



TENANTS OF FAITH, CONSTITUTION AND BYLAWS

Tenants of Our Faith

These are the core beliefs of the membership of The United New Testament Church, The United New Testament Church International, and the United New Testament Church Ministry Association (*A Personal Prelature*)

I. About God

God is the Creator and Ruler of the universe. He has eternally existed in three personalities: the Father, the Son, and the Holy Spirit. These three are co-equal and are one God. (Genesis 1:1, 26; Psalm 90:2; Matthew 28:19; I Peter 1:2)

II. About Jesus Christ.

Jesus is the one and only Son of God. He lived a sinless human life and offered Himself as the perfect sacrifice for the sins of all people by dying on the cross. He arose from the dead after three days to demonstrate His power over sin and death. He ascended to Heaven's glory and is coming again soon as King of Kings and Lord of Lords to redeem His bride, the church. (Matthew 1:22,23; Isaiah 9:6; John 1:1-5; 14:10-30; Hebrew 4:14, 15; 1 Corinthians 15:3,4; Romans 1:3,4; Acts 1:9-11; I Timothy 6:14,15; Titus 2:13)

III. About the Holy Spirit

The Holy Spirit is co-equal with the Father and the Son. He is present in the world to make man aware of their need for Jesus Christ. He lives in every Christian from the moment of salvation. He provides the Christian with the power for living, enables understanding of Biblical truth, and guides them in righteous living. He provides every Christian with spiritual gifts for service at the moment of salvation. We seek to live under His control and guidance daily. (2 Corinthians 3:17; John 16:7-13, 14:17-17; Acts 1:8; I Corinthians 2:12, 3:16; Ephesians 1:13; Galatians 5:25; Ephesians 5:18)

IV. About the Word of God

We believe that the Bible is the inerrant revelation of God's nature, God's vision, God's purposes, God's judgment, and God's good news to humanity. We believe that God continues to progressively manifest his nature, vision, purpose, judgment, and good news to humanity, by pouring out his Spirit upon all flesh; Our sons and our daughters shall prophesy, our old men shall dream dreams, our young men shall see visions. Through the work of His Spirit, the servants, the handmaids, laypersons and those incardinated will be not merely hearers of the Word, but doers also. We believe the confirmation of the Holy Spirit within the believer and the Church is paramount in the revelation and discernment of God's Word. (2 Timothy 3:16; 2 Peter 1:20-21; 2 Timothy 1:13; Numbers 22:28; Psalm 119:150, 160, 12:6; Proverbs 30:5; Joel 2:28)

V. About Salvation

Salvation is by grace through faith alone; and is God's free gift to us. We can never make up for our sin by self-improvement; or good works. Only by trusting in Jesus Christ as God's offer of forgiveness can anyone be saved from sin's penalty. Believe in the Lord Jesus Christ and you will be saved. Eternal life begins the moment one receives Jesus Christ in his or her life by faith. (Romans 6:23; Ephesians 2:8-9; John 14:6; Titus 3:5; Galatians 3:26; Romans 5:1; Romans 10:9-10)

VI. About Eternity

Heaven is a literal place where God will wipe away every tear and there will be no more death, mourning, crying or pain. Believers will live forever in God's presence. We also believe in a literal hell, which is a place of physical and spiritual torment, experienced as a result of eternal separation from God. There will be weeping and gnashing of teeth. (John 3:16; John 14:7; Romans 6:23; Romans 8:17-18; Revelation 20:15, 1 Thessalonians 4:16-17)

VII. About the Church

We believe that the true church is composed of all who have been saved through faith in Jesus Christ. We also believe members of the true Church, which is the Bride of Christ, are fully eligible for membership in the local church. God primarily ministers on earth through the local church. Christ is the head of the church, not any person, group, or religious organization. While recognizing the value of associating and cooperating with other groups of Christians, we believe that the local church should be independent, self-governing, and free from most associational and/or denominational control. (Matthew 16:18; I Corinthians 12:12-14; Hebrews 10:25; Colossians 1:18)

VIII. About the Christian Home

We believe that marriage consists of one man and one woman under God. That it is a great sacrament blessed by God. It is "honorable" (Heb 13.4). It is a "great mystery" (Eph 5.32) Male and female created he them; and blessed them, and called their name Adam, in the day when they were created. (Genesis 5:2) We believe that God has given parents the responsibility to bring their children up in the nurture and discipline of the Lord. We believe that it is the parents responsibility to educate and disciple their children in the truth of God. We believe that the church must work to compliment the parent's efforts and facilitate Godly living within the home. (Ephesians 6:4; Proverbs 22:6; Deuteronomy 6:6-9; Joshua 24:15)

IX. About Baptism and the Lord's Supper

Jesus instructed His disciples to remember His death and resurrection. He gave the Church two visible symbols (called "ordinances") as reminders. These two ordinances are baptism and the Lord's Supper. We respect all acts of baptism performed in spiritual obedience to the Lord as a one-time act of identification with Jesus Christ as one's personal Lord and Savior. The Lord's Supper is an ongoing symbol remembering our Lords death, burial, resurrection, and promised return. Each individual must decide their own participation in these ordinances. Regardless, we do not regard anyone's participation in these practices as a means of salvation. (Matthew 28-18-20; 26:26-29; I Corinthians 11:23-32, Colossians 2:12)

