2013 Official Board Meeting was read by Sis. Jacqueline Miller, Secretary. It was moved by Bro. Carl Moore and properly second by Sis. Marilyn Washington and Bro. Robert Bright that the minutes are accepted as read with the necessary corrections. Majority voted yes, no opposition.

LEADERS' REPORT: No report for classes #1,2,3,5,8,9,11,12, 14, 15,16,18,20,23,24,25, and Class #27.

Class #6 received a \$150 check from Sis. Julia Brown (where everything was written in reverse).

The check was returned to Leader Pam Martino so the necessary changes can be made.

Class #7 \$333.13 from Emeritus Hezekiah Brown Jr.

Sis. Carolyn Gourdine, leader of Class # 11 advised that she has a member (Bro. Christopher Cromwell) that is very sick however he does not want to be placed on the Sick & Shut in List. She felt that the church should know his status. She is unsure on how to handle his request. Bro. Herman Bolds stated that we should respect the member's wishes.

BABY CHRISTENING: None

FELLOWSHIP: None

WEDDINGS: One (1) Bro. Elijah Fludd requested November 9, 2013.

UNFINISHED BUSINESS: None

Sis. Sylvia Moore gave an update in reference to the Fall Tea. She advised that everything was on scheduled and that the envelopes will be out this Sunday.

Leader Samuel Smith gave recognition to the individuals who gave to the Legal fund.

NEW BUSINESS

Sis. Crystal Seymour Blue requested that her children (Tori Seymour and Aaron Seymour) and herself be moved from Class #21 (Which has no Leader) to Class #18 under the leadership of Bro. Ceasar Jenkins. She stated that he had already spoken with him. Request granted.

Sis. Crystal Seymour Blue on behalf of YPM requested that the greeter for the Acknowledgment of the Sick and Shut in, be taken over by YPM (due to the fact that the League of Steward King program is an RMUE program) and her son Bro. Aaron Seymour has been doing it for the last year.

Rev. Junious thanked Bro. Aaron Seymour, Sis. Maya Lucas, Sis. Tia Lucas and Bro. Tyler Stanley for their service.

Sis. Crystal Seymour Blue wanted clarification in reference to which Youth groups will split the \$350 donation. After much discussion it was determined that the donation be split among the five (5) youth ministries (the YPM, Sunday school, Youth Choir, Youth Ushers and Youth Praise Dancers)

Sis. Crystal Seymour Blue on behalf of the James Island Interfaith Action Committee requested \$350 taxation fee for Hallelujah Night. Sis. Marilyn Washington moved that the \$350 donation previously discussed be used for that purpose, second by Sis. Jackie Miller. Majority voted yes, no opposition.

Elder Wesley Moore advised that literature was being passed out in the church without the Pastor's knowledge or consent. Bro George Richardson advised that he has been passing out the Daily Word for the last 5 or 6 years. He doesn't want to bring any misunderstanding to the church.

Rev. Junious reviewed the material and gave Bro. George Richardson permission to continue to pass out the literature. Rev. Junious encouraged anyone who has literature that will uplift God's Kingdom to bring it to Prayer Service or Bible Study.

Sis. Charlotte Singleton (President of the Stewardess Ministry) requested the last Saturday in the month embracing the First Sunday for a Workshop and Breakfast. It was properly moved by Bro. Herman Bolds and second by Bro. Theodore Miller and Bro. Robert Bright that the request be granted. Majority voted yes, no opposition.

Sis. Jackie Miller requested two volunteers to attend the MLK Celebration Patrons Drive Meeting on Thursday, September 5, 2013. It was suggested that Sis. Miller attend the meeting. Sis. Mary Coleman advised that she will be the second person even though she can't make the meeting.

STEWARD REPORT: Given by Bro. Richard Brown, "the Stewards of Payne church is working toward one common goal, that's the purpose of ministering for the Lord and Savior Jesus Christ. And with everybody's, everybody's help, great attitudes and presence of mind, realizing that we're tasked with something by God to do. Everybody should help to get to that point where we can have a little peace and harmony. We would like to thank everybody for participating and being cordial to one another, respect and common courtesy is due to a dog so we have to remember that it is not about me or you but us, we are all part of the kingdom of God."

TRUSTEE REPORT: by Bro. Derrick Lucas, "the Trustees have been a little distant lately due to some internal issues with members. A meeting is planned for this Thursday to sort of purge the books so to speak, to get with the members that are on the roll to make sure that they are not just drifting, or waiting on things to happen or not to happen. The AC unit in the Fellowship Hall has been out. As of tonight it has been fixed. A lot of funds were being requested, a lot of trial and error to determine the problem.

Further AC work: the AC unit to the Choir loft is also out, but should be fixed by Sunday.

The Window Project is still ongoing. We still have three (3) windows to install. We will be coming up with another Clean up Day for the Church. Also in our meeting we will discuss fundraisers, one project we will be looking into is the carpeting and also a few of the pews are torn."

Rev. Junious asked if the carpet can be done by the members. Bro Lucas advised that the carpet that we have now was donated. Rev. Junious inquired about the PA system, "there's a lot of feedback."

Bro. Lucas advises that it just needs a few minor adjustments.

FINANCIAL REPORT: Total intake \$333.13

Respectfully Submitted by,
Jacqueline Miller, Church Secretary

Steward Ministry Meeting
September 16, 2013
7:00 PM

The meeting was called to order by the Pastor, followed by the roll call, collection of dues.

COMMUNION REPORT

Elder Richardson, Br. Chisolm, Sis. Thomasina Walker, Sis. Roper, and Br. Bolds gave reports on members who were communed.

Baptism-0

Fellowship-0

Wedding-0

UNFINISHED BUSINESS

Class Leader Status-It was noted that two Class Leaders still have not confirmed their position, along with the members on their classes. Those Leaders were identified as Br. Richardson and Br. Robinson. The Pastor and Br. Bolds agreed to meet with Br. Robinson to confirm his status.

NEW BUSINESS

Stewardess Ministry-Sis. Rebecca Richardson was recommended to join the Stewardess Ministry. The motion was made by Br. Bolds to accept Sis. Richardson to the Stewardess Ministry. The motion was seconded by Br. Theodore Miller. The call for questions was made. The vote was requested by saying "aye". A unanimous vote was received. The call for any oppositions was made. None received.

Classes-it was suggested to combine the small classes or give members the choice of transferring to another class.

Winter Tea Program Draft-a draft copy of the winter tea program was presented for approval. Corrections were made to the draft copy. A motion was made by Sis. Matthews to approve the draft copy with the corrections. The motion was seconded by Sis. Marilyn Washington. The call for questions was made. The vote was requested by saying "aye". A unanimous vote was received. The call for any oppositions was made. None received. It was noted that an announcement of the event would be sent to the "Chronicle" Newspaper.

Clergy Visitations at Hospitals-it was noted that the name on clergy badges administered by local hospitals, would have to be changed to "Payne Church". Also, an updated list of clergy staff should be provided for "Payne Church".

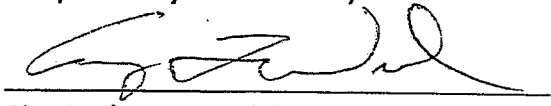
Steward Attire-it was noted the attire for all Stewards should be black and white on the 1st and 3rd Sundays of the month, until the group decides to change it.

Fundraiser Reports-it was requested to obtain a report from the Ministry conducting the fundraiser.

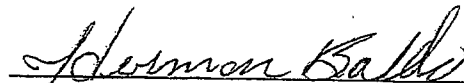
Love Offering-the Pastor suggested to give Elder Richardson and Elder Moore a love token, not necessarily monetary. It was suggested to collect an after offering every 3rd Sunday. The motion was made by Br. Chisolm to collect an after offering every 3rd Sunday to be earmarked for token of love for Elder Richardson and Elder Moore. The motion was seconded by Sis. Matthews and Br. Miller. The call for questions was made. The vote was requested by saying "aye". A unanimous vote was received. The call for any oppositions was made. None received.

The meeting was adjourned at 8:25 PM.

Respectfully submitted,



Sis. Audrey L. Wilder, Secretary



Br. Herman Bolds, Pastor Steward

MINUTES – October 7, 2013 OFFICIAL MINISTRY MEETING – PAYNE CHURCH

Meeting was called to order by Rev. Thomas Junious, Pastor

Song: What A Mighty God We Serve led by Leader Joan Roper

Prayer: by Bro. Farris Chisolm

Scripture: Psalm 29 read by Sis. Audrey Wilder

Marshall: Bro. Derrick Lucas

Boundary: the 6th pew.

Roll Call by Sister Jacqueline Miller, no names omitted.

The minutes from the September 3, 2013 Official Meeting was read by Sis. Jacqueline Miller, Secretary. It was moved by Bro. Ceasar Jenkins and properly second by Sis. Martha Matthews that the minutes are accepted as read with the necessary corrections. Majority voted yes, no opposition.

LEADERS' REPORT: No report for classes #1,2,,8,9,11,, 14, 15,16,20,23,24,25,and Class #27.

Class #3 \$30 Class # 4 \$20 Class 5 \$300 Class#6 120 Class #7 \$258 Class#12 \$341 Class #18 \$50

In reference to Bro Horace Robinson, Leader of Class #2; Rev. Junious, Bro. Bolds and Bro. Miller will meet with him to check his status. As for Class #19 and Class #21 a leader still has not been assigned to those classes. It has been suggested that maybe the members of these classes transfer under another leader or since both classes are small maybe combine the two or appoint a Leader to the classes.

Rev. Junious thanked the leaders for their work.

BABY CHRISTENING: None

FELLOWSHIP: None

WEDDINGS: One (1) Bro. Elijah Fludd requested November 9, 2013.

FUNDRAISER REPORT: Young People's Ministry given by Sis. Jarie Stanley

UNFINISHED BUSINESS: None

Sis. Jackie Miller gave an update of the MLK Celebration Patron List.

NEW BUSINESS

James Island Outreach Food Pantry:

Bro. Bolds advised the first he knew about it was when Apostle Barbour brought it up.

Sis. Kathryn Oliver advised that we haven't given any money in a couple of years; we took it back for our benevolent board in the church. Bro. Bolds advised that we need to go back to contributing the \$500 a year. Bro. Bright advised that we have upcoming Christmas and Thanksgiving for our sick and shut in.

Sis. Audrey Wilder wanted to make sure that everyone is aware of the program, because Minister Barbour was trying to get people to take advantage of the program.

Rev. Junious asked if everything was confidential.

Sis. Jackie Miller advised that she will look into it further.

Sis. Annie Backman stepped down from the Stewardess Ministry. Rev. Junious thanked Sis. Backman for her service.

Leader Willie Parker Jr. presented Bro. Henry Robinson Jr. to the Trustee Ministry.

Leader Joan Roper presented Sis. Perceil Delaine to the Trustee Ministry.

Sis. Pamela Martino presented Bro. James Martino Sr. to the Trustee Ministry and Bro. Derrick Lucas presented Bro. Alvin C. Richardson to the Trustee Ministry. (He advised that he already spoke with Bro. Richardson's leader Sis. Rebecca Gilliard). A motion was placed on the floor to install the new Trustees, Bro. Bolds advised Rev. Junious that he can add or delete a Trustee at any time of the year except during Church Conference. During Church Conference it is up to the Church to elect the Trustees.

Rev. Junious instated them to the Trustee Ministry and advised Bro. Bolds to announce them to the church on Sunday.

Bro. Stanley Fludd advised that the Sunday school would like to take the Children on a College Tour. We can take only 15 students preferably the seniors and juniors. He also asked that anyone who own their own businesses to be a role model and teach them a little of what you do and give them a small compensation. Teach them to be leaders and keep them on the right path.

Leader Pamela Martino presented Sis. Mariah Payne to be reinstated to the Choir Ministry. Permission granted.

Sis. Joan Roper announced the new Minister of Music, Minister Carl Bright.

Sis. Martha Matthews advised that Sis. Marilyn Washington spoke with Attorney Eduardo Curry and he advised that we are to be in court on Tuesday October 15, 2013 @9:30am.

Bro. Derrick Lucas requested that more information pertaining to court be given out on Sunday.

STEWARD REPORT: Given by Bro. Theodore Miller," the Stewards of Payne church is doing an awesome job and a Spiritual job." Bro. Miller asked that anyone who is a part of the church who need to know what is going on to ask a Steward and not to ask anybody else. He also ask that they be made aware of any sick members. Bro Stanley Fludd asked if the leaders are communicating with him. It all goes back to the leaders.

Leader Pamela Martino requested an updated list and contact numbers for active members.

Rev. Junious asked that the secretaries get together to compile an updated list.

Emeritus Hezekiah Brown asked for a reason why the change of musician.

Re. Junious advised that he received several reports and, loss of choir members (and some health issues). The Steward Ministry made the decision to give a two weeks' notice.

TRUSTEE REPORT: by Bro. Derrick Lucas, commended and thanked the new Trustees.

We had five (5) nonmember burials, one (1) repast rental and one (1) Sanctuary rental.

On the agenda for this month is the Pastor's Anniversary, we would like to get the carpet cleaned in the sanctuary also in the pastor's office and hopefully the choir loft.

Bro. Lucas advised that he received a call from the chairperson from Emmanuel Baptist Church that handles Rev. White's anniversary. Every year they inquire about our fellowship hall. Our current rental fees (for nonmembers) is \$700 with a \$200 deposit, the \$200 deposit gets returned after they clean up. It is a good price for what we have to offer however it is not a good price for the building to just sit there. Bro. Lucas made the suggestion to drop the fee to \$500 or \$450.

After much discussion it was decided that Bro. Lucas will use his discretion on the rental price.

It was properly moved by Bro. Herman Bolds and seconded by Sis. Jackie Miller, Sis. Zanyah Smalls and Sis. Julie Fludd. Majority voted yes, no oppression.

Bro. Lucas acknowledged and thanked Bro. Charles Eaton for all that he does. (He does all the maintenance on the bus and van)

FINANCIAL REPORT: Total intake \$1127

Respectfully Submitted by,
Jacqueline Miller, Church Secretary

**Payne Church
Steward Board Meeting
October 21, 2013 7:30PM**

The meeting was called to order by Br. Bolds, followed by the roll call, collection of dues (\$15) and reading of the minutes from the last meeting.

COMMUNION REPORT

Br. Bright, Sis. Walker, Br. Bolds, Sis. Matthews and Br. Richard Brown gave reports on members who were communed.

Baptism-0

Fellowship-0

Wedding-0

UNFINISHED BUSINESS

Love Offering-Br. Bolds informed the board the love offering for the pulpit staff should come from the general church account. He suggested to collect an after offering for the Musician fee.

Donation to Sick & Shut-in Members- it was noted that although these members no longer receive the monthly donation, they would receive a donation for thanksgiving and Christmas.

Salary Reduction-it was noted that salaried positions need to be reviewed to decrease expenditures. It was also noted that some positions may need to be done on a voluntary basis.

Class Leaders-Br. Bolds and the Pastor agreed to meet with Br. Robinson and Br. Richardson re: confirmation of membership status of members on their class. The Pastor then requested to send a letter to those members who did not confirm their membership status to date.

General Church Meeting-the pastor informed the board a general church meeting would be scheduled to share the vision of tithing, along with plans for the upcoming year.

Clergy Badges-may be obtained at St. Francis Hospital for \$5. It was noted the clergy list for Payne Church would have to be updated.

NEW BUSINESS

Resignation-Sis. Virgie Walker submitted her request to resign from the Steward Board due to her health. The board agreed to recognize her as an Emeritus. The Pastor then requested recommendations to replace her vacant position.

Music Ministry-Sis. Roper requested to allow the daughter of the Musician to sing in the choir. It was noted that she should be in uniform to blend in with the choir.

Young Members-it was noted programs should be developed programs to attract and keep the young people active in the church.

The meeting was adjourned at 9:00 PM


Sis. Audrey L. Wilder, Secretary


Br. Herman Bolds, Steward

ROA 550

MINUTES – November 4, 2013 OFFICIAL MINISTRY MEETING – PAYNE CHURCH

Meeting was called to order by Rev. Thomas Junious, Pastor

Song: At The Cross- led by Leader Theodore Miller

Prayer: by Elder Wesley A. Moore., Sr.

Scripture: Psalm 17 in its entirety by Sis. Rebecca Richardson

Marshall: Bro. Robert Bright

Boundary: the 7th pew.

Roll Call by Sister Jacqueline Miller, no names omitted.

The minutes from the October 7, 2013 Official Ministry Meeting was read by Sis. Jacqueline Miller, Secretary. It was moved by Bro. Theodore Miller and properly second by Bro. Caesar Jenkins that the minutes are accepted as read with the necessary corrections. Majority voted yes, no opposition.

LEADERS' REPORT: No report for classes #1,2,3,4,5,7,8,9,12,14, 15,16,18,20,23,24,25,and

Class #27. Class #6 \$106 (\$70.00 for Sis. Julia B. Brown & \$36.00 for Bro. Leroy Ferguson) Class #11 \$120.

In reference to the status of Leader Horace Robinson, Leader of Class #2; Rev. Junious, stated "that he has made several attempts to speak with Leader Robinson by phone without success. As of tonight November 4, 2013 Bro. Horace Robinson is no longer the Leader of Class #2. Also regarding the members of Class #2 that are on the fence, they are in grave danger of not being a member of this Church. If something were to happen such as death or sickness, we know how death is lingering now; the first thing the family wants to know if he or she is still a member of the church, and my answer and the answer from the Leaders will have to be NO. We gave them an opportunity to make up their minds either you will serve God here or go somewhere else. If you go somewhere else I don't have a problem with it. But, know the consequences, know what will happen when death comes knocking at your door and you are saying that I believe that he or she is a member of Payne Church, the answer will be no they're not. And if you/they still want a Home going Service you would have to pay the price it is as simple as it can be. Now, Leaders if you need to, get with your members, we're going to have a Letter printed out, the letter will explain everything. But first we will have our Lawyer take a look at it to see if everything is on the up and up. The letters will be given to the Leaders to be handed out personally. Leaders, it is very important to let them know that this is very important to their church life and should not be taken for granted."

Rev. Junious thanked the Leaders for what they are doing during these difficult times; we need to depend on God. He is the only one who will get us through this, hold on to his hand.

BABY CHRISTENING: None

FELLOWSHIP: 1

WEDDINGS: One (1) Bro. Elijah Fludd requested November 9, 2013.

FUNDRAISER REPORT: Sis. Thomasina Walker turned in an additional \$50 toward the Fall Annual Tea

UNFINISHED BUSINESS:

Sis. Jackie Miller gave an update of the James Island Outreach/Food Bank. Sis. Miller advised that she spoke with Apostle Joseph Barbour who advised that the James Island Outreach provides assistance with; Emergency Food and Medicines, Utility and Rent Assistance, Individual and Family Counseling, information and Referral and Case Management. There is a \$125 CAP once a year. He also advised that they do not issue clothing however they can issue a voucher for clothes. A flyer pertaining to the Outreach is attached to the Official Minutes.

Sis. Mary Coleman gave an update on the MLK Donation Drive. So far she has collected \$280. She advises that tonight is the last night for those who owe money and for those who want to submit your name for the Patron's list. Rev. Junious thanked Sis. Coleman for her hard work.

Bro. Remus Cromwell advised that it has been seven to eight months since we were supposed to be working on our Bylaws, something came up in this meeting tonight that we do not have a Bylaw for or can't go to the Bylaws to correct the issue. There are some questions he need to ask but he doesn't want to start any confusion because we do not have Bylaws.

Rev. Junious advised that we have a committee that is working on the Bylaws. Bro. Carl Moore advised that we do have a draft of the Bylaws put together by a committee spear headed by Elder Richardson, we have to bring it back to the Steward Ministry to look at one more time and at some point and time get it published. Rev. Junious thanked Bro. Cromwell and Bro. Moore and advised that when the Bylaws are completed it will be presented to the Official Ministry and we'll go over it with a fine tooth comb and if there is any questions or concern we will go over it then.

Rev. Junious asked for an update from our attorney.

Leader Marilyn Washington gave an update of the Court hearing that was held on October 15, 2013. She advised that the attorney for the other side was trying to request some things being done. Attorney Curry requested that the lawsuits that were being filed individually be dismissed (in particularly Bro. Bolds and Pastor Junious), the Church will be sued as a whole. This particular judge, Judge Addy (from the McCormick area) dismissed the lawsuits against Rev. Junious and Bro. Bolds and anyone who was being sued individually. Judge Addy also spoke to us about another case that occurred in his County, something similar to what we are going through, and anybody who knows anything about court that sat there and listened, he was really talking to us and the other side giving us pointers. He stated that the courts have no jurisdiction and no business in church affairs, especially when deciding who the Bishop is and who is not the Bishop, who can be suspended or not. He stated that when we are talking about property and a division, that's when the courts can legally get involved. He also stated that we need to look because if we are a part of or was a part of the RMUE and that they're suing us for property, we can also go back and say that every dime that we have placed into the RMUE we want our funds back too. Basically we are at a standstill. She stated that "I feel that we will be victorious, Curry knows his stuff and he represents us well. And truly it is not about the money for him. The other side is not happy with the outcome. Upon leaving some of us heard their attorney telling them that they need to get him some more money. Even after Bro. Bolds proposal (which he can tell the Official Ministry if he want to or not) they are hurting for the money. I believe that we are standing on good ground."

**Payne Church
Steward Board Meeting
November 18, 2013 7:00PM**

The meeting was called to order by the Pastor, followed by the roll call, collection of dues (\$21) and reading of the minutes from the last meeting.

COMMUNION REPORT

Br. Bright, Sis. Walker, Br. Bolds, Br. Miller and Br. Richard Brown gave reports on members who were communed. It was suggested to have the Stewards rotate the communion schedule for sick and shut in members. It was also suggested to meet before the service to get assignments. It was also suggested to develop a rotation schedule for devotional services, to include Stewards and Leaders, on the 1st and 3rd Sundays, which were Pastoral Sundays. Devotional service should begin immediately after Sunday School.

Baptism-0

Fellowship-0

Wedding-0

UNFINISHED BUSINESS

Class Leader-the board was informed of a meeting with the Pastor, Br. Bolds and Br. Richardson, Leader of Class #23, to discuss his status as a Class Leader in the church. The pastor noted no definite response given.

Membership Update-the board was informed of the list of those members who were sent letters requesting verification of membership status. Also, a letter from the daughter of Sis. Drayton, who is her legal guardian, was shared with the board, requesting Sis. Drayton to remain a member of Payne Church.

General Church Meeting-scheduled for Dec. 17th, 7:00PM.

Bylaws Update-a draft copy of the bylaws was presented to the board for review and feedback. It was requested to have the Finance Committee develop a report of the church finances.

NEW BUSINESS

Fundraisers-the board received a request submitted by Sis. Sylvia Moore, to sponsor a "Black Tie Affair" fundraiser on March 21, 2014. The motion was made by Br. Theodore Miller and seconded by Sis. Marilyn Washington. A call for the vote was made. All those in favor of the motion were asked to say "aye". A unanimous vote was received. A call for any oppositions was made. None received.

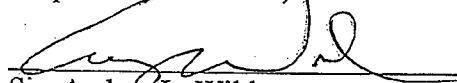
The board received a request submitted by Min. Carl Bright to sponsor a Black History Musical fundraiser for the church. The fee structure of 60/40 was discussed. The motion was made by Br. Miller and seconded by Sis. Joan Roper to grant the request of Min. Bright to sponsor the fundraiser but forward the request to the Official Board for the final fee structure. A call for the vote was made. All those in favor of the motion were asked to say "aye". A unanimous vote was received. A call for any opposition was made. None received.

