

**ORIGIN OF THE POTOMAC DISTRICT COUNCIL
OF THE ASSEMBLIES OF GOD, INCORPORATED
AKA THE POTOMAC MINISTRY NETWORK**

Feeling the need of cooperation in the work of God in Maryland and West Virginia, a meeting of workers was held on August 24th, 1917, at Shaft, Maryland, to organize a District Council. The following resolutions were adopted:

RESOLVED, That we recognize ourselves as the District Council of Maryland and West Virginia, in cooperative fellowship with the General Council of the Assemblies of God (incorporated) with headquarters at Springfield, Missouri.

Motion: Carried that we adopt the “Statement of Fundamental Truths” as the basis of cooperation and fellowship for this District Council.

During the annual District meeting which was held at Hagerstown, Maryland, August 20, 1925, the matter of changing the name of the District was discussed. The wisdom of a change seemed apparent owing to the fact that the former name did not adequately describe the boundaries of the territory included.

On motion it was carried that we change the name of our District from “The Maryland and West Virginia District Council” to “The Potomac District Council of the Assemblies of God.”



**CONSTITUTION AND BYLAWS OF
THE POTOMAC DISTRICT COUNCIL OF THE ASSEMBLIES OF GOD
AKA THE POTOMAC MINISTRY NETWORK**

CONSTITUTIONAL DECLARATION

WE BELIEVE:

That God's purpose concerning man is (1) to seek and to save that which is lost, (2) to be worshiped by man, (3) to build a body of believers in the image of His Son, and (4) to demonstrate His love and compassion for all the world.

That these believers, saved and called out of the world, constitute the Body or Church of Jesus Christ built and established upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief cornerstone.

That the members of the Body, the Church (ecclesia), of Jesus Christ, are enjoined to assemble themselves for worship, fellowship, counsel and instruction in the Word of God, the work of the ministry, and for the exercise of those spiritual gifts and offices provided for New Testament church order.

That it is evident the early apostolic churches came together in fellowship as a representative body of saved, Spirit-filled believers who ordained and sent out evangelists and missionaries, and under the supervision of the Holy Spirit set over the church pastors and teachers.



That the priority reason for being of the Assemblies of God is to be an agency of God for evangelizing the world, to be a corporate body in which man may worship God, to be a channel of God's purpose to build a body of saints being perfected in the image of His Son, and to be a people who demonstrate God's love and compassion for all the world.

That the Assemblies of God exists expressly to give continuing emphasis to this reason for being in the New Testament apostolic pattern by teaching and encouraging believers to be baptized in the Holy Spirit, which enables them to evangelize in the power of the Spirit with accompanying supernatural signs, adding a necessary dimension to worshipful relationship with God, and enabling them to respond to the full working of the Holy Spirit in expression of fruit and gifts and ministries as in New Testament times for the edifying of the body of Christ.

That we are a part of the cooperative fellowship of Pentecostal, Spirit-baptized saints from local Pentecostal assemblies of like precious faith throughout the United States and foreign lands known as the General Council of the Assemblies of God, whose purpose is neither to usurp authority over the various local assemblies, nor to deprive them of their scriptural and local rights and privileges, but to recognize and promote scriptural methods and order for worship, unity, fellowship, work, and business for God; and to disapprove unscriptural, doctrines and polity, endeavoring to keep the unity of the Spirit in the bond of peace, "till we all come in the unity of the 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" (Ephesians 4:13).



PREAMBLE

For the purpose of promulgating the Gospel of Jesus Christ by all available means in the Potomac Ministry Network, so that the results of our efforts may be conserved and churches and ministries be established and developed in general unity and cooperative fellowship along the lines of our distinctive testimony, and for the further purpose of cooperating with all other Districts and Ministry Networks in the work of the General Council at home and abroad; we, who are members of the General Council of the Assemblies of God, hereby associate ourselves together for Scriptural fellowship and recognize ourselves as the Potomac Ministry Network, and agree to be governed by the following Constitution and Bylaws.

CONSTITUTION

ARTICLE I. NAME

The corporate name of this body shall be the Potomac District Council of the Assemblies of God, Incorporated, a Maryland non-profit corporation with headquarters in Gainesville, Virginia. The Corporation may also be referred to as the Potomac Ministry Network of the Assemblies of God.