X. About the Christian Life

We believe that God calls us with a holy calling to walk not after the desires and influences of the world, but after the Spirit. God wants us to live in the power of His Holy Spirit within us. We believe that the fallen, Adamic nature of the flesh is ever-present in this life. Therefore, keeping ourselves constantly in subjection to Christ, we must allow God's Holy Spirit to live through us in a daily walk of faith. We believe God is gathering His children to Himself, and He desires for His house to be full. We believe that the redemption of the believer is wholly the work of God, who first calls the believer, inspires the believer to repent (turn away) from their damaging, sinful past, then grants full mercy and pardon to the believer through faith alone in Jesus Christ of Nazareth, the only Son of God, and continues His good work within each of us through the Holy Spirit which resides within the believer from the moment of salvation. No man can earn salvation, or live a redeemed, Christ-honoring life without the direction and work of God and the Holy Spirit. It is the responsibility and privilege of every Christian to proclaim the good news of Jesus Christ and to seek and to make growing disciples. We believe and uphold the priesthood of all believers, and believe that each child of God has a specific purpose and calling for ministry in this life. (Luke 14:12-24; Leviticus 26:30; Philippians 2:13; Ephesians 5:18; I Peter 3:15; Galatians 5:16; Matthew 28)

UNTCI BYLAWS DEFINITIONS AND PRINCIPLES VER. 1.02

*Note all information provided herein is presented exclusively within the context of “Christian Believers”. The principles herein may apply in other context, but, in this instance, the focus is exclusively on those who believe that Christ is the Word incarnate, the only begotten son of God, crucified for our sins, rose from the grave with power, and is now at the right hand of the Father interceding for us; that He was and is the first fruit, of which we, if we accept his offering, and received his spirit, shall also be partakers.

UNTCI BYLAWS, AMENDMENT AND RESTATEMENT

it is hereby declared by the prelate of UNTCI and UNTCI Association that the bylaws are hereby amended and replaced as follows:

I. UNTCI Background and Foundation and definition of terms used in this document:

There is truly nothing new under the Son, and so the initial inquiry was to understand the considerations of The UNTCI Association and to glean the universe of knowledge to determine if there was a model that substantially satisfied the stated goals. There is such a model, and it is called a Personal Prelature.

II. What is a Prelature? What is a Personal Prelature?

- a. A Prelature: In sum and substance a Prelature is simply a hieratical collective. It may be an organization, a state government, a church denominational structure, or even a private organization such as the American Bar Association or the National Board of Certified Counselors. In an ecclesiastical/religious realm, the best known archetype Prelature is the traditional church; this may be, for example, a local church which has outreach ministries, or it may be the denominational “mother church”, which has local Territorial Prelatures. The point is a Prelature is any collective. In Ezekiel 37, the scripture dealing with the valley of dry bones, Ezekiel called to the dry bones and they were connected to one another. At that point a Prelature was formed! The true church is a Prelature independent of location! It is, in fact, as you will see, a Personal Prelature.

- b. A Personal Prelature: A Personal Prelature is a more specific type of Prelature, and unlike some others, such as a local church, is not territorially limited. Its members may be located anywhere in the world, and are associated through the office of the Prelate (Head of the Prelature).
- c. Specifically an ecumenical Personal Prelature is made up of a particular group of Christian Believers and is structured in a hierarchical manner, with a Prelate who is its head and source of unity and with priests and deacons, and other archetypes that assist. It is a ministry, association, subject to a “mother church”.
- d. The specific function of Personal Prelatures is to foster Christian life and the Church’s evangelizing mission in a way that complements the local bodies, to which the Christian believers are from, as well the individual life of the Christian believers, who form part of a Personal Prelature and continue to belong. In some regard a Personal Prelature is akin to a Para-Church ministry, but is divergent from this model in that, it is, in and of itself, significant without geographical or denominational association of its members, not merely its target audience. It may encompass a virtual congregate worldwide.
- e. A significant portion of its congregate, individual members, may have primarily secular lives, for example counselor, carpenter, fisherman, doctor, teacher, and the like; and are not expected to subordinate the gift of his or her profession in order to embrace the spiritual calling on his or her life; but to embrace the access and paradigm afforded to the diverse members of the body, to bring the gospel of good news to the whole world. It is the very existence of the secularity, and duality, that may give access to the world that would never enter into the walls of the “traditional church” edifice.

III. HOW DOES A PERSONAL Prelature differ from a traditional church or Para-church MINISTRY?

- I. Both the Personal Prelatures and the traditional church are communities of the faithful of a hierarchical nature. The local churches include all the faithful in a specific territory; i.e. each has a particular address and physical location. Personal Prelatures live and act within one or various territorial jurisdictions, with which they cooperate by fulfilling their specific Christian purpose, in a complementary relationship. Primary to that purpose, in this context, must be to present Jesus to the whole world. They may not even have in common IP address or parent URLs. The point is the only

connecting association, other than that required by various governmental entities, is a call to the Gospel of Jesus Christ.