Legal Fee-the board was reminded of balance due to the attorney, along with those Stewards with a balance due.

Appointment to Trustee Board-the board received a request to appoint Br. Lawrence Washington to the Trustee Board. The Pastor along with the board, granted the request.

The meeting was adjourned at 9:00PM.

Respectfully submitted,


Sis. Audrey L. Wilder,
Secretary


Br. Herman Bolds,
Steward Pro Tem

ROA 553

NEW BUSINESS

Sis. Joan Roper on behalf of the Minister of Music, Minister Carl Bright requested December 15, 2013@3:30pm for a Christmas Cantata. The Cantata will consist of the Mass Choir, the Male Choir and the Community Choir. He will also have guest Soloist. The Cantata will be narrated by Sis. Dorothy Simmons of Greater Bethel AME Church. There will be a Free Will Offering and/or bring a Toy. He also wants to put on a Black History Play in February. The Play will be a fundraiser where Minister Bright will receive a percentage of the proceeds. Both events will be held in the Fellowship Hall. Sis. Gloria Haughton asked when the Leader's Christmas tree will be held. Bro Stanley Fludd advised that a date for the Leader's Christmas tree has not been set yet. A Sunday School Staff meeting was scheduled for this Thursday (November 7, 2013). It was moved by Leader Marilyn Washington and properly second by Sis. Inez Jenkins that permission is granted to Minister Carl Bright to put on both events. Unreadiness, Leader Theodore Miller, he advised that his question was concerning the Black History Play, he feels that we need to know what the percentage will be. We need to have a committee from the Steward Ministry to discuss it. Leader Marilyn Washington advised that it was not necessary to have a committee, they already have three Stewards and they have already met with Minister Bright and he advised that whatever the Church came up with he will work with it. She also advised that the only reason why he is asking for a percentage is because it is his play and it was used in Spoleto. It was moved by Leader Caesar Jenkins and properly second by Bro. Carl Moore to amend the motion on the floor. (To grant Minister Bright permission to have the Christmas Cantata and hold off on making the decision on the Black History Play until the Steward Ministry meets to discuss it). Majority voted yes, no opposition.

STEWARD REPORT: Given by Sis. Thomasina Walker," the Stewards is working diligently, going out to visit the Sick and Commune on Sunday and whenever any family needs us just call us and we will go out to check on them. We are asking the Payne Church to pray for the Steward Ministry; your prayers mean a lot.

Leader Marilyn Washington asked about the Funeral Services for Sis. Lilla Rivers. Leader Bolds advised that Funeral services will be held here at Payne on Thursday, November 7, 2013 @ 11:00 am. The repast will be held at the house. We are in charge of the services.

TRUSTEE REPORT: Given by Assistant Leader Elizabeth Parker, we had two burials 1 member and 1 nonmember. She advised that Bro. Derrick Lucas wanted to thank the committee who put on the Annual Fall Tea to raise money for the windows and that we are making preparation to install the three windows we have on hand. She also advised that the carpet was cleaned in the Sanctuary and the Pastor's Office. Sis. Thomasina Walker asked when the additional windows will be purchased. The discussion was tabled until Bro. Lucas, Trustee Pro Tem returned.

FINANCIAL REPORT: Total intake \$276

Respectfully Submitted by,

Jacqueline Miller, Church Secretary

MINUTES –DECEMBER 2, 2013 OFFICIAL BOARD MEETING – PAYNE CHURCH

Meeting was called to order by Rev. Thomas Junious, Pastor

Song: Jesus Keep Me Near The Cross led by Emeritus Hezekiah Brown Jr.

Prayer: by Steward Pro Tem Herman Bolds

Scripture: Psalm 111 in its entirety by Sis. Audrey Wilder

Marshall: Bro. Derrick Lucas

Boundary: the 7th pew.

Roll Call by Sister Jacqueline Miller, no names omitted.

The minutes from the November 4, 2013 Official Board Meeting was read by Sis. Jacqueline Miller, Secretary. It was moved by Bro. Theodore Miller and properly second by Sis. Elizabeth Parker that the minutes are accepted as read with the necessary corrections. Majority voted yes, no opposition.

LEADERS' REPORT: No report for classes #1,2,3,4,5,6,8,9,11,12, 14, 15,16,20,21,23,24,25,and Class #27. Class #7 \$348

Rev. Junious advised the Official Board of the General Church Meeting scheduled for December 17, 2013. Topics to be discussed are; The By Laws, the Pastor's Vision and the Church Calendar.

Leader Evelina Richardson asked for the Official Board to pray for Sis. Virgie Walker.

Rev. Junious advised the Official Board because of health issues, Sis. Virgie Walker asked to step down from the Steward Board. Rev. Junious commended Sis. Walker for her years of dedication and service to the Church.

BABY CHRISTENING: None

FELLOWSHIP: None

WEDDINGS: One (1) Leader Evelina Richardson 50 year Renewal of Vows, March 1, 2014.

FUNDRAISER REPORT: None

OLD/UNFINISHED BUSINESS:

Leader Kathryn Oliver gave an update of the Leader's Christmas Tree Program.

NEW BUSINESS

Leader Kathryn Oliver requested that Sis. Julie Fludd be transferred from Class #21 to Class #8.

It was moved by Leader Samuel Smith and properly second by Emeritus Hezekiah Brown Jr.

Majority voted yes, no opposition.

Sis. Crystal Blue requested December 20, 2013 for the Young People's Ministry (YPM), for a Movie Night and to make Fruit baskets for the Sick & Shut in. The baskets will be given to the Leaders during the Leaders Christmas tree program to be distributed to their Sick members. It was moved by Sis. Charlotte Singleton and properly seconded by Sis. Zanyah Smalls that the date be granted. Majority voted yes, no opposition.

STEWARD REPORT: Given by Leader Martha Matthews," the Stewards continues to visit the Sick, give comfort to the Bereaved. The Steward board visited and gave service to the family of the Sis. Peggy Washington. The Stewards continues on our Commune Run on Sundays. Visited and encouraged our homebound members. Continue to uplift the members of Payne in a positive manner. We ask you to Pray for and support the Steward Board in our endeavors".

TRUSTEE REPORT: by Bro. Derrick Lucas

We had four (4) burials. 2 member and 2 nonmember burials. One (1) rental.

Bro. Lucas advised the Board that Bro. Joseph Williams will be on vacation. Please contact Bro. Bolds, Bro. Lucas or Sis Jackie Miller to open and close the Church.

The Brick Tier in front of the Church needs to be repaired.

FINANCIAL REPORT: Total intake \$368

Leader's Report	\$348
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MISC (MLK Patron List)	<u>\$ 20</u>
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TOTAL:	\$368
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Respectfully Submitted by,

Jacqueline Miller, Church Secretary

Payne Church
Steward Board Meeting
December 16, 2013 7:00PM

The meeting was called to order by the Pastor, followed by the roll call, collection of dues (\$14) and reading of the minutes from the last meeting.

COMMUNION REPORT

Br. Brown, Sis. Roper, and Br. Bolds gave reports on members they communed.

Baptism-0

Fellowship-0

Wedding-0

UNFINISHED BUSINESS

Black History Program / Fundraiser- the board was informed that Min. Bright had agreed to accept the 50/50 fee structure for the program. The board gave the approval to grant the request for the program.

Christmas Cantata- the board was informed a total of \$311 was collected in the offering, which was earmarked for the mass choir.

NEW BUSINESS

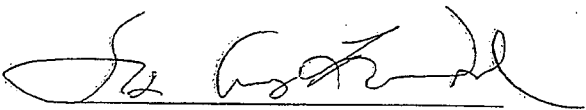
Choir Workshop- a request was received from Min. Bright to conduct a workshop for the choirs on January 18th, 2014. The motion was made by Sis. Jarie Stanley to grant the request to conduct a workshop for the choirs, and seconded by Br. Bolds. A call for the vote was made. All those in favor of the motion were asked to say "aye". A unanimous vote was received. A call for any oppositions was made. None received.

Revival- it was suggested to have a one night revival 4 times a year in the winter, spring, summer, and fall,

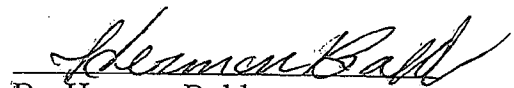
Church Conference- it was noted that all present officers would need to remain in current positions due to the pending litigation.

Elder Hamilton- it was suggested to meet with Elder Hamilton to assess his qualifications and intentions for the ministry. After much discussion, it was suggested to allow him to address the Pastor in his own time.

There being no further business to discuss, the meeting was adjourned at 8:45 PM.



Sis. Audrey L. Wilder
Secretary



Br. Herman Bolds
Stewart Pro Tem

MINUTES –January 6, 2014 OFFICIAL MINISTRY MEETING – PAYNE CHURCH

Meeting was called to order by Rev. Thomas Junious, Pastor

Song, Prayer and Scripture: by Rev. Thomas Junious

Marshall: Bro. Derrick Lucas

Boundary: the 6th pew.

Roll Call by Sister Jacqueline Miller, no names omitted.

The minutes from the December 3, 2013 Official Ministry Meeting was read by Sis. Jacqueline Miller, Secretary. It was moved by Sis. Martha Matthews and properly second by Rev. Wesley A. Moore Sr., and Sis. Inez Jenkins. One (1) unreadiness, Bro Carl Moore use Ministry instead of Board. The minutes were accepted as read with the necessary corrections. Majority voted yes, no opposition.

LEADERS' REPORT: No report for classes #1,2,4,8,9,11, 14, 15,16,20,23,24,25,and Class #27.

Class #3 \$30 Class #7 \$300 Class#12 \$50 Class #18 \$150

BABY CHRISTENING: None

FELLOWSHIP: (2) Rev. Thomas Junious and 1st Lady Ruth Junious

WEDDINGS: One (1) Evelina Richardson 50 Year Renewal of Vows. March 1, 2014

FUNDRAISER REPORT: Leader Joan Roper gave the following report for The Christmas Cantata; Collected \$311.00 air marked for The Choir.

OLD/UNFINISHED BUSINESS: None

NEW BUSINESS: Sis. Audrey Wilder requested February 22, 2014 and March 29, 2014 for E.O. Gibbs Ministry Fundraisers. It was moved by Bro. Caesar Jenkins and properly seconded by Bro Derrick Lucas and Emeritus Hezekiah Brown Jr. that the dates are granted to Sis. Wilder. Majority voted yes, no opposition.

Bro. Willie Parker presented a fundraiser to benefit the church. The fundraiser is for 5013c and nonprofit organizations (5 Linx) there is no cost to the Church and it has recurring bonuses. Bro. Parker requested the Pastor, Stewards and Trustees to attend a presentation. It was moved by Sis. Inez Jenkins and Emeritus Hezekiah Brown Jr., that the board, grant Bro. Parker permission to set up the presentation. (Date granted January 9, 2014 @ 7:00pm.)

Leader Joan Roper presented a proposal by Min. Carl Bright for the Music Ministry. She was advised that the proposal should be presented at the Planning Meeting scheduled for January 22, 2014.

Bro. Theodore Miller recommended Sis. Viola Chisolm to the Missionary Ministry. It was moved by Sis. Martha Matthews and properly second by Sis. Sylvia Moore. Majority voted yes, no opposition.

Bro. Theodore Miller requested the fourth Sunday in July (July 27, 2014) for the Prayer Band of Faith 35th Anniversary, He also requested the After Offering. It was moved by Bro. Caesar Jenkins and properly seconded by Sis. Mary Coleman. Majority voted yes, no opposition.

Bro. Theodore Miller recommended Bro. Lawrence Washington for the Male Choir Ministry.

Majority voted yes, no opposition.

STEWARD REPORT: Given by Bro. Carl Moore," the Stewards Ministry continue with its charge in uplifting and keeping the Spiritual side of the Church in good standing. We continue to visit the Sick and Shut Ins and participate in the Communion Services. In addition we continue to monitor and over see the finances of the Church (the Church Financial situation is OK). This past Sunday the Steward Ministry went out and communed twenty five (25) Sick & Shut In members. Bro. Moore told of His gratifying experience he had with Sis. Anna Hales. Bro. Moore advised that the Stewards do their best to visit the members and give them an uplifting message. "

Sis. Inez Jenkins inquired about the status of Sis. Azalee Ladson.

TRUSTEE REPORT: by Bro. Derrick Lucas.

We had four (4) nonmember Burials, two (2) Rentals (1 was a Repast).

Window install, on Saturday, January 25, 2014

Reinstated the Trustee of the Month.

Reinstated the Trustee Assignments

Reinstated the Trustee Dues.

Repaired Brick tier

Discussed the Handicap Parking

FINANCIAL REPORT: Total intake \$530

Respectfully Submitted by,

Jacqueline Miller, Church Secretary

**Payne Church
Steward Board Meeting
January 20, 2014 7:30PM**

The meeting was called to order by the Pastor, followed by the roll call. The board discussed the amount of dues for 2014. The majority of the members agreed to increase the dues to \$25. A total of \$218 was collected for dues. The minutes from the last meeting were read and accepted as information.

COMMUNION REPORT

Br. Brown, Sis. Roper, Sis. Walker, Br. Moore, Br. Miller, and Br. Chisolm gave reports on members they communed.

Baptism-0

Fellowship-0

Wedding-0

UNFINISHED BUSINESS

One-Night Revival-the board was reminded of the suggestion to hold a winter revival. Br. Bolds agreed to secure a speaker.

NEW BUSINESS

Request from Minister of Music-a request was represented to the board on behalf of Min. Bright, to have Feb. 9th off. He would provide a replacement for his services. A motion was made by Br. Miller and seconded by Br. Bright to grant the request. A call for the vote was made. All those in favor of the motion were asked to say "aye". A unanimous vote was received. A call for any oppositions was made. None received.

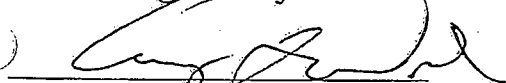
Easter Revival Speaker-it was suggested to start the process of securing a speaker for the Easter Revival.

Inappropriate Behavior-the board was informed of the attempt of Bishop Moore conducting RMUE business in the church, in the absence of the pastor. As a result of this inappropriate behavior attempting to conduct RMUE business in Payne Church, the pastor was directed by the board to call and inform Bishop Moore that he would no longer be welcomed in the Pulpit at Payne and to follow up with a letter. The board was also reminded that Bishop Moore was not a member of Payne Church.

Ministry-the Pastor informed the board that he, along with Br. Bolds, and Br. Miller, would meet with Elder Hamilton to discuss his intent for the ministry.

Finance Report-\$218 collected in dues.

The meeting was adjourned at 9:25 PM.


Sis. Audrey L. Wilder,
Secretary


Br. Herman Bolds,
Steward Pro Tem

ROA 560

MINUTES –FEBRUARY 3, 2014 OFFICIAL MINISTRY MEETING – PAYNE CHURCH

Meeting was called to order by Rev. Thomas Junious, Pastor

Song: Pass Me Not O Gentle Savior; Led by Sis. Thomasina Walker

Prayer: Bro. Herman Bolds

Scripture: Galatians 6:1-10 by Rev. Thomas Junious

Marshall: Bro. Alvin C. Richardson

Boundary: the 5th pew.

Roll Call by Sister Jacqueline Miller, no names omitted.

The minutes from the January 6, 2014 Official Ministry Meeting was read by Sis. Jacqueline Miller, Secretary. It was moved by Sis. Elizabeth Parker and properly second by Bro. George Richardson that the minutes are accepted as read with the necessary corrections. Majority voted yes, no opposition.

LEADERS' REPORT: No report for Classes #1,2,3,4,5,6,8,9,11, 12,14, 15,16,20,23,24,25, and Class #27.

Class #7 \$80 Class #11 \$50 Class #18 \$100

BABY CHRISTENING: None

FELLOWSHIP: (2) Rev. & Mrs. Thomas L. Junious

WEDDINGS: One (1) Evelina Richardson 50 Year Renewal of Vows. March 1, 2014

FUNDRAISER REPORT: None

OLD/UNFINISHED BUSINESS: Leader Willie Parker Jr. inquired of the status of the 5013c. He was advised that we are still in the process of getting it.

NEW BUSINESS: Elder Richardson on behalf of Leader Marilyn Washington presented Rev. Dr. Cornelius Campbell to the Official Ministry; Dr. Campbell wanting to become part of the Ministerial Staff here at Payne. Rev. Junious advised that a License will be presented to Dr. Campbell on Sunday February 9, 2014. There will be a probationary period with an Ordination at a later time. Majority voted yes, no opposition.

Trustee Chair Derrick Lucas presented The Payne Church Calendar of Events. Bro. Derrick made a motion that all Events and Fundraisers be approved; second by Steward Pro Tem Herman Bolds. There was one unreadiness by Asst. Steward Pro Tem Theodore Miller; the time for the Prayer Band of Faith Anniversary (that is scheduled for July, 27, 2014) should be 4:30. Majority voted yes, no opposition.

Steward Pro Tem Herman Bolds presented Sis. Julia Drayton and Sis. Charolette Singleton to the Official Ministry to join the Kitchen Committee, Bro. Carl Lee Mikell wanting to join the Choir and Usher Ministries, Bro. Clinton Washington requesting to move from Class #21 (which has no Leader) to Class # 27. It was properly moved by Leader Samuel Smith Jr. and second by Sis. Julie Fludd that all requests be approved. Majority voted yes, no opposition.

Minister of Music, Minister Carl Bight requested a second show for the Black History Play "The Pursuit of Happiness". "We already sold 200 tickets and the cast is confident that they can sell approximately 50 or more tickets. The second show will be held at 6pm". It was properly moved by Leader Samuel Smith Jr. and second by Sis. Charlotte Singleton that permission is granted.

There was one unreadiness by Sis. Thomasina Walker, who asked, what's the capacity of the Fellowship Hall. Trustee Chair Derrick Lucas advised that the capacity of the Fellowship hall is 250.

Majority voted yes, no opposition.

Sis. Jacqueline Miller advised that during the planning Meeting which was held on January 22, 2014. A discussion of a possible time change for Sunday Worship Services was brought up. Sis. Miller then made a motion for the start of Sunday Worship Service be changed from 11:00am to 10:00 am. The motion was second by Steward Pro Tem Herman Bold. Sis. Zanyah Smalls asked "What about Sunday School?" Steward Pro Tem Herman Bold advised that "we will work that out." Bro. Carl Moore stated that "he believed that there was more to the motion was discussed, that it would be advertised first. Leader Caesar Jenkins advised in order for us to do this, we need to advise the members of our intent and let the Members and Leaders give us their feedback. Bro Remus Cromwell asked to table the discussion. Rev. Junious advised that we will present it to the members on this Sunday (February 9, 2014) and get their feedback.

STEWARD REPORT: Given by Sis. Audrey Wilder," the Steward Ministry continues to Commune our sick members, we continue to ensure that the programs that are intact will enhance the Spiritual growth at the Church. We continue to keep up with those the members of that maybe in need of any type of assistance. As you are aware, we did collect an after offering on yesterday to assist a member who was in financial distress. We continue to keep a pulse of what is actually going on within the Church spiritually."

"I will ask all Leaders at this time to please remember that we have a Pastor Steward, an Assistant Pastor Steward and a Pastor, if you have a member that is sick, if you have a member that is in the hospital please let us know. So that we can follow up on them, to let them know that the Church is concern for them and that we are praying for them. Some Leaders are good about informing us when they have members in the hospital and some are not. So I'm speaking to those leaders who do not follow that particular process we would like to keep a handle of our members and the only way that we can do that is if the Leaders inform us. So please be very mindful of that. We continue to keep a pulse on the finances of the Church as well as the member activities that are going on. We have had some deaths in the Church; we also have o had some new members to come in, so we look forward to our Church growing. We are still going through the Legal Process, as we get more information we will be giving you an update. If you have any questions or are unsure as to what is going on with the Church, please free to contact us and ask questions. Bro. Remus Cromwell asked what the member status is. Sis. Wilder advised that our confirmed number of members is 330. That's 330 confirmed Payne members. She also advised that the first process in this step was to confirm our membership the next process is to look at their financial contribution. So we'll start looking at that process after the month of March, which will give us a good three months.

Asst. Steward Pro Tem Theodore Miller commended Leader Richard Brown for an outstanding job..

TRUSTEE REPORT: by Bro. Derrick Lucas.

We had three (3) Burials, two (2) were non members and one (1) Member

Four 4 Rentals

Window install, on Saturday, March 8, 2014

Respectfully Submitted by,

Jacqueline Miller, Church Secretary

Payne Church
Steward Board Meeting
February 17, 2014 7:30PM

The meeting was called to order by the Pastor, followed by the roll call. A total of \$50 was collected for dues. The minutes from the last meeting were read and accepted as information.

COMMUNION REPORT

Br. Bolds, Br. Miller, Br. Bright, Br. Brown and Br. Chisolm gave reports on members they communed.

Baptism-0

Fellowship-0

Wedding-0

UNFINISHED BUSINESS

One-Night Revival-the board was informed that Rev Isaac Moore, Jr. would be the speaker for the one night revival scheduled for Ash Wednesday.

Ministry-the board was informed the decision was made to allow Elder Hamilton the opportunity to address the pastor with any interest in pursuing the Ministry.

Easter Revival Speaker-the board was informed Apostle Doris W. Bonneau of New Beginnings Kingdom Assemblies, Intl., would be secured for the speaker of this event.

Letter to Bishop Moore-the board was informed a letter was sent to Bishop Moore re: to the inappropriate behavior in Payne Church, which was attempting to conduct "RMUE" business.

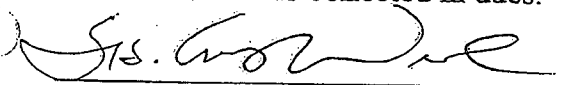
NEW BUSINESS

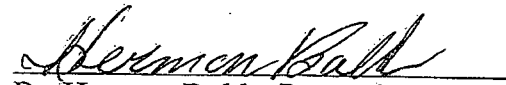
Liaison Position for Choir-it was noted that the liaison position for the choir was developed to resolve any issues arising between the choir director and members. Any issues, questions or requests related to or received from the Minister of Music should be directed to the Pastor Steward.

Church Loan-the Treasurer requested to secure a new loan in the name of "Payne Church", using the new EIN, for the Fellowship Hall. A motion was made by Br. Bolds and seconded by Sis. Wilder to grant the Treasurer permission to secure a loan in the name of "Payne Church", using the new EIN, for the Fellowship Hall. A call for the vote was made. All those in favor of the motion were asked to say "aye". A unanimous vote was received. A call for any oppositions was made. None received.

Concerns-the following areas of concern were addressed: 1.) provide training on communing sick members; 2.) be aware of number of participants needed for communion service; 3.) assign communion kits; 4.) purchase additional communion kits; 5.) purchase a new bible for the pulpit.

Finance- \$50 was collected in dues.


Sis. Audrey Wilder, Secretary


Br. Herman Bolds, Pastor Steward

MINUTES –MARCH 3, 2014 OFFICIAL MINISTRY MEETING – PAYNE CHURCH

Meeting was called to order by Rev. Thomas Junious, Pastor

Song: Jesus Will Fix It for You; Led by Emeritus Hezekiah Brown Jr.

