

# BYLAWS OF HOUSE OF THE NAME ACADEMY BET HASHEM MIDRASH

13539 Old 24 E New Haven Indiana USA 46774-9006

## Article One

### PURPOSE AND POWERS

**Section One.** The Name of this not-for-profit organization is BET HASHEM MIDRASH, INC.—The House of The Name Academy Incorporated. A *midrash* is an academy, a House of Inquiry and Public Service. The name, BET HASHEM, is a linguistic language phrase to convey the Body/Residences in which all peoples abide. The mission of the Midrash affirms every Name within the universal House of The Name. Every name is positioned within families of YHWH to comprise the entire expression and structure of the Master Name/אֵלֹהִים. The academy provides instruction to all peoples in order that every Name stands in their full capacity of Being Light. The academy interfaces with other institutions of education, supporting community schools, both public and private institutions of learning of linguistics. The Midrash offers free printed materials, lecturers and website resources.

Academy instructions are offered unto expanding and establishing attributes of each Name unto their collective expressions of all Names united. Every person is considered a **BET HASHEM—a House of The Name** which is according to the pattern of HASHEM/אֵלֹהִים/ YHWH, *the unified Name*. The body of each Name is a House of their Name. This body is filled with all the items of the tabernacle: i.e. the laver, the brazen altar, the menorah, the table of shew-bread, and the altar of insense, the ark and the vessels of service. This furniture describes the placement and the operations of each Name, revealing the Nature of each Name and its purpose. The parable literature of the Ancients guides us in making, arranging and fulfilling all of the workings of Light within the tabernacle of HaShem. The Tabernacle of YHWH is a House with all congregating Names unto HaShem. Amongst the purposes of the academy of Bet HaShem, instruction is offered to build-up, implement and fulfill the operations of The Tabernacle of YHWH. The collective Tabernacle of YHWH is a house comprised of all Names. To The Name, the classes, students, and teachers are devoted.

Classes of the Midrash provide concept and interpretive instructions of ancient literature that speak of Names and their States. These linguistic writings are a guide to comprehend, activate, and fulfill inscriptions of Light written within the fabrics of each person. The writings and manifested worlds are a unified statement, both attesting to the Orders of Light being expressed. Written Words of אֵלֹהִים assist man to understand the Living Animated Words within all people. The unfoldment of the Words assist each student to develop and utilize all aspects of their name to collectively build, affirm and maintain BET HASHEM—The House of The Name.

The written Words of אֵלֹהִים/Unity, come through Moses/maShayh/אֱמֹנִי. The name of Moses is an inverse of the letters of HaShem/מִשְׁמָע, meaning to draw out/מִן the Lamb/אֶמֶן. Via *Mashayh/אֱמֹנִי* the inscriptions of Light are drawn out and written upon the inner stones and tablets of each Name. These writings of Fire are gathered into a collection called the Túwrahh—a *composite knowledge of Light, a totality of mind illuminated*. The Túwrahh is the foundational group of ancient Paleo writings, composed as parables, from which other writings are composed. The word “midrash” means to seek, inquire, and interpret these Words of Unity. The language of the midrash is universal—of the **SINGLE VOICE**—commonly called the ANNI, Unified I. Through

studying, practicing, and understanding the teachings of Túwrah and related materials of science and metaphysics, *each person* comes to achieve their potential in expressing their Name—a Communication and Position of Light. The complete expression of Light is called hhaMeshiyach/The Messiah as the Oil in your Seed rises and shines within your composite Faces of Yehu. The activated Oil/Anointing culminates in a full measurement of YHWH/Unity expressing the nature of ALhhim/Principles of Light embodied within faculties of each Name. The Midrash assists to develop the Principles of Light and the FACES of YEHU within the faculties unto their full operation in accordance with each Name and the branch to which the Name is appointed in YHWH/Assemblers.