ARTICLE II. TERRITORY

The Potomac Ministry Network shall include the District of Columbia; all the State of Maryland; that part of West Virginia that includes and lies east of Marshall, Wetzel,



Harrison, Upshur, Randolph, and Pocahontas counties; and that part of Virginia that includes and lies east of Bath, Rockbridge, Bedford, and Pittsylvania counties.

ARTICLE III. RELATIONSHIP

The Potomac Ministry Network shall be an integral part of the General Council of the Assemblies of God, Incorporated, with headquarters at Springfield, Missouri; therefore the principles of voluntary unity and cooperative fellowship as set forth in the Constitution of the General Council are the principles which shall govern this Ministry Network.

ARTICLE IV. TENETS OF FAITH

This Ministry Network shall stand for the Holy Scriptures as the all-sufficient rule for faith and practice, and adopts the Statement of Fundamental Truths approved by the General Council, that we may all speak the same thing.

STATEMENT OF FUNDAMENTAL TRUTHS

The Bible is our all-sufficient rule for faith and practice. This Statement of Fundamental Truths is intended simply as a basis of fellowship among us (i.e., that we all speak the same thing, 1 Corinthians 1:10; Acts 2:42). The phraseology employed in this Statement is not inspired or contended for, but the truth set forth is held to be essential to a full gospel



ministry. No claim is made that it contains all Biblical truth, only that it covers our need as to these fundamental doctrines.

1. The Scriptures Inspired

The Scriptures, both the Old and New Testaments, are verbally inspired of God and are the revelation of God to man, the infallible, authoritative rule of faith and conduct (2 Timothy 3:15-17; 1 Thessalonians 2:13; 2 Peter 1:21).

2. The One True God

The one true God has revealed himself as the eternally self-existent “I AM,” the Creator of heaven and earth, and the Redeemer of mankind. He has further revealed himself as embodying the principles of relationship and association as Father, Son, and Holy Spirit (Deuteronomy 6:4; Isaiah 43:10, 11; Matthew 28:19; Luke 3:22).

The Adorable Godhead

(a) Terms Defined

The terms *Trinity* and *Persons* as related to the Godhead, while not found in the Scriptures, are words in harmony with the Scripture, whereby we may convey to others our immediate understanding of the doctrine of Christ respecting the Being of God, as distinguished from “gods many and lords many.” We, therefore, may speak with propriety of the Lord our God, who is One Lord, as a Trinity or as one Being of three persons, and still be absolutely scriptural (examples, Matthew 28:19; 2 Corinthians 13:14, John 14:16, 17).



(b) Distinction and Relationship in the Godhead

Christ taught a distinction of Persons in the Godhead which He expressed in specific terms of relationship, as Father, Son, and Holy Spirit, but that this distinction and relationship, as to its mode is inscrutable and incomprehensible, because unexplained (Luke 1:35; 1 Corinthians 1:24; Matthew 11:25-27; 28:19; 2 Corinthians 13:14; 1 John 1:3,4).

(c) Unity of the One Being of Father, Son, and Holy Spirit

Accordingly, therefore, there is **that** in the Father which constitutes Him **the Father** and not the Son; there is **that** in the Son which constitutes Him **the Son** and not the Father; and there is **that** in the Holy **Spirit** which constitutes Him **the Holy Spirit** and not either the Father or the Son. Wherefore, the Father is the Begetter; the Son is the Begotten; and the Holy Spirit is the One proceeding from the Father and the Son. Therefore, because these three persons in the Godhead are in a state of unity, there is but one Lord God Almighty and His name one (John 1:18; 15:26, 17:11, 21; Zechariah 14:9).

(d) Identity and Cooperation in the Godhead

The Father, the Son and the Holy Spirit are never **identical** as to **Person**, nor **confused** as to **relation**; nor **divided** in respect to the Godhead; nor **opposed** as to **cooperation**. The Son is **in** the Father and the Father is **in** the Son as to relationship. The Son is **with** the Father and the Father is **with** the Son, as to fellowship. The Father is not **from** the Son, but the Son is **from** the Father, as to authority. The Holy Spirit is from the Father and the Son proceeding as to nature, relationship, cooperation and authority. Hence, no Person in the Godhead



either exists or works separately or independently of the others (John 5:17-30, 32, 37; 8:17,18).