Prayer: Bro. Herman Bolds

Scripture: Psalm 91 verses 1 thru 7 by Leader Martha Matthews

Marshall: Bro. Samuel Smith Jr.

Boundary: the 6th pew.

Roll Call by Sister Jacqueline Miller, no names omitted.

The minutes from the February 3, 2014 Official Ministry Meeting was read by Sis. Jacqueline Miller, Secretary. It was moved by Bro. Carl Moore and properly second by Leader Martha Matthews that the minutes are accepted as read with the necessary corrections. Majority voted yes, no opposition.

LEADERS' REPORT: No report for Classes #1,2,4,5,8,9,11, 12,14, 15,16,20,23,24,25,and Class #27.

Class #3 \$30. Class #6 \$240 Class #7 \$313 Class #18 \$75

CHRISTENING: None

BAPTISMS: None

FELLOWSHIP: (1) Ms. Angela Fludd Chisolm

WEDDINGS:

FUNDRAISER REPORT: Sis Jarie R. Stanley gave report from the Black History Play.

OLD/UNFINISHED BUSINESS: Sis. Audrey Wilder gave an update on the Oyster Roast and upcoming Fish Fry.

NEW BUSINESS: Leader Kathryn Oliver clarified the Status of Bro. Akilou Smith. (He has been a member since 1998) Leader Oliver also advised that Bro. Willison Drayton Jr. wants to be transferred to Class #8 from Class #19 (which has no leader). Leader Kathryn Oliver requested that Sis. Mary Drayton and Bro. Willison Drayton Sr. to be added to the Sick & Shut In List. (When giving them Communion, please give them water). Leader Oliver presented Sis. Josephine Jenkins Bank to the Official Ministry to join the Choir Ministry and the Usher's Ministry. Leader Oliver advised that Bro. Elias Drayton wants his mother (Sis. Margaret Drayton) to be transferred to Payne Church from James Island United Congregational Church. Rev. Junious advised that a letter has to be submitted from her church. We also have to talk to the family and let them know that there is a probationary period of six months. Bro. Bolds advised that the Steward Ministry will discuss this matter in their meeting.

Bro. Stanley Fludd advised that the young men of the Sunday school have asked for the Soldiers for Christ Dance Ministry be reinstated. It was discussed with Ms. Wendy Dunmeyer if she could handle both Dance Ministries and she has agreed to be the instructor and Sis. Tamishia Brown has agreed to be the Advisor.

Leader Carolyn Gouridine requested to have a Live Nativity Scene "A Walk through Bethlehem at Payne". (A project for the entire Church). It was moved by Leader Marilyn Washington and properly seconded by Pastor Steward Herman Bolds and Trustee Chair Derrick Lucas. Majority voted yes, no opposition.

Leader Marilyn Washington requested that Sis. Bea Seabrook be added to the Sick & Shut in list. Her family will let us know when to Commune her.

Rev. Junious advised that it is time that we draw a line in the sand. We have too many members that are on the roll at another Church. Some he has already approached and they have advised that it is not the case. We have a leader, Bro George Richardson, leader of Class#23 but yet he is still having programs under the banner of the RMUE. Either you are for Payne Church or you are for Payne RMUE Church. Leader Caesar Jenkins advised that we need to purge our records. Rev. Junious advised that he along with Pastor Steward Bolds have already spoken with Leader Richardson.

Sis. Audrey Wilder advised that an updated Membership roll will be given to the Leaders on Sunday.

STEWARDS REPORT: Given by Pastor Steward Herman Bolds advised that on Ash Wednesday, March 5, 2014 there will be an Old Fashion Revival. He also elaborated on Rev. Junious' comment in reference to still having members on Payne Church roll and at another church. He advised "We will handle it". Bro. Bolds also advised that the Steward Ministry is doing their best to ensure that the Church is run in a Christian manner. If there is something that was said or done that was not pleasing to you, please come to us. He advised the Leaders to let them know when one of their members are sick. The Steward Ministry continue to Commune and visit our sick. Take care of the Church's finances.

Bro Stanley Fludd advised that there's still a lot of literature with RMUE on it; for example, Obituaries. Leader Marilyn Washington advised that before Obituaries or any other literature is passed out, it is reviewed by the Steward Ministry. Bro. Bolds stated that the Family is informed of this. Bro Derrick Lucas advised that a letter has been sent to all Funeral Homes to make sure that all checks is made out to Payne Church, we've had that problem before. Bible Study postponed until after Easter because of Lent Services.

TRUSTEE REPORT: by Trustee Chair Derrick Lucas.

We had four (4) Burials, three (3) were non members and one (1) Member

Three (3) Rentals Bro. Lucas advised that Bro. Willie Parker Jr. will assist him with rentals.

Bro. Lucas requested a copy of keys from each Ministry that has a locked room.

Window install, on Saturday, March 8, 2014

FINANCIAL REPORT: \$ 658.00

Respectfully Submitted by,

Jacqueline Miller, Church Secretary

**Payne Church
Steward Board Meeting
March 17, 2014 7:00PM**

The meeting was called to order by Br. Bolds, followed by the roll call. A total of \$63 was collected for dues. The minutes from the last meeting were read and accepted as information. The Pastor arrived at 7:20 P.M. and presided over the meeting.

COMMUNION REPORT

Br. Chisolm, Sis. Roper, Br. Miller, Br. Bolds, Elder Richardson, and Sis. Walker gave reports on members they communed. Br. Miller then conducted a training session on administering communion to sick members which included the following steps: 1. Greet the member. 2. Cleanse hands with antiseptic gel; 3. Sing a song while preparing the wine and wafer; 4. Pray with member; 5. Read a scripture; 6. Administer the wafer and wine; 7. Recite the Our Father Prayer; 8. Give words of encouragement and then leave. It was suggested to document this process and have on file.

Baptism-0

Fellowship-0

Wedding-0

UNFINISHED BUSINESS

Easter Revival Guest Speaker-the board was informed the speaker confirmed and would be coming with three churches affiliated with her ministry.

NEW BUSINESS

Classes without Leaders-the board was informed Classes 1, 2, 19, 21, 23 currently without a class leader. It was noted these classes had 3-6 members and should combine with other classes. It was agreed to meet with the members of these classes to choose a class with a leader. It was noted that Class 23 would be under the Steward Board leadership until further notice. It was also noted that Class 1 would be back under the leadership of the Pastor.

Missionary Sunday Speaker-it was announced the speaker for Missionary Sunday this month would be the Minister of Music, Min. Carl Bright as requested by the Pastor. Min. Bright would secure a replacement for the music service.

Inactive Prayer Band Members-the president of the Prayer Band of Faith requested to remove the names of inactive members from the ministry. It was noted those inactive members of the ministry were no longer members of Payne Church.

Training for Leaders & Ministry Chairmen-to begin on Saturday April 12th conducted by Rev. Dr. Cornelius Campbell.

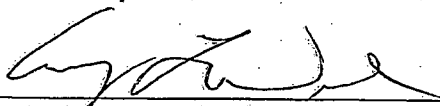
Sick & Shut-in Visitations-the Pastor agreed to schedule visitations to sick members on April 18th and 19th. The board agreed to make 2-night accommodations for the Pastor.

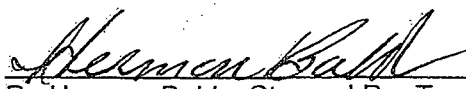
Security of Church-it was requested to change the locks on the doors of the church. It was noted that communion kits were missing. It was agreed to contact the Trustee Chairman to have locks changed.

Request for Theatrical Production-a request was received from Min. Bright to conduct another theatrical production in May. It was suggested to secure detailed information from Min. Bright before granting approval and forwarding to the Official Board.

Lectern Bible-the pastor requested to purchase a new King James Version lectern bible for the pulpit.

Finance Report-\$73 in dues collected.


Sis. Audrey L. Wilder, Secretary


Br. Herman Bolds, Steward Pro Tem
ROA 566

MINUTES –APRIL 7, 2014 OFFICIAL MINISTRY MEETING – PAYNE CHURCH

Meeting was called to order by Rev. Thomas Junious, Pastor

Song: Pass Me Not O Gentle Savior

Prayer: Elder Wesley A. Moore Sr.

Scripture: Psalm 33 by Sis. Audrey Wilder

Marshall: Bro. Derrick Lucas

Boundary: the 6th pew.

Roll Call by Sister Jacqueline Miller, no names omitted.

The minutes from the March 3, 2014 Official Ministry Meeting was read by Sis. Jacqueline Miller, Secretary. It was moved by Bro. Caesar Jenkins and properly second by Steward Pro Tem Herman Bolds. Unreadiness by Leader Pamela Martino; Bro. Willison Drayton Sr. and Sis. Josephine Banks is on Class #6. Unreadiness by Elder Josephine Richardson, Sis. Seabrook's first name is Iris. It was moved that the minutes are accepted as read with the necessary corrections. Majority voted yes, no opposition.

LEADERS' REPORT: No report for Classes #1,2,3,4,6,7,8,9,11, 12,14, 15,16,20,23,24,25,and Class #27.

Class #5 \$437. Class #18 \$563

CHRISTENING: None

BAPTISMS: None

FELLOWSHIP: None

WEDDINGS: None

FUNDRAISER REPORT: Sis Audrey Wilder gave the report from the E.O. Gibbs Education Ministry fundraiser. Total raised \$1480. Donations and Love offerings are still being accepted. Sis. Sylvia Moore gave the report from the Night of Elegance fundraiser. Total raised \$2,100.

OLD/UNFINISHED BUSINESS: Class #19 was placed under the Steward Ministry. Emeritus George Richardson is no longer the Leader for Class #23 and is no longer on the Sunday school Staff.

NEW BUSINESS: Leader Marilyn Washington presented Bro. Cameron Lowery and Bro. James Lowery to the Official Ministry to join the Youth Usher's Ministry. (Members of Sunday school) It was moved by Leader Martha Matthews and properly seconded by Bro. Caesar Jenkins. Majority voted yes, no opposition.

Leader Marilyn Washington wanted clarification on the Board of Director, there seem to be some confusion. After much discussion, Rev. Junious advised to suspend all Board of Directors.

Trustee Pro Tem Derrick Lucas on behalf of Bro. David Miller presented the sale of DVDs from the Night of Elegance fundraiser. The price of the DVDs is \$10. All proceeds will go to the Church. It was moved by Bro. Caesar Jenkins and properly seconded by Bro. Carl Moore. Majority voted yes, no opposition.

Trustee Pro Tem Derrick Lucas also presented the Sons of Elijah wanting to attend our Worship Services on May 18, 2014. It was moved by Sis. Audrey Wilder and properly seconded by Bro. James Martino Sr. Majority voted yes, no opposition.

Sis. Audrey Wilder reminded everyone of the Family and Friends Climax on Sunday, April 27, 2014.

Leader Pamela Martino asked whether the Leaders were included in the upcoming Training Scheduled for April 12, 2014. She was advised that the Leader's training will be held at another time.

Rev. Junious presented a Men's Day Rally on Father's Day. All men are asked to pay \$100.

Steward Pro Tem Herman Bolds reminded everyone of the Upcoming Easter Revival. Please come out and support the Church.

STEWARD REPORT: Given by Sis. Audrey Wilder: The Steward Ministry continues to fulfil their duties to the best of their abilities. We continue to work along with the Trustee Ministry to make sure that not only the Spiritual condition of the Church is maintained and the Harmony of the Church is maintained but also the Structural part of the church is maintained as well. We are off to a new adventure. As the Pastor said, we're doing new things. We're moving forward and we're looking toward the Holy Spirit to lead, guide and direct us into the direction that God has for this Church. He is putting people into place that will help us with the Mission that God has for Payne Church. And I truly do believe that He does have a great Mission for us, we're going through this transition because He is preparing us for what is to come. And what is to come is good. Even though right now you may not hear anything going on but we are still in this legal fight. Which means we still have to pray and we still have to seek after God to see us through this thing. We cannot get lax and we cannot get comfortable because this is a Spiritual thing that we're dealing with. When we get too comfortable and lax the enemy can come up and attack at any point and time and catch us off guard. So we have to continue to pray and continue to look to God to lead us every step of the way in this battle that we have found ourselves in. Your finances are secure. We thank you so much in all you have done to support this church and all that you will continue to do. If God was not with us, we will not be standing at this time.

Bro. Carl Moore advised the Official Ministry of the Church's 5 Year Loan Renewal on the Fellowship Hall. We have received the renewal packet which has to be given to Attorney Curry.

TRUSTEE REPORT: by Trustee Pro Tem Derrick Lucas.

Presented the Trustee along with the Steward Ministry Seafood Bash fundraiser. Proceeds goes toward the window project.

We had five (5) Burials, all were non members

Three (3) Rentals

Maintenance needed on both the Bus and Van.

Leader Theodore Miller asked if the Church Bus is equipped to transport wheelchair bound individuals.

Trustee Pro Tem Lucas advised no and advised not to transport anyone without the proper equipment due to it being a liability.

FINANCIAL REPORT: \$1032.00

Respectfully Submitted by

Jacqueline Miller, Church Secretary

**Payne Church
Steward Board Meeting
April 21, 2014 7:00PM**

The meeting was called to order by the Pastor, followed by the roll call. A total of \$2 was collected for dues. The minutes from the last meeting were read and accepted as information.

COMMUNION REPORT

Br. Chisolm, Sis. Roper, Br. Bolds, and Sis. Washington gave reports on members they communed.

Baptism-0

Fellowship-1-Sis. Margaret Drayton

Wedding-0

UNFINISHED BUSINESS

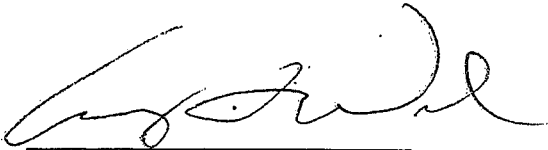
Lectern Bible-the board was informed the cost range from \$400-\$700. A motion was made by Sis. Marilyn Washington and seconded by Br. Carl Moore to purchase the lectern bible. A call for the vote was made. All those in favor of the motion were asked to say "aye". A unanimous vote was received. A call for any oppositions was made. None received.

Seafood Fest Fundraiser-the board was informed of the committee meeting scheduled for Thursday April 24th at 7PM. Also, each member of the Trustee and Steward Boards would be requested to donate \$60 to cover expenses.

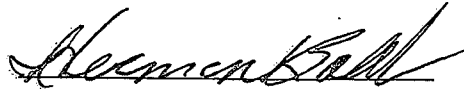
NEW BUSINESS

Thank You Letter-the Pastor requested to send a thank you letter to Apostle Bonneau and her church family for revival services they conducted.

Finance-\$22 collected.



Sis. Audrey L. Wilder, Secretary



Br. Herman Bolds, Steward Pro Tem

MINUTES –MAY 7, 2014 OFFICIAL MINISTRY MEETING – PAYNE CHURCH

Meeting was called to order by Rev. Thomas Junious, Pastor

Song: What a Fellowship

Prayer: Elder Wesley A. Moore Sr.

Scripture: Psalm105: 1-4 by Bro. Robert Bright

Marshall: Bro. Derrick Lucas

Boundary: the 6th pew.

Roll Call by Sister Jacqueline Miller, no names omitted.

The minutes from the April 7, 2014 Official Ministry Meeting was read by Sis. Jacqueline Miller, Secretary. It was moved by Bro. Theodore Miller and properly second by Bro. Caesar Jenkins and Bro. Robert Bright; that the minutes are accepted as read with the necessary corrections. Majority voted yes, no opposition.

LEADERS' REPORT: No report for Classes #1,2,4,6,8,9,11,15,16,20,23,24,25,and Class #27.

Class#3 \$30 Class#7 \$380 Class#12 \$120 Class#14 \$100 Class #18 \$25

CHRISTENING: None

BAPTISMS: None

FELLOWSHIP: (1) Sis. Margaret Drayton. Class#8 (Letter of Transfer read)

WEDDINGS: None

FUNDRAISER REPORT: NONE

OLD/UNFINISHED BUSINESS: Bro. Derrick Lucas advised upon viewing the DVDs from the Night of Elegance, the DVDs are not suitable for sale.

NEW BUSINESS: Leader Carolyn Gourdine advised that the Instructor who is currently teaching the Craft Workshop at the Seniors Center, services will no longer be needed. Leader Gourdine proposed that Payne Church become a Host Site. The Workshop will be held every Monday from 10am to 12 noon. She also requested several after offerings to help with the cost of transportation for the Instructor. After much discussion the request was tabled until further research is done.

Leader Marilyn Washington needed clarification on the procedure for a Young person who is a Sunday school member but not a member of the church wanting to join the Youth Usher's Ministry. After much discussion the item was tabled until a later time.

Sis. Thomasina Walker presented Bro. Shannon Gethers to the Official Ministry in reference to him joining the Youth Usher Ministry. (He is a member of Class#23. Former Leader Bro. George Richardson)

Majority voted yes. No opposition

Leader Joan Roper on behalf of Minister Carl Bright requested June 29, 2014 for the Mass Choir Anniversary. (Which was previously scheduled for June 8, 2014.) Majority voted yes. No opposition.

Sis. Audrey Wilder inquired whether a bus would be needed on June 22, 2014 when the Pastor and Congregation travel to Orangehill. A head count will be needed.

Assistant Leader Elizabeth Parker requested August 9, 2014 for an Appreciated Luncheon for Seniors 80 years old and above. Majority voted yes. No opposition.

Leader Martha Matthews reminded everyone of the Ushers Ministry upcoming Anniversary Service on Sunday May 25, 2014 and a one night Pre- Anniversary Service on Thursday, May 22, 2014.

STEWARD REPORT: by Leader Joan Roper

The Steward Ministry is moving along greatly. We're taking care of the Spiritual part of the Church; we're taking care of the legal matters of the Church. We're visiting the sick members. If anyone has a problem or has questions, please feel free to contact any of the members of the Steward Ministry.

TRUSTEE REPORT: by Trustee Pro Tem Derrick Lucas.

No burials

No rentals

Reminded everyone of the upcoming the Seafood Bash Fundraiser scheduled for May 24, 2014.

Also the Church's 139th Anniversary, July 9-13, 2014

FINANCIAL REPORT: \$775

Respectfully Submitted by

Jacqueline Miller, Church Secretary

**Payne Church
Steward Board Meeting
May 19, 2014 7:30PM**

The meeting was called to order by the Pastor, followed by the roll call. A total of \$4 was collected for dues. The minutes from the last meeting were read and accepted as information.

COMMUNION REPORT

Br. Chisolm, Br. Bright, Sis. Walker, Br. Miller, Br. Bolds, and Sis. Washington gave reports on members they communed.

Baptism-0

Fellowship-0

Wedding-0

UNFINISHED BUSINESS

Lectern Bible-the board was reminded of the fee range for the bible. The financial secretary was instructed to proceed with purchasing.

Seafood Fundraiser- the board was given an updated on the progress of the event. The last planning meeting would be held on Thursday, May 22, at 7 PM.

NEW BUSINESS

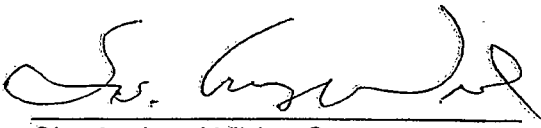
Processional for Worship Services-it was requested by the board that the Pastor not to break the processional by mingling with the congregation along the way to the pulpit. The Pastor did not agree with this request, but accepted the request.

Workshop-a request was presented on behalf of Rev. Campbell to conduct a workshop with the Trustees and Class Leaders in June. The request was granted by the board.

Classes without Leaders-the pastor requested to meet with those classes without Leaders after service on May 25th.

Church Bulletin-the board gave a mandate to remove the name of Br. George Richardson as "Steward Emeritus" from the church bulletin.

Finance Report- Dues \$4; Savings \$22,552.49; Checking \$14,037.13


Sis. Audrey Wilder, Secretary


Br. Herman Bolds, Steward Pro Tem

MINUTES –JUNE 2, 2014 OFFICIAL MINISTRY MEETING – PAYNE CHURCH

Meeting was call to order by Rev. Thomas Junious, Pastor

Song: Jesus Is Already Here

Prayer: Elder Wesley A. Moore Sr.

Scripture: 26 Psalm by Sis. Thomasina Walker.

Marshall: Bro. Derrick Lucas

Boundary: the 6th pew.

Roll Call by Sister Jacqueline Miller, no names omitted.

The minutes from the May 5, 2014 Official Ministry Meeting was read by Sis. Jacqueline Miller, Secretary. It was moved by Bro. Carl Moore second by Leader Robert Bright; that the minutes are accepted as read with the necessary corrections. Unreadinesss; Leader Marilyn Washington advised that Steward Pro Tem Bolds had already clarified the procedure for a youth wanting to join the Youth Usher Ministry. (Youth has to be a member of the Church.)

LEADERS' REPORT: No report for Classes #1,2,3,4,7,8,9,11,12,14,15,16,20,23,24,25,and Class #27.

Class#6 \$256 and Class #18 \$50

Rev. Junious advised that Class #2 will combine with Class#27. Bro. Henry Robinson Jr. (Class#7) wanting to transfer to Class #1. Sis. Stanley advised that she was approached about the status of Class#23. She was advised that no representative from that Class was present at the meeting. Rev. Junious and the Stewards will meet with the members of Class#23 on next Sunday. Rev. Junious advised that Elder Hamilton of Class#25 wants to become a part of the Ministry here at Payne. Both leaders Parker and Reeves were unaware of the request coming from their members. Rev. Junious advised that he would give them time to discuss their request with their members and hopefully by next Sunday they will meet with Him. Rev. Junious also advised Leader Reeves that He would like her to be present when Elder Hamilton is examined by the Stewards and himself. Leader Martino requested that Sis. Etta Walker is added to the Sick & Shut in List.

CHRISTENING: None

BAPTISMS: None

FELLOWSHIP: None

WEDDINGS: None

FUNDRAISER REPORT: Bro. Lucas will give during his Trustee Report.

OLD/UNFINISHED BUSINESS: Leader Gourdine withdrew her request for an after offering for the senior's Craft Workshop. The a decision on the proposal that for Payne church being the host for the Workshop still needed to be made. Leader Caesar Jenkins made the motion that Payne Church becomes the host site for the senior's Craft Workshop. It was properly second by Sis. Mary Coleman and Leader Marilyn Washington. Majority voted yes. No opposition. (The Workshop will begin in October)

NEW BUSINESS: Sis. Crystal Blue gave fundraiser report for the Young People's Ministry. She advised that the Interfaith will be sponsoring a trip to Carowinds on August 2, 2014. YPM Bridging ceremony was on the calendar for June 14, 2014, because of the Instructional Workshop being held on that date she requested that the Bridging Ceremony be held on July 26, 2014. She also requested the following dates for the Hotdog sales. (June 8, June 22, July 20 and July 27th). It was moved by Bro. Carl Moore and second by Bro. Caesar Jenkins that the dates are granted to the YPM. Majority voted yes. No opposition.

Leader Gourdine advised that she has several members that has not been attending church and has not supported the church financially at all this year. She requested a letter to be sent.

Leader Parker stated that he has several members also who hasn't attended church or support the church financially.

Sis. Wilder explained the proper procedure for handling these members.

Leader Miller requested the status of Sis. Cora Ladson. Leader Martino advised that she is listed as being a member of her class. No financial support so far this year.