The faculties of each name are known as twelve fruit on the Tree of Lives. These faculties of Mind are related to the positions and workings of the inner “tabernacle furniture.” The instruction of the Midrash nurtures each part of the Tree of Lives from the roots to the fruitful boughs that each *name* bears. The *State of the Faculties or Tribes* is a major discipline of the midrash. There are Ten States each Name is possesses and comes to inherit. The inheritance is the entering into all dynamics of the faculties or lands of a Name. These lands are commonly called the Promised Land which is *a State of verifying the Nature of Life held through Words*. Into these Ten States of manifestation the faculties enter and embody their full expression. The processes of bearing fruit and occupying the lands in which the Name has entered are the Ten States for each Name to achieve. The development of each State occurs as one unfolds and fulfills all *attributes of Light within a name*—positions of intelligence/spirit/breath, all *attributes of Light/names* of the *body*—manifestations of light structures, and all *attributes of Light/names* of the *soul*—the flowering expressions that *adam* is and becoming. The Twelve Fruit and the Ten States comprise Twenty-Two, the *TauWah/X* which is the sum conveying the Totality of Life. Each of the Twelve Fruit and the Ten States refer to one of the twenty-two Letters of Fire. These twenty-two letters comprise the Writings of the Túwrah and set forth the revelations of Bet HaShem. The twenty-two letters, the study of the Aleph Bet, Paleo Hebrew, the Túwrah, the Tanach, and related sciences of anatomy and parapsychology comprise the classes of the Midrash.

Bet HaShem Midrash provides instruction, fellowship and services to all peoples without respect, recognition or seclusive privileges based on nationality, religion, race, color, sex, financial income or any other divisive terminology. All peoples are considered to comprise the House of YHWH, being the offspring of One Light.

**Section Two.** The above purposes are incorporated in the following activities: a) students and faculty are committed to study and teaching; b) to engage in spiritual offerings in conjunction with periods of Light/times to facilitate the ongoing transformation/transfiguration of Mind unto the stature—full measurement of *name*; c) to nurture one another through gifts and offices unto perfection/completion of the unfoldment; d) to provide an educational network with teachers of the priests, Laúwim/Levites, the Council of Seventy Elders, Twelve Heads, and the offices of the Bet HaShem congregation comprised of Ambassadors/*Shalichim*, Revealers/*Neviim*, Announcers/*Mevasserim*, Shepherds/*Roim*, and Teachers/*Melammadim*; e) to demonstrate love and respect for all students; f) to guard and defend all students from injustice and abusive speech; g) to support all efforts for the restoration of the Twelve Houses of *name* and the Ten States of occupation; h) to maintain progress reports and evaluations; i) to produce and distribute training and broadcasting materials, newsletters, Ancient Hebrew Light schedules, periodicals, books, media and music, through Bet HaShem’s media operations—Aleph Bet Document Centre or other entity that may be created/appointed; j) to provide educational opportunities for children and

adults in the community at-large including home studies/schooling and public seminars; k) to support orphans, teachers, the poor, stranger, fatherless, and widows for whom the offerings of Bet HaShem are extended; l) to pray for all peoples especially for those who labor on behalf of our Names with instruction and council; m) to inform others of the objectives and purposes of BET HASHEM and assist them in the spirit of meekness and humility; n) to research into related areas of study and knowledge regarding the universe; n) to research scientific knowledge knowing that all science is an exploration and confirmation that follows after thoughts of Wisdom have been released/spoken; o) to secure and establish suitable facilities for classes, conferences, meetings, seminars, retreats.

**Section Three.** To maintain a centre for schools within communities wherein the Midrash rises and becomes established.

**Section Four.** To perpetually protect this nonprofit organization in its ownership and control or its property and in its sovereignty. Being cognizant of that US Supreme Court decision in the case of *Watson vs Jones*, rendered April 15, 1872, (13 Wallace, United States Supreme Court Reports, p. 679), wherein the broad principle is laid down that, where an entity is or becomes a member of any organization to which it is amenable, then the local body becomes entirely subject to the decisions of that organization before the law in its control of its property, in its faith and conduct, in its teaching, practice and custom, as to its financial and outreach policies, as to who may be or who shall be its officers or its members, in short, in all things whatever; therefore, any action or effort on the part of any of the members or officers of Bet HaShem Midrash to cause it to dissolve and become a member of any other organization is hereby strictly forbidden and any such action shall be a breach against the foundation and intent of this nonprofit organization, and any record made of any such action shall have no binding power upon this organization, but shall be merely a record of misconduct.

**Section Six.** To earnestly seek and promote the Unity of all *peoples*.

## Article Two

### ORGANIZATION NAME

**Section One.** The name of this not-for-profit organization is BET HASHEM MIDRASH, INC. — The House of The Name Academy/Inquiry Center Incorporated. A *midrash* is an academy, a House of Study.

**Section Two.** The name BET HASHEM is synonymous with The House of The Name/YHWH in which all peoples abide and journey in life.

**Section Three.** The name BET HASHEM shall be the parent name for all entities and operations in any state or country or continent including the establishment of schools, orphanages, housing projects, and related entities to fulfill the purposes of the Midrash.