- II. Within a Personal Prelature the faithful can establish realities of an associative character which, carry out an ecclesiastical activity for various purposes, and in various forms. this duality is the essence of a personal prelature.
 - I. The Personal Prelature is an association that stems from a grace and that includes a wide variety of faithful, especially lay faithful who live in the world, in what we traditionally would term secular professions, and establish among themselves bonds of fraternity and apostolate linked to their calling or divine influence on the receiver's heart, and its reflection in his or her life as a power and purpose, of a spiritual nature, freely given as a gift by the grace of God.
 - II. In many jurisdictions, such men and woman are precluded from extending the offering of the Holy Spirit within the confines of their secularity without risk to their licenses. In such an event the Personal Prelature is the ideal avenue to provide a recognized and authorized duality. Such men and woman can be ordained and be included within the Personal Prelature.
 - III. Scripture provides that we are all to bring the gospel to the whole world. Moreover it provides that we are all a royal priesthood, a holy nation! This consideration of duality is one of the central issues that were on the heart of the Prelate of UNTCI (Dr. Weyant) at its inception.

IV. Who Are The Members of A Personal Prelature? Can they be members of a local church, or even heads of a local church or ministry?

- f. Members of a UNTCI Prelature may themselves be part of local churches, non-members of any local church, or themselves be the head of a local church or ministries. The association is independent of physical territorial reality, and may truly represent in the most exquisite sense "The Church". However, in no instance is the existence of the Prelature an affirmation or condemnation of a member or a member's local body. God has many members.
- g. The Mission of UNTCI Personal Prelature in the same as the whole church. However the nature of its membership, and the call to priesthood, for every believer, necessitates the existence of an

association that would enable, full time priest, as well as the laity to actively and pro-actively conform to the word of God; specifically- all have been called to priesthood. We ...are a chosen generation, a royal priesthood, and a holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light. 1 Peter 2:9

V. How is A Personal PRELATURE CREATED?

It is the “Mother Church” that makes the decision to create a Personal Prelature, in order to serve souls more effectively.

VI. How is a Personal Prelature governed?

The government of Personal Prelature is the responsibility of its Prelate and his or her designated executive officer, along with others who assist via advisory councils made up of other faithful, many of them lay persons, both men and women. The significance here is that persons who are not necessarily “full time” traditional members, as we refer to as the elements of the fivefold ministries of pastor, apostle, prophet, teacher and evangelist, may play a decisive role in the organizational tasks and in the formational activity of Personal Prelature.

VII. How is a personal prelature financed?

The Prelature of is financed in the same way as a traditional church or dioceses, that is, above all by the contributions of its own faithful and of other people who provide financial assistance for its mission. The apostolic initiatives linked to the Prelature in the areas of education, health, social work, etc. (for which the Prelature, and individual members Christian Believers, assumes responsibility in what relates to their Christian calling) are financed in the same way as other institutions of that type in each continent and country.

VIII. Upon whom does the Prelate of Personal Prelature depend? Who appoints her or him?

The initial Prelate of a typical Personal Prelature will be the Prelate, or head of the forming Church. Future appointments of a Prelate shall be in accordance with the bylaws of the forming entity. Typically, this will be by assignment, after consulting with the governing advising committees. In the instance of UNTCI Association, it is the founding Prelate, Dr. Nicole Weyant.

IX. Does the laity belong to the Prelature, or only INCARDINATED PRIEST?

- a. Both may belong equally to the Prelature. As in the whole Church and any of its parts, there is a fundamental equality among all the faithful as regards association in a Personal Prelature. Membership of the lay faithful in their own particular churches and in the Prelature, into which they may be incorporated, enables the special mission of the Prelature to converge with the evangelizing efforts of each particular Church.
- b. To consider the Prelature as an institution formed only by full time incardinated priests would contradict the very purpose for which a Personal Prelature exists. Such a conception would view Prelatures as associations of full time members of the fivefold ministry, who are geographically dependent. Such is very important in the life of a local church, but essentially different because of their associative and purely clerical character. Members of a Prelature may have, as a primary initiative a career as a doctor, lawyer, carpenter, fisherman, tax collector, and the like. However, such, as regards God and a Prelature, have the same necessity, to bring the Gospel of Jesus to the whole world. This, we submit is “The Church” that must seed the world of man.

X. What is the difference between an ordinary Christian believer who tries to practice his faith and a member of a Prelature?

- a. There is no essential difference. A person in a Personal Prelature is an ordinary believer who has received a specific call within his or her Christian vocation to form part of a spiritual family and to yield to the Holy Spirit, and aid the body of Christ in its mission to bring the Gospel of Jesus Christ to the whole world, wherever he or she may find themselves.
- b. Primary secularity is an essential characteristic of a significant portion of all the faithful in a Prelature. This does not exclude those who have as a primary and exclusive vocation membership in the five-fold ministries. Obviously, if by an ordinary believer one understands such whose life is not especially committed to our Lord, then the faithful of a Personal Prelature strive with all their strength not to be recognized as such. For they realize they are called to remind others that what should be ordinary for Christ’s disciples is to follow him unconditionally, with a lifestyle that could be surprising to someone who does not share their Christian perspective. A corner stone scripture is that we are in the world, but

not of the world. John 17.