STEWARD REPORT: by Leader Marilyn Washington

The Steward Ministry is steadfastly moving, still visiting the sick and shut in. It is very difficult to commune the members if they are out to the store or is out of town when the Stewards come to Commune them. If members are able to attend, encourage them to come to church.

Rev. Junious will speak with the Stewards in reference to a General Church Meeting.

TRUSTEE REPORT: by Trustee Pro Tem Derrick Lucas.

3 burials

No rentals

Bro. Lucas gave status of the Church van (the Ac is not working, rusting and need tires).

Discussed the upcoming Church Anniversary

Fundraiser Report for Seafood Bash:

Donations from Stewards & Trustees	\$1080
Ticket Sales	\$3141
Soda Sales	<u>\$ 87</u>
Total Income	\$4308
Expenses	<u>\$1270</u>
Profit	\$3038

FINANCIAL REPORT: \$306

Respectfully Submitted by

Jacqueline Miller, Church Secretary

**Payne Church
Steward Board Meeting
June 16, 2014 7:00PM**

The meeting was called to order by the Pastor, followed by the roll call. The minutes from the last meeting were read and accepted as information.

COMMUNION REPORT

Br. Bright, Sis. Wilder, Br. Brown, Elder Richardson, Br. Bolds, and Sis. Washington gave reports on members they communed.

Baptism-0

Fellowship-0

Wedding-0

UNFINISHED BUSINESS

Workshop Update-duties and responsibilities of leaders and stewards presented for discussion. It was suggested to review and adapt to the needs of the church.

NEW BUSINESS

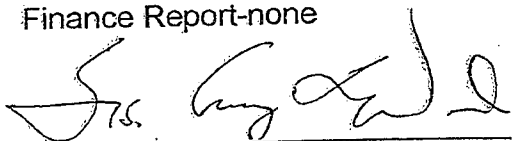
Sunday Worship Service-the board was reminded that the service should start promptly at 10 AM. At 0945 the Musician should be in place with soft music playing for praise and worship. Also, no activity should occur after the sermon has been delivered. Sunday School lessons should end at 9:30, followed by the lessons summary from 9:30 to 9:45.

P.O. Box-the board received a request from the Treasurer to secure a P.O. Box with two keys. Keys would be available for the Treasurer and the Recording Secretary. A motion was made by Sis. Marilyn Washington, and seconded by Sis. Martha Matthews to secure a P.O. Box for the church. The call for questions was made. The vote was requested by saying "aye". A unanimous vote was received. The call for any opposition was made. None received.

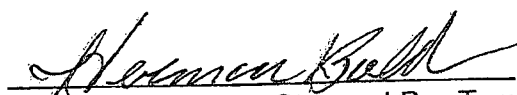
Elder Hamilton-the Pastor informed the board he along with Br. Bolds and Br. Miller, met with Elder Hamilton to discuss Elder Hamilton's intent. After some discussion, the board agreed to have the Pastor meet again with him to disclose references on July 20, 2014, after service.

Access to Church-it was requested to contact Trustee Chairman re: access to the church. It was noted that the church has often been open hours in advance prior to meetings, which was not appropriate.

Finance Report-none



Sis. Audrey L. Wilder, Secretary



Br. Herman Bolds, Steward Pro Tem

MINUTES –September 8, 2014 OFFICIAL MINISTRY MEETING – PAYNE CHURCH

Meeting was call to order by Rev. Thomas Junious, Pastor

Song: Blessed Assurance

Prayer: Elder Wesley A. Moore, Sr.

Scripture: Exodus 20:1-7 by Sis. Sylvia Moore

Marshall: Bro. James Roper III

Boundary: the 5th pew.

Roll Call by Sister Jacqueline Miller, no names omitted.

The minutes from the July 7, 2014 Official Ministry Meeting was read by Sis. Jacqueline Miller, Secretary. It was moved by Bro. Caesar Jenkins, second by Elder Wesley A. Moore Sr. and Bro. Robert Bright that the minutes are accepted as read with the necessary corrections. Majority voted yes. No opposition.

LEADERS' REPORT: No report for Classes #1,4,5,6,8,9,12,14,15,16,18,20,24,25,and Class #27.

Class#3 \$30 Class#7 \$300 and Class #8 \$25 Class#11 \$50

CHRISTENING: None

BAPTISMS: None

FELLOWSHIP: None

WEDDINGS: None

FUNDRAISER REPORT: None

Bro. Carl Moore gave the Sunday school report. Total raised this year \$923.67. Expenditures \$256.56. Balance \$ 711.11

OLD/UNFINISHED BUSINESS: Rev. Junious inquired in reference the status of the letters to be sent to members who have not supported the Church in attendance or financially since the beginning of the year. Leader Carolyn Gourdine and Leader Willie Parker Jr. submitted names. The letters are waiting for Rev. Junious' signature.

NEW BUSINESS: Sis. Kathryn Oliver advised that Bro. Leroy Singleton and Bro. Jesse Davis (Class#19) as well as Sis. Hattie Barnwell (Class#23) would like to transfer to Class#8 under the leadership of Leader Kathryn Oliver. Majority vote yes. No opposition.

Sis. Crystal Blue requested dates; June 8, 2014 and June 22, 2014 for Hot dog sale. Advised of the upcoming J.I. Interfaith trip to Carowinds on August 2, 2014. Sis. Blue also requested the following dates: July 25, 2014 for a Movie night and Book Swap and July 27, 2014 to go Skating. She also reminded everyone of the Bridging Ceremony to be held on Saturday, July 26, 2014. Sis. Mary Coleman made motion that the following dates be granted; second by Leader Caesar Jenkins.

One unreadiness; Rev. Junious asked Sis. Blue if she discussed the planned activities with Bro. Fludd. It was suggested by Bro. Carl Moore that by the next meeting, Sis. Blue will report that the activities were discussed with Bro. Fludd. Majority voted yes. No opposition.

STEWARD REPORT: by Sis. Audrey Wilder

The Steward Ministry continues to commune our sick, provide the elements for Communion and continues to access the financial state of the church. The Steward Ministry appreciates the members for paying their Tithes and supporting the various programs. All bills are being paid. We are in the process of planning ahead for our Pastor's Anniversary in October. We have already contacted our Speakers for the Week and is planning an Evening of Entertainment for that Saturday. We continue to do the very best that we can as far as ensuring that the Spiritual atmosphere is conducive for you to come in here to Praise and Worship God, and that is first and foremost. If there is anything that is contrary to what God expects us to do in His Church then we will make the corrections. If you see anything that is contrary to what God commands us to do in His church, let us know and we'll make the correction. We are appreciative of everyone's support that you've given us thus far. And we just ask that you just continue to pray for us as we continue to do our best to lead this church to higher heights in the Spiritual Realm of God.

TRUSTEE REPORT: by Trustee Pro Tem Derrick Lucas.

6 burials (1) member (5) non member

3 rental

Gave update of Church Anniversary. *\$8, 913.Profit

Advise all Leaders to make sure to turn in the names of their Sick Members for delivery of the dinners.

Gave update of stolen Van. The damage on the van outweighs the cost of the van.

Advised that the refrigerator for the Stewardess Ministry needs to be replaced.

FINANCIAL REPORT: \$405

Respectfully Submitted by

Jacqueline Miller, Church Secretary

**-Payne Church
Steward Board Meeting
9-22-14 7:30PM**

The meeting was called order by the Pastor, followed by the roll call. Br. Carl Bright, Minister of Music, was presented to the board to address any questions re: his obligations / performance. He then submitted a list of dates which included time off dates and dates he works his 2nd contracted job.

He also requested to conduct a community play on Nov. 15th or 16th. He suggested to develop a website for the church to be managed by the young adults and youth web team. He also suggested to record the pastor's messages for purchase on CD the following Sunday or same Sunday. Min. Bright was given a request for flexibility in rehearsal dates for the children's choir. He was then dismissed from the meeting. The minutes from the last meeting were then read and accepted as information.

COMMUNION REPORT

Sis. Wilder, Br. Bolds, Sis. Walker, Sis. Washington, Br. Brown, Br. Miller, and Br. Chisolm gave reports on those members who were given communion. The following issues were noted during the report: 1.) Br. William Frasier's living condition questionable; 2.) Daughter of Br. Willis and Sis. Mary Drayton refuse to allow them to have communion; 3.) concerns of sick members who are not home when going to give communion.

OLD BUSINESS

Elder Hamilton-it was noted he was affiliated with WORD ministries. The church was contacted and voice message left to return call for verification. Also spoke with Elder Hamilton who confirmed the pastor of the church and location. Request was also given for a copy of ordination certificate / license from him.

NEW BUSINESS

Souvenir Journal-the board received a request from East Side Missionary Baptist Church to place an ad in the souvenir journal. The board agreed to secure a ½ page ad.

Workshop-the board received detailed information on the Praise Dance Workshop scheduled for Oct. 11th.

Classes with 3 Members-the board was informed of Classes 19 and 21 only having 3 members. It was suggested to contact these members and have them choose a class leader.

Pastor Anniversary-the board was given an updated on the anniversary activities. **ROA 578**

Invitational Prayer-it was questioned why all the pulpit staff required to come in the alter for the invitational prayer. Also, he received concerns re: Rev. Wesley Moore participating with communion service using the can with gloves on.

Pall Bearers-the timing of allowing the pall bearers to recess behind the casket was questioned. It was explained this procedure dictated by the funeral home attendants.

Funeral Service-Br. Miller questioned services held for a member of the church whom he was not aware of. After much discussion, Br. Miller resigned as Assistant Pastor Steward while leaving the meeting. It was then suggested that the Pastor and Br. Bolds meet with Br. Miller to address.

Finance Report-Dues-\$2; Checking-\$15, 988.49; Loan Balance-\$170,131.43; Savings-\$29,146.52; Special Account-\$4,200; ditch settlement-\$8,300; it was then noted monthly operating expense was \$20,000.



Sis. Audrey L. Wilder,
Secretary



Br. Herman Bolds,
Steward Pro Tem

**Payne Church
Steward Board Meeting
10-20-14 7:30PM**

The meeting was called to order by the Pastor followed by the roll call, reading of the minutes and collection of dues.

COMMUNION REPORT

Br. Bright, Sis. Roper, Sis. Wilder, Br. Bolds, Br. Chisolm and Br. Brown gave reports on sick members who were communed.

BAPTISM-0

FELLOWSHIP-0

WEDDING-0

UNFINISHED BUSINESS

Class Membership-Sis. Roper presented the name of Sis. Melissa Brent to be removed from the church roll. Rev. Richardson agreed to contact Sis. Brent to clarify and report back to the board.

Elder Hamilton- the board was given an updated with the meeting held with Elder Hamilton. After much discussion, it was suggested to allow him to sit in the pulpit as a Minister under the guidance of the Pastor, but not a part of the ministerial staff.

NEW BUSINESS

Church Conference-to be schedule after the hearing or at the end of the year.

Contract for Musician-the board was reminded the contract for the Musician would expire soon. The board agreed to amend the contract to include 2 non-consecutive weeks paid vacation (Sunday to Saturday), with at least two weeks advance notice.

Ditch Condemnation-the board was informed the County condemned the ditch and further information would be forthcoming.

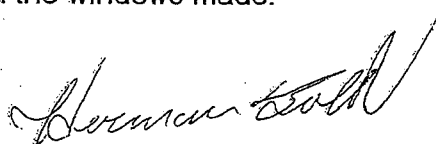
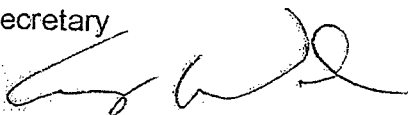
Worship Service-the pastor was encouraged to adhere to starting the service on time at 10AM.

Resignation from Board-the board was reminded of Br. Miller stating his resignation from the board at the previous meeting. It was questioned if he had been reinstated. The pastor informed the board he had addressed the issue and an apology would be forthcoming.

Meeting-it was questioned concerning a meeting held at the church that did not involve the entire board. Sis. Wilder explained the purpose of the meeting and that it was a personal matter she had to address with those members involved. Concerns were then voice re: breach of confidentiality.

Finance-\$5 in dues collected; ½ deposit on the windows made.

Sis. Audrey Wilder,
Secretary



ROA 580

MINUTES –November3 , 2014 OFFICIAL MINISTRY MEETING – PAYNE CHURCH

Meeting was called to order by Rev. Thomas Junious, Pastor
Song: Pass Me Not O Gentle Savior led by Sis. Thomasina Walker

Prayer: by Elder Wesley A. Moore, Sr.

Scripture: Matthew 4:1-3 by Leader Joan Roper

Marshall: Bro. Farris Chisolm

Boundary: the 5th pew.

Roll Call by Sister Jacqueline Miller, no names omitted.

The minutes from the October 6, 2014 Official Ministry Meeting was read by Sis. Jacqueline Miller, Secretary. It was moved by Leader Caesar Jenkins and properly second by Asst. Steward Pro Tem Bro. Theodore Miller and Leader Robert Bright that the minutes are accepted as read with the necessary corrections. One unreadiness; Bro. Carl Moore stated for clarification the Trustee Report should read as follows, that a voucher was submitted for \$7,000 as down payment for Phase 2 of the Window Project. Majority voted yes, no opposition.

LEADERS' REPORT: No report for classes #1, 4, 5, 6, 11, 14, 15, 20, 24, 25, and Class #27.
Class#3 \$30 Class#7 \$50 Class #8 \$40 Class#12 \$150 Class#16 \$24 Class # 18 \$200

Leader Caesar Jenkins (Class #18) advised that he has three members that has transferred to another Church. Bro. Nathaniel Ladson, Sis. Cecelia Ladson and Bro. John Ladson. And two members who have not attended/no show; Bro. Shawn L. Fludd and Bro. Franklin Prioleau.

Leader Carolyn Gourdine (Class#11) advised that she has two members who have not attended/no show; Bro Daytron Brothers and Bro. Rayshawn Brothers.

Leader Joan Roper (Class#24) advised that she has a member that is a no show, Sis. Melissa Britt.

Rev. Thomas Junious requested a list of all members of Payne Church.

Asst. Leader Audrey Wilder wanted clarification from the leaders when they say that their members is a "no show". Members who has not attended and has not met their financial responsibility (have not paid).

Rev. Junious advised that a letter should be sent from the Steward Board to advise the subjects that they are no longer a member of Payne Church.

BABY CHRISTENING: None

FELLOWSHIP: None

WEDDINGS: None

FUNDRAISER REPORT: None

OLD/UNFINISHED BUSINESS: Leader Marilyn Washington advised that no decision has been made on the fundraiser for the Mass Choir Ministry.

Leader Carolyn Gourdine gave an update on the Live Nativity Scene. Requested an after offering to help with the cost of the costumes and shelters. It was moved By Trustee Pro Tem Derrick Lucas and properly second by Leader Caesar Jenkins. The After offering will be taken on the Third and Fourth Sunday. Majority voted yes. No opposition.

NEW BUSINESS

Sis. Jacqueline Miller on behalf of Sis. Crystal Blue (Young People's Ministry) requested December 6, 2014 for a Craft day for the Sick & Shut In. It was properly moved and second by Sis. Jarie Stanley and Leader Robert Bright. One unreadiness; Elder Josephine Richardson, advised that the Sunday school was also planning on a Craft Day for the members at the Nursing Home. After much discussion the request was tabled until Rev. Junious and Steward Pro Tem Herman Bolds meet with Sunday School Superintendent Bro. Stanley Fludd and the Young People's Ministry President Sis. Crystal Blue on Sunday Morning.

Bro Theodore Miller discussed the status of some of the Sick & Shut In Members.

Asst. Leader Inez Jenkins on behalf of Minister Carl Bright requested permission for the Mass Choir to have a mini Choir rehearsal on Sunday mornings before services. After much discussion the request was tabled until we can meet with Minister Carl Bright.

Leader Kathryn Oliver asked what happened to the Worship Service on Sunday Mornings?
Rev. Junious advised that Leader Oliver and anyone else can conduct the service as time permits.

Elder Josephine Richardson advised that her family will worship with us on this Sunday. Requested to reserve a couple of pews also stated that flowers will also be in the pulpit.

STEWARD REPORT: Given by Steward Jarie Stanley; The Stewards continues to Commune and visit the Sick. We ask for your continued prayers and support.

TRUSTEE REPORT: by Trustee Pro Tem Derrick Lucas

3 Burials

Update on the stolen van, the Lien was kicked back due to SC not being added on to one of the bank's name. A Lien waiver needed to be issued; we will probably get it back in 20 to 25 days.

Clean Up Day Saturday, November 8, 2014

We should receive the windows on the week of January 5, 2015

Bro. Lucas gave the following dates of December 5, 6, 12, 13, 19 and 20, 2014 for the Live Nativity Scene.

FINANCIAL REPORT: Total intake \$494

Respectfully Submitted by,
Jacqueline Miller, Church Secretary

**Payne Church
Steward Board Meeting
11-17-14 7:30PM**

The meeting was called to order by the Pastor followed by the roll call and reading of the minutes from the last meeting. Dues collected was \$26.

COMMUNION REPORT

Br. Bright, Sis. Walker, Sis. Wilder, Br. Bolds, Br. Chisolm and Elder Richardson gave reports on sick members who were communed.

BAPTISM-0

FELLOWSHIP-0

WEDDING-0

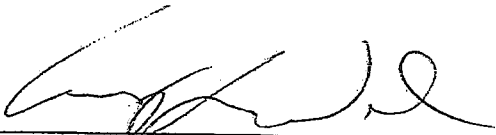
UNFINISHED BUSINESS

Membership Status-a recommendation was received from Leader Roper to remove M. Brent from class #24 roll and the church roll, who had not met obligations to the church. A motion was made by Br. Carl Moore, and seconded by Sis. Marilyn Washington to accept the recommendation from Leader Roper to remove M. Brent from class #24 roll and the church roll. A call for the vote was made. All those in favor of the motion were asked to say "aye". A unanimous vote was received. A call for any oppositions was made. None received.

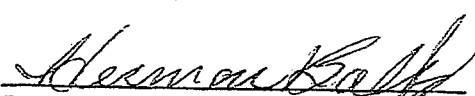
NEW BUSINESS

Communion Assignment-it was suggested to solicit help from the pulpit staff and office staff on those Communion Sundays when a shortage of Stewards occur. The process of making the assignments was explained. It was suggested to consider giving communion during the week instead of on the first Sunday, when a shortage occur. It was also suggested to utilize class leaders as well to assist with this service. It was noted if a visitation was made twice to a sick member for communion and the member was not at home on both occasion, the member should be removed from the sick list.

Financial Report-collected \$26 for dues; all special envelopes for the fall tea fundraiser to be recorded in the church financial database for the membership.



Sis. Audrey L. Wilder, Secretary



Br. Herman Bolds, Steward Pro Tem

STATE OF SOUTH CAROLINA COURT OF COMMON PLEAS
COUNTY OF CHARLESTON 2013-CP-10-01877

THE RMUE THROUGH ITS)
GENERAL OFFICERS, ET)
AL.,) TRANSCRIPT OF RECORD
PLAINTIFFS,)
VS.) DECEMBER 16, 2015
HERMAN BOLDS, PAYNE) CHARLESTON, SC
CHURCH, ET AL.,)
DEFENDANTS.)

B E F O R E:

HONORABLE J.C. NICHOLSON, JUDGE.

A P P E A R A N C E S:

DARRELL JOHNSON, ESQUIRE
Attorneys for the Plaintiffs

EDUARDO CURRY, ESQUIRE
Attorneys for the Defendants

* * * * *

Ruth C. Weese, RDR
Official Court Reporter
Ninth Circuit

EXHIBITS

	Line/Page
Plaintiff's 1-letter	11
Plaintiff's 2- ADR notice	11
Plaintiff's Exhibits 1-2 admitted	11

1 (The following proceedings were held December 16,
2 2015, Charleston County, South Carolina, @ 11:11
3 a.m.)

4 THE COURT: We have a motion to enforce
5 a settlement.

6 MR. JOHNSON: That's correct.

7 MR. CURRY: That's correct, Your Honor.

8 THE COURT: I don't have your motion.

9 Was the settlement -- the signed settlement
10 attached to the motion?

11 MR. CURRY: Your Honor, may I approach?
12 It is. May I approach?

13 THE COURT: Yes, sir.

14 MR. CURRY: Thank you, Your Honor.
15 Here was the motion that we filed. In addition,
16 there is a signed copy of the mediation agreement
17 that's attached to it with regard to the motion.

18 THE COURT: Give me a second to glance
19 at it.

20 MR. CURRY: That's fine, Your Honor.

21 (Brief pause.)

22 THE COURT: Let me just ask a couple
23 questions because we are dealing with some terms in
24 the settlement. Whichever attorney can respond.
25 Condemnation funds, what is that?

1 MR. CURRY: Your Honor, there was a --
2 respectfully, Eduardo Curry representing the
3 corporation. There was a plot of land, that
4 easement kind of sits on the side. That was
5 actually condemned because the city needed it for
6 whatever rights and they paid some money. And the
7 money is in a check that I think they may have
8 already placed it with the court. So that at the
9 conclusion of this that money was agreed, I think
10 it is 5,000, \$6,000. And so what we will end up
11 doing is, you know, the property is already
12 condemned. There is nothing we can do about it.
13 They were giving us the funds. We are going to use
14 it and offset the cost.

15 THE COURT: How much money is it?

16 MR. JOHNSON: It's a little over \$6,000
17 I think, Your Honor. It had to do with a sewage
18 easement or a drainage easement.

19 MR. CURRY: Right.

20 THE COURT: All right.

21 MR. JOHNSON: The money is on deposit
22 with the clerk of court.

23 THE COURT: Okay. How do you want to
24 disburse it? Do you want to assume -- if I approve
25 the agreement, how do you all -- how should it be

1 disbursed? Are you going to let the church
2 disburse it?

3 MR. CURRY: Yes, Your Honor. Because
4 it's going to get reallocated based on the fees and
5 everybody knew that it existed.

6 THE COURT: We talk about the annual
7 convention. When is the convention?

8 MR. CURRY: I think they already had
9 it, Judge.

10 THE COURT: Came and went.

11 MR. JOHNSON: Probably September or
12 August.

13 A SPECTATOR: November 2015.

14 THE COURT: Next November?

15 MR. CURRY: Yes, sir.

16 THE COURT: Let me see here.

17 MR. JOHNSON: Paragraph 2 as read and
18 paragraph 10 are the only points of contention
19 before you today, Your Honor.

20 THE COURT: So paragraph 2 says
21 Reverend Junious will serve as pastor. Reverend
22 Wilson will serve as associate pastor until the
23 annual convention and Reverend Richardson will be
24 compensated. What is this -- let me find it real
25 quick. I want to ask you one more question and I

1 will listen to you. I'm not trying to prejudge.
2 In paragraph 8 it says Payne Church will return to
3 the regular status and no schism or secession be
4 considered until at least the 2016 annual. What
5 are we talking about? What type of schism or
6 secession? What is that?

7 MR. JOHNSON: That is sort of a
8 non-disparagement agreement almost, Your Honor. I
9 mean analogous to that meaning that they will not
10 -- the church, anybody will not attempt to
11 orchestrate another schism or --

12 THE COURT: Departing from the RMUE?

13 MR. CURRY: That's correct, Your Honor.
14 There would be no attempt to withdraw. There would
15 be no attempt to create a disparagement to separate
16 the congregation. We will put the congregation
17 back together and then move it forward and then
18 that's something that they decide -- have to be
19 decided at an annual conference. There is ways to
20 do that.