## Article Three

### SUPPORTING MEMBERS

**Section One.** Membership is opened to all peoples awakened to the design of HaShem within them and who have a desire to fulfill their Names in perfect harmony with others. The membership is literally “a House of Names” who accept the words of the covenant/agreement and desire to honor and do them.

**Section Two.** Members are of good character and engaged in the purposes as set forth above in Article One.

**Section Three.** The activities of one’s body characterize the functions of the membership. The pattern for the

officers of the Midrash are seen within the inner workings of the body. Each member takes their respective place, as designated by Name and Branch, for the benefit of the whole. These positions are under OFFICERS. **Section Four.** Members called out of Metsryim/Egypt—from definitions of forms of body and literature. The purpose of emerging out of Metsryim is to sacrifice—designate and expend your energies to HaShem/The Master Name through Fire of Wisdom. Sacrificial prayers and meditations affirm the strategic positioning of all inner energies and engage the energies in the service of Yæhúwah. Through the offerings, one affirms the inner harmony of all energies with associated outer manifestations. The positioning of all names within the Kingdom of Light culminates in the total redemption of all creation. The offerings of your totality reclaim faculties from being captivated by outward states unto incorruptible States of Living.

Membership is based upon: 1)repentance—undergoing changes and transformations of mind and deeds to be according to their full measurement, 2) entering into water immersions in the name of Yahushúo hhaMeshiyach through which one puts on garments of immortal soul attire, 3) releasing and walking in Ruach HhaQudash/the Spirit of The Holy unto the fulfillment of Teachings, 4) entering into immersions of Fire/Wisdom through the offerings of the brazen altar and the altar of incense, and 5) being regular in attendance to meetings and activities of the fellowship. Water immersion is affirmed in the Name above every name, the name of Yahushúo, to signify setting the course of one's complete robing/unfoldments of inner garments unto the stature of their full measurement—hhaMeshiyach. Immersion may be conducted in various forms that serve to heighten the consciousness of a name entering into the Lamb's Waters of your own body. Each form of immersion is administered by a shaliach/ambassador of אֲלָפִים. A white robe/garment or nudity are recommended attire for an immersion.

**Section Five.** Voting members consist of those who have signed a copy of bylaws in support and in allegiance to the Academy. One vote/voice is allotted to each name registered. Issues to be voted upon shall be initiated or channeled by the members through the Board of Directors.

**Section Six.** Members are to evaluate their progress via RashChadash/Full Moon Reviews.

#### Article Four

#### OFFICERS/STAGES OF MEMBERS

**Section One.** Officers are from within the membership being those designated by the callings of Ruach HhaQudash and appointments of hhaMeshiyach via designation of hands. Officers are grouped according to functions including the works of priests/servants (Kuwáhnim), Levites/body unifiers, elders (zekanim), envoys (shalichim), prophets (nevim), spiritual builders (mevasserim), shepherds (roim), teachers (melammadim), judges (shophetim)...and their helps. There are three stages of service: (1) an initial calling and entry level of internship and service, (2) becoming established in the calling and appointments of your Anointing, involved in training others, conducting studies for others, etc. (3) leadership roles and fulfillment of callings.

Officers are identified with the appointments and callings of hhaMeshiyach including the administration of: *Shalichim*/sent ones, distributors of grace, gifts, Emissaries, envoys of the ALhhim domain, policy making, establishing teachings and practices....

*Nevim*/spokesmen, interpreters, counselors, unfolding concepts, providing encouragement for each Name to become and function as a king/master of light. Prophets are grouped according to schools and interpretations according to universal principles and not by private or strange concepts that have no relationship to the Wholeness of the House.

*Mevasserim*/spiritual builders/evangelists to assist in the distribution of goods, announce decisions, provide support as the walls of a house, be in charge of categories of good works, bear forth proclamations of shlichim...

*Roim*/shepherds/caretakers of flocks to feed, restore, guard, counsel, organize, visit, increase fold, gather...

*Melammadim*/teachers involved in instructing, preparing lessons, providing and acquiring materials, evaluating concepts, to direct actions of love, open-up the storehouse of Knowledge to feed wholesome expressions, provide topics for consideration for future development and understanding...

The *Board of Directors* shall include but not be limited to a Director, Co-Director, Secretary, Treasurer and a Representative. Other positions on the Board may be appointed as functionally required. Members of the Board of Directors are appointed by the Director.