(e) The Title, Lord Jesus Christ

The appellation, *Lord Jesus Christ*, is a proper name. It is never applied in the New Testament either to the Father or to the Holy Spirit. It therefore belongs exclusively to the **Son of God** (Romans 1:1-3, 7; 2 John 3).

(f) The Lord Jesus Christ, God with Us

The Lord Jesus Christ, as to His divine and eternal nature, is the proper and only Begotten of the Father, but as to His human nature, He is the proper Son of Man. He is, therefore, acknowledged to be both God and man; who because He is God and man, is “Emmanuel,” God with us (Matthew 1:23; 1 John 4:2, 10, 14; Revelation 1:13, 17).

(g) The Title, Son of God

Since the name *Emmanuel* embraces both God and Man, in the one Person, our Lord Jesus Christ, it follows that the title, *Son of God*, describes His proper deity, and the title, *Son of Man*, His proper humanity. Therefore the title, Son of God, belongs to the order of eternity, and the title, Son of Man, to the order of time (Matthew 1:21-23; 2 John 3; 1 John 3:8; Hebrews 1: 1-13; 7:3).

(h) Transgression of the Doctrine of Christ



Wherefore, it is a transgression of the doctrine of Christ to say that Jesus Christ derived the title, *Son of God*, solely from the fact of the Incarnation, or because of His relation to the economy of redemption. Therefore, to deny that the Father is a real and eternal Father, and that the Son is a real and eternal Son, is a denial of the distinction and relationship in the Being of God; a denial of the Father and the Son; and a displacement of the truth that Jesus Christ is come in the flesh (2 John 9; John 1:1, 2, 14, 18, 29, 49; 1 John 2:22, 23; 4:1-5; Hebrews 12:2).

(i) Exaltation of Jesus Christ as Lord

The Son of God, our Lord Jesus Christ, having by Himself purged our sins, sat down on the right hand of the Majesty on high, angels and principalities and powers having been made subject unto Him. And having been made both Lord and Christ, He sent the Holy Spirit that we, in the name of Jesus, might bow our knees and confess that Jesus Christ is Lord to the glory of God the Father until the end, when the Son shall become subject to the Father that God may be all in all (Hebrews 1:3; 1 Peter 3:22; Acts 2:32-36; Romans 14:11; 1 Corinthians 15:24-28).

(j) Equal Honor to the Father and to the Son

Wherefore, since the Father has delivered all judgment unto the Son, it is not only the **express duty** of all in heaven and on earth to bow the knee, but it is an **unspeakable** joy in the Holy Spirit to ascribe unto the Son all the attributes of deity, and to give Him all the honor and the glory contained in all the names and titles of the Godhead except those which express relationship (see paragraphs b, c, and d) and thus honor the Son even as we



honor the Father (John 5:22, 23; 1 Peter 1:8; Revelation 5:6-14; Philippians 2:8,9; Revelation 7:9, 10; 4:8-11).

3. Deity of the Lord Jesus Christ

The Lord Jesus Christ is the eternal Son of God. The Scriptures declare:

- a. His virgin birth (Matthew 1:23; Luke 1:31, 35).
- b. His sinless life (Hebrews 7:26; 1 Peter 2:22)
- c. His miracles (Acts 2:22; 10:38).
- d. His substitutionary work on the cross (1 Corinthians 15:3, 2 Corinthians 5:21).
- e. His bodily resurrection from the dead (Matthew 28:6; Luke 24:39; 1 Corinthians 15:4).
- f. His exaltation to the right hand of God (Acts 1:9, 11; 2:33; Philippians 2:9-11; Hebrews 1:3).

4. The Fall of Man

Man was created good and upright; for God said, "Let us make man in our image, after our likeness." However, man by voluntary transgression fell and thereby incurred not only physical death but also spiritual death, which is separation from God (Genesis 1:26, 27; 2:17; 3:6; Romans 5:12-19).

5. The Salvation of Man



Man's only hope of redemption is through the shed blood of Jesus Christ the Son of God.

a. Conditions to Salvation. Salvation is received through repentance toward God and faith toward the Lord Jesus Christ. By the washing of regeneration and renewing of the Holy Spirit, being justified by grace through faith, man becomes an heir of God according to the hope of eternal life (Luke 24:47; John 3:3, Romans 10:13-15; Ephesians 2:8; Titus 2:11; 3:5-7).

b. The Evidences of Salvation. The inward evidence of salvation is the direct witness of the Spirit (Romans 8:16). The outward evidence to all men is a life of righteousness and true holiness (Ephesians 4:24; Titus 2:12).