- c. Nothing regarding a Personal Prelature precludes any of its Pastoral members from association. However this does not form a separate entity within the Personal Prelature, but recognition of the unique necessity of support of members in their own pastoral lives.

XI. Definitions and Foundational Statement Adoption

The foundational statement and all definitions in sections I thru IX above are hereby approved, adopted and incorporated in the formation of the BYLAWS of UNTCI AND THE UNTCI Association.

XII. Name and Principal Office

- a. UNTCI and the UNTCI Association will be further referred to in the Bylaws as “UNTCI”, and “UNTCI Association”. “UNTCI” and “UNTCI Association” maintains their principal office at 600 Boulevard South SW, Suite 104, Huntsville, AL 35802.
- b. The Prelate or designee of the Prelate shall have full power and authority to change the principal office from one location to another. Any change of this location shall be recorded by the Secretary on these bylaws, or this section may be amended to state the new location. Any change of this location shall be recorded by the Secretary on these bylaws appended to this section, or this section may be amended to state the new location.

XIII. Adoption of Statement of Faith

We hereby adopt the UNTCI “Tenants of Faith”, as the Statement of Faith, re-stated, and reaffirmed this day.

XIV. DECLARATION AND ESTABLISHMENT OF THE UNTCI ASSOCIATION AS A PERSONAL PRELATURE

- a. Since it has been placed on the heart of the Prelate, Dr. Nicole Weyant, with the help of divine grace, to provide an architecture, structure, to the effect and intent that the word of God spreads territorially and virtually, on every continent throughout the world, the UNTCI Association is hereby established as an apostolic organism made up of priests and laity, both men and women, which is at the same time organic and undivided—that is to say, as an

institution endowed with a unity of spirit, of aims (the presentation of the gospel of Jesus Christ), of government and of formation. Juridical configuration which is suited to its specific characteristics is hereby established and described.

- b. Counsel for UNTCI has been asked to carefully examine the matter, taking into account the historical, and also the juridical and pastoral aspects. Thus, having completely eliminated all doubts about the basis, and the possibility, and the specific form of association, it became abundantly clear that the clear designation of the UNTCI Association into a personal Prelature was opportune and useful.
- c. Therefore, we, with the plenitude of our apostolic authority, having accepted the opinion, do hereby recognize and adopt and affirm the declaration of the Prelate Dr. Weyant has expressed to us, and making good, in so far as it is necessary, the consent of those who have, or think they have some competence in this matter, command and desire the matter to be adopted.
- d. UNTCI Association is erected as a Personal Prelature, international in ambition. The Prelature is governed by the norms of the law of Christian belief, and by those of the UNTCI Constitution, and by its By Laws.

XV. **MISSION/PURPOSE**

- a. The mission and purpose of UNTCI is to glorify God by fulfilling the Great Commandment (Matthew 22:36-40) and the Great Commission (Matthew 28:18-20).
- b. We claim Matthew 28: 18-20 (Otherwise known as "The Great Commission") as our final authority in all matters of our ministry online and offline: "All authority hath been given unto me in heaven and on earth. Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world" (Mt. 28:18-20 ASV).
- c. To serve the twenty-first century New Testament Christian Church with unmatched opportunities for ministry and outreach in the name of Our Lord and Savior, Jesus Christ, the Son of God.
- d. To provide support as a non-denominational, Christ-Centered New Testament Free Church, based in Harvest, Alabama, having active

members and ordained ministers across the globe.

- e. Through the UNTCI Association, a personal prelature, UNTCI is committed to bridge the gap where “unfortunately, the Word of God is not "authoritative" enough for many individuals in the secular world in which we live. Many opportunities for sincere Christian ministry are lost, due to a lack of denominational ordination and / or credential documentation. The United New Testament Church exists to legally and verifiably break down these barriers for those individuals and groups who choose to follow Christ's simple instructions outlined above.
- f. UNTCI AND the UNTCI Association Prayerfully Strives:
 - i. To promote the opportunity for individuals and groups to formally establish themselves as a functioning autonomous Free Church within a greater denominational, or associational, organization.
 - ii. To provide opportunities for individuals to effectively apply the Word of God in their lives, in their ministry and to the community at large.
 - iii. To maintain a close liaison with other ministries to determine a need for the development of new outreach programs for the Kingdom of God and The United New Testament Church.

XVI. Organization

- a. JURISDICTION OF UNTCI AND UNTCI ASSOCIATION: The jurisdiction of the Personal Prelature extends to the clergy incardinated (ordained through UNTCI) in it, and also—only in what refers to the fulfillment of the specific obligations undertaken through the juridical bond, by means of a contract with the Prelature—to the laity who dedicate themselves to the apostolic activities of the Prelature: both clergy and laity are under the authority of the Prelate in carrying out the pastoral task of the Prelature, to wit bringing the gospel of Jesus Christ to the whole earth.
- b. The first Ordinary of the Prelature UNTCI Association, its Prelate, takes office by virtue of identity, to wit: Dr. Nicole Weyant.