The Director shall be the primary account signature with the Treasurer; others may be appointed as co-signers on any accounts upon approval by the Board of Directors. The Co-Director shall jointly provide leadership for the House, and whenever the Director shall be unable to fulfill any obligation, the Co-Director shall take the position of Director and all of its duties and obligations and then appoint another Co-Director with counsel. The Secretary serves to keep records as may be required by the Organization. The Board of Directors shall administer the affairs of the Academy and set the sails for the courses. The Board of Directors may appoint an *Advisory Council* from the membership or community-at-large who are interested in providing counsel to the Midrash. All affiliates of the Midrash are representatives on the Advisory Board. There are nine chairs to the Advisory Council and each chair may have sub-chairs as functionally required. The Advisory Council shall be comprised of a Kohen advisor, a Levite advisor, a publication/language advisor, an assisted living/communal advisor, a business advisor, a Head of the Tribes advisor, an educational advisor, and an orphanage advisor, and an affiliate member advisor. Such advisors may be organized and modified as functionally required.

**Section Two.** Officiating officers of BET HASHEM shall be comprised of representatives of the priesthood—Alozar/Elazar and Ayithamar/Itamar to whom are give charge over all affairs of the temple both spiritual and temporal. Appointments are made by B'nai Alozar to the descendants of Qahhath/Kehath, and by Itamar to the houses of Merari, and Gershon. The affairs of the tabernacle operate by the orders of the Levites—the House of Aharon, House of Kehath, House of Merari, House of Gershon with Administrations from the Houses of Yahúdah and Ephrayim.

**Section Three.** A Body of *Seventy Elders* serve as The Council of the Organization with whom the Priesthood and Officers of the Twelve Heads confer. The Seventy are a counsel of understanding and involved in all related to BET HASHEM. The appointment of the seventy are from elders upon whom rests the Spirit of Mashayh/משׁחׁ whereby they prophesy and through which the spirit of giving and writing the Túwrahh comes forth. These elders confirm the unification of all and provide counsel for the whole. The entire House, including the Board of Directors and membership, are governed by the Seventy Elders who shall oversee the affairs of BHM.

**Section Four.** Twelve Heads, one from each tribe/body branch, are appointed over functions of The House. Body unifiers, as the Lauúwim/Levites are directed by Kuwáhnim. The inward Twelve Heads keep focus on the branching developments of each name and their states of occupations.

## DESCRIPTION OF STAGES

Affairs of BET HASHEM may be expressed by levels of service or stage of a position. The stages of each member increases our awareness of inner progressions within and our tolerance with others in their pursuits within the Kingdom of Names. Stages are defined for members to grow into all things appointed in Mashiyach. The level of each person is determined by the unfoldment of their Name. The proceedings of each Stage shall function to assist each member to set goals during their journey. The goals are to be congruent with The Totality of the Body.

**Section Five.** An initial level for all members commence with becoming the master of their own house and to learn the roles of a son/daughter, brother/sister, husband/wife, father/mother, etc. as well as all other positions to be fulfilled in life. A description of each position is included in the BHM Dictionary. Entry positions include a commitment to learn linguistic terminology and meanings to fulfill gifts, and being devoted to exercise spiritual gifts entrusted. Each candidate shall demonstrate an ability to learn “receive instruction, to reverence ALhhim (holy Light Word Concepts), uphold truth/inner realities, and turn aside from unjust gain. Candidate may follow the procedures in Chamesh haPekudim/Num. 8:5-26 including a inner change of garments (signifying walking daily in the administration of Light), and being committed to fulfill the consecration of life.

Each Name dwells in union with another to establish a House of a Family of Names. A family comprises the basic pattern of the House of HaShem to support all Names of Life. The Universal Family of YHWH is the House of all Names through which our Names are transferred to reside for devotion and service. None shall judge another regarding the Union(s) that they enter, knowing that all are One already. Each shall evaluate the unions entered into as to purpose, service and developments of their Name.

All entrusted with spiritual gifts are designated by Ruach hhaMeshiyach/activated Anointings of your SeedOil. Each Name shall operate within and be submitted unto the office to which they are appointed. One may appear before Supportive Members of the Academy to declare their intent and make known their callings. Being faithful to their calling shall attest to their function amongst the whole. Performance levels include attendants, trainees, study groups, assigned services to the community, performance of spiritual gifts, devotion to Túwrahh study, performance of commandments, and learning the roles of Name.