6. The Ordinances of the Church

a. Baptism in Water. The ordinance of baptism by immersion is commanded in the Scriptures. All who repent and believe on Christ as Savior and Lord are to be baptized. Thus they declare to the world that they have died with Christ and that they also have been raised with Him to walk in the newness of life (Matthew 28:19; Mark 16:16; Acts 10:47, 48; Romans 6:4).

b. Holy Communion. The Lords Supper, consisting of the elements—bread and the fruit of the vine—is the symbol expressing our sharing the divine nature of our Lord Jesus Christ (2 Peter 1:4); a memorial of His suffering and death (1 Corinthians 11:26); and a prophecy of His second coming (1 Corinthians 11:26); and is enjoined on all believers “till He come!”



7. The Baptism in the Holy Spirit

All believers are entitled to and should ardently expect and earnestly seek the promise of the Father, the baptism in the Holy Spirit and fire, according to the command of our Lord Jesus Christ. This was the normal experience of all in the early Christian church. With it comes the endowment of power for life and service, the bestowment of the gifts and their uses in the work of the ministry (Luke 24:49; Acts 1:4,8; 1 Corinthians 12:1-31). This experience is distinct from and subsequent to the experience of the new birth (Acts 8:12-17; 10:44-46; 11:14-16; 15:7-9). With the baptism in the Holy Spirit come such experiences as an overflowing fullness of the Spirit (John 7:37-39; Acts 4:8), a deepened reverence for God (Acts 2:43; Hebrews 12:28), an intensified consecration to God and dedication to His work (Acts 2:42), and a more active love for Christ, for His Word, and for the lost (Mark 16:20).

8. The Initial Physical Evidence of the Baptism in the Holy Spirit

The baptism of believers in the Holy Spirit is witnessed by the initial physical sign of speaking with other tongues as the Spirit of God gives them utterance (Acts 2:4). The speaking in tongues in this instance is the same in essence as the gift of tongues (1 Corinthians 12:4-10, 28) but different in purpose and use.

9. Sanctification

Sanctification is an act of separation from that which is evil, and of dedication unto God (Romans 12:1, 2; 1 Thessalonians 5:23; Hebrews 13:12). Scriptures teach a life of “holiness



without which no man shall see the Lord” (Hebrews 12:14). By the power of the Holy Spirit we are able to obey the command: “Be ye holy, for I am holy”(1 Peter 1:15, 16).

Sanctification is realized in the believer by recognizing his identification with Christ in His death and resurrection, and by faith reckoning daily upon the fact of that union, and by offering every faculty continually to the dominion of the Holy Spirit (Romans 6:1-11, 13; 8:1, 2, 13; Galatians 2:20; Philippians 2:12, 13; 1 Peter 1:5).

10. The Church and Its Mission

The Church is the Body of Christ, the habitation of God through the Spirit, with divine appointments for the fulfillment of her Great Commission. Each believer, born of the Spirit is an integral part of the general assembly and church of the firstborn, which are written in heaven (Ephesians 1:22, 23; 2:22; Hebrews 12:23).

Since God’s purpose concerning man is to seek and to save that which is lost, to be worshipped by man, to build a body of believers in the image of His Son, and to demonstrate His love and compassion for all the world, the priority reason for being of the Assemblies of God as part of the Church is:

- a. To be an agency of God for evangelizing the world (Acts 1:8; Matthew 28:19, 20; Mark 16:15, 16).
- b. To be a corporate body in which man may worship God (1 Corinthians 12:13).
- c. To be a channel of God’s purpose to build a body of saints being perfected in the image of His Son (Ephesians 4:11-16; 1 Corinthians 12:28; 14:12).



d. To be a people who demonstrate God's love and compassion for all the world
(Psalm 112:9; Galatians 2:10; 6:10; James 1:27).