- c. To comply with the general territorial legislative requirement the initial office of the organization are as follows:
 - i. President: Dr. Nicole Leigh Weyant
 - ii. Vice President: Rev. Paul Raymond Weyant, Jr.
 - iii. Treasurer: Rev. Cecilia Carlotta Osborn
 - iv. Secretary: Rev. Cecilia Carlotta Osborn

XVII. Officers, Election and Removal of Officers

All officers, with the exception of the office of the President, which shall be held by the Prelate, serve at the pleasure of the Prelate. Designation and removal of any officers need not be for cause.

XVIII. Directors, Election and removal of directors

- a. Number and Term

The authorized number of Directors shall be set by the Prelate. Such number shall not be less than three (3), nor more than fifteen (15). The Prelate shall serve as the permanent chair of UNTCI. Other than the Prelate, each Director serves at the pleasure of the Prelate.

- b. General Corporate Powers.

Subject to the provisions and limitations of these Bylaws, the activities, business and affairs of UNTCI and UNTCI Association shall be conducted and all corporate powers shall be exercised by or under the direction of the Directors

- c. Meetings of the Directors

- i. Notice and Location: The location and Notice requirement of meetings of Directors shall be the same as those describe for membership meetings.
- ii. Quorum: A majority of current Directors present at a meeting duly called and noticed shall constitute a quorum for the transaction of business.
- iii. Action without Meeting: Any action required or permitted to be taken by the Directors may be taken without a meeting, if all of the Directors, individually, or collectively, consent in writing to the action. By writing herein and elsewhere in this

document, we include the use of communication via email or any other digitally recordable means.

XIX. CENTRAL GOVERNMENT

The central Government of the Prelature has its offices in the United States, which is in the central offices of the Prelature, and is designated the Prelatic Church, or “Mother Church”. The address of the UNTCI “Mother Church” is 600 Boulevard South SW, Suite 104, Huntsville, AL 35802.

XX. OFFICE OF PRELATE DR. NICOLE WEYANT

The Prelate, Reverend Dr. Nicole Weyant is affirmed and confirmed by the Advisory Counsel of the UNTCI as President of UNTCI Association, and is confirmed as appointed Prelate of the Personal Prelature of the UNTCI.

XXI. ANNUAL REPORT

The Prelate will present to the members annually, a report on the state of the Prelature, and on the development of its apostolic work.

XXII. Membership in The United New Testament Church, International, and The United New Testament Church Association International (A Personal Prelature)

- a. Membership with UNTCI CHURCH: Any person who has confessed Jesus Christ as their personal Lord and Savior may join The United New Testament Church, International, either through a local outreach or through our general membership online. Each member shall be welcomed and joyfully accepted into the congregation of any church gathering.
- b. Membership with the UNTCI Association (A Personal Prelature):
 - i. Any person who is a member of the UNTCI is eligible to be a member of the UNTCI Association.
 - ii. Any person Ordained (incardinated) by the UNTCI is eligible for membership in the Association.
 - iii. Any lay member who would otherwise be eligible to be member of the UNTCI, upon application and acceptance may become a member of the Association. (Note this provision is provided to provide a means for family members of ordained clergy of the UNTCI and students, to be active

members of the Association, who choose not to be ordained, but active lay support of the Personal Prelature); that is to say, the laity (men and women, single or married, of all professions and social situations) who dedicate themselves to the service of the apostolic purpose of the prelature and Personal Prelature specifically, with a serious commitment, as clearly stated herein, and comply with the laws of UNTCI may be members, upon approval by the office of the Prelate.

c. Designation of Membership

- i. In an effort to properly reflect the membership of UNTCI, two rolls shall be maintained. These rolls shall be updated periodically.
 - 1. Active/Resident Members: All members who reside within UNTCI's ministry area or are currently active in UNTCI.
 - 2. Nonresident Members: All members who do not reside within the UNTCI ministry area who are currently active and in good standing in UNTCI, or UNTCI Association worldwide.

d. Voting Rights of Membership

- i. No distinction is made herein as between the local members and those located worldwide, except as specifically stated herein.
- ii. Every active member, in good standing shall have the right to vote on all matters designated by the Prelate of UNTCI as subject the economy of voting democracy.
- iii. The following matters are specifically reserved for voting rights: the disposition of all or substantially all of the assets of UNTCI, the merger or dissolution of UNTCI. Each member, 16 years and older is entitled to one vote. Voting by proxy is prohibited.

e. Termination of Membership

Members shall be removed from UNTCI roll for the following reasons:

- i. Death.
- ii. Voluntary withdrawal of membership, by personal request of the member.
- iii. The member's life and conduct is not in accordance with the membership covenant in such a way that the member hinders the ministry influence of UNTCI in the community. This item is solely at the discretion of the judgment of the Prelate or designee.
- iv. A member by virtue of the UNTCI Association fails to abide by and remain in good standing with said association.
- v. Procedures for the dismissal of a member shall be according to Matthew 18:15-17.

