

# **MINUTES**

**(Includes Policy Manual)**

## **90th GENERAL ASSEMBLY** of the **CHURCH OF GOD OF PROPHECY**

**Held in the Fort Worth/Tarrant County Convention Center  
Fort Worth, Texas**

**July 20-26**

**1998**

**“They that sow in tears shall reap in joy”  
(Psalm 126:5).**

**“Harvesting Together”**



**MINUTES**  
**OF THE 90th GENERAL ASSEMBLY**  
**The Church of God of Prophecy**  
**July 20-26, 1998**

**MANAGEMENT**

Billy Murray, General Overseer

Fern York, Private Secretary

*Chief Clerk:* John Pace

*Assistants:* Virginia E. Chatham, Amanda Hyberger, Gloria Pharr, and  
Debbie Stockham

*Clerks:* Evelyn Adams, Jerry Adams, Ramond Berry, Vickie House, Judy Lawson,  
Sheena McCaleb, Sylvia McKinnon, Jerry Qualls, and Frank Shroyer

All messages preached during the General Assembly are available on videotape from the White Wing Publishing House (1-800-221-5027) or on audiotape from Christian Audiotapes, 888 Corporation, Bridgeport, IL 62417 (1-888-228-2737).



## Prefatory Notes

We were blessed! This would be the testimony of the thousands who assembled in Fort Worth, Texas, for the 90th General Assembly. As we came together for this great feast, a harmony of spirit prevailed that was just wonderful, which was felt in the opening service as we remembered the death of our Savior by observing together the Lord's Supper. Such sweet fellowship! Not only was that fellowship evident during worship times, but it was evident wherever our people met one another—in the corridors, in the hotel lobbies, in the merchandise areas—by warm embraces as the Christian love flowed within the family of God.

A highlight of this Assembly was the installation of 11 General Presbyters for the implementation of a more plural form of leadership for the church. Then, there was the inauguration of two new ministries—Men's Ministries and Stewardship Ministries—both of which will, no doubt, have great impact upon the church in the future.

It was obvious that those who ministered were spiritually prepared. The messages were inspiring as preachers preached with great anointing. Those who led in worship were used by God to lift our hearts heavenward. We were blessed!

An Assembly requires the services of many people, and we owe thanks to all who served. Some have high visibility, while others work behind the scene; however, all are important. Our great expression of gratitude, however, must go to God who heard the thousands of prayers that preceded the Assembly and those of the intercessors who prayed during the Assembly, along with the prayers that arose in the early-morning prayer sessions.

The theme of the Assembly, *Harvesting Together*, reminds us of the vast number of people still unreached. With renewed courage and zeal, we must continue proclaiming this glorious gospel with the power God has provided. The work will be finished, and we will embrace Jesus as we rise to meet Him in the air! Hallelujah!

The next Assembly is scheduled to be held in Fort Worth, Texas, during the week of July 11-16, AD 2000, God willing.

Billy Murray  
General Overseer



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## ASSEMBLY PLANNING AND MANAGEMENT TEAM

Perry Gillum, Chairman  
Evelyn Gillum, Assembly Task Force Secretary  
Vernon Van Deventer, Consultant

**Division 1**  
*Perry Gillum*

General Coordination  
Decorations  
News Media  
Photography  
Stage Setup  
Reserved Seats

**Division 2**  
*Mike Willingham*

Ushers  
Security  
Health/Emergency  
Handicap Services

**Division 3**  
*Hector Ortiz*

Parking  
Food Service  
Shuttle Service

**Division 4**  
*Larry Wilson*

Coordinate Assembly  
Delegate Attendance  
Count  
Space/Room  
Assignments

**Division 5**  
*Larry Duncan*

Audio Coordinator  
Operations  
Assembly Music Director  
Lights  
Image Projections

**Division 6**  
*Richard Davis*

Equipment  
Signage  
Equipment Storage

**Division 7**  
*José A. Reyes, Sr.*

Video Operations

**Division 8**  
*John Pace*

Audio Tapes  
Photography  
Translation  
Coordination of  
moving equipment,  
supplies, etc., to/from  
Assembly site

Assistants to Assembly Task Force Chairman:  
*J. Scott Gillum*  
*Tim Aukerman*

**Monday, July 20, 1998**  
**Evening**

6:57 Preliminaries began as Rolf Woodard, North Carolina, led the congregation in “Holy, Holy, Holy.” General Overseer Billy Murray led the congregation in praise to the Holy One. He expressed his thanks to the delegates for coming and read Ephesians 2. He then declared the 90th General Assembly of the Church of God of Prophecy in session, stating that this is the first Assembly to be held west of the Mississippi River.

7:10 Host Overseer Hector Ortiz, East Texas, welcomed the delegates with a prayer that they would be ignited by God’s Spirit.

7:15 Brother Murray welcomed several national overseers, who came forward and gave their expectations for this Assembly and for the work of the harvest in their areas: Rogelio Justiniano, Philippines; Dennis Casey, Australia; Gregory A. Dikeos, Greece; Hubert Martin, Kenya, Rwanda, Tanzania, Uganda; Arnulfo A. Cediell L., Colombia; Ramon Rodriguez, Nicaragua; and Edward Payne, Windward Island Nations.

7:34 Global Outreach Director Randy Howard presented “Flashes From Around The World”—global progress reports, which included the presentation to the Assembly of two new nations where the Church of God of Prophecy had been established. Flag bearers from Gabon and Sri Lanka were escorted to the stage for the ceremony.

7:43 Brother Howard introduced Assembly Worship Team Director Rolf Woodard, North Carolina, who sang, “I Bowed On My Knees.”

7:50 Communion, an Assembly “first,” was observed by the Assembly body. Brother Murray read 1 Corinthians 11:23-26.

8:03 Brother Woodard again led the congregation in worship. Songs: “You’re My Brother, You’re My Sister,” “Hallelujah,” “The Lord Almighty Reigns,” “The Lord Reigns,” “Holy, Holy, Holy,” “I Will Praise Thee,” “Give God The Glory,” “Pour It In,” and “Just A Little Talk With Jesus.”

8:34 Offertory—directed by Perry Gillum, who read Luke 6:38. Prayer by David Bryan.

8:46 Testimony by Enoch Cornwall, Jamaica, who shared the results of the 4:00 a.m. prayer meetings at his church.

8:55 “Teach Us To Pray”—message by Oswill Williams, Tennessee. Brother Williams began by singing, “My Jesus, I Love Thee.” (A segment of this message was printed in the October 24, 1998 issue of the *White Wing Messenger*.)

Examples of our Lord’s engagement in prayer occur repeatedly in the Gospel of Luke, whereas it appears relatively few times in Matthew and Mark; therefore, Luke has been called the Gospel of prayer. Only in Luke’s Gospel do we learn that when Jesus was baptized at Jordan, He was praying (3:21); when He withdrew to the wilderness from the incessant thronging, He prayed (5:16); before He chose the twelve, He solitarily continued all night in prayer (6:12); before He asked the twelve, “. . . whom say ye that I am?” (9:20), He was alone praying (9:18); when He was transformed, He had climbed the mountain to

pray (9:28); and the actual transformation occurred as He prayed (9:29). There can be no mistaking of the prayer emphasis of Luke's Gospel or the appealing way it shows our Lord's human dependence on prayer.

Jesus' life of prayer, at times, erupted into such strong emotions that the disciples could neither ignore the depth nor the intensity of those moments. One such incident may have been responsible for one disciple's request: ". . . 'Lord, teach us to pray, as John also taught his disciples'" (11:1). I find it interesting that Luke records this incident after declaring the ". . . one thing is needful . . ." (10:42) statement, which Mary's loving waiting on her Lord illustrated.

"Lord teach us to pray!" This request gave evidence of the power of prayer as seen in the example of Jesus' earthly ministry. The secret in prayer that only the Lord can teach is not so much in what to pray for or how to pray but the need to develop the habit of praying.

Prayer is not so much a science to be mastered by study as it is an art to be learned by practice. Like the Bible, prayer is self-evidencing. I believe that our Lord's first lesson in the school of prayer was, and still is, ". . . enter into thy closet . . ." (Matthew 6:6).

Our greatest need is for a higher standard of godliness. Close and constant contact with the unseen God is the secret of a truly godly life, which is learned and practiced in the secret place of supplication and intercession.

Nehemiah was a quintessential leader, a man of action, and a consummate planner. He became Jerusalem's governor, builder, morale-raiser, events-organizer, and spiritual leader. With these qualities, he was able to rebuild the ruined wall of Jerusalem in 52 days when nobody else thought it could be rebuilt at all. It was the workings of Nehemiah's heart in faith, prayer, hope, confidence, and acceptance of sanctified risks that made him such a shining example of servant leadership to me.

Praying was a daily priority for Nehemiah as he looked for support (1:4-11; 2:4; 4:4, 9; 6:9). His reference to what God ". . . put in [his] heart" (2:12; 7:5) shows from where he thought his vision and wisdom came. And his statement "So the wall was finished . . . in fifty and two days . . . our enemies . . . perceived that this work was wrought of our God" (6:15, 16) really says it all.

There is no substitute for a constant, private conversation with God. Asking and adoring are natural expressions of a regenerate heart and a needful discipline for a spiritual leader. Nehemiah was a truly wonderful man, but I suspect it would be his leadership abilities in the face of adversity and discouragement that would be highlighted and not his consistent prayer-life. He would be the first, however, to point to his prayer-life as being the key to his leadership abilities.

The praying soul receives faith—the grasp of the human spirit upon the realities and truth (verities) of the unseen world; obedience—daily walk with the living Lord; patience—waiting, with assurance, for results that do not instantly appear; love—a celestial flood that drowns out evil tempers and hateful dispositions and introduces a gentle and generous lifestyle; and holiness—conformity to the Lord through self-denial and taking up the cross daily.

Praying souls become prevailing saints. Those who experience prayer develop a true prescience—knowledge of things before they happen. Also, many great supplicators have been the seers of their days.

The revival of the praying-spirit is first in order of development and importance; without it, there is no advance. In fact, the history of revival movements and Great Awakenings shows that prayer is the starting point and goal to every movement that resulted in the phenomenon we call revival. Whenever the church's sluggishness is aroused and the world's wickedness arrested, somebody has been praying. In the case of Job, Samuel, Daniel, Elijah, Paul, James, and, more recently, Jonathan Edwards, William Carey, George Muller, and Hudson Taylor, we would find that these men were led to shut themselves in a secret place with God where they labored fervently in prayer.

Prayer puts us in touch with God, gives us knowledge of Him and His ways, and imparts His power to us. Things that are impossible with man are possible with God (Matthew 19:26).

To be known as a praying church is the highest virtue a church can obtain, for it is prayer that makes eternal realities both prominent and dominant. Every church should be a prayer circle, but this will not occur as long as we wait for the whole church, as a body, to move together.

I am grateful for the worldwide prayer movement and the fact that we are witnessing a definite last-day's move of God. However, we must not forget the call to enter into the closet where there is silence, secrecy, solitude, and seclusion.

We cannot make up for the lack of praying by excessive working. In fact, I would say that working without praying is very close to practical atheism, since it leaves out God. It is prayer that prepares us for the work, arms us for warfare, and equips us for the activity. Our challenge is, therefore, to put prayer in its place, live as men of prayer—claim our privilege—and use our power as intercessors to unlock heaven's floodgates of blessings. Prayer is, indeed, an awesome and majestic privilege!

10:21 Altar service.

## **Tuesday, July 21, 1998** **Morning**

8:56 General Overseer Billy Murray opened the morning session with prayer, as delegates joined in groups for prayer with their Area Presbyter or overseer.

9:42 Appointment of Assembly Committees:

Counseling—Floyd Collins, E. L. Jones, S. A. Morrison, Robert A. Murkerson, James Stone, Jr., John A. Stone, Raul Torres.

Assembly Resolutions—Juan Agosto, Richard Guy, Franklyn Ferguson, Julian Galloway, Adrian Varlack, Basil Richards, Van Sullivan.

9:47 Prayer for committees. Announcements in Spanish and French were made by Diana Garcia and Robert Vital-Herne, respectively. Larry Wilson, secretary of the Administrative Committee read the statement from the 88th

*Assembly Minutes*, stating that the Assembly Counselors were to serve only during that Assembly (not a standing committee). A recommendation was made that the Area Presbyters and General Presbyters replace the Counseling Committee.