21 THE COURT: Now, it says in
22 paragraph 10, you say it is understood that subject
23 to the approval of Bishop Polite in paragraph 2 as
24 to Reverend Junious' tenure at Payne RMUE church.
25 I recognize the name, but I don't remember Bishop

1 Polite. What is his -- where is he in this RMUE?

2 MR. JOHNSON: He is a denominational
3 head, Your Honor. And he is the person who
4 licenses or ordains ministers. And he is the
5 person that signs off so to speak on the
6 assignment. And under their rules of discipline if
7 you are not licensed by the bishop you are not an
8 RMUE minister. And that is the reason this was a
9 condition under contingency. And Bishop Polite
10 could not find it in his conscience to license and
11 appoint Reverend Junious who he -- well, I won't
12 speak for him.

13 THE COURT: Let me back up. It's been
14 a while since I heard the case. I've had it under
15 advisement quite a while. Reverend Junious and
16 Reverend Richardson, there was one preacher RMUE
17 assigned and they called the cops and wouldn't let
18 him come. Which one was that?

19 MR. CURRY: That was Sims.

20 THE COURT: Tell me how Reverend
21 Junious and Reverend Richardson fit into this
22 scheme because I thought -- I don't remember.

23 MR. JOHNSON: Reverend Junious led the
24 secession if that's the right word.

25 THE COURT: He led the original

1 departure from RMUE by Payne Church?

2 MR. JOHNSON: Yes, sir. And Reverend
3 Richardson is the designee of the denomination.

4 THE COURT: He is an associate of Payne
5 Church?

6 MR. JOHNSON: Of RMUE. He would be
7 the --

8 THE COURT: Organization or the
9 hierarchy.

10 MR. JOHNSON: Yes, sir, in the normal
11 scheme of things he would be the pastor.

12 THE COURT: Isn't Richardson the one
13 that RMUE assigned at one time and the Payne Church
14 wouldn't accept him?

15 MR. JOHNSON: That was his predecessor,
16 Sims, and Richardson was named subsequent to that
17 in lieu of Sims under the theory that he would be a
18 better man for the job as it -- under the
19 circumstances.

20 THE COURT: Who is the minister present
21 at Payne Church?

22 MR. JOHNSON: Reverend Junious.

23 THE COURT: All right. I got the names
24 straight. Be glad to hear you, Mr. Curry. It's
25 your motion.

1 MR. CURRY: Thank you very much, Your
2 Honor. If it please the Court, I am Eduardo Curry.
3 Judge, I think you have got it pretty straight.
4 You pretried --

5 THE COURT: Let me interrupt you. Do
6 you have a caption?

7 THE COURT REPORTER: I don't.

8 THE COURT: Let me give her a caption
9 real quick. Let me put on the record before we get
10 started that I heard this case nonjury, I don't
11 remember when, was it last winter?

12 MR. JOHNSON: Yes, sir.

13 THE COURT: It's been close to about
14 ten months.

15 MR. CURRY: Yes, sir.

16 THE COURT: And I took it under
17 advisement. I met with the attorneys and
18 encouraged the attorneys to get the parties to
19 mediate the case to see if they could resolve it.
20 They did mediate it. I was informed that they had
21 entered an agreement or an agreement had been
22 reached at mediation and I was later informed that
23 there was a hang-up with that agreement.

24 And I asked Mr. Curry to file a motion
25 so I could hear it in open court with the court

1 record. That's why we are here this morning on Mr.
2 Curry's motion. I will be glad to hear you.

3 MR. CURRY: Thank very much, Your
4 Honor. You have summed it up. We had a mediation
5 with Dawes Cooke which occurred August 31st, 2015,
6 and we actually mediated this case for 12 hours.
7 Judge, just to sort of make the record complete if
8 I may, may I approach?

9 THE COURT: Yes, sir.

10 MR. CURRY: Attorney Johnson has this.
11 What we have -- what I have handed and I will get
12 marked, Your Honor, was a letter from the mediator
13 basically saying that if we are going to have
14 mediation you have got to present people who have
15 authority to make the decision. If you look at
16 that, I would like to have that marked.

17 THE COURT: The rules say that.

18 MR. CURRY: Yes, Your Honor. I would
19 like to have this marked as --

20 THE COURT: Mark it as I guess you are
21 the Plaintiff.

22 MR. CURRY: Plaintiff. Marked as
23 number 1. And I have got -- I would like to have
24 marked as number 2, which is the ADR notice to the
25 judge that we had the mediation and it was

1 12 hours. I want to put that in the record.

2 THE COURT: Okay.

3 (PLF. EXH. 1, letter, was marked for
4 identification.)

5 (PLF. EXH. 2, ADR notice, was marked
6 for identification.)

7 MR. CURRY: Judge, I would ask that we
8 move these in the record. Exhibit No. 1, move it
9 for identification and actually it's Plaintiff's
10 Exhibit and Exhibit No. 2 for identification as
11 Plaintiff's Exhibit.

12 MR. JOHNSON: No objection.

13 (PLF. EXHS 1-2 in evidence.)

14 THE COURT: Thank you very much.

15 MR. CURRY: Judge, and at that time we
16 actually came up with an agreement, settlement
17 agreement with Dawes Cooke which was signed by the
18 people who said that they had the authority to make
19 the decision. And the caveat on 10 was well,
20 Bishop Polite wanted to look at it to see whether
21 or not it violated any of his conscience;
22 eventually he said that it did. But, Judge, we put
23 in an heroic effort as the Plaintiffs and the
24 Defendants to try to bring a mass of people
25 together obviously with the goal of this church not

1 splintering. The financial issues of the church
2 were paramount. We had real property and personal
3 property and money and additional money that came
4 in from a condemnation.

5 And it is felt that in the mediation
6 the spirit of it is that the church was in this
7 James Island community in order to reach people,
8 homeless, the lost, the marginal, the unsaved and
9 not spend all their money paying lawyers and
10 spending time in litigation.

11 And so after 12 hours we -- like any
12 mediation, not everybody is happy, but we thought
13 there was a doable deal that should work. And so
14 what I did was I filed a motion to enforce the
15 agreement that we came up with on August 31st of
16 2015.

17 Judge, we believe that there was a
18 meeting of the minds. We believe that the people
19 who had the authority held themselves out. It was
20 general officers who do not work for the bishop
21 because the general officers actually run the
22 church. The bishop is just the figurehead, but at
23 the end of the day the people who had the
24 authority, the general officers and the folks were
25 there, members of Payne Church Corporation, members

1 of Payne RMUE that was there present. And it was a
2 long, detailed process and we believe that it
3 should not go for naught, that we should enforce
4 this agreement and put this church back together
5 and see if we can move it forward. And that's why
6 I filed the motion, Your Honor.

7 THE COURT: Well, on paragraph 10,
8 what's your interpretation?

9 MR. CURRY: Judge, my interpretation
10 was really that there was a settlement. They
11 indicated to me that more than likely it was --
12 there was a settlement. We put it in there because
13 we didn't want there to be a total rift about maybe
14 an ecclesiastical matter. So you have to read 10
15 in conjunction with 1. And 1 was the appeasement
16 that an RMUE person would be there, that Reverend
17 Junious who had been certified under the RMUE
18 system, had a license, but would be able to come
19 back if we believed there was any kind of --

20 THE COURT: He had a license from RMUE
21 that was withdrawn.

22 MR. JOHNSON: That is correct.

23 THE COURT: Was he the preacher at the
24 time of the withdrawal?

25 MR. CURRY: Yes, he was. And so what

1 we believe is coming back and remaining the
2 preacher that he would go with Bishop Polite. We
3 didn't think there were any impediments that would
4 cause him not to be in good and regular standing,
5 nothing had changed, he had not been arrested.
6 They were going to pay the dues that were due from
7 the RMUE, they reduced the conference claim because
8 that wasn't the original amount of the conference
9 claim, but in an effort to sort of make this matter
10 work, they reduced it to a minimum on the
11 conference claim, the delegates, they let them have
12 the same amount of delegates that were there, and
13 so that what we are trying to do is place it in a
14 status quo prior to the schism. And then if
15 Reverend Junious and Reverend Richardson who was
16 there, they moved forward, that there may be an
17 opportunity for Reverend Junious if he didn't get
18 reappointed there to get a new appointment
19 somewhere else, but that was going to be between he
20 and the bishop during the annual conference. As,
21 you know, the annual conference, is it the time
22 that the bishop signs the license for and the
23 appointment for all the membership to go to their
24 various churches.

25 THE COURT: The bishop works for the

1 RMUE board.

2 MR. CURRY: That's correct, works for
3 the board. And so the board is one -- the general
4 board was the one that was there at the mediation.

5 THE COURT: Why -- do you know why
6 Bishop Polite would not agree to Junious to
7 continue on at the church?

8 MR. CURRY: I'm going to let Attorney
9 Johnson speak, but I do want to say one thing about
10 this. That the general board indicated that they
11 had asked Bishop Polite not to come because they
12 were going to just handle it based on the fact that
13 they were kind of the people who were running it.
14 He would have been at that mediation there.

15 And so based on that, the
16 representation of the general secretary and the
17 potential members were hey, we can get this
18 resolved and that's why he wasn't there and they
19 put this caveat in there maybe out of deference is
20 my position because originally he was the actual
21 associate bishop and then when Fred Henderson
22 Moore, and you know about going to the Supreme
23 Court and all that coming back, and so he wasn't
24 there. He kind of assumed the position by
25 appointment and not by election because Fred

1 Henderson Moore was removed and never reinstated
2 himself even though the court, Supreme Court,
3 reverted their action back down to the lower court
4 for some kind of disposition, but he never did
5 anything about it.

6 THE COURT: Under the -- I know you're
7 probably familiar with this, I will hear from Mr.
8 Johnson if he has a contrary opinion, under the
9 church hierarchy, the ruling board of the RMUE
10 organization, who has the authority within the
11 church hierarchy to make contracts and perform
12 legal documents and make legal decisions as far as
13 RMUE organization? I apologize, organization may
14 be the wrong term, I apologize if it is.

15 MR. CURRY: Well, Judge, I believe that
16 because there is a hierarchy of the church and you
17 got the general board, the bishop is the figurehead
18 and obviously always signed, but he wouldn't sign
19 on his own without the approval of his general
20 board because he would be out there on a limb by
21 himself. So it's the general board that normally
22 makes the decision because each one of them have a
23 title, secretary, treasurer.

24 THE COURT: Does the general board make
25 policy?

1 MR. CURRY: I believe so.

2 THE COURT: And the bishop runs it on a
3 day-to-day basis or how does the organization work?

4 MR. CURRY: Judge, it's my
5 understanding that the bishop doesn't run the
6 day-to-day operations of the church. I believe
7 that's the secretary and general board that deals
8 with all of that. The bishop is a figurehead. So
9 when you got Union, Reformed Union, Methodist,
10 Episcopal church. So the bishop is the recognized
11 leader, but in terms of handling the business, it's
12 going to be the general board.

13 They were the ones that were there at
14 the mediation. The bishop may make appointments,
15 but he's not going to make them because what you
16 have here is you got a bishop, then you got the
17 people who manage it like the presiding elders of
18 each of these districts who recommend pastors.

19 So a lot of times the bishop doesn't
20 know these pastors, doesn't know their work,
21 because they meet with their presiding elders and
22 they come up to an annual conference and then every
23 four years they have like a general conference.
24 And then we have the general conference. That's
25 when everybody comes together, they make rules,

1 they make doctrines and discipline, you know, they
2 do all the stuff at the general conference. And
3 they also will elect bishops, and, you know,
4 appoint people to a particular job. That's the
5 business part of most Methodist churches in terms
6 of the hierarchy. Bishop is a just figurehead.
7 But inside or the workings come up through the
8 general board through the general --

9 THE COURT: The bishop does have the
10 authority to assign pastors in a Methodist church?

11 MR. CURRY: That is correct. Had that
12 authority through the annual conference.

13 THE COURT: Do they rotate these
14 pastors on a routine basis or it's just up to the
15 bishop?

16 MR. CURRY: They do rotate them, Judge.
17 They are traveling pastors. So once assigned a
18 church it's no guarantee you are going to be there
19 for life. Sometimes people stay as long as they
20 are -- I would say from my personal experience
21 being a Methodist preacher and pastor, I was at a
22 church eight and-a-half years and just recently
23 they transferred me to a church in McClellanville.
24 So Methodism is Methodism whether you are RMUE or
25 whether you are African Methodist Episcopal. When

1 you talk about the hierarchy, it's going to be the
2 same. In fact, RMUE was a member of AME at one
3 particular time.

4 THE COURT: Who did you have at Payne
5 Church, I say Payne RMUE Church, that had the
6 authority to approve the settlement?

7 MR. CURRY: General secretary. General
8 secretary, there was a person of general annuity,
9 there was a person there for admissions; they had
10 most of their general members of the board there.

11 THE COURT: All right. I'm talking
12 about you. For you, because I see you signed on
13 behalf of your client, Mr. Johnson signed on behalf
14 of his. I am asking who authorized you to sign it.

15 MR. CURRY: I had the pastor, I had the
16 stewards, I had the trustees. As you know in
17 Methodist, the stewards handle the financial, the
18 membership and the spiritual part of the church.
19 The trustees handle the physical part of the
20 church, okay? So they signed. Once he broke us up
21 I had pastor, stewards, trustees, and there is
22 members of heads and boards that were there.
23 Approximately maybe 20, 25 people. Wasn't just --
24 it wasn't just Attorney Johnson and Attorney Cook
25 and myself doing it. We had a whole gamut of

1 people.

2 THE COURT: Thank you. Mr. Johnson.

3 MR. JOHNSON: Your Honor, it's
4 irrelevant to put on the record I disagree with the
5 characterization of the Fred Henderson Moore
6 litigation.

7 THE COURT: Well, I don't -- I know the
8 Supreme Court ruled and other than that that
9 doesn't affect my decision in this case.

10 MR. JOHNSON: To answer your last
11 question first --

12 THE COURT: Because I am going to ask
13 you the same question.

14 MR. JOHNSON: Yes, sir. I figured you
15 were. There were a host of people. I don't know,
16 maybe a hundred or probably about equal amounts
17 from both churches. They included the local Payne
18 RMUE clergy and membership and deacons and elders
19 and church officers. There were a number of RMUE
20 denomination general officers. There was more than
21 enough people there with authority to speak for
22 both sides. The bishop was there -- was not there,
23 and that may have been my doing because when we
24 started, seemed like we started late because of a
25 flood and we finished late. In fact, I'm not sure

1 | there is not a little poetic license in 831. I
2 | think it might have already been into the next day
3 | when we actually put the ink to the paper.

4 | Because I know I didn't leave there
5 | until after midnight. As a consequence we didn't
6 | get everybody to sign because a lot of these people
7 | were elderly and some of them had to leave for
8 | health reasons because they were starving and
9 | various other things. So we didn't get everybody
10 | there to sign. I think we do have a list or the
11 | mediator has a list of -- a notebook pad showing
12 | who all was there.

13 | THE COURT: You all made it part of the
14 | record.

15 | MR. CURRY: We did not, Judge, but we
16 | can get it to make it part of the record.

17 | THE COURT: Good. I would like it as
18 | part of the record.

19 | MR. JOHNSON: We did not contend that
20 | -- we are not challenging anybody's -- I would
21 | represent to the Court that I didn't sign on behalf
22 | of the Plaintiff without authorization of the
23 | proper people on the Plaintiff. There was a
24 | condition that the bishop had to approve the
25 | agreement as to Junious and so we are down to as we

1 view it one man standing in the way of saving this
2 church and that's Mr. Junious.

3 THE COURT: Do you know why he won't
4 approve Junious?

5 MR. JOHNSON: Yes, sir.

6 THE COURT: It was just to November of
7 2016 and he could be reappointed at that time the
8 way I read the agreement; is that correct?

9 MR. JOHNSON: Yes, sir. Or not.

10 THE COURT: Or not. He could be
11 reappointed or not reappointed.

12 MR. JOHNSON: And I would also
13 represent to the Court that there are e-mails and I
14 would -- should I lose this motion I would like
15 this to be in the record. There are e-mails where
16 it stipulated that Reverend Junious if he were to
17 serve would be committed to operate under the RMUE
18 discipline and doctrine and comport himself as an
19 RMUE minister should. And if he did not he would
20 be subject to all the same, no greater, no less.

21 THE COURT: I think number 1 says Payne
22 Church will re-align as RMUE. I think they
23 incorporate all of the ecclesiastical rules and
24 regulations.

25 MR. JOHNSON: Yes, sir. We'd just like

1 it noted --

2 THE COURT: I will let you mark
3 whatever you want to mark. If you want to mark all
4 the e-mails, that's fine, I will be happy for you
5 to mark them.

6 MR. JOHNSON: I would just like it
7 noted that this would not be like -- should you
8 grant the motion, that Mr. Junious would not be
9 tenured so to speak and above -- not above all the
10 rules just because he got a court order allowing
11 him to stay and he would stay subject to --

12 THE COURT: I think he has got to
13 follow the ecclesiastical rules of the
14 organization.

15 MR. JOHNSON: I just wanted that --

16 THE COURT: I think Mr. Curry would
17 agree with that?

18 MR. CURRY: Yes, Your Honor, I do. If
19 he is going to be RMUE he has to abide by RMUE
20 rules.

21 MR. JOHNSON: I just felt compelled to
22 make sure that was clear on the record.

23 THE COURT: I understand.

24 MR. JOHNSON: Your Honor, just in
25 simplistic -- personally frankly I regret that it

1 didn't go through. Like I said, we worked until
2 midnight or later and got a grudging agreement on
3 both sides. Both sides left unhappy which
4 typically means --

5 THE COURT: That probably makes a good
6 agreement. If both sides are a little bit unhappy
7 that probably makes a good agreement.

8 MR. JOHNSON: Both sides are a little
9 bit unhappy with their lawyers perhaps, but both
10 sides ultimately agreed subject to the approval of
11 the judge -- of the bishop. And I sort of
12 analogize that to some of the things that are
13 subject to approval by the governor or subject to I
14 guess if Mr. Curry and I agree that you would -- we
15 would try a case before Judge Nicholsolson in July at
16 a certain place, then that would still be subject
17 to approval by Justice Toals, but simplistically
18 there was a condition precedent that didn't occur.
19 And it's our -- that is the long and short of our
20 position. Again, should you rule against us, I
21 would --

22 THE COURT: Does the board or the
23 board, the RMUE board, the secretary, the president
24 and whatever the organization consists of, do they
25 now want to back away from this agreement because

1 of Bishop Polite's position concerning Pastor
2 Junious?

3 MR. JOHNSON: They do not want to --
4 they don't want to defy the bishop, nor abandon the
5 hundred year-old discipline. They are less excited
6 about the settlement now than they were before
7 because of some comments and whatnot, but that's
8 not before the Court and that's not in evidence.

9 THE COURT: Let me ask you this: I
10 read 10 and I think I understand what it says, that
11 Bishop Polite has to approve Reverend Junious's
12 tenure.

13 Now, you may not be able to answer, but
14 I'm going to ask you anyway. There's no -- in this
15 paragraph there's no -- I am looking for the right
16 word, there's no reasons why he should turn down or
17 not turn down. But my question to you is this:
18 Does he have any church policy rules as to why he's
19 not qualified? Or is this just a personal thing,
20 goes back to withdrawal of the Payne Church from
21 RMUE that caused this whole controversy?

22 MR. JOHNSON: I do not think that
23 Reverend Junious is disqualified by felony or
24 conduct or any other objective church rule. I
25 think it's solely his view. I don't mean to be

1 flippant, but he's installing a fox to watch the
2 henhouse or appointing a person who has previously
3 been treasonous, that kind of thing. But there is
4 no objective.

5 THE COURT: Does he violate any of the
6 ecclesiastical rules and regulations of the RMUE
7 organization, I guess that's the proper question.

8 MR. JOHNSON: There is nothing other
9 than a subjective judgment.

10 THE COURT: That's what I was asking,
11 is this objective or subjective?

12 MR. JOHNSON: Yes, sir.

13 THE COURT: I mean right or wrong, you
14 may be right, it's subjective, I don't know.
15 Anything else?

16 MR. JOHNSON: No, sir. Like I say, our
17 position is simple contract argument, there's
18 condition precedent that was not met.

19 THE COURT: Mr. Curry.

20 MR. CURRY: Judge, we stand by our
21 arguments. I will bring --

22 THE COURT: Talk to me about the
23 condition precedent.

24 MR. CURRY: Your Honor, I don't think
25 that it was a condition precedent. And the reason

1 being is that I think it was more like conditional
2 because if they didn't have the authority then the
3 mediation should be null and void from the
4 beginning and I think that their representation was
5 that they had the authority to settle this case and
6 they made that their authority by authorizing their
7 attorney to sign it. So number one, you don't show
8 up to a mediation without people who don't have
9 authority. Number two, once you negotiated --
10 negotiated you don't have your lawyer to sign on
11 your behalf, and he has indicated that he didn't
12 sign against their wishes unless they thought they
13 had an agreement. So then if you come and say
14 condition precedent that deals with this has to be
15 approved before we can have authority would be
16 illusory because you presented yourself twice to
17 have authority.

18 So what we are asking is that you
19 enforce it so that we can put this church back
20 together and see if we can make it work. Now yes,
21 it is temporary. We don't know what's going to
22 happen come annual conference in 2016, but that's
23 not your worry. Your worry is whether or not
24 legally when we went to mediation did they have the
25 authority to go to mediation and did they do it

1 properly. And our position is yes, there were
2 witnesses, we had the necessary people there on
3 both sides, Payne Corporation, Payne RMUE. The
4 only person that was there -- that wasn't there was
5 Bishop Polite, but it was at their insistence that
6 he not be there and then they said well, it is
7 conditioned -- all these things are conditioned on
8 this. And when I look at the settlement agreement,
9 it even talks about that paragraph 2 may also be
10 modified by agreement between Junious and Polite
11 and something that they can deal with
12 ecclesiastically. It doesn't stop from having this
13 agreement being enforced in its totality and then
14 let the pastor and the bishop talk about what's
15 going to go on and how it is going to go on.
16 Reverend Junious has to be -- has to operate this
17 church as an RMUE based on this agreement. All
18 right? Revered Richardson will be there, he will
19 be compensated as kind of a copastor and it says in
20 paragraph 1 with regard to it, okay? And Reverend
21 Junious will serve as pastor, Reverend Richardson
22 will serve as associate pastor until the 2016
23 conference.

24 And now they are saying we don't want
25 to have this, we are going to open this case back

1 to -- remember, there is two parts. You tried one
2 part about the property and the other part about
3 who owns it. And I think that problematically I
4 would say this just reading the deeds and all this
5 I'm still not convinced, Judge, it may not have
6 anything to do with this, that RMUE as a
7 denomination owns that property. Because it's
8 deeded into trustees of the Payne Chapel RMUE, not
9 the general church.

10 And so, Judge, the only thing I'm
11 saying is if we want to put it together and try to
12 make it work, this agreement has to be enforced.
13 They said they had the authority, they signed
14 saying they had authority, they had the lawyers
15 sign they had the authority, and now it's the day
16 of reckoning and they say well, Bishop Polite, he
17 had some condition precedent and I just don't think
18 that there's a condition precedent in there.