f. Membership Meetings

- i. Place: Meetings of the members shall be held at any such place or places as designated by the Prelate. Such meeting may be held via the internet or locally, or any combination thereto. No limitation or special significance is place on the location, actual or virtual of the meeting.
- ii. Notice Requirements for Membership Meetings
 1. General Requirements. Whenever members are required or permitted to take any action at a meeting, notice shall be given to members no less than two (2) weeks prior to a meeting. Notification of membership meetings shall be given in any combination of the following manners which shall be deemed to be a reasonable method of calling a membership meeting:
 - a. Distribution of material to the congregation in attendance (virtually via the internet or otherwise) at a regular service;

- b. Announcement of the meeting in UNTCI newsletter, or website, either electronic or printed;
 - c. Broadcast by email;
 - d. Delivery by mail to each member identified on the membership roll.
- 2. Notice of Certain Agenda Items. Action by the member on any of the following proposals, other than by unanimous approval by those members present and entitled to vote, is valid only if the notice or waiver of notice specifies the general nature of the proposal:
 - a. Adopting, amending or repealing Bylaws;
 - b. Disposing of all or substantially all of UNTCI's assets;
 - c. Adopting or amending a merger agreement;
 - d. Approving the wind up and dissolve the Church;
 - e. Adopting, amending or repealing any action previously voted upon by the membership, including, but not limited to those set before the UNTICI or Association at the discretion of the Prelate.
- vi. Quorum: Those members present and voting at a meeting duly noticed and called shall constitute a quorum of the membership for the transaction of business.

XXIII. ORDINATION/INCARDINATION

- a. The authority and execution of the act of Ordination, under the covering of UNTCI, is specifically and exclusively reserved to the United New Testament Church headquarters only. The ordination and license shall be for a term of life. Ordination/Incardination may be accomplish through application and review by the office of the Prelate online.

- b. The clergy of the prelature incardinated (ordained through UNTCI) therein are derived from independent ministers/priest, and laity, outside and or previously incorporated in the prelature. Therefore no candidate for the priesthood, is withdrawn from the local Churches;
- c. Incardination/Ordination: There shall be the ability and right to Ordain and License men and women who have the calling of God upon their lives in ministry.
- d. To qualify for Incardination/Ordination a natural person must, at a minimum, satisfy the following two requirements:
 - i. He or she must agree to a profession of redeeming faith in Jesus Christ through attestation to personal belief in the Apostles Creed. A copy of which may be found at the following URL: <http://www.untci.org> ; as well as the UNTCI's published Statement of Faith. A copy of which may be found at the following URL: <http://www.untci.org>
 - ii. He or she must complete, submit an application, and be approved for Ordination in accordance with UNTCI process. A copy of which may be found at the following URL: <http://www.untci.org>; this will necessarily include the affirmation that you have read, understand, agree, and will abide by the Bylaws of UNTCI.
 - iii. To remain a clergy member of the UNTCI the license must remain active. A License will be renewable annually online. A database of all license status will be maintained for all members. This is to insure members are still in ministry and actually alive, and in good standing. Every effort will be made to insure that the reputation of the members of the UNTCI and its association's reputation remain without blemish.

XXIV. CEREMONY OF ORDINATION/INCARDINATION

There shall be, at the discretion of the Prelate, an annual ceremony celebrating the Ordination and Licensure of all new Ministers within the church and association. The date and time of which shall be communicated through The United New Testament Church, International newsletter. When appropriate, Regional gatherings may also be scheduled, to which a representative of The United New Testament Church, International will travel from headquarters to perform local/Regional Ordination rites. Attendance at the ceremony is encouraged; however the act of incardination, ordination is complete upon

approval by the Prelate and Advisory Council without such ceremony.

XXV. AUTHORITY TO BUY, SELL, LEASE OR OTHERWISE ADDRESS REAL PROPERTY

- a. The office of the Prelate is hereby given sole discretion to buy, sell, or lease property for UNTCI or its Association.
- b. The Board of Directors of UNTCI must vote and adopt any such real property transaction which substantially encumbers UNTCI or substantially reduces its net value.
- c. Authority to purchase real property, as herein described, does not preclude the individual members of the Association from buying, selling, leasing, or otherwise contracting for real property, for their own ministries; such transactions must be clearly stated as completely independent of UNTCI or its associations.

XXVI. AUTHORITY, POWER, PURPOSE AND SCOPE

The personal Prelature UNTCI Association is a secular jurisdictional structure, and therefore it is hereby re-affirmed as follows:

- a. Is established in the general law of the Church and in the law of the Prelature, the clergy incardinated (ordained through UNTCI) in the prelature belong to the clergy to all effects. They therefore have and enjoy the same active and passive voice of any priest of a local Church;
- b. The laity incorporated in the prelature do not alter their personal situation theologically. They continue to be ordinary lay faithful;
- c. The aims and spirit of UNTCI Association blessing is laid on the sanctifying value of ordinary work, that is to say, on the obligation to sanctify work, to sanctify oneself in one's work, and to turn it into an instrument of the apostolate. Therefore, the work and apostolate of those who form part of the prelature are normally carried out in the structure and environment of secular society; aid persons may enter into a relationship incardinated through the prelature, upon proper presentation authorization and adoption by the Prelate and Prelate Advisory Counsel;
- d. As regards decisions in professional, social, political matters, etc., the lay faithful of the prelature enjoy the same freedom as other

Christian Believers, their fellow citizens; hence, the prelature does not make itself responsible for the professional, political or economic activities of any of its members.