9:58 Installation of General Presbyters, assisted by Oswill Williams and John Pace.

Oswill Williams referred to and commented on the August, 1997, meeting when three presbyters, instead of two, were chosen. Referring to Mark 10:35-45, he stated that Brother Murray, in past Assemblies, had encouraged the study of the office of the General Overseer. In 1994, authorization was given for shared leadership with at least two General Presbyters; however, three General Presbyters were selected. Since then, there has been some criticism because three were selected instead of two. The meeting was not recorded on videotape or audiotape; however, those present felt they had found the will of God.

John Pace read the following statement:

### **The Mission—What Are We Seeking To Achieve?**

What are we seeking to achieve? The New Testament structure for leadership that is based not on the exercised dominion, which is evident in the world, but in practiced discipline of servanthood. The New Testament structure is seen not in heavy-handed authority, but in life-changing ministry. Thus, plural leadership must be seen as more than a number; it must be seen as an attitude—a fundamental principle—in how leadership functions. If we reduce plurality to a number, we have simply created an oligarchy with power vested in only a few. However, if leadership operates in this fundamental principle, recognizing that all power belongs to the Head of the Body and that His power is resident in the leaders and in those who are led, it will facilitate the releasing of Spirit-led ministries to this world, while, at the same time, provide the biblical mandate of protective oversight.

To practice plurality of leadership means to allow leadership to rise, based on God's gifting to men. Leadership is based not in the office alone, but in the gifting of God, which is given to the one in the office. Positional authority dies to the authority of the Holy Spirit as we recognize the God in the leader, rather than the leader who acts as a god. The concept is that leaders work with others, rather than over them.

Practical application to plural leadership, in both translocal and local ministries, is seen in the words *recognition*, *empowerment*, and *respect*. We recognize how God has gifted individuals; we empower them so the gifts may operate freely; and we respect each of their functions as an essential part of the body of Christ.

Is plural leadership a structural panacea? Certainly not! Any structure is only as effective as the individuals in it; however, God will always bless His Word, and, as we operate in the principles He lays down and release what He does in us, surely, His blessings will follow.

What are we seeking to achieve? "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded

you: and, lo, I am with you alway, even unto the end of the world. Amen” (Matthew 28:19, 20).

10:20 Brother Murray introduced the three men selected as General Presbyters (the General Oversight Group, who will serve at the International Offices)—Perry E. Gillum, José Antonio Reyes, Sr., and Larry B. Wilson. He also gave a brief profile for each.

The Area Presbyters then were introduced: Africa, Sherman Orlando Allen; Asia, Oceania, and Australia, Daniel J. Corbett; Europe and Middle East, Clayton Endecott, Jr.; North America, Fred S. Fisher, Sr.; South America, Miguel A. Mojica; Mexico, Central America, and Spanish-speaking Caribbean, Felix Santiago G.; Caribbean and Atlantic Ocean Islands, Brice H. Thompson.

Brother Murray asked the delegates to give the presbyters a hand of approval. He stated that for years there had been a heavy emphasis on ruling as servants. The presbyters were asked to take off their shoes and wash each other’s feet as a symbol of their servanthood. Brother Murray joined in the feet washing, as the song, “Make Me a Servant,” was played. He further stated that the greatest Servant showed us the spirit of servanthood by washing His disciples’ feet. The overseers were asked to gather around their presbyters and the International Offices staff, and pray for them. The delegates were asked to join in the prayer.

10:59 Ordination service for bishops was conducted by the General Overseer with assistance from the General Oversight Group and Area Presbyters.

The candidates came to the platform as their wives stood in front of it. Brother Murray read the admonition of Paul concerning a bishop. The candidates knelt and were ordained in prayer by the members of the Presbytery.

11:19 Song: “May All Who Come Behind Us Find Us Faithful,” by Gerald Kimmins.

11:24 Area Presbyters and national/state overseers submitted their bi-annual Assembly report to the General overseer.

11:32 Financial Director’s Report—Vernon Van Deventer.

**CHURCH OF GOD OF PROPHECY  
INTERNATIONAL OFFICES  
DOMESTIC ACCOUNTS**

**Statement of Financial Position**

<b>ASSETS</b>	<b>May 31, 1998</b>	<b>May 31, 1997</b>
<b>Current assets:</b>		
Cash—checking.....	\$ 2,174,397	\$ 1,553,150
Savings and investments.....	7,896,971	6,763,602
Accounts receivable.....	28,368	46,822
Inventory .....	136,459	158,279
Interest receivable.....	0	476
Prepaid assets .....	<u>73,632</u>	<u>24,057</u>
<b>Total current assets</b> .....	<b>\$ 9,738,3427</b>	<b>\$ 8,546,386</b>
<b>Other assets:</b>		
Cash surrender value— life insurance.....	\$ 240,386	\$ 240,196
Land, buildings and equipment, at cost less accumulated depreciation.....	<u>3,734,050</u>	<u>3,965,094</u>
<b>Total other assets</b> .....	<b>\$ 3,974,436</b>	<b>\$ 4,205,290</b>
<b>TOTAL ASSETS</b> .....	<b><u>\$14,284,263</u></b>	<b><u>\$12,751,676</u></b>
 <b>LIABILITIES AND NET ASSETS</b>		
<b>Current liabilities:</b>		
Accounts payable.....	\$ 7,232	\$ 27,359
Accrued wages and payroll items.....	24,043	30,914
Current portion of long-term debt .....	0	42,585
Other accruals .....	<u>63,051</u>	<u>20,206</u>
<b>Total current liabilities</b> .....	<b>\$ 94,326</b>	<b>\$ 121,064</b>
<b>Long-term debt</b> .....	0	\$ 67,871
<b>Total Liabilities</b> .....	<b>\$ 94,326</b>	<b>\$ 188,935</b>
<b>Net Assets:</b>		
Unrestricted—undesignated .....	\$13,210,328	\$11,201,378
Designated Tithe .....	346,751	245,379
Education.....	94,820	403,293
Evangelism .....	249,039	260,461
Direct Harvesting.....	21,469	161,741
Global Outreach .....	135,770	130,269
Broadcast Distributors.....	0	30,296
Maintenance/Assembly.....	<u>131,760</u>	<u>129,924</u>
<b>Total Net Assets</b> .....	<b>\$14,189,937</b>	<b>\$12,562,741</b>
<b>Total Liabilities, Net Assets and Long-term Debt</b> .....	<b><u>\$14,284,263</u></b>	<b><u>\$12,751,676</u></b>

## Statement of Activities

<b>SUPPORT AND REVENUE:</b>	<b>May 31, 1998</b>	<b>May 31, 1997</b>
Member and church contributions .....	\$ 8,049,971	\$ 7,610,526
Program service revenue .....	802,640	642,791
Investment return .....	1,336,982	1,177,404
Other receipts .....	<u>270,749</u>	<u>272,441</u>
<b>Total support and revenue .....</b>	<b>\$10,460,242</b>	<b>9,703,162</b>
<b>Expenses</b>		
Tithe fund .....	\$ 3,841,392	\$ 4,023,180
Evangelism fund .....	998,794	910,547
Maintenance/Assembly expense fund .....	956,252	1,108,264
Global Outreach fund .....	2,301,706	2,481,832
Education fund .....	687,844	648,326
Broadcast Distributors fund .....	<u>47,058</u>	<u>15,403</u>
<b>Total expenses .....</b>	<b>\$ 8,833,046</b>	<b>\$ 9,187,552</b>
<b>Excess of revenue over expenses .....</b>	<b>\$ 1,627,196</b>	<b>\$ 515,610</b>
<b>Net assets, beginning of year .....</b>	<b>\$12,562,741</b>	<b>\$12,047,131</b>
<b>Net assets, end of year .....</b>	<b><u>\$14,189,937</u></b>	<b><u>\$12,562,741</u></b>

### SAVINGS ACCOUNTS AND INVESTMENTS—DOMESTIC ACCOUNTS

The savings accounts and investments are stated at market value. The amounts held by each of the funds at May 31, 1997, and May 31, 1998, are as follows:

<b>Company</b>	<b>Type</b>	<b>May 31, 1998</b>	<b>May 31, 1997</b>
Sun Trust Investment	Government Securities	\$ 712,630	\$ 588,226
Smith Barney Shearson	Securities	1,731,315	1,621,196
Sun Trust Investment	Securities	4,761,196	3,901,967
First Citizens Bank	Certificate of Deposit	100,000	100,000
Putnam Investment	Securities	0	58,286
AG Edwards	Securities	136,724	123,568
JC Bradford	Securities	455,106	370,358
<b>Total Tithe Fund Investments</b>		<b><u>\$7,896,971</u></b>	<b><u>\$6,763,601</u></b>



## OPERATIONS OUTSIDE USA

### Statement of Financial Position

<b>Assets</b>	<b>May 31, 1998</b>	<b>May 31, 1997</b>
<b>Current assets:</b>		
Cash—checking and savings .....	\$1,024,556	\$ 940,813
Cash—Certificates of Deposit .....	493,145	668,263
Advances and receivables .....	<u>79,926</u>	<u>84,243</u>
<b>Total current assets</b> .....	<b>\$1,597,627</b>	<b>\$1,693,319</b>
Land, buildings and equipment, at cost .....	\$3,669,635	\$3,669,635
Less accumulated depreciation .....	<u>(1,972,369)</u>	<u>(1,855,323)</u>
Net land, buildings, and equipment .....	<u>\$1,697,266</u>	<u>\$1,814,312</u>
<b>Total Assets</b>	<b><u>\$3,294,893</u></b>	<b><u>\$3,507,631</u></b>
<b>Liabilities</b>		
<b>Accounts Payable</b>	\$ 0	\$ 451
<b>Net Assets</b>		
<b>Net assets:</b>		
Undesignated.....	\$2,917,459	\$3,125,460
Designated:		
Education fund.....	71,833	70,963
Evangelism fund .....	52,635	80,408
Global Outreach fund .....	153,396	142,700
Maintenance/Assembly fund .....	<u>99,570</u>	<u>87,649</u>
<b>Total Net Assets</b> .....	<b>\$3,294,893</b>	<b>\$3,507,180</b>
<b>Total Liabilities and Net Assets</b> .....	<b><u>\$3,294,893</u></b>	<b><u>\$3,628,624</u></b>

### Statement of Activities

<b>Support and Revenue:</b>	<b>May 31, 1998</b>	<b>May 31, 1997</b>
Member and church contributions .....	\$659,024	\$915,818
Education fund .....	18,492	14,913
Evangelism fund .....	49,812	26,646
Maintenance/Assembly fund .....	17,748	20,216
Global Outreach fund .....	277,773	161,525
Ladies Retreat fund .....	32,469	87,894
<b>Other Revenue:</b>		
Interest .....	\$ 76,367	98,699
Allocation from domestic mission account.....	320,924	92,776
Gain on currency exchange .....	<u>20,597</u>	<u>0</u>
<b>Total Support and Revenue</b> .....	<b>\$1,473,206</b>	<b>\$1,418,487</b>

<b>Expenses:</b>	<b>May 31, 1998</b>	<b>May 31, 1997</b>
Tithe fund .....	\$ 364,426	\$ 122,495
Education fund .....	28,169	120,248
Evangelism fund .....	0	126
Maintenance/Assembly fund .....	0	300
Global Outreach fund .....	1,027,372	1,210,576
Ladies Retreat fund .....	98,422	2,799
Plant fund .....	117,046	150,345
Loss on currency exchange .....	<u>0</u>	<u>13,977</u>
<b>Total Expenses</b> .....	<b>\$1,635,435</b>	<b>\$1,620,866</b>
Excess of expense over revenue .....	\$(162,229)	\$(202,379)
Net assets, beginning of year .....	\$3,507,180	\$3,740,477
Loss on translation of currency .....	<u>(50,058)</u>	<u>(30,918)</u>
Net Assets, end of year .....	<u>\$3,294,893</u>	<u>\$3,507,180</u>

### CERTIFICATES OF DEPOSITS—OPERATIONS OUTSIDE THE UNITED STATES

**Certificates of Deposits at May 31, 1997, and May 31, 1998, are as follows:**

<b>Bank</b>	<b>Country</b>	<b>May 31, 1998</b>	<b>May 31, 1997</b>
CitiBank	Argentina	\$ 29,610	\$ 13,558
Bank of Nova Scotia	Bahamas	280,344	265,022
Bank of Nova Scotia	Canada	6,882	61,461
Banco Del Comercio	Dominican Republic	50,035	120,610
Banco Cuscatlan	El Salvador	37,279	30,938
Banco Hondureno Del Cafe	Honduras	5,440	38,153
Bank of Nova Scotia	Jamaica	<u>83,555</u>	<u>138,521</u>
<b>Total Certificates of Deposits</b>		<b><u>\$493,145</u></b>	<b><u>\$668,263</u></b>

The deposits outside the United States are quoted at the rate of exchange at May 31. Therefore, the amounts may differ according to the rate of exchange for that day.