19 THE COURT: All right. Thank you so
20 very much.

21 MR. CURRY: You're welcome. Your
22 Honor, may I approach the court reporter and give
23 the exhibits back?

24 THE COURT: That would be fine. Mr.
25 Johnson, anything you want to say?

1 MR. JOHNSON: No, sir.

2 THE COURT: Thank you so very much.

3 First of all, let me say this: I have not ruled on
4 the underlying question of who owns the property
5 and the cemetery next to the Payne RMUE church here
6 at James Island here in Charleston County. And
7 that was what was basically litigated before this
8 Court.

9 As I said earlier, I had asked the
10 parties to see if they could resolve it. This
11 Court's major concern was I understand from the
12 testimony the people that remain with RMUE were
13 very small in number, they had gone to another
14 church at James Island. There was not enough of
15 those people to sustain the operating of Payne
16 Church.

17 And, Mr. Curry, contrary to your
18 argument, and that's the same argument you made at
19 trial, the Court does not accept that argument. I
20 don't think there's any question that an RMUE
21 church organization owns the church, owns the
22 cemetery. And I'm going to put that in the form of
23 an order so there is no more dispute about it.

24 The deed where it transfers from RMUE
25 to Payne Church I think should be a nullity and

1 void. That would have been my ruling. However, I
2 did not rule because I was concerned, I wanted the
3 church to survive. That's been there since the
4 early 1800's.

5 MR. CURRY: Yes, Your Honor.

6 THE COURT: I wanted the church to
7 survive. And that was a major concern, but I can't
8 get into the ecclesiastical aspect of it. The only
9 thing I can rule on is the issue of who owns it and
10 I was going to rule RMUE owned it. Therefore, I
11 was afraid it's going to put you in a financial
12 situation of losing the church. Therefore, I asked
13 you all to mediate it. You all mediated it and you
14 all were successful.

15 Now, as to paragraph 10, my
16 interpretation of paragraph 10 is that, yes, Bishop
17 Polite had the authority to state that Reverend
18 Junious could not be the pastor at the Payne
19 Church; however, I interpret that to mean that he
20 just could not arbitrarily refuse to allow that to
21 happen for subjective reasons. He had to base it
22 upon some rule or regulation, violation within the
23 rules before he would approve it. And I think that
24 goes to the contract here of fair dealings between
25 the parties. And I think every contract has an

1 implied good faith in fair dealings. As you sit
2 back and let this contract -- let the parties
3 hammer it out, it would be nullified simply because
4 Bishop Polite just arbitrarily said I'm not going
5 to let Junious be pastor of that church unless he
6 has a valid reason under the rules and guidelines.
7 I have been informed it's strictly subjective
8 because he's the one that led the departure from
9 RMUE originally.

10 Based upon that I think that is a
11 proper interpretation of 10. Yes, he had the right
12 to approve or disapprove it; however, he had to do
13 that with some objectivity as to the rules and
14 regulations, whether the man wasn't qualified or
15 was qualified.

16 Now, having said that, I'm going to
17 enforce this settlement that was signed by the
18 parties and reduced to writing and that qualifies
19 under the rules. I'm going to enforce the
20 settlement, plus I'm going to issue my order as to
21 ownership of the property. Who will send me a
22 proposed order?

23 MR. JOHNSON: I will try my hand at it
24 and send it to Mr. Curry and I'm sure you'll have
25 some modifications or some suggestions and then

1 hopefully --

2 MR. CURRY: We will work on it.

3 THE COURT: How much time? Christmas
4 is coming up.

5 MR. CURRY: At least 30 days.
6 Christmas is coming up. Could we have it by
7 January 30th?

8 THE COURT: That's fine. Get a
9 proposed order by January 30th. I want to cover
10 this ownership issue, I want to put that to rest.

11 MR. JOHNSON: I will hope that maybe we
12 could exceed our own deadline because I would like
13 to have this done perhaps so they can --

14 THE COURT: Whenever you get it to me I
15 will be happy to look at it. I may modify it some.
16 I want to be very clear about my interpretation of
17 10. I agree that may be a condition precedent.
18 I'm not going to rule on that issue, but my
19 interpretation is that he had the right to refuse
20 it or accept Reverend Junious, but it has to be
21 based upon some ecclesiastical rule by the RMUE
22 organization, okay? He just didn't have the right
23 to say I don't like the way he parts his hair, I'm
24 not going to approve it. Okay? I'm going to make
25 that very clear. I don't think that's the proper

1 interpretation of paragraph 10.

2 MR. CURRY: Thank you, Your Honor.

3 (These proceedings were concluded at
4 11:54 a.m., December 16, 2015, Charleston County,
5 South Carolina.)
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1 CERTIFICATE OF REPORTER
2

3 I, Ruth C. Weese, Registered Diplomate
4 Reporter for the State of South Carolina at Large,
5 do hereby certify that the foregoing transcript is
6 a true, accurate, and complete record.

7 I further certify that I am neither related
8 to nor counsel for any party to the cause pending
9 or interested in the events thereof.

10 Witness my hand, I have hereunto affixed my
11 official seal this 22nd day of March, 2016 at
12 Charleston, Charleston County, South Carolina.
13
14
15

16 
17 Ruth C. Weese
18 Registered Diplomate
19 Reporter
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STATE OF SOUTH CAROLINA	)	COURT OF COMMON PLEAS
	)	NINTH JUDICIAL CIRCUIT
COUNTY OF CHARLESTON	)	
	)	
The RMUE through its General	)	
Officers Barbara B. Clark,	)	
et al.,	)	CASE NO. 2013-CP-10-01877
	)	
PLAINTIFFS,	)	TRANSCRIPT OF RECORD
	)	
VS.	)	
	)	
Herman Bolds, et al.,	)	
	)	
DEFENDANTS.	)	

April 4, 2018

Charleston, South Carolina

B E F O R E:

The Honorable J. C. Nicholson

A P P E A R A N C E S:

Darrell T. Johnson, Jr., Esquire
For the Plaintiff

Eduardo K. Curry, Esquire
For the Defense

Bernard E. Ferrara, Jr., Esquire
For the County of Charleston
Case No. 2014-CP-10-4533

Certified Transcript Provided For: Eduardo K. Curry

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ROA 619

I N D E XHEARING

EXHIBITS - None Proffered

CERTIFICATION OF TRANSCRIPT

-- 56

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Certification will satisfy Rule 80, Stenographic Report of Transcript as Evidence.

1 THE COURT: Okay. All right. Y'all wanted to have a
2 pretrial conference. And basically I have looked at the
3 file. And let me just say something and then I will try to
4 hear from whoever wants to address it after I say what I am
5 getting ready to say.

6 All right, first of all let me back up. Looking in the
7 orders that were in the file, taking I guess the oldest
8 order first, I have got the order that was signed on
9 February the 9th, 2016, which basically approved the
10 settlement from the mediation.

11 I have got an order and I have got the settlement
12 agreement. And then I have got an order that is dated
13 March 3rd, 2016, which dismissed the counterclaim in the
14 action with prejudice.

15 And I have got the court of appeals order that was a
16 result of the order that I referred to in February upholding
17 the order and unpublished opinion.

18 So from what the court can determine of reading the
19 orders and referring to the orders this case is over. It
20 has ended. And the order I think is fairly clear. It
21 possibly could have been clearer.

22 It makes -- it says issue of title to real estate. It
23 was indicated the church itself may have preexisted RMUE
24 affiliation. However, the real estate was deemed Payne's
25 Chapel AME Church. Payne's RMEU Church still exists. And

1 basically what is said it was confirmed that all property
2 belonged to them and was in their name. And that was the
3 result of the settlement, the mediation settlement, which
4 was appealed.

5 And then the Court of Appeals has confirmed -- affirmed
6 that decision. And the order dated 3/3/2016 dismissed the
7 counterclaim with prejudice after the order and the
8 settlement was entered into.

9 So this court is of the opinion that the matter is
10 closed. It is over. It is terminated. There is nothing
11 else to be heard by this court on this particular action.

12 I will be glad to hear any arguments otherwise.

13 MR. CURRY: Your Honor, if it pleases the court.

14 Eduardo Curry representing I guess for this matter Payne
15 Church.

16 Judge, originally the order that you referred to, the
17 2/9/16 order, if you look at that order and go to the second
18 page where it says the property ruling, Judge, and if you go
19 down to the I guess one, two, three, four, the -- start on
20 the fourth line where it says specifically the quitclaim
21 deed that was signed by persons who were no longer members
22 of the Payne RUME Church, the real estate of Payne RUM is
23 confirmed and quieted in favor of the Payne RUME Church,
24 a/k/a Payne Chapel RMUE Church.

25 Judge, that quitclaim deed was a quitclaim deed with

1 regard to the cemetery. Okay. It wasn't in regard to any
2 of the real property that was where the church is located or
3 the fellowship hall that was being financed by the Payne
4 Church people. Okay, Judge.

5 And so when I looked at it and then I looked at the
6 ruling that was there, there was nothing else in that ruling
7 that dealt with allegedly the counterclaims. Which goes to
8 my next argument in terms of objection to your ruling ---

9 THE COURT: The counterclaim was dismissed in March
10 2016.

11 MR. CURRY: Okay, Judge, ---

12 THE COURT: And it was with prejudice. And that has
13 not been appealed.

14 MR. CURRY: Judge, we filed an objection to the ruling.
15 There was never any discussion because as you recall this
16 case was bifurcated, okay. What was bifurcated was you were
17 going to make a ruling on that particular quitclaim deed
18 that was there and then we were coming back because we had
19 asked for a jury trial to deal with all of the
20 counterclaims.

21 Before we could ---

22 THE COURT: I understand that, Mr. Curry. But I am
23 looking at an order that was signed on 3/3/2006 which
24 dismissed the counterclaim with prejudice.

25 MR. CURRY: And, Judge ---

1 THE COURT: And that is the order -- that is what the
2 order says. It was dismissed. There hasn't been an appeal.

3 MR. CURRY: Judge ---

4 THE COURT: That is the order in the case.

5 MR. CURRY: Respectably, Your Honor, we filed an
6 objection to this order before -- it was never discussed
7 because it was never discussed in the case in chief.

8 THE COURT: Well, what is your objection; what
9 objection did you make?

10 MR. CURRY: Judge, we objected that ---

11 THE COURT: I found nothing in the file that that order
12 has been challenged or questioned.

13 MR. CURRY: Your Honor ---

14 THE COURT: You know, it has been two years ago. And
15 my memory is not the best on the issues.

16 MR. CURRY: Neither is mine, Judge.

17 THE COURT: I was just going by what I found in the
18 file.

19 MR. CURRY: I have, Your Honor, the listing from Julie
20 Armstrong that is on the website. And if you will ---

21 THE COURT: If you will hand it up I will be glad to
22 take a look at it.

23 MR. CURRY: May I approach, Your Honor?

24 THE COURT: Yes, sir. I mean I would be glad to look
25 at it. Because, as I said, my memory is not that fresh. I

1 am just going by what was in the file.

2 (WHEREUPON, document presented to the court.)

3 MR. CURRY: That is fine, Judge. If you look at the
4 very bottom of it where you see we filed the objection to
5 the order.

6 We were never heard on the particular issues that were
7 there and -- because it never got there because then we
8 filed a notice of the intent to appeal. And so that went up
9 on your original order that was the first order.

10 THE COURT: Where is the objection?

11 MR. CURRY: Judge, if you look down -- may I approach,
12 Your Honor?

13 THE COURT: Yes.

14 MR. CURRY: I just I don't want to crowd you. If you
15 look down where it says Eduardo K. Curry. It says motion,
16 motion to stay, defendant's motion, appeal the order dated
17 2/10/16, the order dismissing the counterclaims; all of that
18 was filed together with that, Judge.

19 And that is my -- this is my only copy. But that is
20 what they have on the court's documents. And so when you
21 filed that first order of 2/9, all right, and then the
22 second order came out without ever having any discussion
23 about the counterclaims.

24 Because the agreement was that we were going to have
25 the hearing on the real property. And then we filed a

1 notice of intent on the 10th when that second order that was
2 slipped in was never addressed in terms of notice and due
3 process because it never had any effect.

4 THE COURT: The court was under the opinion that
5 y'all's mediation --

6 (WHEREUPON, court confers with clerk.)

7 THE COURT: We will pull the paper files.

8 MR. CURRY: That is fine, Judge.

9 THE COURT: Okay. The court was of the opinion -- we
10 tried the case. Before I ruled -- which I was going to rule
11 on the issue of real estate who owned what. That is what
12 was litigated. And you are correct we bifurcated the
13 counterclaim out to hear the issue of the who owned the
14 property, okay.

15 Before I ruled on that I asked y'all to mediate it.
16 Y'all mediated it. I assumed you were mediating the entire
17 case. You came back before the court and said we had a
18 settlement.

19 However, you filed a motion to enforce the settlement.
20 I granted that motion. You appealed that order.

21 As a result of -- I assume you appealed the order dated
22 February the 6th; is that correct? The order date -- I'm
23 sorry, February the -- that was the ---

24 MR. CURRY: Ninth.

25 THE COURT: --- 9th.

1 MR. CURRY: Your Honor, it was the 9th. That was that
2 first order. Yes, Judge.

3 THE COURT: February the 9th. And the court is of the
4 opinion -- as I said, it could possibly be a little clearer;
5 but I think that resolved the issue of the real estate and
6 the counterclaims.

7 Did you appeal the order from the counterclaims?

8 MR. CURRY: Your Honor, we ---

9 THE COURT: I filed it on March the 6th. And you filed
10 your notice of appeal March the 10th I think.

11 MR. CURRY: Your Honor ---

12 THE COURT: It was four days later.

13 MR. CURRY: I think what happened, Your Honor, is that
14 in some way someone submitted that second order; but we
15 filed a notice of intent; it never -- we never got that
16 second order which wasn't about the case, because we filed a
17 notice of intent which then took it off to the appellate
18 situation. And then, you know, that worked its way all the
19 way up and backwards.

20 We never dealt with the counterclaims. There was never
21 any testimony to deal with it. We had an agreement, Judge,
22 that you established the rules and said we are going to look
23 into this issue that you filed on the quitclaim deed.

24 THE COURT: I thought that that is what we tried was a
25 quitclaim deed ---

1 MR. CURRY: Yes, sir.

2 THE COURT: --- on who owned the property. That is
3 what was tried.

4 MR. CURRY: On the cemetery only, Your Honor. That is
5 what the quitclaim deed was about. It wasn't about --
6 because get this, Judge, not only do we have a cemetery but
7 you also had the property of which the physical church sat
8 on and you have got the property of which the Family Life
9 Center sits on that my clients are having to pay for and
10 financed it. It is ---

11 THE COURT: Well, who is that property deeded in right
12 now?

13 MR. CURRY: Well, Judge ---

14 THE COURT: Who owns that property?

15 MR. CURRY: Judge, the physical property ---

16 THE COURT: Who owns that property?

17 MR. CURRY: Judge, we believe we do.

18 THE COURT: Well, who is it deeded to?

19 MR. CURRY: Well, Your Honor, it was deeded to some
20 trustees that were for Payne Chapel ---

21 THE COURT: It was deeded ---

22 MR. CURRY: --- and not the -- and not the entire
23 church of the RMUE.

24 THE COURT: It was the deed back in, what; the 1700's,
25 1800's?

1 MR. CURRY: Far back, Your Honor.

2 THE COURT: Huh?

3 MR. CURRY: Yes, sir.

4 THE COURT: And that deed was deeded to the RMU- --
5 excuse me, RMUE Church.

6 MR. CURRY: No, Judge, it was deeded to trustees of
7 Payne Chapel.

8 THE COURT: Okay.

9 MR. CURRY: That -- and not the church international or
10 the church universal.

11 THE COURT: Well, y'all didn't mediate that issue?

12 MR. CURRY: Judge, ---

13 THE COURT: That is why I asked you to mediate.

14 MR. CURRY: Your Honor, I think somewhere it got lost
15 in the translation. But -- but -- but where we are with
16 this is that if you rely on this first order that you signed
17 it says the quitclaim deed specifically -- this is what -- I
18 don't know who wrote this order that says -- I know you
19 signed it. But it says specifically the issue of the
20 quitclaim deed. And that is what only we had dealt with at
21 that particular point of the trial.

22 We still haven't dealt with the fact that my clients
23 are making payments on a family life center that is on a
24 property that is deeded in their name -- that they are
25 making payments to the bank. We never dealt with that. You

1 said we were going to come back to it, and we never got back
2 to it.

3 And then somewhere some order shows up saying well we
4 are going to dismiss the counterclaims ---

5 THE COURT: The order just didn't show up, Mr. Curry.

6 MR. CURRY: Well, Judge, I didn't have ---

7 THE COURT: It was filed in the Clerk's Office. And
8 you supposedly had a copy of it, okay. You were given
9 notice that the order was filed.

10 So don't just say it was somehow slipped it. It wasn't
11 slipped in. And it was filed in the Clerk's Office. And
12 they send you an e-mail saying, hey, there is an order
13 online. You can take it.

14 Now whether you looked it up and got it or not, I don't
15 know. But don't sit there and insinuate that somebody
16 slipped an order in.

17 MR. CURRY: Well, Your Honor, we never dealt with the
18 counterclaims in the original hearing. So how do we dismiss
19 a case without notice and due process ---

20 THE COURT: Because ---

21 MR. CURRY: --- when ---

22 THE COURT: Because ---

23 MR. CURRY: --- in fact you have never ---

24 THE COURT: This order ---

25 MR. CURRY: --- you never dealt with it.

1 THE COURT: This order terminated the case.

2 MR. CURRY: Judge, I read it differently based on it
3 says the quitclaim deed. I read it differently.
4 Respectfully, Your Honor.

5 THE COURT: It says the real estate of Payne RMUE is
6 confirmed and quieted in favor of Payne RMUE Church also
7 known as Payne's Chapel RMUE Church. I don't know how it
8 could be any clearer.

9 MR. CURRY: Because, Your Honor, respectfully, it
10 says ---

11 THE COURT: How could that be any clearer?

12 MR. CURRY: Specifically the quitclaim deed was signed
13 by persons who were no longer members ---

14 THE COURT: Well, that is not ---

15 MR. CURRY: --- of the Payne RMUE Church ---

16 THE COURT: That last sentence doesn't ---

17 MR. CURRY: The real estate of Payne RMUE Church is
18 confirmed. You are talking about the quiet title, Your
19 Honor. Respectfully.

20 THE COURT: Mr. Curry, the sentence I just read to you
21 doesn't talk about a quitclaim deed. It says: The real
22 estate of Payne RMUE Church is confirmed and quieted in
23 favor of Payne RMUE Church also known as Payne's Chapel RMUE
24 Church.

25 MR. CURRY: Okay ---

1 THE COURT: That is what it says. And it goes on to
2 say in the next paragraph: ---

3 MR. CURRY: Your Honor, may I respectfully reply?

4 THE COURT: --- It is further ordered that any real
5 property herein concerned is the property of Payne RMUE
6 Church, also known as Payne's Chapel, not the newly formed
7 corporate entity Payne Church. I don't know how it could be
8 any clearer.

9 Maybe you and I don't read the same English. I don't
10 know.

11 MR. CURRY: Well, Your Honor, respectfully let me tell
12 you how maybe it may differ. When it says it is further
13 ordered that any real property herein concerned, what is
14 herein? Let's go back to the second page, Your Honor.

15 When you wrote this order you said it was indicated
16 that the church itself may have pre-existed the RMUE
17 affiliation. However, the real estate was deeded to Payne
18 Chapel RMUE Church. Payne RMUE Church still exists.

19 Nothing has transpired to validly change the title.
20 Specifically, the quitclaim deed was signed by the persons
21 who were no longer members of Payne RU -- RMUE Church. The
22 real estate of Payne RMUE Church is confirmed and quieted in
23 favor.

24 What are you referring to? The quitclaim deed. You
25 are not referring to the entire property because we never

1 dealt with the property that's in my client's names that
2 they financed it with the bank. We never dealt with any of
3 that.

4 And it would be inequitable to award it to them when we
5 never had any testimony on it, Judge. You said we are going
6 to deal with this issue and then we will come back to those
7 issues.

8 Then another order comes out saying dismiss the
9 quitclaim deeds -- or the quitclaim titles -- not quitclaim,
10 the counterclaims. And we are not going -- we didn't even
11 deal with the counterclaims at that. So but it was on
12 appeal at the 10th. So we had to wait until it got back.

13 So now you are saying I made a ruling, I am going to
14 give all of the property, the fellowship hall, the cemetery,
15 and everything, to Payne RMUE Church.

16 We never had -- we never had notice, opportunity to
17 respond. We never dealt with it in the trial phase of which
18 we asked for a jury trial. You said let's bifurcate it.
19 And that is what we did.

20 THE COURT: Okay.

21 Mr. Johnson.

22 MR. JOHNSON: Your Honor, please. This case to me
23 seems simple, and I think you ---

24 THE COURT: Well, let me ask you did y'all mediate the
25 issue of real estate?

1 MR. JOHNSON: We mediated everything, Your Honor, down
2 to who would be the pastor and who would be the associate
3 pastor. And we also tried it.

4 THE COURT: On his side having read the settlement
5 agreement it doesn't necessarily mention any real estate.
6 And I mean that is on his side.

7 Can you show me in the settlement agreement where it
8 does talk about real estate. You say -- you say y'all
9 mediated it, ---

10 MR. JOHNSON: Yes, sir.

11 THE COURT: --- but the agreement doesn't address it.

12 MR. JOHNSON: It addressed it in the sense that the
13 Payne, Inc, Group are going to rejoin the RMUE and there
14 will be no -- the Payne, Inc., became irrelevant.

15 And, furthermore, your order says -- it doesn't confine
16 itself. It says that any real estate. And then it says
17 specifically the quitclaim deed.

18 The other one -- the other property doesn't have --
19 they went to extra lengths to obfuscate the title to -- to
20 one parcel.

21 THE COURT: To the cemetery?

22 MR. JOHNSON: Yes, sir. They didn't do anything as it
23 related to the other parcel. I think there might have been
24 an assumption that they were reversed.

25 But it doesn't matter. If it was Payne RMUE to start

1 with, nothing changed. Nothing changed -- there is no out
2 conveyance. There is no -- nothing that changed.

3 The settlement agreement was a -- you know, almost like
4 a family-court court order. It reunited everybody and
5 addressed every issue.

6 And the trial addressed every issue, real and personal,
7 and the rules and how they went about doing things and how
8 the doctrine would have applied had it been a schism.

9 All of those things I -- I certainly wouldn't expect to
10 remember -- remember it like the lawyers do. And my memory
11 is not totally correct, but we did send a copy of it
12 electronically.