XXVII. The jurisdiction of the PERSONAL prelature

- a. The power of the prelate is an ordinary power of jurisdiction or government, limited to that which refers to the specific laws of the prelature, and differs substantially, by reason of the matter involved, from the jurisdiction of a denominational Bishop or such archetype as regards ordinary spiritual care of the faithful;
- b. As well as the government of the clergy of the prelature, the jurisdiction of the prelate includes the general direction of the formation and of the specific apostolic and spiritual initiatives which laity incorporated in UNTCI Association receive; said jurisdiction does not extend beyond the bounds of the prelate of which an incardinated member heads or prelature for which the member is a part of;
- c. The jurisdiction includes the right to incardinate his or her own candidates to the priesthood; the prelate has the obligation to attend to their specific formation in the centers of the prelature, in conformity with the norms established by the competent Congregation, and to the spiritual life and the permanent formation of the priests promoted by the prelate;
- d. The jurisdiction of the prelate does not extend beyond the bounds of a prelate of a subordinate prelature, unless said subordinate is formed subject to the bylaws and constitution of UNTCI;
- e. The laity are under the jurisdiction of the prelate, only, in regard to what has to do with the fulfillment of the specific ascetic, formative and apostolic commitments which they have freely undertaken by means of the contractual bond dedicating them to the service of the aims of the prelature.

XXVIII. With reference to ecclesiastical territorial laws and to the legitimate rights of local ordinaries

As established by law the members of the prelature must observe the territorial norms which refer to general directives of a doctrinal, liturgical and pastoral nature, the laws concerning public order and, in the case of the priests also the general discipline of the clergy; the members (laity and priest) of the prelature must maintain the ministerial faculties of the competent territorial authority, to

exercise their ministry with people who do not form part of the prelature;

XXIX. In regard to the pastoral coordination with local ordinaries, and the fruitful insertion of the Prelature UNTCI Association in the local Churches, it is also established that:

- a. Prior written permission of or the Prelate, after consultation with the Prelate Advisory Council is required for insertion of UNTCI initiative in any local, non UNTCI activity. The agreement of the competent authority, bishop or such archetype is also required before such insertions.
- b. **LOCAL SHARED INITIATIVES:** As regards ministries, secular initiatives or churches, and also other ecclesiastical offices which the local ordinary may entrust to the prelature or to the priests incardinated (ordained through UNTCI) in the prelature, an agreement will be drawn up in each case between the local ordinary and the Prelate of UNTCI Association or his executive office.

XXX. Contracts In The Name of The Association

No member, whether Member, Ordained, Licensed, Church or Ministry, shall set contracts nor endorsements of any way, shape nor form in the name of the Parent Organization without prior approval of the Ordaining/Endorsing body, known as The United New Testament Church, International or UNTCI.

XXXI. LOCAL AFFILIATION WITH EXISTING CONGREGATIONS

There shall be the ability and right to endorse and affiliate bodies of believers into local or existing congregations. Said bodies shall possess the right to utilize the name of the United New Testament Church or The United New Testament Church, International for churches and ministries outside of the United States, and also The United New Testament Church, International and it's respective Logos in all material and advertising whether electronic or in print.

XXXII. UNTCI AND UNTCI ASSOCIATION REGIONAL OFFICES:

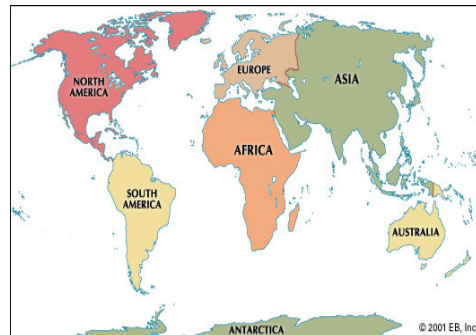
The UNTCI CHURCH International is comprised of four arms:

- a. **UNTCI** is the "Mother Church", and exists locally and virtually worldwide without walls. It is ordinary in composition and exists in usual form and purpose as described in the Mission Statement.
- b. **TECU** is hereby acknowledged as an accredited institute of higher learning.

- c. **UNTCI IT TECH** is the technical, marketing and resource component of UNTCI, and
- d. **The UNTCI Association** (Personal Prelature) comprised of independent ministers and lay members, worldwide, incardinated/ordained or affiliated through UNTCI.

XXXIII. UNTCI Association Personal Prelature, or the third branch of UNTCI International, shall extend to all seven contents.

- a. Six regional offices representing all seven continents are hereby established; the Antarctic will be covered by the office covering Australia
- b. Each regional office shall have a Regional Prelate Council consisting of three members appointed from the region by the Prelate Office.
- c. The term of each member shall be for three years.



XXXIV. MEMBERSHIP AND ROLE OF THE REGIONAL COUNCILS

- a. The Members of each Regional Council shall be randomly chosen from those members desiring the responsibility and eligible based on good standing and membership with the UNTCI.
- b. The sole role of the Regional Councils shall be to provide a relevant territorial contact point to receive and provide information as requested and needed. The Councils shall have no executive or legislative authority over the members of the relevant region.
- c. One member of the Regional Council will be designated Chair strictly for the purpose of providing a single point of contract for the overall activity of the Regional office.
- d. The Chair shall rotate amongst the three members each year. The initial members and the chair shall be appointed by the UNTCI Prelate, Dr. Nicole Weyant or designee.