#### **Translation of International Accounts**

The assets and liabilities in the financial statement are located in countries outside the United States. In accordance with Statement of Financial Accounting Standard No. 52, "Foreign Currency Translation," which was issued in December, 1981, the assets and liabilities have been translated at current exchange rates, and related revenues and expenses have been translated at a weighted average of current rates for the period.

#### **Land, Buildings, And Equipment**

Fixed assets, consisting of land, buildings, and equipment, are stated at cost. Depreciation of buildings is provided over the estimated useful life of respective assets on a straight-line basis.

All fixed assets, are owned by the church and are encumbered by the Church of God of Prophecy Holding Association, Incorporated, which is a corporation owned by the

Church of God of Prophecy International Offices. Fixed assets situated in the various foreign countries are owned by the Church of God of Prophecy but are subject to the laws worldwide regarding the absolute ownership of land; certain of the properties have a potential for loss to the Church of God of Prophecy, should the particular governments so desire to enforce, or, in some cases, change the ownership laws.

A summary of the plant assets, as utilized by the International Offices—Domestic Accounts, is as follows:

	<b>May 31, 1998</b>	<b>May 31, 1997</b>
Land	\$ 853,142	\$ 864,302
Buildings	9,259,597	9,298,111
Equipment	<u>2,126,140</u>	<u>2,158,028</u>
<b>Total</b>	<u>\$12,238,879</u>	<u>\$12,320,441</u>
Less accumulated depreciation	<u>\$ (8,504,829)</u>	<u>\$ (8,355,347)</u>
<b>Net land, buildings, and equipment</b>	<u><u>\$ 3,734,050</u></u>	<u><u>\$ 3,965,094</u></u>

A summary of the plant assets as utilized by the International Offices—Operations outside the United States, is as follows:

	<b>May 31, 1998</b>	<b>May 31, 1997</b>
Land	\$ 391,891	\$ 391,891
Buildings	2,902,202	2,902,202
Improvements	<u>375,542</u>	<u>375,542</u>
<b>Total</b>	<u>\$ 3,669,635</u>	<u>\$ 3,669,635</u>
Less accumulated depreciation	<u>(1,972,369)</u>	<u>(1,855,323)</u>
<b>Net land, buildings, and equipment improvements</b>	<u><u>\$ 1,697,266</u></u>	<u><u>\$ 1,814,312</u></u>

Respectfully Submitted,

Vernon Van Deventer  
Administrative Services Director

**Audit Performed By**

Marlin & Edmondson, P.C., Certified Public Accountants, Nashville, Tennessee

No clarifications were needed; thus, the report was accepted as read.

11:59 White Wing Publishing House Financial Report, read by John Pace, manager.

**White Wing Publishing House and Press  
Report to the 90th General Assembly  
Church of God of Prophecy**

I wish to acknowledge and recognize the leadership of your White Wing Publishing House and Press now standing with me: Donna Brogdon, finance; Richard Robinson, merchandise; Diann Stewart, publications; and William Stockham, communications. Without these folk and the dedicated men and

women of White Wing Ministries, many of whom are currently working both here and back in Cleveland, no accomplishments could have been realized.

Additionally, I would like to thank our board of directors: Billy Murray, president; Jerlena Riley, secretary; Donna Brogdon, treasurer; and Larry Wilson and Morris Hitchcock, members, who have assisted greatly in the challenging task that is before us.

In my report to the 89th General Assembly, July, 1996, I stated: "Thus, our plans for the White Wing Publishing House and Press, as we retool for the future, are: 1) to utilize the reserves we have in positioning ourselves to be an effective ministry in these last days; and 2) to infuse any profit back into the vital ministry of the printed word, while maintaining adequate reserves. We do not see our purpose being to amass a large financial reservoir, or to have the reputation for success based on a bottom-line that shows grand profits. Our purpose is to use the resources given us by the Lord and, as effectively as possible, minister the printed word to a lost and dying world through serving our local churches" (89th *Assembly Minutes*, p. 54).

The report continued to say, "I realize that, historically, the focus on the business manager's report was the figures of the business. However, we are more than a business; we are a ministry" (p. 55). The report then closed with the illustration of "moving from an older home, located on 1995 Business Street, to a newer one, whose address will be 2000 Ministry Avenue" (p. 56).

We have prepared a video that reflects White Wing's ministry as we soar into the new millennium. (A four-and-one-half-minute video was shown, focusing on the history of the White Wing Publishing House, its new ministries, and its goals for the twenty-first century.) White Wing exists to serve the Lord's world by evangelizing the lost and establishing them through the printed word, etc. [Other key objectives were given.] Closing scripture verses: Proverbs 20:21; 13:22.

As a ministry and nonprofit organization, White Wing Publishing House and Press was organized to operate for reasons other than financial gain. Without the measure of a bottom-line [profit,] as in the corporate world, the challenge remains for an objective evaluation of success. Thus, nonprofit organizations must be judged by their performance in creating vision, standards, values, and commitment.

The White Wing Publishing House and Press exists to serve the Lord's world by evangelizing the "lost" and establishing those who have accepted Christ through the printed word, by the giving of ourselves to our communities, and by operating in a financially responsible way.

As publishers of the "good news," we provide inspirational resources to the people of Christ's world: to the lost, we bring the gospel; to the body of Christ, we bring spiritual resources; and to our coworkers, we bring a working environment worthy of personal growth and potential realization.

**With the giving of ourselves, we . . .**

- actively participate in community services by hosting the Cleveland Chamber of Commerce webpage at no cost, sponsoring two major Christian concerts per year, and hosting weekly Christian concerts at the bookstore.

- support charitable organizations—United Way and New Hope Crisis Pregnancy Center
- produce gospel literature at little or no cost to the body of Christ

**We wholeheartedly embrace our fiduciary responsibility in handling our Lord's finances:**

- we return to Him, tithes and offerings (tithes are paid on all offerings received and on any profits realized)
- we return to the church, literature and loans (currently we have some \$727,000 loaned to local churches and/or states/nations).
- we return to our co-workers benefits and special events.

It is against this criterion that the following report is offered:

<b>Free Literature Report</b>	<b>1996-97</b>	<b>1997-98</b>
Assorted Tracts	4,100,000	3,950,000
Bibles	1,500	2,000
<i>White Wings Messengers</i> (English)	15,000	14,500
<i>White Wing Messengers</i> (Other Languages)	88,620	90,000
<i>Happy Harvesters</i>	47,000	48,000
Sunday School Literature (English)	20,700	25,000
Sunday School Literature (Other Languages)	<u>59,000</u>	<u>60,000</u>
<b>NUMBER DISTRIBUTED</b>	4,331,820	4,189,500

***This report does not include Sunday school literature printed in other countries.***

New evangelistic publications include dramas entitled *The Great Adventure of Super Dude* and *David's Homecoming*, along with a new tract expounding the deity of Jesus Christ. In conjunction with the Center for Biblical Leadership, we produced six books in Spanish and four in English. *BLINDSighted* is a book that shares the hope of God through the eyes of a vision-impaired author. Combining our efforts with the Women's Ministry, a new devotional guide will be ready by Christmas, and our first electronic book, *The Topical Index of Assembly Business—Questions and Subjects Committee*, will be ready on CD-ROM just after this Assembly.

Free items include booklets and graphics, downloaded from the web free literature distribution previously mentioned, and discounts/donations listed below:

	<b>1993-94</b>	<b>1994-95</b>	<b>1995-96</b>	<b>1996-97</b>	<b>1997-98</b>
<b>Discounts given to churches worldwide</b>	35,221	31,758	41,053	28,928	88,323
<b>Donations</b>	162,817	301,147	107,936	82,570	168,751

The White Wing Publishing House and Press financial report is compiled from our fiscal year audit, ending February 28, 1998, prepared by Marlin & Edmondson, Nashville, Tennessee.

**White Wing Publishing House  
Statement of Financial Position**

	<b>1996-97</b>	<b>1997-98</b>
<b>ASSETS</b>		
<i><b>Current Assets</b></i>		
Cash	\$ 887,419	\$ 0
Accounts receivable	195,805	328,227
Current notes receivable	159,950	108,543
Investments	1,364,559	1,516,011
Inventory	983,155	1,145,095
Prepaid expenses	<u>33,488</u>	<u>8,128</u>
<b>Total Current Assets</b>	<b>\$ 3,624,376</b>	<b>\$ 3,106,004</b>
Net land, buildings, and equipment	1,115,326	1,212,682
Notes receivable	<u>827,564</u>	<u>727,952</u>
<b>Total Assets</b>	<b><u>\$ 5,567,266</u></b>	<b><u>\$ 5,046,638</u></b>
 <b>LIABILITIES &amp; NET ASSETS</b>		
<i><b>Current Liabilities</b></i>		
Cash deficit	\$ 0	\$ 10,916
Accounts payable	40,773	51,729
Accrued salaries	11,777	19,141
Accrued liabilities	6,851	14,614
Current notes payable and long-term debts	<u>75,830</u>	<u>113,661</u>
<b>Total current liabilities</b>	<b>\$ 135,231</b>	<b>\$ 210,061</b>
Notes payable and long-term debts	<u>112,974</u>	<u>75,107</u>
<b>Total Liabilities</b>	<b><u>\$ 248,205</u></b>	<b><u>\$ 285,168</u></b>
 <i><b>Net Assets</b></i>		
Unrestricted	\$ 5,065,888	\$ 4,584,047
Temporarily restricted	<u>253,173</u>	<u>177,423</u>
<b>Total Net Assets</b>	<b>\$ 5,319,061</b>	<b>\$ 4,761,470</b>
 <b>Total Liabilities and Net Assets</b>	 <b><u>\$5,567,266</u></b>	 <b><u>\$5,046,638</u></b>

**White Wing Publishing House and Press  
Schedule of Operating Cash Flows**

	<b>1996-1997</b>	<b>1997-1998</b>
<b>Revenues &amp; Other Support</b>	<b>\$ 2,221,834</b>	<b>\$ 3,655,462</b>
<b>Operating Expenses:</b>		
Cost of products sold	\$ 993,545	\$ 1,427,946
Salaries	691,467	983,735
Employee benefits	74,097	114,010

	<b>1996-1997</b>	<b>1997-1998</b>
Printing and publications	0	191,162
Postage & freight	90,024	183,480
Travel	54,337	127,303
Repair & maintenance	40,136	97,206
Supplies	179,186	268,465
Other expenses	<u>376,358</u>	<u>557,565</u>
<b>Total Operating Expenses</b>	<b>\$2,499,150</b>	<b>\$ 3,950,872</b>
Cash profit (loss) from operations	\$(277,316)	\$ (295,410)
Cash collections from notes receivables	<u>(72,305)</u>	<u>151,019</u>
Net Cash Profit (Loss) From Operating Activities	<u><u>\$(349,621)</u></u>	<u><u>\$ (144,391)</u></u>

**WORLD LITERATURE FUND STATEMENT  
INCOME**

Offerings & Donations	\$ 1,214	\$ 525
<b>EXPENSES</b>		
Printing & administrative expenses	<u>\$ 88,372</u>	<u>\$ 154,146</u>
Net Income Over Expenses	<u>\$ (87,158)</u>	<u>\$ (153,621)</u>
<b>FUND BALANCE, Beginning of Year</b>	\$ 254,985	\$ 167,827
<b>FUND BALANCE, End of Year</b>	\$ 167,827	\$ 14,206

**Free Literature Fund Statement  
INCOME**

Offerings and donations	\$ 152,534	\$226,905
<b>EXPENSES</b>		
Salaries and wages	26,941	26,967
Payroll taxes	2,101	3,159
Employee benefits	4,538	4,900
Advertising	0	867
Miscellaneous	0	357
Travel	101	37
Office/operating supplies	14,859	132
Postage and freight	15,530	35,244
Telephone	0	48
Tracts	5,179	48,629
<i>Happy Harvester</i>	8,058	7,248
International literature	0	2,617
French <i>White Wing Messenger</i>	731	8,706
Spanish <i>White Wing Messenger</i>	<u>8,144</u>	<u>10,295</u>
<b>Total Expenses</b>	<b>\$ 86,182</b>	<b>\$149,206</b>
<b>NET INCOME (LOSS)</b>	<u><u>\$ 66,352</u></u>	<u><u>\$ 77,699</u></u>
<b>FUND BALANCE, Beginning of Year</b>	<u>\$ 13,626</u>	<u>\$85,346</u>
<b>FUND BALANCE, End of Year</b>	<u><u>\$ 79,978</u></u>	<u><u>\$163,045</u></u>

## **World Language Activities Report June 1, 1996–February 28, 1998**

The World Language Department has partnered with the national offices in translating material as needed and requested by each national overseer. The following is a condensed report, as there is no way of listing each piece by language:

*Sunday School Literature:* Portuguese, Arabic, French, Greek, Telugu, Malayalam, Indonesian, Cebuano, Ilocano, Tagalog, Afrikaans, Zulu, Spanish, Thai, and Shona.