13 Now the Court of Appeals can let you pull up the
14 documents. And we send those to your clerk. If there is
15 any part of the testimony you wanted to see. But ---

16 THE COURT: Has the transcript ---

17 MR. JOHNSON: --- your order covers it and the
18 settlement covers it.

19 THE COURT: Has the transcript of the trial ever been
20 ordered or ---

21 MR. JOHNSON: Yes, sir.

22 THE COURT: Have y'all received a copy of the
23 transcript?

24 MR. JOHNSON: Yes, sir. I have got the record on
25 appeal here if you would want me to hand it up.

1 THE COURT: I am not concerned about the record on
2 appeal, but ---

3 MR. JOHNSON: Well, it has the transcript ---

4 THE COURT: --- is the transcript of the trial is that
5 available?

6 MR. JOHNSON: Yes, sir. And it is in this regard on
7 appeal.

8 THE COURT: Is it the entire transcript or just what
9 y'all picked and choose?

10 MR. JOHNSON: I believe it is virtually the entire
11 transcript.

12 THE COURT: I mean most of the time you don't do ---

13 MR. JOHNSON: Yes, sir.

14 THE COURT: --- the entire transcript.

15 MR. JOHNSON: Right.

16 THE COURT: You just pick and choose what is going on
17 on appeal.

18 MR. JOHNSON: Yes, sir.

19 THE COURT: Is the entire transcript available?

20 MR. CURRY: Judge, I think it is available. I probably
21 had to order it. If I was the appellant I can provide it
22 for the court. I just ---

23 THE COURT: Well, do you have it?

24 MR. CURRY: I don't have it with me, Judge.

25 THE COURT: I mean but do you have it?

1 MR. CURRY: I think I have it at my office, Your Honor.

2 THE COURT: Is it the entire transcript or just what
3 y'all certified for appeal?

4 MR. CURRY: Judge, I believe it is the entire
5 transcript. I could be wrong. I can make a call to my
6 office right now to determine that. But I believe it is the
7 entire transcript.

8 THE COURT: Mr. Johnson, can you look at what you have
9 and see if it is the entire transcript, please, sir.

10 MR. JOHNSON: Yes, sir. We had numerous hearings. And
11 this we only have the transcript of the actual trial. This
12 appears to be the entirety of the transcript, Your Honor.

13 THE COURT: It does?

14 MR. JOHNSON: Yes, sir.

15 THE COURT: Would you -- could I borrow it from you and
16 read it?

17 MR. JOHNSON: Certainly, sir.

18 THE COURT: Because I really -- I don't -- I remember
19 the trial, but I don't remember all of the glory details of
20 it all.

21 MR. JOHNSON: Of course not.

22 (WHEREUPON, transcript of trial presented to the court by
23 Mr. Johnson.)

24 THE COURT: All right.

25 MR. JOHNSON: If the court is ---

1 THE COURT: Let me ---

2 MR. JOHNSON: Excuse me.

3 THE COURT: Mr. Johnson, going back to the settlement
4 agreement that the court approved based upon Mr. Curry's
5 motion to enforce it, you opposed that. And I asked you the
6 question about the real estate where does it mention it.

7 Do you think that Paragraph 1 where Payne Church
8 realigned with RMUE is that in reference to the real estate?

9 And second -- before -- anything else in there? And
10 you have also got the condemnation funds will be used for
11 mediation to pay towards the conference claim.

12 MR. CURRY: None of that happened, Judge.

13 THE COURT: Pardon?

14 MR. CURRY: Respectfully, I don't think any of that
15 happened.

16 MR. JOHNSON: Your Honor, the reason it didn't happen
17 is, again, we had several hearings and your ruling was you
18 were deprived of jurisdiction by the appeal.

19 THE COURT: Well, I mean that is correct after when he
20 filed it on I believe March the 10th and I lost jurisdiction
21 to do anything.

22 MR. JOHNSON: But we tried to come back, Judge.

23 THE COURT: I understand.

24 MR. JOHNSON: To get some of these enforced. But it --
25 and the money from the County, as I understand it, that --

1 that is still on file with the Clerk of Court because the
2 County doesn't know who to pay it to or even if the case was
3 settled.

4 THE COURT: I mean a lot of this settlement negotiation
5 agreement is church matters, not legal matters.

6 MR. JOHNSON: Yes, sir.

7 THE COURT: And I tried throughout the trial, said I
8 wasn't going to get involved in it. I was trying to
9 determine who owned -- without -- owned what real estate.

10 MR. JOHNSON: Yes, sir.

11 THE COURT: And that was the purpose of the trial.

12 MR. JOHNSON: Yes, sir.

13 THE COURT: I thought that was the purpose of y'all's
14 mediation.

15 MR. JOHNSON: Yes, Your Honor.

16 THE COURT: But the settlement agreement doesn't
17 mention it. Which I guess then some argument from Mr.
18 Curry's position. But I think the order does.

19 I think the order -- I disagree with Mr. Curry on that.
20 I think the order pretty well ends the case where it says
21 the property of Payne Church, also not the formed corporate
22 entity, but order that any real property herein concerned is
23 the property.

24 And I think that concern is all of the property out
25 there as far as RMUE Church or Payne RMUE Church, however

1 you want -- we have got three different names going on.

2 MR. JOHNSON: Yes, sir.

3 THE COURT: Anything else you want to say to me, Mr.
4 Johnson? You say y'all mediated the real estate ownership.

5 MR. JOHNSON: We ---

6 THE COURT: And do you -- the second question I would
7 ask, do you agree with Mr. Curry that the only thing on the
8 quitclaim deed was the cemetery?

9 MR. JOHNSON: I agree that that was the only thing on
10 the quitclaim deed.

11 THE COURT: All right.

12 MR. JOHNSON: Like I said here, the rest of the
13 property never was alienated or even ineffectively
14 alienated.

15 THE COURT: Okay. Because you can't really tell by
16 looking at those 1,800 plats.

17 MR. JOHNSON: Yes, sir. I couldn't ---

18 THE COURT: I can't ---

19 MR. JOHNSON: To be honest with you even after I did
20 look at them ---

21 THE COURT: Without somebody going out there and
22 resurveying the whole thing and mark what is what that would
23 be very difficult to determine.

24 MR. JOHNSON: That's right. It -- I guess what I
25 wanted to make sure I articulated is if Payne Church

1 realigned with the RMUE and became Payne's Chapel RMUE there
2 is no -- we go from two sides to one side. There is no --
3 there is no opposition. It is back where it started from.
4 And so that subsumes the real estate and it subsumes
5 everything down to the choir robes.

6 THE COURT: Well, that was my thoughts when I signed
7 the order, okay.

8 And, Mr. Curry, you are right about the bifurcation; I
9 did bifurcate it; but I -- I am going to read the
10 transcript, okay.

11 MR. CURRY: Fine, Your Honor.

12 THE COURT: And if I find anything in there that
13 changes my mind I will let you know.

14 MR. CURRY: Thank you, Your Honor.

15 THE COURT: But as of this juncture reading the orders
16 I am of the opinion that the case was over. The case was
17 over when it got remanded back to the Circuit Court and the
18 Court of Appeals from your appeal and all issues in that
19 case are now finished and completed. Okay.

20 But I will read the transcript.

21 MR. CURRY: May I say one thing, Your Honor?

22 THE COURT: Yes, sir.

23 MR. CURRY: Respectively. Part of the problem
24 always -- and I spoke to attorney Johnson - is that you have
25 got the group making payments on a building that is in their

1 name that they are responsible for ---

2 THE COURT: Well, they agreed to come back under the
3 church.

4 MR. CURRY: It never happened, Your Honor.

5 THE COURT: Well, I can't help that.

6 MR. CURRY: All right.

7 THE COURT: I can't help that. But you reached an
8 agreement where your group agreed to come back under the
9 guise of the governing body of the R- -- RMUE. Now whether
10 that ever happened or not, I don't know. But that is a
11 separate issue, okay. That is an ecclesiastical matter, not
12 a legal matter.

13 MR. CURRY: But Judge ---

14 THE COURT: By this -- by this agreement and by this
15 order that affects the real estate. And the court's only
16 concern was the real estate.

17 MR. CURRY: And to address that specifically, Judge,
18 when the quitclaim deed was had it only dealt with the
19 cemetery. That is why your first order talked about the
20 property herein. What property? The quitclaim deed ---

21 THE COURT: You have made that argument several times.
22 And I disagree with you. Don't make it again.

23 MR. CURRY: No, Judge ---

24 THE COURT: If there is anything else you want to add
25 you have added I will be glad to hear you.

1 MR. CURRY: Sure, Your Honor. I added this, but I
2 wanted you to be mindful about how we untangle the fact that
3 you have got a group paying for a building and on ---

4 THE COURT: Well ---

5 MR. CURRY: --- for a mortgage ---

6 THE COURT: Let me say this to you. If they had
7 followed what they had agreed to and come back under RMUE
8 they wouldn't have that problem, okay.

9 MR. CURRY: Your Honor, I understand your reasoning;
10 but I also would ask you respectfully ---

11 THE COURT: Now as a factual matter if they decided to
12 walk away from an agreement that is there problem.

13 MR. CURRY: But, Judge, then you in -- there is an
14 inequity there because one side has been unjustly
15 enriched ---

16 THE COURT: There is no equity if the case is over.

17 MR. CURRY: But, Judge, they have still got to make the
18 payments on the property.

19 THE COURT: Well ---

20 MR. CURRY: That is inequity.

21 THE COURT: Then come in -- they agreed to come under
22 the control of the governing body, RMUE -- Mr. Johnson, what
23 is the proper name of the governing body?

24 MR. JOHNSON: RMUE is the governing body. The Payne's
25 Chapel ---

1 THE COURT: Operates under. But what is the church --
2 what is the technical name?

3 MR. JOHNSON: The Reform -- Reformed Methodist Union
4 Episcopal.

5 THE COURT: All right. Once they came back out and
6 they decided not to come back under the governing body,
7 which they didn't do -- if they had come back under the
8 governing body you wouldn't have a complaint ---

9 MR. CURRY: Well, Judge ---

10 THE COURT: --- because they would still be using the
11 facilities, paying for the facilities. I guess they still
12 are. I don't know what is existing out there now.

13 MR. CURRY: But, Judge, respectively, this is what in
14 terms the agreement said until the annual conference. Now
15 if -- if you are going to talk about the meditation
16 agreement you can't talk about it in isolation.

17 THE COURT: You want to embroil me in ecclesiastical
18 matters, and I am not going to get involved in them.

19 MR. CURRY: But, Judge, the problem was ---

20 THE COURT: That is a church matter.

21 MR. CURRY: But the problem is we have never dealt with
22 the part of the real estate that was dealt with ---

23 THE COURT: Yes, we did.

24 MR. CURRY: Judge, I respectfully I disagree.

25 THE COURT: I understand. And I will read the

1 transcript.

2 MR. CURRY: All right.

3 THE COURT: Okay.

4 MR. CURRY: Thank you.

5 THE COURT: And I will issue an order after I read the
6 transcript to see if there is anything that transpired in
7 that transcript that validates your argument.

8 MR. CURRY: Thank you.

9 THE COURT: But I don't think it did. But I will look,
10 okay.

11 MR. CURRY: Thank you, Your Honor.

12 THE COURT: I will do that for you, okay.

13 MR. CURRY: Thank you, Your Honor.

14 THE COURT: Now let's talk about the money and the
15 County.

16 MR. FERRARA: Thank you, Your Honor. Just for the
17 record my name is Bernie Ferrara. And I represent the
18 County of Charleston in a separate action that is being
19 discussed here today. I am the County of Charleston's
20 lawyer in Case No. 2014-CP-10-4533.

21 Your Honor, just some quick background on the
22 condemnation action. The County -- the County filed
23 condemnation on July 23rd, 2014, to condemn a portion of
24 property of a parcel owned by Payne's Chapel RUME Church.
25 And that parcel is located off of Camp Road and Oyster Point

1 Road. The purpose was to enlarge the right of way on Oyster
2 Point Road.

3 THE COURT: Is it part of the cemetery or the church or
4 community hall?

5 MR. FERRARA: Well, if I am not --

6 THE COURT: I'm sorry, fellowship hall. Fellowship
7 Hall.

8 MR. FERRARA: This is a separate parcel from the
9 quitclaim deed parcel. It does have a cemetery on it. So
10 that is something I can't answer, Your Honor, ---

11 THE COURT: Okay.

12 MR. FERRARA: --- what cemetery y'all were arguing
13 about in the earlier case. But I can really make this a
14 real simple matter. The deed into the entity was the
15 Payne's Chapel RUME Church. We named them as the landowner
16 in this action and the trustees of that church.

17 The trustees amount to some I am going to say 20 plus
18 trustees. Some are represented by Mr. Johnson. Some are
19 represented by Mr. Curry.

20 What I understand the ruling from the RM- -- I mean
21 from the Court of Appeals was over title to real estate.
22 And while it is an unpublished opinion and while we don't
23 really deal with the specific parcels of real estate they
24 clearly addressed that the parcels of real estate are in the
25 original church's name, not this hybrid or this sect or this

1 group that went out on its own that I believe were
2 represented by Mr. Curry.

3 Some of the language in the Court of Appeals says: The
4 party asserting the transfer of title bears the burden of
5 proving its own good title. A quitclaim deed does not
6 guarantee the quality of title but conveys that which the
7 grantor may lawfully convey.

8 So what we glean from the Court of Appeals' opinion,
9 your order, Your Honor, that last paragraph you asked the
10 lawyers to address, talking about any real estate -- I
11 understand Mr. Curry's argument that he talks about the real
12 estate addressed herein, being that quitclaim property. But
13 nevertheless what I get from the Court of Appeals' opinion
14 is that this new group, Mr. Curry's trustees, don't have
15 title to the property. The title is in the name of Payne's
16 Chapel RUME Church.

17 Those trustees are Mr. Johnson's clients. And Mr.
18 Johnson's clients signed an agreement with the County saying
19 whatever the amount of just compensation is, we agree to;
20 \$8,330.

21 However at the time of filing the action, the
22 condemnation action, we understood there was a pending
23 action on the real estate, and so we were instructed by - I
24 am going to say the lawyers - that there was some dispute as
25 to who owned the church, which trustees owned the original

1 church.

2 So this case has been stayed since July 23rd, 2014.
3 And I think I can make is really simple. And I am not sure
4 that Your Honor will even rule on this because so many
5 judges have -- Jefferson, Harrington, have stayed it pending
6 this I think a misunderstanding that it is stayed because it
7 was the parcel that was the subject matter of your case.

8 That is not -- that is not the case, Your Honor. It is
9 stayed because the answer had to be decided who owned the
10 real estate. And it is Payne's Chapel RMUE Church. His
11 client, trustees, that represent that church, he signed off
12 on the -- his client signed off on the amount of just
13 compensation the County deposited to the court and it is a
14 done deal; it is over. As you said earlier with the
15 previous case.

16 However, the County calculated interest from the date
17 of July 23rd, 2014, to the date of the Court of Appeals
18 opinion and said we understand we owe you statutory interest
19 of eight percent and we calculated that amount, which is
20 some \$2,000; and so I prepared a final order thinking this
21 would end the case saying we -- the deposit -- the interest
22 with the Clerk of Court and we have got the real trustees of
23 the real church saying they agreed to the amount of just
24 composition so we get an order saying, County, you are out
25 of the action; the money is deposited with the Clerk of

1 Court, and this church can come forward ---

2 THE COURT: Ten thousand -- is it 10,000?

3 MR. FERRARA: It is -- to answer your question exactly,
4 Your Honor, \$10,697 and ---

5 THE COURT: Has that already been deposited with the
6 Clerk?

7 MR. JOHNSON: I believe it is part of the order, Your
8 Honor, to order the 2,000 in statutory interest be deposited
9 with the Clerk.

10 THE COURT: Okay. All right.

11 MR. FERRARA: So we are prepared to do that.

12 THE COURT: Did you order -- order it to be -- go ahead
13 and pay it to the RME trustees, Payne Church?

14 MR. FERRARA: Well, I have got -- handing you up a
15 copy. We can walk through it.

16 THE COURT: Let me take a look at it.

17 MR. FERRARA: May I approach, Your Honor?

18 THE COURT: Yes.

19 (WHEREUPON, document provided to the court.)

20 MR. JOHNSON: And, Your Honor, since Mr. Curry is
21 asking if I have got something that Mr. Johnson's trustee
22 signed off on may I approach again, Your Honor?

23 (WHEREUPON, document provided to the court.)

24 MR. FERRARA: In the order, Your Honor, I have a judge
25 ordering that we deposit the additional interest of 2,367.06

1 within 15 days of filing this order.

2 And then we would -- clerk -- second of all the order
3 is that the Clerk of Court is ordered to issue a check in
4 the amount of \$10,697.06 to Daryl Johnson for the benefit of
5 the landowner, Payne's Chapel RUME Church.

6 And the next part of the order says that the clerk will
7 annotate a copy of the order showing that the amount of just
8 compensation is the \$10,000 amount. The County is exempt
9 from recording fees.

10 THE COURT: Does the order lift the stay anywhere?

11 MR. FERRARA: This stay is -- there has never been a
12 stay.

13 THE COURT: There has never been an actual order?

14 MR. JOHNSON: Right, it is just an order that everyone
15 is bound already.

16 THE COURT: You just voluntarily stayed it?

17 MR. JOHNSON: Four years.

18 THE COURT: Okay. So there is no order staying it?

19 MR. FERRARA: That is correct.

20 THE COURT: Okay. All right.

21 MR. FERRARA: And Mr. Curry just asked for evidence
22 that the trustees represented by Mr. Johnson agreed to the
23 amount of just compensation.

24 May I approach, Your Honor?

25 THE COURT: Yes, sir.

1 (WHEREUPON, document provided to the court.)

2 MR. FERRARA: Here is ---

3 THE COURT: Has this been made -- in the file?

4 MR. JOHNSON: I did send that to -- Jonathan?

5 THE COURT: Has it been in the clerk's file?

6 MR. JOHNSON: Yes, that is in the clerk's file.

7 THE COURT: Oh, it is in the clerk's file. Okay. All
8 right.

9 MR. FERRARA: So back to some comments that were made
10 earlier. I think you said it to some degree. Mr. Johnson
11 said it. Because nothing has changed in the title Payne's
12 Chapel RUME Church is the valid title holder to the -- to
13 the real estate. I think it is to all of the real estate.
14 Certainly for this real estate that we condemned.

15 Therefore the trustees for that church signing off on
16 the amount of just compensation closes, ends, the issue of
17 this condemnation action.

18 THE COURT: Okay.

19 MR. FERRARA: And I would happy to answer any
20 questions. I have got plats and GIS documents that I send
21 you if you would like to see them.

22 THE COURT: You sent me the plats, and I appreciate it.

23 MR. FERRARA: Yes, sir. Thank you, Your Honor.

24 THE COURT: I didn't have a copy of that. I looked at
25 them. And thank you very much. I think you sent the aerial

1 topo as well as the plats. I appreciate you doing that.
2 Thank you so very much.

3 MR. FERRARA: Thank you, Your Honor.

4 THE COURT: All right. Mr. Johnson, anything you want
5 to add?

6 The only thing I would -- one thing I saw in here, Mr.
7 Ferrara -- and I will ask you this question. Let me find it
8 again before I hear from the other two attorneys. Let me
9 see if I can find it again.

10 MR. FERRARA: Is it on Page 2 addressing your hearing
11 and your order of February 12th ---

12 THE COURT: It says on March 16th the plaintiff filed
13 their notice of appeal. I don't think it was the plaintiff
14 that filed it. I think it was the defendants.

15 Is that correct, Mr. Johnson and Mr. Curry?

16 MR. JOHNSON: That is correct.

17 MR. CURRY: That is correct, Your Honor.

18 THE COURT: That the defendants had filed a motion to
19 appeal, not the plaintiffs.

20 MR. FERRARA: All right. I apologize, Your Honor.

21 THE COURT: Okay. I know it sort of got confusing.
22 But it was actually the defendants. And do you talk about
23 the motion to approve the settlement -- I mean approve
24 the -- does that -- does the order talk about that anywhere?

25 MR. FERRARA: It doesn't, Your Honor.

1 THE COURT: Okay. So I just wanted to correct that.
2 And I have scratched through the plaintiffs and put
3 defendants and initial it, okay?

4 MR. FERRARA: That's fine.

5 THE COURT: Because I think that was an error.

6 I will be glad to hear from Mr. Johnson and then Mr.
7 Curry.

8 MR. JOHNSON: Your Honor, please -- I may be belaboring
9 something from earlier. But in the County's condemnation
10 complaint it refers to a mortgage from Payne RMUE Church,
11 a/k/a Payne's Chapel RMUE, to Wachovia Bank dated
12 February 24th, 2004, which predated the existence of Payne,
13 Inc.

14 So when Mr. Curry says Payne, Inc. is unjustly paying
15 the mortgage, when they hijacked the church they hijacked
16 the mortgage.

17 And I think the maximum of equity that equity will not
18 aide a volunteer they -- it is not inequitable. They asked
19 for it -- or they didn't ask for it. They took it.

20 And the other thing I wanted to inquire, Your Honor, so
21 I don't waste your time is we need this order enforced now
22 that it has been remitted. And I would hope that Your Honor
23 would consider that you had jurisdiction to enforce that
24 order.

25 But if you don't and we have to file another action I

1 just don't want to waste your time just to get that answer.

2 THE COURT: Let me say this. I don't know what has
3 transpired after it physically, as I said earlier. But I am
4 of the opinion -- but I told Mr. Curry I will read the
5 transcript; and I will.

6 I am of the opinion the case is over. And the only
7 thing I was going to do is issue a Form 4 order telling the
8 clerk the case has ended and they will take it off of the
9 books and it is gone.

10 So from that standpoint if there is some contempt
11 action or injunctive action that needs to be taken you are
12 going to have to do that anew, okay.

13 MR. JOHNSON: Well, thank you, Judge. That saves us a
14 waste of your time as well as ours.

15 THE COURT: Because in my opinion from what I read --
16 and I may change it after reading the transcript.

17 MR. JOHNSON: I understand.

18 THE COURT: But I am going to do that. My opinion
19 sitting here today is when the Court of Appeals' order came
20 down that clarified who owned the property, who was the
21 legal owner of all of the property, and at that point in
22 time the case was over.

23 MR. JOHNSON: Yes, sir.

24 THE COURT: And I am going to sign the Form 4 order
25 simply saying, hey, it has ended and the clerk will take it

1 off of the roster. Okay. Both cases. I am going to sign
2 his order also. After I read the transcript.

3 MR. JOHNSON: Yes, sir. Thank you.

4 THE COURT: So and I hope that clarifies what you are
5 asking about it.

6 MR. JOHNSON: Yes, sir.

7 THE COURT: Because from what I remember there is
8 absolutely no injunctive relief in this order. I know you
9 requested it in your complaint. But I never issue any
10 injunctive relief. And to my knowledge nothing has ever
11 been issued. So that is a new issue.

12 I guess -- I think y'all probably when you reached your
13 agreement you thought everybody was going to cooperate and
14 get back together. That didn't happen. So you abandoned
15 your injunctive relief I would assume. Okay. I never issue
16 any type of injunctive relief. Not going to.

17 MR. JOHNSON: Yes, sir.

18 THE COURT: Okay. At this conjecture.

19 MR. JOHNSON: Thank you, sir. Yes, sir.

20 THE COURT: Does that answer your question?

21 MR. JOHNSON: Yes, sir.

22 THE COURT: All right. Mr. Curry, be glad to hear you
23 as to the \$10,000.

24 MR. CURRY: Thank you very much.

25 THE COURT: Ten thousand and some odd dollars.

1 MR. CURRY: Thank you very much, Your Honor. First of
2 all I disagree with Attorney Ferrara's position. When you
3 look at the deed the deed is to trustees of Payne Chapel
4 RMUE.

5 We have some of the trustees. The original trustees
6 they are the trustees that -- they are the church. They
7 have some, Your Honor.

8 We would say first of all that there is still an issue
9 about who owns the property. But if it is in the trustees
10 the money wouldn't go to RMUE itself; it would go to the
11 trustees who are there.

12 And if we have some and they have some, at worst it
13 should be that the money should be split. At best it would
14 belong to one or the other, Your Honor, respectfully, about
15 that money.