The Assemblies of God exists expressly to give continuing emphasis to this reason for being in the New Testament apostolic pattern by teaching and encouraging believers to be baptized in the Holy Spirit. This experience:

- a. Enables them to evangelize in the power of the Spirit with accompanying supernatural signs (Mark 16:15-20; Acts 4:29-31; Hebrews 2:3, 4).
- b. Adds necessary dimension to worshipful relationship with God (1 Corinthians 2:10-16; 1 Corinthians 12-14).
- c. Enables them to respond to the full working of the Holy Spirit in expression of fruit and gifts and ministries as in New Testament times for the edifying of the body of Christ and care for the poor and needy of the world (Galatians 5:22-26; Matthew 25:37-40; Galatians 6:10; 1 Corinthians 14:12; Ephesians 4:11, 12; 1 Corinthians 12:28; Colossians 1:29).

11. The Ministry

A divinely called and scripturally ordained ministry has been provided by our Lord for the fourfold purpose of leading the Church in: (1) evangelization of the world (Mark 16:15-20), (2) worship of God (John 4:23, 24), and (3) building a body of saints being perfected in the image of His Son (Ephesians 4:11, 16), and (4) meeting human need with ministries of love and compassion (Psalm 112:9; Galatians 2:10; 6:10; James 1:27).



12. Divine Healing

Divine healing is an integral part of the gospel. Deliverance from sickness is provided for in the Atonement, and is the privilege of all believers (Isaiah 53:4, 5; Matthew 8:16, 17; James 5:14-16).

13. The Blessed Hope

The resurrection of those who have fallen asleep in Christ and their translation together with those who are alive and remain unto the coming of the Lord is the imminent blessed hope of the Church (1 Thessalonians 4:16, 17; Romans 8:23; Titus 2:13; 1 Corinthians 15:51, 52).

14. The Millennial Reign of Christ

The second coming of Christ includes the rapture of the saints, which is our blessed hope, followed by the visible return of Christ with His saints to reign on the earth for one thousand years (Zechariah 14:5; Matthew 24:27, 30; Revelation 1:7, 19:11-14; 20:1-6). This millennial reign will bring the salvation of national Israel (Ezekiel 37:21, 22; Zephaniah 3:19, 20; Romans 11:26, 27) and the establishment of universal peace (Isaiah 11:6-9; Psalm 72:3-8; Micah 4:3, 4).

15. The Final Judgment

There will be a final judgment in which the wicked dead will be raised and judged according to their works. Whosoever is not found written in the Book of Life, together with the devil



and his angels, the beast and the false prophet, will be consigned to everlasting punishment in the lake which burns with fire and brimstone, which is the second death (Matthew 25:46; Mark 9:43-48; Revelation 19:20; 20:11-15; 21:8).

16. The New Heavens and the New Earth

“We, according to His promise, look for new heavens and a new earth wherein dwells righteousness” (2 Peter 3:13; Revelation 21, 22).

ARTICLE V. BIBLICAL MARRIAGE, FAMILY, AND SEXUALITY

We believe that marriage unites one man and one woman in a lifetime commitment to each other (Genesis 2:23,24; Matthew 19:4-6). Marriage provides for intimate companionship, pure sexual expression (Genesis 2:25; Ephesians 5:31-33), procreation, and reflects the relationship of Christ and the church (Genesis 1:28; Proverbs 5:15-19; 1 Corinthians 7:1-5).

We believe that God has commanded that no intimate sexual activity be engaged in outside of a marriage between one man and one woman. We believe that any form of homosexuality, lesbianism, bisexuality, bestiality, incest, fornication, adultery, and pornography are sinful perversions of God’s gift of sex. We believe that God disapproves of and forbids any attempt to alter one’s gender by surgery or appearance (Genesis 2:24; Genesis 19:5, 13; Genesis 26:8,9; Leviticus 18:1-30; Romans 1:26-29; 1 Corinthians 5:1; 6:9; 1 Thessalonians 4:1-8; Hebrews 13:4). Such sinful patterns, if not repented, will be a barrier to membership, employment and leadership in a body of believers.

ARTICLE VI. PREROGATIVES



In connection with its purpose to promulgate the Gospel of Jesus Christ at home and abroad by all available means this Ministry Network shall have the right to:

1. Supervise all activities of the Assemblies of God in its prescribed field, in accordance with the right conferred by the Constitution of the General Council of the Assemblies of God.
2. Elect its own officers and committees, to arrange its own meetings, and to govern itself. It shall be subordinate to the General Council of the Assemblies of God and amenable thereto in all matters of doctrine and the personal conduct of ministers who shall have Ministry Network endorsement.
3. Recommend candidates for credentials who have met the requirements as set forth in the Bylaws of the General Council of the Assemblies of God.
4. Establish churches and provide for their development.
5. Establish and maintain such departments and ministries for the Network as may be necessary for the propagation of the Gospel in its borders.
6. Own, hold in trust, sell, convey, mortgage, lease or otherwise dispose of such property, real or chattel, as may be needed for the pursuit of its work.