*White Wing Messenger:* Arabic, French, Bulgarian, Greek (six months), Telugu, Indonesian, Zulu, and Spanish.

*Correspondence* (from the office in Cleveland): Portuguese, English, French, and Spanish.

Spanish and French are the two major languages translated from the Cleveland office; therefore, our records are more inclusive for these languages:

*Spanish*—1,479 letters, 9 books, 10 booklets, 40 brochures, 4 tracts, and 125 pieces of church administration literature.

*French*—133 letters, 3 books, 1 booklet, 1 tract, 1 pamphlet, and 46 pieces of church administration literature.

Translation funds are being sent to Brazil, Egypt, India, Indonesia, Kenya, Nigeria, Philippines, South Africa, Thailand, Zaire, and Zimbabwe. Translation decisions for each of these countries are made by the national overseer, local translation manager (if any), and my office.

Respectfully submitted,

JOHN PACE

No clarifications were needed on the report. An applause was given in approval.  
12:19 General Properties Committee Report, read by Larry Wilson.

### **General Properties Committee Report to the 90th General Assembly**

We, the General Properties Committee, are grateful for the opportunity to serve in an effort to be good stewards of all that God has entrusted to us.

Since November, 1996, this committee has been engaged in continuous contracts in conjunction with a local realtor to sell the tabernacle property located on Keith Street. Although, at the time of the signing of these contracts, it was felt there would be a sale, none of these contracts has come to a conclusion. We are continuing to pray and wait on the Lord as He guides us toward the proper disposition of this property.



In June, 1997, the old Tomlinson House, located at 2525 Gaut Street, was donated by general warranty deed to Life Challenge. Life Challenge (a Christian outreach ministry) has occupied that home for several years, serving as a rehabilitation center to teens and adults, who are drug and alcohol addicts. Since the home was in need of many repairs, it was felt, by this committee, that it would be best if we donated it to be a blessing to those who are ministered to there on a daily basis.

Sister Ina Mae Tomlinson decided to move to Sodus, Michigan, with her daughter and son-in-law, Brother and Sister Verlin Thornton, so the decision was made to sell the parsonage she and Brother M. A. Tomlinson had lived in for many years. We thank the Lord we were able to sell this home, located on Elm Drive, Cleveland, Tennessee, May, 1998, for \$150,000.

A lease agreement has been ongoing with the City of Cleveland, Tennessee, School Board, which involves properties at the CBL campus. This project, called the Teen Learning Center, has received high praise and has, seemingly, impacted the Cleveland community for good.

A three-year lease agreement with Tennessee Christian Academy has been in process, whereby they have leased the use of several buildings at the CBL campus. This K-12 school has been in process for one year now, and all indications of its success are positive.

Repairs to the International Offices include roofing repairs, replacing old caulking in upright exterior seams of concrete slabs with which the International Offices are faced, and resurfacing of paved areas around the office complex.

Respectfully submitted,

BILLY MURRAY, General Overseer  
LARRY WILSON, Chairman  
FERN YORK, Secretary

JOHN PACE  
VERNON VAN DEVENTER

No clarifications were needed; an applause was given in approval.  
12:23 Global Outreach Committee Report, given by Randy Howard.

**Global Outreach Committee  
Report to the 90th General Assembly, July 21, 1998**

“Shine, Jesus, Shine. Fill this land with the Father’s glory. Blaze Spirit, blaze. Set our hearts on fire. Flow, river, flow. Flood the nations with grace and mercy. Send forth your Word, Lord, and let there be light!”

These words, by Graham Kendrick to a popular contemporary mission song are being enacted by the sovereign will of God.

Since the last Assembly report of this committee, the harvest intensity has not abated in the world; it has only intensified under the pressure of the hand of God. The Christian world is awakening to the fact that it is, indeed, possible

to reach the population of the world in this generation. The good news we are about to share, concerning the Global Outreach activity of the Church of God of Prophecy is couched in our humble awareness that God is at work in the world in ways that no generation has yet seen, and we are simply a part of His orchestration, running, even stretching, to do our part.

We pause, briefly, to reflect on the magnitude of God's moving toward the world harvest. Can anyone imagine that each day over 14,000 people receive Christ in Latin America or that over 20,000 daily receive Him in Africa, or that more than 25,000 people every day experience salvation in China? Add to this, that, again, in the period of this report, approximately 50 million believers were mobilized to pray for the unreached people of the 10/40 Window or that in one day of unity, more than 10 million believers joined to march in hundreds of nations for the name of Jesus, praise, and prayer. There is no doubt in the minds of career-mission experts that God has raised the level of intensity for world outreach in recent years. This is certainly reflected in the report we share today.

For the church, mission involvement these two years has been record-setting again. Each year the statistical reports of the nations seem to rise. *May we rejoice* together knowing that the membership of the nations now stands at an all-time high of 350,000 (making our worldwide membership approximately 420,000). *May we rejoice* that the net increase in membership in the nations last year was a new record of 34,000 and this year increased to 39,000. *May we rejoice* that the new members added in the nations last year was another record of 36,500 and this year increased to over 40,000. *May we rejoice* that 107,000 people were saved in the nations last year and 91,000 were saved this year. *May we rejoice* that two new nations have been added to the family of nations —Gabon in Western Africa and Sri Lanka in Asia where the church has reached. God is certainly moving us toward the goal of 500,000 members in the church, worldwide, by the year 2000. It is more possible today than ever before.

As a committee, we realize that we are not, primarily, responsible for any of these testimonies and reports of growth. We know that success in outreach and church planting comes through the work of pastors, evangelists, and witnesses, who move by the power and guidance of the Holy Spirit in their nations and regions. We thank God that He has prompted the hearts of these pastors to go to the next towns and villages, to the cities, and to the bordering nations to spread the gospel and plant the church. We thank God for the overseers and mission representatives who have given support and encouragement to these front-line evangelists and missionaries. It has been God working in them that brought us to this point of thanksgiving and praise. We, as a committee, simply want to point to God in praise and to those leaders and workers in appreciation.

Most are familiar with the ministry of the church in Latin America, Africa, the former Soviet region, and Asia. It is glorious what God is doing in these areas. It is not surprising that the membership of the church in our Latin regions (South and Central America) is now 108,000. What might be surprising is to know that the membership of the church in Africa is 107,000. Asia reports 61,000 and the Caribbean 59,000. Our outreach efforts have also found opportunity

to minister in the 10/40 Window area where the least reached of the world live. The Church of God of Prophecy is established in 26 nations of the 10/40 Window, with outreaches to five others. By next Assembly, it is likely a few of these will be established.

Another well-known strength of mission ministry is certainly the number of indigenous national workers and leaders we have all over the world, ministering in approximately 4,830 local churches. Of the 56 overseers in our international network, 29 (over half) are indigenous leaders, meaning leaders raised in the native culture of the people. This number is growing! We are blessed that of the remaining leaders, 18 are of a close culture, meaning that they share a common language and other cultural distinctives. This reveals that only nine of our overseers are facing cross-cultural barriers to minister.

We are also blessed to have approximately 20 individual missionaries ministering outside their homelands. There are others, with whom we are not directly connected, crossing borders to answer the call. Additionally, there are two mission boards in operation at this time, the European Mission Board and the Bahama Mission Board. We are anticipating the growing work these will do in facilitating the placement of individual missionaries who feel God's call to enter the harvest.

In the normal discharge of our responsibilities, the Global Outreach Committee has given oversight to the funds that have been raised for missions and those that are allocated by the Administrative Committee. Mission funds flowing to the nations are in excess of two million dollars, and we believe this can reach three million very soon.

We have worked in the implementation of the Harvest Partners ministry to bring local churches online with this more connected approach to local church mission involvement. This year we saw mission funds rise to the extent that our grant from the Administrative Committee was lower than any previous record indicates. We want to express our gratitude to all who have given generously to missions.

The Harvest Partners ministry is on course with the implementation strategy to see all local churches become Harvest Partners by the Assembly of the year 2000. At this point, we have more than 400 churches online through individual partnerships and regional partnerships. Ninety percent of the churches that have been online for a year have seen an increase in their giving. Many glowing testimonies have been received from local churches that have seen this ministry transform their church's mission participation.

Through the Harvest Partners ministry, our approach to short-term missions has changed as a natural transition. We have seen and heard of more short-term mission trips in the past two years than ever before in the church. Local churches, districts, and regions are traveling by the dozens to their partner-regions to minister and work. Also, we hear of relationships and prayer rising through the Harvest Partner connection. On Saturday afternoon of this Assembly, we will be sharing more about the benefits of this ministry.

We extend our appreciation to the mission representatives who have served the cause of world missions and global outreach so well in the years gone by. We recognize that this function is now being included in the role of

the Presbyters of each area, and we want to express our thanks to the men who have served, and are serving, in this ministry. It would have been near to impossible for this ministry to function without the capable counsel and hard work of these leaders. We feel the office of mission representative has blessed the church universal and the nations individually, and, now, it is time for an even greater role.

To Dan Corbett of Asia and Oceania, Sherman Allen of Africa, Clayton Endecott of Europe and the Middle East, Felix Santiago of Central America and Latin Caribbean, to Miguel Mojica of South America, to Arthur Moss of the Caribbean, and those who have previously served, we acknowledge, before this Assembly, the vital role you have played, especially to Brother Moss, who has been a leader in the Caribbean of uncommon but obvious gifting, we say thank you and God bless you as you step out of this ministry.

During the period of this report, the Global Outreach ministry has been able to respond to several crises among our people and nations. We reflect on the hurricane in India that damaged or destroyed so many churches. You, the people of the church, gave liberally and approximately \$50,000 was sent to help rebuild. War in Sierra Leone caused great distress to Brother Sesay and our people with looting and destruction. Flooding in Peru brought damage or destruction to at least 15 churches. Bolivia suffered an earthquake recently, and other lesser emergencies have been helped by this ministry.

One other tragedy saddened us all as we remember the death of our brother and leader, Daniel Felipe. Perhaps many can remember him at our last Assembly, rejoicing and leading in praise during altar services. We miss him!

Here in North America, the Global Outreach Committee participated in the BreakThrough America Conferences, through the leadership of Billy Wilson and the Evangelism Subcommittee. We appreciate the vision and inspiration that these meetings activated among us all. There is no doubt that we must find every avenue available to reach the lost of this land and be energized anew for this challenge. All the activities of the Evangelism Subcommittee have been designed to focus on this urgent need. We support this fully and feel the need to increase the intensity of such measures.