**Section Six.** Each person may express their readiness of additional areas of responsibilities at any time.

Maturation in spiritual gifts and positions of Stage One should be evident to themselves and others. Functions of Stage Two include being a representation of the congregation in meetings outside the congregation, distribution of goods, and supervision of members in Stage One. Duties of Stage Two include supervision, mizbaach duties, instruction of children and midrash classes, elderly and social concerns, evaluate others interested in the midrash, ability to authorize attendance, assist those in Stage One, engage in sub-chairs, and represent BET HASHEM to others.

The Body of Women is devoted to mature manifestations, understanding the term “women” pertain to the *empowering of light concepts within all peoples* and is inherent within all *humans*, male and female. These “women” set a good example for others and may be engaged in instructing younger women/forms of empowerment, providing supervision, counsel, reviewing and encouraging progress reports, and making assignments per designated projects. Such are referred to the “leading women” in the congregation. In some cases, the term *women* refer to the forms of man, i.e. the “flesh body” which is to remain silent in a congregation being subject to the voice of the Spirit, and in other cases the term refers to the empowering nature of Spirit that governs over

all manifestations. All people, men and women, have a voice to be uttered as the Spirit appoints. Widows who give themselves to prayer and spiritual services may take a vow to אַזאַל. The *mishpatim*/judgments of the Túwrahh is used as a basis to guide decisions. All parties shall agree to come together for shalom and be in submission and agreement with the decision that shall be reached before serious consultations commence. Officers instruct trainees, serve as a resource person for community, distribute funds, authorize attendance for services at mizbaach, qualify for participation with the twelve heads, write materials and submit them for publication, be in charge of scribal concerns, record keepings.

**Section Seven.** Restorations to membership are achieved in the spirit of meekness by associate(s).

**Section Eight.** All members shall be able to support themselves financially and be good managers of their households, not neglecting the care and needs of their family.

#### FINANCIAL OPERATIONS AND SUPPORT

**Section Ten.** a) The Midrash receives donations of time and talent, b) Bet HaShem may receive property by devise or bequest subject to the laws relating to the transfer of property by will. c) The Organization may be appointed as a Trustee under any trust incidental to the principal objects of the organization and receive, hold, administer and expend funds and property subject to such trust. d) The Organization may enter into, make, perform and carry out contracts of every kind for any lawful purpose without limit as to amount and to draw, make, accept, endorse, discount, issue and execute promissory notes, warrants, and other negotiable or transferable interest. e) The Organization may take, purchase, or otherwise acquire; to own, hold, occupy, use and enjoy; manage, improve, develop and work; to grant, sell, exchange, let, demise and otherwise dispose of real estate, buildings and improvements and every right, interest and estate therein without limit as to the amount thereof and wheresoever the same be situated; to erect, construct, alter and repair buildings; to assume any and every kind of contract, agreement and obligation by or with any person, firm, corporation or association, or any Federal, State, or other Government for the use or any buildings, improvements or structures of any kind, including equipment and software that will benefit and carry forth the purposes of the Midrash. f) The Organization may purchase, own, hold, lease, assign, transfer, exchange or deal with personal property of every kind and description without limit as to the amount and wheresoever the same may be situated.

#### L'AHARUWAN/AARON AND LAUWI/LEVI

**Section Eleven.** Priests and Levites may be financially supported with Tithes in recognition of their services of The Midrash. Living Provisions, including housing and foods, are to be provided for them from the membership in order that they may concentrate on their Levitical assignments. Such provisions do not exclude any responsibility that each Levite shall bear in regards to housing, temples, schools, lands, livestock, vegetation, etc. The Levites are to be an example for all in the proper care and utilization of all physical possessions though they themselves acquire no inheritance or portion from the land except via their service which matures unto an eternal inheritance and portion of אַזאַל.

#### RECORD KEEPING

**Section Twelve.** All members are to keep a record of services, goals, and achievements. Progress Reports are due each RashChadash (head of the month) at which time we are prepared for the coming light cycle. Records may be reviewed by an officer or may be a self evaluation (See Article Seven, section seven regarding the administration of records.)

## COUNSELOR ROLE

**Section Thirteen.** Every member has an immediate consultant in BET HASHEM as well as angelic administrations. Members of each stage shall serve as a consultant for another. There are categories of works and overseers per category as well as consultants per category. Each category or works is foundational to subsequent stages. Based on this principle specific roles in each stage are determined.

## CONDUCT AND TERMS

**Section Fourteen.** Every member upholds order in home, in community, and in the congregation by performing in all ways pleasing to the whole in the name of אֱלֹהֵינוּ. Every member is to be honored and each member is to abide within the structure to which they are called.