16 Secondarily, Mr. Ferrari presented, offered up to the
17 court, a document that he said he received from Mr.
18 Johnson's office, which is merely a statement that is signed
19 by Daryl Johnson saying that they want tender of the
20 payment.

21 I thought that he was issuing some legal document other
22 than a correspondence or communiqué from Mr. Johnson, their
23 lawyer, saying, hey, pay us the money. That within itself,
24 this document that they have offered, is not conclusive of
25 ownership or who would have the right to the monies. It is

1 merely a request ---

2 THE COURT: Mr. Curry, under the church hierarchy I
3 don't know who is controlling this church. And I am not
4 going to get into that, okay. That is going to be an
5 ecclesiastical matter for y'all to resolve through the
6 governing body and the local church. I am not getting
7 involved in that.

8 MR. CURRY: Judge, I think he was talking about the
9 money. This is about the tendering of the money, Judge, ---

10 THE COURT: I understand.

11 MR. CURRY: --- of which Mr. Ferrara said in his
12 opening statement that we have some of the trustees and they
13 have some of the trustees.

14 That issue of trustees has not changed. The question
15 is where would the money go. That is what I thought we were
16 talking about.

17 I am not asking you to get into the ecclesiastical
18 issues. But I am certainly asking you to get some
19 delineation about who are the trustees of Payne Chapel
20 because that determines who receives the money.

21 THE COURT: I don't know. That is up to the governing
22 body, my friend, and the church. I don't know who the
23 trustees are, okay.

24 MR. CURRY: I just wanted to state my objections on the
25 record, Your Honor.

1 THE COURT: I understand.

2 MR. CURRY: On behalf ---

3 THE COURT: Who are -- who are the trustees presently?

4 MR. CURRY: Judge, some of the -- this church is a very
5 old church out on James Island. And that when you talk
6 about two of the living trustees that are there I think Mr.
7 Johnson's crew might have one and I have one. Original --
8 or the oldest trustees with regard to it. So it wouldn't
9 go -- when you look at a hierarchy ---

10 THE COURT: Who owns -- who owns -- who are the
11 trustees now?

12 MR. CURRY: Well, that is the thing; we have got an
13 original one and they have an original one.

14 THE COURT: Well, there has got to be more than two.

15 MR. CURRY: Well, Judge, but when you talk about whose
16 names it was actually in, and then you have got these
17 derivative people where you have got Payne church people
18 that were trustees or RMUE, you have got some remaining
19 people that were trustees of RMUE.

20 THE COURT: Well, who appoints the trustees of the
21 church?

22 MR. CURRY: Judge, they are elected by the church
23 membership. That is how trustees are elected in RMU- ---

24 THE COURT: Have they had an election?

25 MR. CURRY: You have to have an election, Judge.

1 THE COURT: Well, who was elected by the members of the
2 church to be trustees of the Payne Chapel RMUE Church?

3 MR. CURRY: Well, Judge, all these people -- all these
4 people were. And then Mr. Johnson's people left the
5 physical site and they have been having church somewhere
6 else. And my people who were also elected, stayed on the
7 site. And so the question is ---

8 THE COURT: They changed the name of the church, right?

9 MR. CURRY: Well, Judge, what they did was it was Payne
10 Chapel ---

11 THE COURT: What did they change it to?

12 MR. CURRY: It was Payne Chapel all the wise. It's
13 Payne Chapel Church. That is what it was -- that is what is
14 up on the plaque. That is what is was on the whole thing.

15 This RMUE is about -- and without getting you deep into
16 ecclesiastical issues, it is a union or compilation of just
17 people who are membership. That is what it is. It is not
18 like a hierarchy that controls absolute. You can go in and
19 out. A union. It allows it even in their books.

20 THE COURT: All right. Anything else, Mr. Curry? I
21 didn't mean to cut you off. I mean I think we are sort of
22 getting into the ecclesiastical matter. I mean I don't know
23 who the trustees are. I don't want to say I don't care, but
24 that is not a matter for the court to determine.

25 MR. CURRY: Well, Judge, that is ---

1 THE COURT: In my opinion.

2 MR. CURRY: That is why in our opinion the money should
3 remain where it is until we get these matters cleared up,
4 whether it is by trial or whatever the deal is along the
5 line.

6 So the only thing I interpret Mr. Ferrara saying
7 today -- and I --you know, I heard his extrajudicial remarks
8 about who he thinks the money belongs to.

9 I think his job only today is to -- to put the money
10 with the court in an interpleader or whatever it is and then
11 they would be out of it and then let us do whatever we have
12 got to do with you, Your Honor, in a court. And then that
13 will decide who gets that money.

14 He shouldn't be able to decide that today,
15 respectfully, Your Honor. They just -- he just don't want a
16 dog in the hunt.

17 What he wants to do is -- we have got -- they have
18 already got the property doing the -- digging the ditch,
19 doing everything they are doing on it. He just wants to put
20 the money with the court and keep going.

21 THE COURT: All right. The deed -- the quitclaim deed
22 which both of you agree was only as to apparently the
23 cemetery -- I assume -- who did this deed?

24 MR. CURRY: Judge, I think our people ---

25 THE COURT: Did Fred Henderson Moore do it?

1 MR. CURRY: The trust -- no, sir.

2 THE COURT: Who did it?

3 MR. CURRY: The trustee did the deed ---

4 THE COURT: Well, it looks like a lawyer may have done
5 it.

6 MR. CURRY: Right. But it was done by ---

7 THE COURT: According to this deed the trustees of
8 Payne Church RMUE Church deeded whatever these -- the
9 trustees of Payne Church. And that is who you represent,
10 the trustees of Payne Church if I understand correctly. Is
11 that right?

12 MR. CURRY: Yes, Your Honor. Respectfully.

13 THE COURT: Well, the order in my opinion and the Court
14 of Appeals order sort of nullified the trustees of Payne
15 Church as far as the real estate is concerned. Okay.

16 Now, Mr. Johnson, glad to hear from you. I understand
17 from what Mr. Curry tells me he would like to order me to
18 place this in the Clerk's office and y'all are going to have
19 some further litigation.

20 I don't know how you are going to litigate it because I
21 think that is a question between the governing body of the
22 church and the church itself. I don't know.

23 MR. JOHNSON: I think you are right, Your Honor. I
24 have what I think is a simple answer. But as far as further
25 litigating it if you dismiss the County's case and you

1 dismiss our case there is no -- there is no forum to
2 litigate ---

3 THE COURT: Well ---

4 MR. JOHNSON: And just sit. But ---

5 THE COURT: I am going to get the County out of it
6 today.

7 MR. JOHNSON: Yes, sir.

8 THE COURT: I am either going to order the check sent
9 to you or I am going to order the check remain with the
10 Clerk so you don't have to continue to pay interest, okay.

11 MR. JOHNSON: The ---

12 THE COURT: They need to get out of it.

13 MR. JOHNSON: Yes, sir. For all of the reasons you
14 have already said and Mr. Ferrara said, the dirt -- the
15 condemnation is about the dirt. The dirt belonged to Payne
16 RMUE already. And nothing has happened to change that. No
17 deed. No nothing. And ---

18 THE COURT: Well, why did they just do a quitclaim deed
19 for the cemetery?

20 MR. JOHNSON: I can't ---

21 THE COURT: Or did they think they were doing it for
22 the whole thing? I think they probably thought they were
23 doing it for the whole thing.

24 MR. JOHNSON: I thing that -- that is my speculation,
25 Your Honor.

1 THE COURT: That is my speculation too.

2 Mr. Curry, you should have done the deed yourself so it
3 would have been done right.

4 MR. JOHNSON: The first -- simplistically let me
5 stipulate it does not belong to the denomination. We had
6 numerous cases that were consolidated into one caption. And
7 some of the caption is a little bit confusing, but we -- I
8 will stipulate that it belongs to the Payne Chapel RMUE.

9 Payne Chapel RMUE was ousted from the physical church
10 and had been meeting in exile. And they have their normal
11 elections that have come -- come around several times
12 probably since it was filed.

13 Now originally one of these captions I believe was the
14 trustees of Payne RMUE, but that would have changed a number
15 of times.

16 THE COURT: They should have changed it to Payne's
17 Trustees and the James Island Payne Church or something so
18 it would be more clear. Too many Payne Churches floating
19 around.

20 MR. JOHNSON: The people Mr. Curry represents - and it
21 is in that record on appeal - resigned from the RMUE and
22 became members of Payne, Inc. So they are not even members
23 of the church. They can't be trustees.

24 And I also feel like we are arguing a mighty fine point
25 because -- unless I am badly mistaken unless I fronted it I

1 think a good part of this money might still be owed to Dawes
2 Cooke. But we are not ---

3 THE COURT: Dawes Cooke, how was he involved in it?

4 MR. JOHNSON: He was the mediator. Wasn't he the
5 mediator?

6 MR. CURRY: He was the mediator, Judge.

7 THE COURT: Oh, okay. All right. Well, we have got to
8 get Dawes paid.

9 MR. JOHNSON: So I can assure the court that I will not
10 let ---

11 THE COURT: Can you assure the mediator is going to get
12 paid?

13 MR. JOHNSON: Yes, sir.

14 THE COURT: Okay. All right. That is fine.

15 MR. CURRY: Judge, respectfully, I think my client has
16 paid their share of it. He is talking about his client's
17 share. I am not talking about that the whole amount is
18 outstanding.

19 MR. JOHNSON: We might have paid it. If we do ---

20 MR. CURRY: All right.

21 MR. JOHNSON: If we do I think it ought to be since the
22 order said it would be applied to the mediation I think if
23 they -- if they paid or we paid it or both we ought to get
24 reimbursed and the rest just go in the church treasury. I
25 would be willing to put it on the mortgage if that would --

1 because both sides agree that it has to be -- it has to be
2 paid.

3 THE COURT: Mr. Curry, do you agree to pay -- pay the
4 mediator and put the rest towards the mortgage?

5 MR. CURRY: Your Honor, I hear -- I hear what goes on,
6 Your Honor. At this point ---

7 THE COURT: That would resolve one issue that y'all
8 have. -

9 MR. CURRY: Judge, I am not at liberty at this point to
10 make that agreement based on where I am. But I would agree
11 that the money be deposited and let Mr. Ferrara's client out
12 so that they are not ---

13 THE COURT: Well, I am going to get him out of it.

14 MR. CURRY: That's fine.

15 THE COURT: One way or the other. Okay.

16 MR. CURRY: And then we can maybe at some point -- I am
17 going to talk to Mr. Johnson and talk to my people. But I
18 just out of an abundance of caution ---

19 THE COURT: What I think I am going to do is sign the
20 order. I am going to probably add to it that it be placed
21 in Mr. Johnson's trust fund to be held except for payment to
22 the mediator. And y'all can argue about what happens to the
23 balance. Because I think that is something the church needs
24 to resolve, not the court.

25 MR. JOHNSON: Yes, sir.

1 MR. CURRY: Judge, I would just say that I object. But
2 of course ---

3 THE COURT: I am going to put him under a court order
4 not to dispose of it until y'all -- the church decides where
5 the rest of it should go. Okay.

6 Is there anything in this transcript that is going to
7 change my mind on that, Mr. Curry?

8 MR. CURRY: Judge, it has been a long time, as you
9 recall.

10 THE COURT: Me too. That is why I am going to read it.

11 MR. CURRY: My memory may not be as clear as yours,
12 Your Honor. I would like you to read the transcript.

13 THE COURT: I have already admitted mine is not real
14 clear.

15 MR. CURRY: Yes, sir.

16 THE COURT: All right. Thank y'all so very much. I
17 appreciate it.

18 Yes, sir?

19 MR. FERRARA: I just ---

20 THE COURT: I am going to sign your order.

21 MR. FERRARA: Well, I was going to ask Your Honor -- I
22 know you want to read that transcript first. I would be
23 happy to resubmit the order in Word so you can make whatever
24 changes ---

25 THE COURT: Please do that to my law clerk. Because I

1 am going to add a couple of clauses to it.

2 MR. FERRARA: I understand, sir.

3 THE COURT: Instead of putting it with the clerk I am
4 going to put it with Mr. Johnson's trust fund and he pay the
5 mediator or whoever has paid the mediator to reimburse them.
6 And then the church can decide what happens to the rest of
7 that.

8 MR. CURRY: After our litigation has concluded, Your
9 Honor.

10 THE COURT: Pardon?

11 MR. CURRY: After the litigation has concluded.

12 THE COURT: I am of the opinion it has been concluded.

13 MR. CURRY: Your Honor, but out of an abundance of
14 caution I would ask that you put that in the order so that
15 if it is reviewed by someone else other than our watchful
16 eyes it will at least show that they had due process and ---

17 THE COURT: What do you want in the order?

18 MR. CURRY: Sir?

19 THE COURT: Sent me what you want in the order, okay.

20 MR. CURRY: I just want that the money not be disbursed
21 other than for the mediator until after all matters, legal
22 matters, have been concluded.

23 THE COURT: I am just going to put in there however the
24 church decides it needs to be divided. Whoever is the
25 church. I think that is what you argue about, who the

1 church is.

2 MR. CURRY: Well, Judge, I just don't want somebody say
3 pay it now when we haven't gotten that clear.

4 THE COURT: Well, send me what language you want in
5 there, please. Just e-mail it to my law clerk. Okay. I
6 will add it in there if is appropriate, okay.

7 MR. CURRY: Thank you, Your Honor.

8 THE COURT: All right.

9 MR. FERRARA: Because I am not sure whether there is at
10 least some subsequent litigation after today I guess I would
11 like to have on the record a couple more things.

12 THE COURT: Okay.

13 MR. FERRARA: The reason why the County is here four
14 years later is because this letter that I sent Mr. Johnson
15 was also sent to Mr. Curry asking all of the trustees to
16 accept the tender of payment of the condemnation proceeds.
17 Mr. Johnson's client said yes. Mr. Curry's said no. That
18 placed the amount of just compensation for the property in
19 dispute.

20 All right. So if you take a look at that order, Your
21 Honor - and I know I am getting into the ecclesiastical
22 portion of it - the final order that I handed you up it says
23 as the landowner of the trustees for the liked named Payne's
24 Chapel RMUE Church also known as Payne RMUE Church. Then it
25 lists trustees.

1 The names through Oliver, Willie D. Oliver, are Mr.
2 Curry's trustee clients -- I'm sorry, Mr. Johnson's trustees
3 clients. From Herman Boles through the end are Mr. Curry's
4 clients and end with and the Payne Church also known as
5 Payne Church, a corporation. Those are Mr. Curry's clients.

6 So we named all of them because we don't know who are
7 the trustees of Payne's Chapel RUME Church. But what I
8 heard Mr. Curry say today -- and that is why I wanted to get
9 this on the record.

10 Mr. Curry says all the County wants to do is put the
11 money in the court and keep on going, the County is going to
12 agree to that and we want to put the money in the court and
13 keep on going. Which I understand that means that there is
14 no longer a dispute as to the amount of just the
15 compensation for the right of way off of Camp and Oyster
16 Point Road.

17 So there is no -- as I understand it the dispute as to
18 the amount if you are saying the County just wants to put
19 that ten thousand plus money into the court and keep going
20 that signals to me there is going to be no dispute anymore
21 as to the amount of just compensation.

22 And I don't -- to have to come in here and you file
23 some appeal and fight this amount of just compensation.
24 Because his client (pointing) said that it was okay. I
25 don't know if your clients are the trustees of the original

1 church.

2 MR. CURRY: Your Honor, I am not -- I am not agreeing
3 to this, and I don't have the authority to agreeing to what
4 he is saying with regards to that, Your Honor. And I am not
5 going to sit here and dig that hole for myself.

6 I don't have the authority to say that. And that is
7 not what I intimated with regard to it. It was a statement
8 that I made in an argument, and it is certainly not a
9 statement of evidence because I am not a witness.

10 THE COURT: Well, then that means the County is going
11 to have to stay in it.

12 MR. CURRY: Judge, I was trying to figure out a way for
13 them, the County, to get out of it. But I am not going to
14 sit here and let them dig a hole for me and somebody come
15 back with something else.

16 THE COURT: The problem is if you don't agree that that
17 is the just amount you have still got a controversy.

18 MR. CURRY: I understand that, Your Honor.

19 THE COURT: So I mean which is it? I was under the
20 impression the amount wasn't in controversy at this point in
21 time.

22 MR. CURRY: Judge, I was under the impression they were
23 trying to tender the money and get out of the case. So
24 I ---

25 THE COURT: Well, they can't keep the money unless

1 y'all agree to that amount properly.

2 MR. CURRY: I don't have authority to do it, Your
3 Honor.

4 THE COURT: Pardon?

5 MR. CURRY: I don't have the authority to make that
6 decision.

7 THE COURT: Well, then go get it.

8 MR. CURRY: Judge, I will speak to my clients.
9 Respectfully.

10 THE COURT: When can you let me know?

11 MR. CURRY: Your Honor, I -- churches they have to give
12 these notices. Judge, if you ---

13 THE COURT: Let me put it ---

14 MR. CURRY: --- will give me a week -- it will give me
15 a week to get them together ---

16 THE COURT: Please tell your clients that if they don't
17 agree to it then we are going to set a trial on the
18 condemnation action, okay. Okay?

19 MR. CURRY: I will ---

20 THE COURT: Hire them a lawyer because they are going
21 to have to have a condemnation action because I am going to
22 set it for trial.

23 MR. CURRY: I understand, Your Honor.

24 THE COURT: Do you understand?

25 MR. CURRY: I would ask respectfully for seven days to

1 allow ---

2 THE COURT: I will give you as much time as you want,
3 but I am going to -- real clear that if they don't agree on
4 this just compensation I am just going to call the docket
5 coordinator and say set this for trial.

6 MR. CURRY: I understand, Your Honor.

7 THE COURT: Okay?

8 MR. CURRY: I am just saying I don't have the authority
9 to make that decision today.

10 THE COURT: That's fine.

11 MR. CURRIE: And I would ask respectfully ---

12 THE COURT: Let me know if they agree or they want a
13 trial, okay?

14 MR. CURRY: Is there a timeframe for which you would
15 allow that, Your Honor, so that I can ---

16 THE COURT: You tell me how much time you need.

17 MR. CURRY: Judge, I need 15 days.

18 THE COURT: I will give you 15 days.

19 MR. CURRY: Thank you, Judge.

20 THE COURT: I will not sign the order for 15 days.

21 MR. CURRY: Thank you, Your Honor.

22 THE COURT: Okay. And I expect to hear from you within
23 15 days whether they say that that is just compensation or
24 whether they want a condemnation lawsuit.

25 MR. CURRY: Thank you, Your Honor.

1 THE COURT: Okay?

2 MR. CURRY: Thank you, Your Honor.

3 THE COURT: All right. Thank y'all very much.

4 MR. FERRARA: Thank you, Your Honor.

5 THE COURT: All right. Thank y'all very much.

6 MR. FERRARA: That is all the County wanted was he
7 would deposit the money ---

8 THE COURT: I understand.

9 MR. FERRARA: --- or try the case ---

10 THE COURT: I understand.

11 MR. FERRARA--- and find out what the amount of just
12 compensation ---

13 THE COURT: Well, we are going to do one or the other.
14 I thought we had agreed on the money. But obviously -- but
15 we are either going to agree or we are going to try it,
16 okay.

17 Thank y'all very much.

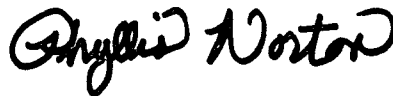
18 (WHEREUPON, the hearing adjourned.)

(NOTE: Please contact the court reporter for additional copies or certified transcripts.)

CERTIFICATE

I, the undersigned Phyllis Norton, Official Court Reporter for the Ninth Judicial Circuit of the State of South Carolina, do hereby certify that the foregoing is a true, accurate, and complete transcript of record of all proceedings had and evidence introduced in the captioned case, relative to appeal, in the court for South Carolina, on April 4, 2018.

I do further certify that I am neither of kin, counsel, nor interest to any party hereto.



PHYLLIS NORTON, CVR

Date: April 28, 2018

Certified Transcript Provided For: Eduardo K. Curry
Certification Reference #042818 Original

STATE OF SOUTH CAROLINA

COUNTY OF CHARLESTON

Payne R.M.U.E. Church, et al.

Plaintiffs,

vs.

Payne Church, a corporation, et al.

Defendants.

IN THE COURT OF COMMON PLEAS

CASE NO.: 2013-CP-10-~~01877~~ 3843

SETTLEMENT AGREEMENT

THE UNDERSIGNED PARTIES and their attorneys hereby agree that the above matter has been settled upon the following terms:

1. Payne Church will re-align with RMUE;
2. Reverend Junious will serve as Pastor and Reverend Richardson will serve as Associate Pastor of Payne RMUE Church until the 2016 Annual Convention; Reverend Richardson will be compensated \$1,340 per month during this period.
3. RMUE Conference Claim will be set at Two Thousand Dollars (\$2,000.00) for 2015;
4. Condemnation funds will be used for mediation and to pay towards the Conference claim;
5. A CPA will be engaged within 60 days to audit the finances of RMUE, with the proviso that fees will not exceed one thousand dollars until further action is voted on at the 2015 Annual Conference;
6. The Cemetery will be immediately available to the united congregation, subject to applicable Membership rules;
7. Payne RMUE Church will have four 2015 Conference delegates, based upon congregation size of approximately 350;

8. All members of Payne Church will be returned to good and regular status with RMUE. No schism or secession will be considered until at least the 2016 Annual Conference.
9. The pending litigation will be dismissed with prejudice after entry of a final consent order; and
10. Formal settlement documents, including a mutual general release, to be executed by the parties in the form of a consent order. It is understood that this Agreement is subject to the approval by Bishop Polite of Paragraph 2 above, relating to Reverend Junious' tenure as Pastor of Payne RMUE Church. Paragraph 2 may also be modified by agreement between Reverend Junious and Bishop Polite.

Dated: _____

Plaintiffs:

Payne R.M.U.E. Church

By: [Signature]

Its: [Signature]

Defendants:

Payne Church

By: [Signature]

Its: Attorney [Signature]

THE STATE OF SOUTH CAROLINA
In the Supreme Court

APPEAL FROM CHARLESTON COUNTY
Court of Common Pleas

The Honorable J. C. Nicholson, Jr., Circuit Court Judge

Appellate Case No. 2018-000513

Common Pleas Case No.: 2013-CP-10-1877

The RMUE through its General Officers Barbara B. Clark, Warren E. Hatcher, Cassie Keeton,
Daniel Green, Powell Hampton, Amos Hatcher, Bobby Keeton, James Moseley, and Willie B.
Oliver, ...Respondents

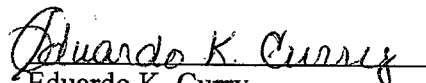
vs.

Herman Bolds, Richard Brown Cecil Parker, Theodore Miller, Carl Miller, Joan S. Roper,
Martha Mathews, Thomasina G. Walker, Marilyn S. Washington, Jaree R. Stanley, Audrey
Wilder, Derrick Lucas, Willie Parker, Jr., James Cromwell, James A. Roper, III, Elizabeth R.
Parker, Jacqueline R. Miller, and Payne Church, ...Appellants

CERTIFICATE OF COUNSEL

The undersigned certified that I have served the **Record on Appeal** contains all material
proposed to be included by any of the parties and not any other material.

April 15, 2019


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