The Global Outreach Committee affirms that God has spoken to this church in this season of our history. The Spirit has said to "Turn to the Harvest." We feel it is our mandate to keep this call before our eyes and alive in our hearts. Certainly, our own church statistics, as well as the wider kingdom reports, confirm that God has chosen this as a special time of harvesting opportunity. With this awareness before us, we must seize the moment of the Spirit's move and His empowering. If this is, indeed, His call, then He will supply other central needs, even as we step to obey this new commissioning. With one voice, may we rise to the vision of John Wesley who said, "We have nothing to do but to save souls!"

Respectfully submitted,

Billy Murray

Cathy Payne

José Reyes

Vernon Van Deventer

Billy Wilson

Oswill Williams

Antonios Charalambou

Randy Howard, Chairman

No clarification was needed; report was accepted, and an applause was given to the committee.

12:40 Report of Leadership Development and Discipleship, read by Ministry Director, Oswill Williams.

### **LEADERSHIP DEVELOPMENT and DISCIPLESHIP MINISTRY**

Two years ago at the 89th General Assembly in Louisville, Kentucky, an announcement was made of the culmination of many months of planning and realignment of ministries at the International Offices. Generally referred to as *restructuring*, the resulting arrangement saw the formation of five ministries that encompassed or replaced all previous departments and auxiliaries. A special presentation was made by the newly appointed ministry directors, in which they outlined the scope and emphases of the responsibilities and functions of their respective ministries.

As director for the Leadership Development and Discipleship Ministry, I assumed responsibilities for The Center for Biblical Leadership (CBL), Pastoral Care, and Heritage Ministry. These departments, collectively, represented both a major challenge and an equally significant opportunity to influence and impact the overall shape and effectiveness of our church's ministry philosophy.

Since the formation of the Leadership Development and Discipleship Ministry, we have continued the quest to involve all our pastors and leaders in the process of life-long learning. The actions and principles undergirding the new ministry focused mainly on the twin elements of foundational Christian education and the provision of practical ministerial training. Thanks to an experienced, dedicated, and competent staff, we were able to integrate the traditional activities of the various departments into a new thrust that has continued the task of developing sound biblical leadership in the church.

Several key accomplishments may be attributed directly to the efforts and interests of those directly involved in the ministry, together with an increasing level of support from pastors and overseers. The following are some of the main achievements:

- Conducted the first Leadership Development Institute (LDI) in Cleveland, Tennessee, April, 1996. At this meeting, participants were given the opportunity to choose from several subjects that would then be studied full-time for one week. Since the initial meeting, we have conducted LDI sessions in three countries, in addition to three locations in the United States. In two years, we have instructed more than 1,800 participants, using 26 subjects and teachers.

- Participated in International Leadership Conferences held in the Ivory Coast for Africa, in Jamaica for the English-speaking Caribbean, and in Peru for the countries of South America.

- Developed a strategy for partnering with the African leadership to deliver continent-wide training, while giving priority to making courses and materials available in the French language. Following the African leadership conference

in January, 1997, we conducted instructors training in Cameroon with 38 participants, Nigeria with 42 participants, Zimbabwe with 65 participants, and South Africa with 43 participants.

- Repackaged the Foundations Course into separate modules in order to facilitate local church use of the material for discipleship training.

The statistical report of leadership training and education activities, as initiated and carried out by overseers and taken from a report by them, confirms the worldwide scope of this ministry. It also shows the extent to which the ministry at the International Offices has been effective in serving as a catalyst for the process of developing leadership. Several overseers commented on their efforts to bring new, younger people into the ministry. Along with the concern for the age profile of the present leadership is the need to ensure that new ministers are adequately trained. The recognition of the requirement to train and prepare ministers and leaders in both the spiritual and practical aspects of ministry is very encouraging for the future leadership.

The changes in the leadership structure, as plurality in respect to the office and function of the General Overseer is implemented, has the potential to profoundly impact future leadership development strategies. We must join in prayer for the men who are called to take up leadership responsibilities as general and area presbyters. It is a fact that the attitude and vision of the general leadership will be a critical factor in determining the way their leadership is perceived and accepted by local churches. The ability to model servant leadership and demonstrate true accountability at all levels of leadership is an ever-present reality.

## **Personal Report**

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<b>Saved</b> .....	35
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<b>Sanctified</b> .....	10
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<b>Holy Ghost</b> .....	9
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### **Ministry Report**

Activities held .....	115
Number completing Foundation course.....	1,612
Number of pastors using CBL materials for local Church training.....	1,517

Report was accepted.

1:00 Adjournment.

**Tuesday, July 21, 1998**  
**Afternoon**

2:41 Perry Gillum opened the afternoon session with prayer by Fred Fisher.

2:45 Oswill Williams chaired the business session as the Financial and Stewardship Committee began their report by reading 2 Corinthians 9:5-8 and Genesis 4:3-5. Sections of the report were read by various committee members: Oswill Williams, chairman; Jerlena Riley; Mike Farien; Jack Wilkinson; Ray Payne; George Thompson, and Miguel Mojica.

**GENERAL ASSEMBLY COMMITTEE for FINANCE and STEWARDSHIP**  
**Report to the 90th General Assembly**

**PREAMBLE**

*Therefore I thought it necessary to exhort the brethren to go to you ahead of time, and prepare your generous gift beforehand, which you had previously promised, that it may be ready as a matter of generosity and not as a grudging obligation. But this I say: He who sows sparingly will also reap sparingly, and he who sows bountifully will also reap bountifully. So let each one give as he purposes in his heart, not grudgingly or of necessity; for God loves a cheerful giver. And God is able to make all grace abound toward you, that you, always having all sufficiency in all things, may have an abundance for every good work (2 Corinthians 9:5-8 NKJV).*

The above-quoted passage provides a good insight into the Apostle Paul's attitude and approach to the loving support of God's work. Without focusing on the actual gift itself, we can see that the apostle's clear concern related to the deliberate and conscious action that should always be present in our acts of personal and collective giving. By encouraging planned and systematic giving that is driven by a willing, generous, and bountiful spirit, Paul had underscored a number of foundational principles enshrined in scripture from the beginning.

It is interesting to note that exactly what should be given, and how much, appears to be relatively unimportant in comparison with the condition of one's heart and the motivation for giving to the work of the Lord. In the very first account of an offering to God in the Scripture, we read, "And in the process of time it came to pass that Cain brought an offering of the fruit of the ground to the Lord. Abel also brought of the firstborn of his flock and of their fat. And the Lord respected Abel and his offering, but He did not respect Cain and his offering. And Cain was very angry, and his countenance fell" (Genesis 4:3-5 NKJV).

The primary contrast in this well-known incident is not between an offering of plant life and an offering of animal life, but between a careless, thoughtless offering and a choice, generous offering. Motivation and heart attitude are all-important, and God looked with favor on Abel and his offering but did not look with favor on Cain and his offering. While we know nothing of the amount of the offering in either case, we do know that with an offering of the *firstborn*, Abel was, in fact, recognizing that all the productivity of the flock was from the Lord and all of it belonged to Him.

We can see that Cain, whose motivation and attitude were bad from the outset, reacted with tragic consequences (vv. 6-8). The danger is not in what we have to give, as the gift is sanctified through the purity of our hearts and our motives for giving. Rather, our gift must be conceived in honesty, suitable for the purpose, and always offered as an act of worship to God (Acts 5:1-11).

Another important principle found in the Corinthians passage is the clear absence of any attempt to prescribe or control the giving process. Emphasizing the blessings of sowing bountifully, in contrast to giving grudgingly, reluctantly, compulsively, or of necessity, Paul firmly sets out the basis of true Christian prosperity. We are required to freely and generously abound in our deeds of service to the needs of God's people as we willingly support the work of the church. Some of the most wonderful and unlimited promises are contingent on the manner of the gift rather than the gift itself: ". . . all grace . . . all sufficiency . . . all things."

There is an interesting account of a development that took place during the time of Joash, king of Judah, which illustrates the benefit of providing God's people with a legitimate opportunity to give freely, as opposed to merely complying with a tax. The temple at Jerusalem had fallen into a serious state of ruin, and despite at least three specified offerings that should have been available (see 2 Kings 12:4), the repairs were not completed, and money remained a problem. King Joash decided that it was time to restore the temple. "Therefore the king summoned Jehoiada the chief priest and said to him, 'Why haven't you required the Levites to bring in from Judah and Jerusalem the tax imposed by Moses the servant of the Lord and by the assembly of Israel for the Tent of the Testimony?'" (2 Chronicles 24:6 NIV).

There was a better way to raise the necessary offerings, and the king knew it. "At the king's command, a chest was made and placed outside, at the gate of the temple of the Lord. A proclamation was then issued in Judah and Jerusalem that they should bring to the Lord the tax that Moses the servant of God had required of Israel in the desert. All the officials and all the people brought their contributions gladly, dropping them into the chest until it was full" (vv. 8-10). At last, there was sufficient money for the rebuilding of the temple, to replace articles for the service, for the burnt offerings, and also for objects of gold and silver.

This report, in part, reflects the committee's firm belief that all our giving to the Lord must be willingly and bountifully offered with purity of heart and motive. This biblical principle remains a challenge for the church today. In addition, there is a need to recognize the increasing importance for leadership to establish and practice biblical stewardship, as well as to facilitate clear, credible, and consistent opportunities for people to give. The strength of the church's resources at all levels can no longer depend on traditional loyalty and conformance to the "system." We are experiencing a "shifting away" from performance measures and faithful compliance to reporting requirements, toward a value of commitment that motivates individual members and churches in their contributions.



The report is also intended to fulfil the committee's promise to review and evaluate the outcome of the recommendations accepted by the 89th General Assembly. Although there are few new recommendations, we, nonetheless, ask for your prayerful reading and study of its content with the knowledge that, as fellow servants, we have attempted our work with diligence and sincerity.

## INTRODUCTION

### Leadership and Stewardship

It may be the advent of a new millennium or, perhaps, the influx of a number of new paradigms, or even be the recognition that our traditional understanding of how church is defined no longer conforms to the present reality. The inescapable truth is that our once simple church structures that, seemingly, brought order and stability, are now being replaced by complexity and uncertainty. In this age of complexity, the focus has shifted from a centralized, control-driven understanding of organization to a local, commitment-driven understanding.

However one may feel about the underlying trends in the church world, there is ample evidence that local pastors and leaders are now the new front line in determining the stewardship policies and practices of the local church. It is a matter of great importance for pastors, whose domain is the local church, ***to accept fully their personal responsibility to be good stewards*** and to view as an equal priority the need to raise up stewards. While, at first, the temptation for some pastors may be to take advantage of this new development to reduce support to nonlocal church offices at the general, regional, national, and state level, taking this road may be no different from disobedience or even robbing God (see Malachi 3:8, 9).

The stewardship responsibility for leaders who minister through the nonlocal church offices and structures has also taken on an important new dimension. No longer is it adequate for these offices to operate within budget and believe that will be the sole criterion on which they will be held accountable. The fact is that they must now demonstrate their value to the local churches and show that they exist mainly to serve the pastor and the local church. There is relevance for these offices in the old adage "money follows ministry." One area that should be fully explored because it offers very obvious mutual benefit is in relation to the often-neglected need for stewardship education.

In a very real sense, we could say, with confidence, that people rarely put into practice what they hear without relation to an example that they see and respect. At this point in our development as a church, while believing that stewardship education is essential, ***this committee calls upon the leadership of the church to be the embodiment of the values and practices that would allow them to be seen as good stewards.*** Leadership can no longer avoid responsibility to be living examples among the believers. As leaders, we have encouraged faithfulness, but we may have used different criteria for our understanding of what it means to be faithful.

Let it be said of pastors, overseers, and other leaders of the church, both in word and deed, that these men and women are devoted stewards because it

can be seen that *they have yielded control of their finances to God* (see the example of Barnabas [Acts 5:32-37]). Furthermore, there must be clear evidence that the leadership of the church is honoring the Lord Jesus in their financial decisions and have placed all their resources at His disposal. Only then will the credibility of our leaders, in respect to biblical stewardship principles, stand the test of increasing scrutiny and skepticism and become a significant challenge to the members in the pews. In other words, only when leadership tithe honestly and give openheartedly can they ask the membership to also tithe and give in the same manner.