ARTICLE VII. MEMBERSHIP



1. All ordained, licensed, and certified ministers holding valid credentials with the General Council and in good standing with the Potomac Ministry Network shall be considered members.
2. All General Council or District Council affiliated local churches shall have the right to send a delegate for representation in business meetings of the Potomac Ministry Network. The delegate must present a letter of certification signed by the secretary or pastor of the church being represented.
3. There will be annual and special meetings of members as outlined in the Bylaws.

ARTICLE VIII. OFFICERS

1. The executive officers shall consist of the Ministry Network Superintendent, Assistant Superintendent, and Secretary-Treasurer.
2. The General Council Presbyters shall consist of the Ministry Network Superintendent, Assistant Superintendent, and Secretary-Treasurer, who shall serve on the General Presbytery of the General Council by virtue of their offices.
3. The Board of Directors shall consist of the Ministry Network Superintendent, Assistant Superintendent, Secretary-Treasurer, Regional Executive Presbyters, and At-Large Executive Presbyters.



ARTICLE IX. DEPARTMENTS, BOARDS, COMMITTEES & TEAMS

The Potomac Ministry Network shall establish and maintain departments, boards, committees, teams and work groups as required to carry out its work.

ARTICLE X. LOCAL CHURCHES

1. Local churches shall be set in order by the Ministry Network and shall be subject to and operate according to the Constitution and Bylaws of the General Council of the Assemblies of God and the Potomac Ministry Network.
2. Local churches shall be classified as General Council Affiliated, District Council (Network) Affiliated, or Parent Affiliated as defined in the General Council Constitution and Bylaws.

ARTICLE XI. DISSOLUTION

1. **Ministry Network.** In the event that the Potomac Ministry Network ceases to function as such, all its assets shall revert to the General Council of the Assemblies of God, Inc., and shall be used by the said General Council for the same purpose for which the Assemblies of God is chartered and to which it is dedicated. It is understood that the General Council shall first satisfy all the commitments of the Potomac Ministry Network from the said Ministry Network's assets.



2. Local Churches. In the event a local church registered with and/or within the jurisdiction of the Potomac Ministry Network, however affiliated with the Potomac Ministry Network or the General Council of the Assemblies of God, shall cease to function (including but not limited to ceasing regular meetings) for any of the purposes stated in its Articles of Association, Articles of Incorporation, Constitution, and/or its Bylaws, then after providing for the payment of its debts, the remaining assets (personal and/or real property) will not inure to the benefit of any private person or persons but all such remaining assets shall automatically revert to or be transferred to, the Potomac Ministry Network of the Assemblies of God within one year of cessation. Local churches, however affiliated, must take any steps reasonably necessary to effectuate the transfer described herein, including but not limited to inserting language in deeds and/or governing documents. The Potomac Ministry Network of the Assemblies of God shall have full authority to sell such property and to use the proceeds derived therefrom for the extension of the work of the Assemblies of God within the Potomac Ministry Network and under the direction of the Board of Directors of said Ministry Network and according to its exempt purposes.

If the Potomac Ministry Network of the Assemblies of God shall be unable or unwilling to accept the aforesaid transfer as an organization operated exclusively for religious purposes with tax exempt status under Section 501 (c)(3) of the Internal Revenue Code, then disposition thereof shall be made



to another Section 501 (c)(3) religious organization, or if not then by the court of the county or city in which this church is located, provided that in such case proceeds of the dissolution shall be distributed to an organization or organizations having purposes nearest the purposes of the Potomac Ministry Network of the Assemblies of God, and which are organized and operated exclusively for religious purposes, and which have established tax-exempt status under Section 501 (c)(3) of the Internal Revenue Code.

ARTICLE XII. AMENDMENTS

Amendments to the Constitution may be made at any regular or special meeting of the Ministry Network provided the proposed amendment has been submitted to the Board of Directors first for consideration, and then mailed by regular or digital mail to each member of the Ministry Network at least sixty (60) days prior to the time of meeting. A two-thirds vote of all members present shall be necessary for adoption.