**Section Fifteen.** Every Officer is a good standing member.

**Section Sixteen.** Each officer operates within the outline of his office as described in the Túwrahh. Terms of office are for life none shall loose their callings, achievements, or responsibilities acquired via his service in any stage. Each officer and calling shall belong to an association with others of the same office or calling.

## Article Five

### CLASSES AND MEETINGS

**Section One.** Daily times of prayer and study are to be implemented by a member. The times of prayer and study correspond to the daily sacrifices including the shacharit (morning), mincha (afternoon), and erev (evening).

**Section Two.** Supportive Members meet on the weekly shabbat, monthly RashChadash, and annual holy days—Pesach, Shavuot, Zichron Truah, Yom Kippur, and Sukkot as announced by the Kuwáhnim. These days are set aside for spiritual evaluation and preparation for ones journey and for spiritual transformations via the specified sacrifices/transformation meditations.

**Section Three.** Other meetings of the officers and/or membership may be called at any time.

**Section Four.** An annual meeting shall be held on RashChadash of Aviv or on the second day of Aviv.

## Article Six

### SUPPORT AND FINANCES

**Section One.** The services of BET HASHEM Midrash are supported by donations and prayers from all members and participants in the fellowship. A member is faithful and regular in his contributions. Each giver presents offerings as a peace sacrifice—a giving for the wholeness of the House. Those who receive the offerings lift them up as a holy sacrifice on behalf of those who have given. Offerings of thanksgivings are credited to heavenly accounts held within the construct of Names. Offerings from members and officers support temporal needs of the midrash and its operations.

Tithes of Wisdom and Understanding are presented in joy and gratitude for provisions of life and rites to the Holy Table being served by earthly and heavenly messengers. A Declaration of Tithing is stated upon the presentation of tithes. Tithes comprise the value of ten—the gifts of hands—the collective appointment of energies for the benefit of the fullness of the House.

**Section Two.** Offerings of the twelve branches are designated for the Body and needs of the community.



**Article Seven**  
**ADMINISTRATIONS**

**Section One.** A BET HASHEM Center is administered by residing officers within the Supportive Members according to an office and stage of service.

**Section Two.** The officers are appointed from the international membership.

**Section Three.** Recommendations and consultations are supplied to each BET HASHEM center from appointed administrative officers.

**Section Four.** Each center of BET HASHEM is considered as a part of the whole and not independent from another center. Bet HaShem is in works together with M.I.A., Bet HaShem Midrash of India, Bet HaShem of Manipur, Bet HaShem Midrash of Nigeria, Bet HaShem Midrash Literature Distributors; B'rit Olam Kehilah, The House of Aaron, Zion Israelite Christian Temple, Bet Shavei-Tsion International, HarTsion Encampment and others as called and affirmed by the Board of Directors.

**Section Five.** Each center reviews new prospects for membership to clarify their objectives and to educate them concerning the objectives and purposes of BET HASHEM (detailed in Article One), respect for the membership and ministries, and procedures for services. All consultations with new prospects are conducted with discretion to uphold the value of the inquirer and the wholeness of the fellowship. Questions of the prospects are to be considered carefully and channeled to other sources when necessary.

**Section Six.** Review of new participants is conducted monthly by a supervisory officer. Truly interested prospects and new participants are encouraged to maintain progress reports to be included in their evaluations.

**Section Seven.** Progress reports include activities of your development of names and gifts. Listing all the names of one's branchings and one's spiritual gifts is an initial guide for structuring and recording your progress. A suggested guide for preparing a progress report is available. Each member is responsible to develop their name, house/body, marriage, family, congregation, and spiritual gifts. Personal relationships, work skills, new pursuits (including gifts and goals), caring for animals and plants, housing maintenance, music, art, exercise, and the preparation of foods and clothing may be included in one's progress report.

**Article Eight**  
**AMENDMENTS**

**Section One.** The members of this nonprofit corporation may by consensus amend or add to these bylaws or any part thereof at any meeting for the purpose after proper notice has been made to all involved.

**Section Two.** Any amendments may be made in consideration of all peoples and for the development of their faculties and for the continual operations of The Academy.

Original March 29, 1979

Revised March 15, 1985

Revised September 30, 2000

Revised July 18, 2002

Revised April 16, 2018

If in agreement, sign below and send a copy of your signature to BHM.

Signed by: \_\_\_\_\_ Date: \_\_\_\_\_

Address: \_\_\_\_\_ City \_\_\_\_\_

State: \_\_\_\_\_ Country: \_\_\_\_\_ Zip/Postal Code \_\_\_\_\_