## **Review of the Committee's Recommendations to the 89th General Assembly**

### **A. Tithes**

Survey information from a cross section of regional, national, and state offices confirms that the change requiring licensed ministers' and pastors' tithes to be sent to their overseer has received good compliance and has been accepted as generally beneficial. In a few known cases, the improvement in pastors' tithing has been significant. Overseers who have taken the initiative to use the new accountability relationship with pastors as an opportunity to teach biblical stewardship have reported good response by the ministry. See Appendix A.

### **B. Tithes to the International Offices**

The structure and polity of our church is such that every local church and every church member should, at sometime, benefit from the ministry of the International Offices. In recognition of this fact, and the need to have demonstrable evidence of the connectivity of our churches worldwide, it was agreed that churches would support the purpose and function of the International Offices with a tithe of local church tithes. However, in contrast to the success achieved by the change in pastors' tithes, the sending of the local church tithe to the International Offices has been mixed. We are aware of some of the concerns in regard to this change and would offer the following explanation:

1. Pastors and local churches have compared benefits from the International Offices with the national/state offices, concluding that the latter is more worthy of their support. While this comparison is understandable, the fact remains that the International Offices exist to complement and partner with national/state offices, and, as such, is not in competition.

2. There is a perception that the recommendation favored the International Offices with an increase in funds at a time when everyone is required to cope with less. The reality, however, is that changes in ministers' tithes and the elimination of surplus tithes ensured a significant overall reduction in funds for the International Offices (see Appendix B) that, in no way, could initially be made up by the local church tithe. Indeed, the position of the International Offices funds has been weakened further by either noncompliance with the tithe or, in some instances, churches sending an amount that is less than the tithe.

3. Pastors, generally, have yet to evaluate the impact of the new leadership structure that will come into effect with area/general presbyters. The recommendation requiring a local church tithe be sent to the International Offices anticipated having to cover the cost of this level of leadership. With full implementation of the General Presbytery working, it should be easier for local churches to identify with the ministry of the International Offices.

In view of the importance of the ministry of the International Offices, this committee strongly urges pastors and local churches to comply with the recommendation, in respect to the local church tithe. It is not an exaggeration to suggest that a vital part of our world-wide church identity depends upon the committed support of local pastors and churches to the goal of preserving the complementing services and partnering of the International, national, and state functions that assist with global connectivity and visible unity.

### C. Surplus Tithes

Some pastors and local churches have experienced problems in the determination of surplus tithes when having to cope with a formula that includes a pastor's compensation package. While this difficulty will go away with the cessation of a surplus factor in 1999, we are grateful for the clarification given by the Administrative Committee on this matter. A copy of the directive that was given, dealing specifically with surplus tithes and pastor's compensation, is attached as Appendix C.

We would point out that it is appropriate for the Administrative Committee to give practical clarification and direction on matters of finances. Although the General Assembly Finance and Stewardship Committee endeavors to evaluate the practical ramifications of the principles brought before the Assembly, it is not possible to foresee every eventuality. Thus, we are grateful for the work of the Administrative Committee, which is necessary between Assemblies.

### D. Budgeting and Twenty-five Percent of Church Revenues in Support of Nonlocal Church Ministries

Financial resources tend to be a critical component in determining the capacity of local churches to adequately take care of the pastoral staff and facilitate ministry. This committee has been committed to empowering the local church to more fully assume responsibility for the stewardship of its God-given resources. Thus, it was important for the local church to have direct influence over the money that flowed into the church and, at the same time, develop and utilize sound stewardship thinking. Included in this process was the principle of budgeting with its emphasis on planning, balanced by sensitivity to the Holy Spirit as He would direct the church to give to projects and ministries.

With the move to a single church tithe, coupled with the elimination of a surplus tithe factor, and the introduction of the Harvest Partner concept for mission giving, we believe local churches are, more than ever before, challenged to

guard the “bottom line” on their giving. One reason for encouraging the budgeting process—no matter how simple—was to allow pastors and finance committees to accurately gauge the extent to which the local church was a giving church. It was agreed that local churches should actively seek to support nonlocal church-based ministries. As a general measure, churches would strive to direct 25 percent of all revenues received into the church towards the support of worthy projects and ministries. See Appendix D for example.

Once again, we ask all pastors to critically examine the benefits to the church of having an agreed-upon budget plan and to endeavor to achieve the goal of giving 25 percent of all revenues as a measure of good stewardship. While this figure will be a challenge to all churches, it will be a particular challenge to our larger churches where the temptation will be to spend more on the many needs of the local body.

#### E. Ministry Support Offerings

It has been said that worship without giving is always incomplete, and giving without worship is inadequate. Thus, we believe that giving is an integral part of our worship. Indeed, our practice over the years has been to standardize the time of giving in our services and to clearly state the purpose for the offering. There are four ministry offerings presently recognized by the financial system for the support of nonlocal church-based ministries:

1. Education (former BTI offering)—to be collected during education meetings, Bible studies, etc.

2. Evangelism (Free Literature/VOS/Evangelism)—to be boosted by the youth and collected during the youth service.

3. Heritage Ministry (CPMA)—to be derived from association memberships and the offerings from special services celebrating our heritage.

4. Missions (second Sunday/mid-week mission services)—consists of October and March World Mission Drives, which are to be boosted by the Women’s Ministries, pastor, and local church.

As more local churches decide the pattern and type of service that works best for them, inevitably, there will be a greater variation in the range of meetings that will be conducted on any given week. The once faithfully adhered-to auxiliary structure has been de-emphasized in many churches. Along with this development, we have also seen a reduction in the level of offerings that once resulted from the auxiliary meetings.

In keeping with the principle that encourages pastors to promote stewardship as discipleship, we consider that every local church will wish to establish a viable education, evangelism, and literature outreach ministry. One of the failures of past and present offering structures relates to the lack of formal acknowledgment that local churches and state/nations/regions all need finances for these ministries. It would seem appropriate, in the spirit of partnering and complementing ministry, to ensure that ministry capability exists and is maintained at all levels.

We believe that much more can be accomplished by way of education, evangelism, and literature outreach by ensuring pastors and overseers have access to resources in the same manner as the International Offices. The question, then, is what would be the best way to achieve this objective? One way would be to collect a monthly offering for these ministries, and simply allocate one-third to the local church, one-third to the national/state offices, and one-third to the International Offices. And, depending on the needs of the local church, state/nation, or International Offices at the time, this offering could be appropriated for either education, evangelism, or literature outreach. We see no need for a fixed apportionment among ministries and would rather that any money be used for ministry as dictated by need and priority.

As an alternative approach, a separate month in each quarter could be used to boost this ministry offering for the different levels of activity. For example, the first month of the quarter could be designated as local church ministry support month, and the offering collected would all be used by the local church. The second month could be designated for the state/national ministry support offering, and the third month for the International Offices. While the offerings, in this case, would not be equal, this approach would enable givers to support the ministries as they feel impressed by the Holy Spirit.

Heritage Ministry and, in particular, Fields of the Wood have benefited mainly from the Church of Prophecy Marker Association (CPMA) membership fee. Recognizing that a separate CPMA service may no longer be a part of the schedule for many local churches, and since our focus is on celebrating our wonderful God-given heritage, it would seem appropriate, at this point, to replace the CPMA with the Heritage Ministry Association. Stewardship as discipleship would necessitate that we strive to both preserve and pass on our heritage to successive generations.

We encourage pastors to ensure that a service with a special heritage emphasis be organized and conducted periodically. It would not be unreasonable to boost membership in the Heritage Ministry Association during these meetings in addition to bringing clarity and commitment to our identity and future as the people of God.

#### F. Pastor's Expenses—Local Church Responsibility

The matter of a pastor's expense in the ministry remains an issue that has resulted in much inconsistency in practice and one in which we have made little progress, despite the recommendations in our last report. One reason for the difficulty has been the traditional understanding that whatever the pastor receives as salary is also intended to cover expenses. At present, some help is given in respect to the pastor's expenses by way of the first Sunday offerings. However, this offering only covers actual expenses in a few exceptional instances. It is, therefore, left to the pastor and his or her circumstances to determine the proportion of his/her ministerial income that would go toward normal living expenses and expenses in the ministry. Needless to say, many pastors find it difficult to make a determination as to the exact nature of their expenses at all times.

One of the major challenges that now comes into proper focus, as a result of local churches having the freedom to create a pastor's compensation package, is the dire need to educate churches as to what should be included in such a package. No longer is it sufficient for the church to hand over a salary, but it should be stressed that it is the local church's responsibility to first consider the pastor's professional ministry expenses that would have to be covered. **The principle of expenses before salary considerations makes obvious good sense and is also a critical factor in countries where direct personal taxation is the law.** The time has come for us to establish the practice that expenses and salary are different considerations incumbent on the local church. Inasmuch as the ministry is not only a calling but, in most countries around the world, is viewed as a profession, careful consideration should be given to the legitimate, professional ministry expenses of the pastor. This action will ensure compliance with national tax laws and should, hopefully, help the ministry in determining how it should calculate personal tithes, i.e., **the ministry should calculate personal tithes in the same manner as members of the congregation.**

By way of guidance and example, we would suggest that any expense that might be considered a personal benefit would **not** be a professional ministry expense. In most instances, ministry expenses—no benefit to the individual—would include such items as: church ministry travel expenses (food, lodging, transportation, etc.), seminars and educational materials, and meals and mileage while conducting church business, etc., and **must be substantiated by receipts and/or mileage logs.** These expenses would **exclude** personal and normal living expenses, such as rent, medical and other insurance, clothing, and cleaning, and those expenses that would be incurred, even if the person were not involved in the ministry.

*Note:* **The reimbursement of the minister's expenses should be issued on a separate check from the one for the minister's salary/compensation.**

#### G. Pastor's Tithing of Nonministerial Income

Although this committee feels strongly that tithing should be first and foremost unto God, we recognize an equally important principle in Scripture that relates to the distribution of tithes that, in essence, tithes are primarily used to bring ministry back to the tither. It is this principle that creates a problem when pastors tithed their "secular" income into the local church treasury. Finding a solution to this practice that would satisfy the various expectation, and not introduce new and complicated scenarios, continues to defy collective agreement.

In the final analysis, our prayer for a resolution to this form of tithing is bound up with the growth of our churches and the anticipated reduction in the more than 80 percent of pastors who are bivocational. By ensuring that our local churches retain greater control over their financial planning and funds raised, this committee has demonstrated its commitment to empowering local churches to take care of their pastoral staff. The goal of vibrant, local churches, which is to double their membership, will give further impetus to pastors being able to work exclusively in the ministry.

## H. Harvest Partners

The Harvest Partner initiative is rapidly gaining the momentum that we now anticipate will enable this method of connecting churches to the mission field to be fully implemented by the year 2000. We recognize the hard work of the Harvest Partner Coordinator and Global Outreach Ministry in promoting and supporting this initiative.

Statistical reports show the positive increase in mission giving that has resulted from local churches who are connected through Harvest Partners. Pastors and overseers should investigate the various options that are available, in order to facilitate early connected giving opportunities. All churches should be encouraged to participate in direct, connected-giving, either as an individual church or as part of a state/national initiative.

## **Recommendations of the Finance and Stewardship Committee to the 90th General Assembly of the Church of God of Prophecy**

### **Section 1: Tithing—There Is No Substitute**

#### *Rationale*

“Woe to you, teachers of the law and Pharisees, you hypocrites! You give a tenth of your spices—mint, dill and cummin. But you have neglected the more important matters of the law—justice, mercy and faithfulness. You should have practiced the latter, without neglecting the former” (Matthew 23:23 NIV).

The Pharisees had gone to an exaggerated length to show their compliance with the law of tithing. The tithe required 10 percent of the produce of the land—grain, oil, fruits, and animals (Leviticus 27:30). Though tithing of grain, fruit, wine, and oil was demanded (Numbers 18:12; Deuteronomy 14:22, 23), the scribes had expanded the items required to be tithed to include even the smallest of herbs.