XXXV. Affiliation of UNTCI AND UNTICI ASSOCIATON

UNTCI is autonomous and maintains the right to govern its own affairs, independent of any denominational control. Recognizing, however, the benefits of cooperation with other churches in world missions, UNTCI and the UNTCI Association reserves the right to voluntarily associate with other churches and ministries worldwide, consistent with the mission, purpose and mandate within these Bylaws.

XXXVI. Insurance Protecting UNTCI, UNTICI Association and its Members and Agents

The Directors at the discretion of the Prelate may adopt a resolution authorizing the purchase and maintenance of insurance on behalf of any agent of UNTCI, its members, UNTCI, and its Association, against any liability asserted against or incurred by any of the foregoing. The prorated cost of this insurance may be offered as an option for any member in good standing.

XXXVII. Records and Reports

- a. UNTCI and UNTCI Association shall maintain the following records and reports:
 - i. Adequate and correct books and records of accounts (financial records); and
 - ii. Written or digitally recorded, minutes of the proceedings of its members and Directors; (recording in all instances referred to in this document refers to any means objectively reproducible; this includes, but is not limited to, webinars, email, digital voice recording, progressive comments/threads on blogs and the like;
 - iii. A record of the members of UNTCI, and its association as set forth earlier in this document, and
 - iv. Contribution statements for contributors.
- b. All such records shall be kept at UNTCI's principal office.

XXXVIII. CONFLICT RESOLUTION ALTERNATIVE

- a. In the event a dispute shall arise between any members and UNTCI or any of its ministries, the bylaws herein shall govern and have exclusive jurisdiction. In the event the dispute is not resolved within the biblical constructs of this document and scripture, the parties agree to participate in at least four hours of mediation. The parties agree to share equally in the costs of the mediation. The mediation shall be administered by a member of Peacemakers International, an arm of the Christian Legal Society.
- b. The parties may attend by digital or physical means, in accordance with the mandate of the selected mediator.
- c. In the event the dispute is not resolved via mediation and the member selects to take the matter to court, the geographical and judicial jurisdiction of the office of the Prelate shall govern all disputes.
- d. The cost of attorney fees shall be borne by each party, except and unless the particular jurisdiction and type of case awards attorney fees to the prevailing party.
- e. Nothing in this clause permits the member to challenge termination of membership, license and ordination without cause. Such determination is at the discretion of the Prelate.

XXXIX. PERSONAL ADVISORY Council TO PRELATE

- a. The prelate of UNTCI hereby establishes an advisory council. Its existence, scope, organization and authority are at the discretion of the Prelate.
- b. The essential intent of the council is to provide to the Prelate, via men and woman of God, who believe they have heard this specific call from God, and thus are willing to make themselves available, prayer, counsel, information, support, advice, etc., as is needed and requested; in sum and substance this is a "Personal Advisory Council to the Prelate" The intent is to include individuals of varying backgrounds, ages, denominational backgrounds, areas of expertise, and geographical diversity.
- c. No legislative or executive authority is authorized for any members of the council, by virtue of their existence on the council.

- d. The term of members of the Council is for one year, renewable annually, at the discretion of the Prelate. The designation and appointment of Council members shall be made at the annual conference, and continue for a term of one year, renewable at the discretion of the Prelate. Nothing in this bylaw precludes the Prelate from commencing or terminating the council, or the term of any member from the council, without notice or cause.

XL. Non-Discrimination

UNTCI and The UNTCI Association is committed to the principle of marriage as defined as one man and one woman under God; Within this context UNTCI and The UNTCI Association is committed to a Non-discriminatory Policy, and welcomes individuals of any race, color, age, sex, national or ethnic origin to all the rights, privileges, programs, and activities generally accorded, or made available to, anyone wishing to become involved in our many ministry outreach programs.

XLI. Amendments to the Bylaws

These Bylaws or any provision of them may be altered, amended or repealed, and new Bylaws may be adopted by direction of the Prelate to Notice a meeting of the Directors. The vote of two-thirds of the directors present at such meeting shall constitute a sufficient quorum. Presence, as described earlier in this document may be physical or by virtue of appearance via the internet.

CERTIFICATE OF SECRETARY

I, the undersigned, certify that I am the Secretary of UNTCI AND THE UNTCI Association, and that the Amended Bylaws, herein, are the Bylaws of this Church as adopted by the Prelate and the Directors of UNTCI, and the UNTCI Association,

Executed at this: 10th Day of February, 2010

Rev. C. Carlotta Osborn

Rev. C. Carlotta Osborn,
Secretary

The United New Testament Church, International Ministry Association, Inc.
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Revision History

September 8, 2012: Revised to reflect updated principal office address.

UNTCI Headquarters office moved from 30521 Ardmore Avenue, Ardmore, AL 35739 during the 2012 Academic Summer Break and now is permanently located at 600 Boulevard South SW, Suite 104, Huntsville, AL 35802.