In pointing out the devotion of the scribes and Pharisees to tithing, Jesus affirmed its importance by highlighting what he termed the “more important matters of the law—justice, mercy and faithfulness.” We know that Jesus was prioritizing the total service of God over a single emphasis on one aspect of the law, for in the wider economy of God, justice, not legalism, forms the center. What cannot be inferred from this incident, however, is the practice that appears to be on the increase among us—the failure to tithe or where a tithe is required, an arbitrary percentage is substituted. In the words of Jesus, the highest and most noble of all ethical standards cannot be pursued at the neglect of tithing. If the “weightier matters” cannot be substituted in place of tithing, then we must also accept that our judgment, as to what is more important, and our excuses, based on needs or circumstances, would certainly be rejected by our Lord.

#### **Recommendation**

The blessing of tithing is promised to God’s people, based on the “whole tithe”—the full 10 percent of our increase (Malachi 3:10 NIV). Pastors, ministers,

and local churches should endeavor to comply fully with the tithe that should be paid to state/national and the International Offices. We urge timely and faithful conformance to the “whole tithe,” by the whole church, since the ability to minister, to a large degree, is determined by the funds available for resources and personnel. **It is our conviction that to do otherwise may be the same as robbing God (vv. 8-10).**

It is very important for our national overseers to ensure deposits are made into the International accounts as agreed with the Director of Administrative Services. Local churches should be encouraged to tithe into the International account in anticipation of the time when these funds will be used to assist with funding the office of the Area/General Presbyter. In a very real sense, local churches tithing to the International account the practice of local churches tithing to the International account is one of the more tangible ways of demonstrating our corporate identity as a visible church organization.

## **Section 2: Ministry Support Offering**

### *Rationale*

This committee recognizes the need for appropriate materials and resources in order to perform certain aspects of discipleship and the activities associated with aggressive outreach and evangelism. In addition, there is no doubt that we must take seriously the understanding that “we are laborers together . . .” and **will be more effective by acting in concert with each other.** Thus, the International Office ministries should complement the ministries at the national/state level, which, in turn, should augment and strengthen the local church ministries. There is a genuine opportunity for this approach to ministry in the areas of education, evangelism, and literature outreach.

Local church empowerment necessitates a reevaluation of the traditional practice of raising offerings at the local church that would be sent in support of ministries, when those same ministries were needed at the local church. Acknowledging the need for and the validity of ministry at the various levels of the church organization, inevitably, brings into question the basis for facilitating financial support for only one level. We believe that it is right to support appropriate ministries at all levels of the church.

### **Recommendation**

With effect from the quarter beginning on or after September, 1998, we recommend that all local churches provide a consistent opportunity—preferably one Sunday each month—for members to give a ministry support offering. **This offering should be carefully explained.** This action should assist members’ understanding of purpose and the fact that it will be supporting the local church’s ministry of discipleship and outreach, as well as ministries at the national/state and International Offices.

Once the offering has been received by the local church, national/state, and the International Offices, it should be appropriated, based on ministry needs, to education, evangelism, and literature outreach by the relevant finance committee.



Local churches should promptly forward this offering with their monthly report to the respective office. This may be done by keeping one-third of each offering in the local church and by forwarding one-third to both the national/state office and the International Office.

Furthermore, since this offering is intended to undergird discipleship training and evangelism, we strongly encourage committees to insist that these funds are used expeditiously and only for the intended purpose and not be allowed to accumulate in the bank.

This does not change the requirement for the CPMA membership offering (which is now the Heritage Care Offering) as approved by the 89th General Assembly.

### **Section 3: Stewardship Education**

#### *Rationale*

This committee considers that changes to the financial system in the recent past, particularly the progress towards a single, local church tithe and connected-giving, have largely completed the structural work intended to better align our practices with biblical principles. However, it is evident there is a long way to go before we can say that, as a church, we have turned the corner in respect to finances. From all accounts, we are still in the midst of a serious decline in tithing and giving. We have always felt that the challenge to our church was not structural only but also systemic; we must begin to multiply leaders and members with a solid, biblical understanding of whole-life **stewardship**.

Faithful stewardship is one of the essential prerequisites for a successful, living, and growing church. The challenge, therefore, is to establish an effective stewardship education strategy that develops sound biblical thinking about stewardship, leading to the existence of dynamic givers in the local church. **This means, ultimately, that stewardship education must become an essential task in every congregation.**

It is possible for this committee or some other committee to come before every General Assembly with new and more radical recommendations in an attempt to influence or reverse our financial fortunes as a church. We confess that such a prospect leaves us with little optimism in respect to the future of our church. This report began by reminding us that it is the condition of our hearts and our motivation for giving that determines whether our gift is acceptable to God. It is time, as a people, we begin to focus, not on what is given and what we do with what is given, but, rather on the needs and development of the giver. The saying is, "We must sow seeds of stewardship in order to reap a harvest of committed, giving stewards."

Pastors, overseers, and leaders should make a special effort to seek quality stewardship training as a matter of the highest priority. As part of this experience, we believe they will acquire stewardship resources that will enable them to teach stewardship as discipleship in the local church. **Assisting our people to achieve maturity, in regard to biblical stewardship, will accomplish more than all the changes and attempts at external motivation.**

## **Recommendation**

The biblical understanding of stewardship is essential at all levels of leadership in the church. Therefore, we recommend that every pastor attend a quality stewardship training session within the next twelve months. Similar training should also be made available to local church leaders, arranged for or taught by the pastor or a qualified person appointed by the pastor. Overseers should make this same effort, both for themselves and for those who look to them for leadership. This training should be on a continuing basis.

*The following recommendation was added to the report after the working document was finalized and distributed. We recognize that the General Assembly business procedures only allow for urgent matters to appear that were not a part of the original working document/report. However, since the matter of budgets is not a new subject, and the following recommendation will serve as procedures to assist with the implementation of a budget process and visible accountability, we feel at liberty to offer it for General Assembly consideration.*

## **General Presbyters and Budgeting**

The principle of budgeting as an essential part of stewardship and accountability has been advocated time and again by this committee. There is no doubt that a well-developed budget—financial plan—is an invaluable tool for facilitating the monitoring and control aspects of local church, national/state administration. With increasing freedom to decide on the appropriation and utilization of finances, there is also an increasing need to demonstrate openness through good communication of financial decisions. Developing and completing an annual budget is a crucial first step in discharging fiduciary responsibilities.

## **Recommendations**

With the prospect of having Area/General Presbyters in position, a clear opportunity will exist for these men to become pivotal to the quest for better stewardship and accountability. While we believe that most nations/state prepare an end-of-year financial statement, we believe this statement should be shared with the leadership of the church—through ministers conventions or other appropriate meetings—and made available to the respective Area Presbyter. A copy of this statement should also be forwarded to the office of the Administrative Services Director. In addition, we believe it is equally important for overseers to prepare and operate budgets, and we would wish to see those budgets come under the scrutiny of the respective Area Presbyter.

We, therefore, recommend that the annual budget from nations and states, as prepared and accepted by the convention/ministry, and the year-end financial statement be presented in a timely manner to the respective Area Presbyter. This action, in our view, is a prerequisite to overseers having the credibility to insist on a similar approach for pastors and local churches. Only when overseers are able to show clear compliance with a credible budget and accountability process will they, in turn, be able to lead in the call for local churches to demonstrate a similar level of openness in their budgeting and financial planning. In turn, overseers should

feel free to request budgets and financial reports from local churches as part of the financial management and guidance provided by their office.

We further recommend that the Area/General Presbyters investigate the practical benefits of having a single International Office account that would hold all the funds from the local church tithe. This, already, is the case with the United States but traditionally has not been practiced in the nations, due to currency and other exchange complications. However, the benefits of a single account in a strong currency and held in a country that has the requisite track record of economic stability is worthy of investigation at this stage. We believe that much more could be achieved with these funds by making them available to the whole church, as represented by the International Offices through the plurality of leadership as this relates to the office of General Overseer.

### Conclusion

It is with confidence in the ability of our people to respond to loving instructions and visible leadership in stewardship that we prayerfully commend this report for your prayerful consideration. Even more, this committee asks that pastors, overseers, and leaders commit their personal stewardship to God regularly in their time of personal devotion, for it is there that inspiration and commitment truly take root. Without this visible commitment, there is no true modeling of stewardship.

Respectfully submitted:

Oswill Williams  
Michael Farien  
Miguel Mojica  
Jack Wilkinson

George Thompson  
Jeri Riley  
Ray Payne

3:56 Perry Gillum placed the report on the floor for dialog, questions, and clarifications, which was chaired by Oswill Williams.

**Jim Sullivan**, Maryland, asked for clarification concerning the budget to be submitted to those who need to approve it (whether area or state office). He asked if the budget is to be submitted for information and mutual accountable purposes.

Brother Williams answered that it wasn't just for approval but so it can be reviewed. The aim is for overseers, who are believed to have a more-developed practice, to submit their budgets to their Area Presbyter.

**Steven Byrd**, Virginia, asked a question in reference to local church tithing. Brother Williams responded.

**William Cunningham**, Florida, asked a question concerning ministerial expense—"What is considered as a pastor's expenses?"

Brother Williams answered that legitimate, delegated expenses that are not considered a normal, personal expense may be considered ministerial expenses.

**Casimino Taránez**, Dominican Republic, asked if the tithes should be

eliminated and a salary be provided for pastors. He referred to Hebrews 6:6. He again asked if the church could eliminate tithing and leave it up to the church to give according to the heart?

Brother Williams invited this brother to meet with the committee to discuss his concern.

**John Silvers**, Kentucky, asked if an alternate plan could be used, allowing an individual to give on any given Sunday as he is prompted by God to give.

Brother Williams stated that giving should be at designated times with an explanation of the area to which the offering is to be given.

Brother Silvers expressed that he felt the local church should have an opportunity to tithe voluntarily. He resisted the insinuation that the local church is a robber.

Brother Williams explained that the committee was not trying to be offensive with the language of the report.

**Walter Doroshuk**, Manitoba, Canada, asked if a ruling was being made that has a biblical mandate to require local churches to tithe. He felt that this needed to be decided on by the one-accord principle. Local churches have never been required to tithe in the history of the church. He felt more scriptural research should be done in determining if the local church is required to tithe.

Brother Williams responded that tithing is required from the local church.

Brother Doroshuk stated that we never determined that the local church tithed. What had been agreed upon was to take a portion of the tithes and send it in. He had no problem sending in 10 percent, etc. but to state that we have a biblical mandate and that a local church is to tithe, creates a problem for him.

Brother Williams stated, "I don't think we are attempting to establish a biblical mandate for local church tithing and that the goal is to get the amount down to 10 percent."

**John Cventas**, Colombia, stated that it is very important for the church to receive lessons on stewardship and wanted to know when these lessons would be available.

Brother Williams said that they would be ready in two or three months.

**Larry Barnes**, Virginia, wanted clarification and direction as to what is considered expenses in the ministry. Whatever the overseer considers expense should also be applied to the pastor's expenses. He recommended that all levels have the same allowance.

Brother Farien responded to this question, stating that integrity is an important part of what allowances should be permitted in the ministry; a personal benefit should not be considered a ministerial expense. The real issue is integrity.

Jerlena Riley gave further clarification on the subject of personal and business expenses. There is a provision in the IRS code that allows you to report to the local church treasury for expenses that can be reimbursed or deducted from gross income. Receipts and/or evidence must be provided to justify the expense.

**B. A. Reese**, Alton, Alabama, wanted to know, as a minister, where the tithes should be paid.

Brother Williams responded that tithes are to be paid to the local church.

**Jose Rivera**, Phoenix, Arizona, wanted clarity on the section about budgeting.

Brother Williams responded that the issue of budgeting was not a new issue. He suggested that the state or nation have the state budget presented to them in a state or national convention.

**Freddy Bonds**, Virginia, stated that the Lord thumped his heart on tithing; he does not deduct any expenses from his tithes. He recommended to the committee that five percent of offerings be received and sent to the state and five percent to International Offices.

Brother Williams thanked him for his recommendation.

4:55 Brother Gillum called for acceptance of the Finance and Stewardship Committee report with the understanding that the issues brought to the floor will be addressed at a later time. He asked for all in favor of accepting the report to stand. He asked for all in opposition to stand (10 to 12 stood). He asked for all who opposed to agree to accept the report with the majority. The report was accepted.

Brother Williams gave recognition to the committeemen understood to be leaving the committee—Jack Wilkinson and Mike Farien.

5:01 Afternoon session was dismissed by Perry Gillum.

## **Tuesday, July 21, 1998** **Evening**

6:30 Under the direction of Marguerite Hodge, the Miracles Choir, British Virgin Islands, led the preliminary worship. Scripture: Psalms 9:1; 27:1-4.

6:59 General Overseer Billy Murray thanked the choir.

7:01 As Rolf Woodard and the worship team ministered, Holy Ghost blessings flowed over the auditorium. Songs: “Send It On Down,” “Covered,” “I Feel Like Praising Him,” “Let It Flow,” “Shout To The Lord,” “There Is Nothing To Compare,” “Surround Me,” “Hallelujah,” “Amazing Grace,” “Victory In Jesus,” and “What God’s Done For Me.”

7:50 Elwood Matthews directed the worship in giving.

8:03 Randy Howard told of the prayer intercessory time and welcomed others to join in prayer.

8:06 Colin Cole, Jamaica, one of the “Sharing in Heaven’s Rejoicing” speakers, shared how the Lord helped him to plant a new church in Jamaica. He started a mission; in four years, the attendance reached several hundred. Several persons have testified of healings and deliverances from demonic possession. Through the Helping Hand Ministries, they have provided food for the needy.

Overseer Damian Villanueva G., Bolivia, also shared that since his appointment in June, 1995, he had organized 39 churches and 81 missions, and the membership had doubled since the last Assembly. Their goal is 10,000 members by the year 2000.

8:16 Trio Boliviano, California, ministered in song.

8:25 Brother Murray thanked the trio and stated that with all the cultures and different music, heaven will be a great place.

8:26 “Harvesting Together,” message by Larry Wilson, Tennessee. (A segment of this message was printed in the September 12, 1998, issue of the *White Wing Messenger*.)

*Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? I have planted, Apollos watered; but God gave the increase. So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase. Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labour. For we are labourers together with God: ye are God’s husbandry, ye are God’s building (1 Corinthians 3:5-9).*

*Behold, how good and how pleasant it is for brethren to dwell together in unity! (Psalm 133:1).*

*We then, as workers together with him, beseech you also that ye receive not the grace of God in vain (2 Corinthians 6:1).*

I think we would all agree that the Holy Ghost is at work around the world and in the church to accomplish His will and purpose, calling out laborers for the purpose of His end-time harvest.

The emphasis of the text in 1 Corinthians, it seems, is that we who serve the Lord not only are laborers with God and God with us, but we also are laborers with one another. Far from being divided among ourselves, we should labor jointly as oxen in the same yoke to promote the honor of our Lord and gather His harvest.

The origin of the church is in Christ. It is maintained by Him and established for His purpose; and He declared, “. . . the gates of hell shall not prevail against it” (Matthew 16:18), thus showing us its invincibility. God has destined purposes, and one of those is that His church be His vehicle through which to reach and change the world. In accomplishing this divine mission, He will use believers as His co-laborers.

The church at Corinth was founded by Paul on the first visit of his second missionary journey. Corinth was a city morally and spiritually depraved. It appears that the church was, at first, a synagogue congregation; however, the Jewish hostility and rejection of Paul and his ministry made Paul turn to the Gentiles. After about 18 months of ministry, Paul left Corinth to go to Jerusalem to celebrate Pentecost (Acts 18:19-21).

After meetings in other places, such as Galatia, Phrygia, and Ephesus, Paul began to hear of the difficulties of the church at Corinth. According to the reports, the church had broken into factions and was distracted by “party cries.” Some of the members were living immoral lives and discipline was practically in abeyance (temporarily suspended). Paul was so distressed by the reports that his first impulse was to visit them with a rod (1 Corinthians 4:21).

The Corinthians were obsessed with a spirit of their day, which, in its natural sphere, was the party spirit of the Greek democracy and the sporting spirit of the athletic games. They, it seemed, listened to their teachers with “itching ears” (2 Timothy 4:3), not as men who wished to learn, but, foremost, as partisans who simply sought the occasion, either to applaud their own views or to condemn any who opposed them or their ideology.

Paul prayed that grace and peace through Christ Jesus would rest upon the Corinthians. He appealed to them as “sanctified ones,” as their nature and life were now to have been changed by the redemptive work of Christ. They were to have been crucified unto the world and the world crucified unto them. That new divine nature should have been in operation, “That in every thing ye are enriched by him, *in* all utterance, and *in* all knowledge; Even as the testimony of Christ was confirmed in you” (1 Corinthians 5, 6).

Christian liberty must be willing to subject itself to the law of love. To the Apostle Paul, human instrumentality was minimal. It was not what Paul or Apollos or Cephas did, but what Christ did through them and what resulted from preaching Christ and Him crucified: “For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God” (v. 18).

If the harvest of this hour is to be reaped, we must have a divine conviction as God works with us to convey the message. As God’s human instrument in the harvest, each of us has a specific and definite responsibility to perform. As God works with us and we work with each other, the mission will be accomplished.

God is going to restore! The psalmist said, “He brought them forth also with silver and gold: and there was not one feeble person among their tribes” (Psalm 105:37). If God healed them, I believe He can heal us.

Do you remember the plague pronounced upon the Egyptians before they allowed the Israelites to leave? Every firstborn of the household of Egypt, including those of their flocks, was slain; but the angel of death passed over the Israelites where the blood, foreshadowing the redemptive power of Jesus’ blood, was applied to their doorposts (Exodus 12:21-23; 29, 30). Not only were they given favor, health, and wealth, but they did not experience death.

The Apostle Paul stated, “Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord” (1 Thessalonians 4:17). We are going to be like Enoch—one moment we will be here, and the next, we will be gone!

So, Church, look forth into the morning. Jesus is restoring His church now. She is coming forth, fair as the moon, clear as the sun, and as terrible as an army with banners. We must lift high the banner of Christ!

9:40 Altar invitation was given.

### **Wednesday, July 22, 1998 Morning**

8:55 General Overseer Billy Murray did a roll call of the overseers and Area Presbyters for the groups to begin prayer-time.

9:34 Brother Murray welcomed everyone and expressed his pleasure for those who have been interceding in prayer. He then asked the presbyters to come to the platform.

9:38 Donna Cooper, New York, conducted worship-time. Scripture: Numbers 21:17.

A prayer of thanksgiving was offered to the Lord. Songs: “Holy Spirit, Thou Art Welcome,” “Holy, Holy, Holy,” and “Oh, The Glory Of Your Presence.”

10:05 Brother Murray thanked the Lord for manifesting Himself, for the arising hunger, and for the wonderful spirit of freedom.

10:12 Business Session: Selection of General Overseer

Brother Murray asked Adrian Varlack, Secretary to the Presbytery meeting, to read the Statement of the International Presbytery to the 90th General Assembly:

In accordance with its Assembly mandate, and acting upon the General Overseer’s letter of April 23, 1998, in which he announced his intention to vacate the office after the 90th General Assembly, the International Presbytery met July 17, 1998, to consider the matter, with a view to selecting someone who might be recommended to this body as General Overseer. After much consideration, due-process deliberations, prayer, and expressions of concern for Brother Murray and his family and the church, we revisited his April letter at the urging of some of the brethren. During this time of consultation and our review of the Assembly’s decision concerning the matter, Brother Murray informed the International Presbytery that he could reconsider his decision with their help, as he did not want to miss the will of God by depending solely on his own judgment. This reconsideration and prayerful reflection, in a cordial and respectful atmosphere, resulted in Brother Murray’s withdrawal of his letter of April 23, 1998. The International Presbytery’s response and acceptance was spontaneous and joyful as the Spirit moved in confirmation. Because of the prayerful, worshipful, and praise-filled atmosphere that prevailed, we feel that we can say, “It seemed good to the Holy Ghost and to us. [The Assembly stood in applause.]

In view of this development, the International Presbytery is not recommending a new General Overseer at this time, but urges this Assembly to acknowledge the withdrawal of Brother Murray’s announcement letter, thus allowing him to continue on as General Overseer for at least two more years.

*International Presbytery*  
July 17, 1998

[Again, the Assembly stood and supported the statement with their applause.]

Brother Varlack then presented Brother Murray to the congregation. A powerful spirit of praise and worship followed. Immediately, Brother Murray was surrounded by the Presbytery; as they laid hands on him and prayed, he was visibly touched and moved by the Lord.

Brother Larry Wilson asked that the Assembly also pray that the Lord would grant Sister Murray a special strength and healing.

Brother Murray said, “This is an overwhelming moment for me, as you might understand.” He went on to state that he had never, at any moment, wanted to miss the will of God, and that he began to feel, in January, that this might be the year for him to vacate the office of General Overseer. He stated that it was paramount that he stay in the will of God; that, all the while, he has said that he will try to adapt to plural leadership; and that he wanted to



give proper deference to these other men. He went on to say that he was not as young as he used to be and that he didn't want to be a hindrance in any way to the church by holding on longer than he should.

Brother Murray apologized for any undue anxieties that were caused by his initial resignation. In the Presbytery meeting, it became evident that it was not the right time for him to vacate this office. He said that he would be willing to serve as long as he has strength; he just did not want to miss the will of the Lord.

Brother Murray then expressed his appreciation for those who have shown concern for Sister Murray. He shared how that she has always supported his ministry since they began pastoring in 1950 and how that she had parented their children many years without his constant presence. He related that Sister Murray stated to him that above all things he must obey the Lord.

Overwhelmed at what he sees the Lord continuing to do, Brother Murray said he loved everyone and that his prayer was for all of God's children to be united. He stated that he had great sympathy for those who have left the church and that he loved them all. He thanked the Presbytery for their support and faithfulness, and said, "God's will be done." He asked everyone to stand and pray and submit to God.

A time of thanksgiving and asking the Lord for obedience to His will followed.

Brother Murray expressed his love for the Presbytery and the congregation and commented about the freedom, which he believed to be a result of the willingness to submit to the Lord.

11:02 Brother Murray expressed a heaviness since talking with several brethren from other countries and asked several of them to share their testimonies:

Joseph Sesay, Sierra Leone, thanked and praised the Lord for allowing him to safely travel to the Assembly. Sierra Leone has experienced a complete breakdown of law and order. The country is in civil war, which has brought about oppression, starvation, and a reign of terror. Some of the people are uprooted from their homes, while others are brutally killed. The church has not stopped praying and raising its voice against the terror. Military spies have been arresting ministers and sending them to prison without trials. Everyday life has come to a standstill. There has been a mass exodus for fear, and an international embargo was forced on the country to no avail. Much suffering and starvation and death and disease have been the way of life, but the Lord has sustained the church members. He expressed his thanks to all those who have held them up in prayer. During that time, the prayer of the people was, "Jesus have mercy upon us." The people were not hurt, though they saw death itself outside of their building. Brother Sesay requested that the Assembly respond to the many needs of their country.

11:18 Jean Vital-Herne, Haiti, expressed greetings to the Assembly. For the past 12 years, due to poverty, natural disasters, etc., Haitians have lived the worst nightmare possible. Ten years of unrest, violence, crime, and terror have become a way of life in Haiti. Church services have been disrupted because of the violence. Crime is rampant. Schools have been closed while children are murdered on the streets. Economic sanctions have left relief organizations

unable to help people. Some 20,000 refugees have attempted to reach the United States. Fearing for their lives, thousands of people left the country. Unfortunately, Haiti is still considered among the world's poorest countries. The international debt is close to one billion dollars. The people live in immense poverty. In spite of the political turmoil, misery, and poverty, a great harvest is taking place in Haiti. People are being delivered from demon possession, souls are being saved, and revivals are taking place. They are in desperate need of qualified pastors and teachers. But in spite of all the hindrance, approximately 11,000 members have been gained in the past 12 years. Brother Herne also shared many of the blessings of the Lord. Social ministries to feed and clothe people and to offer vocational training have been started. Workers and ministers are being trained in seminars, and they have a desire to start a school for young ministers. They also have a plan to strengthen their 47 primary schools and to have at least one school in each district. Evangelism efforts are being strengthened. Every Friday night there is an all-night prayer meeting. One of the churches has started a prison ministry with 200 in attendance on the first Sunday. People are being healed from terminal diseases. Witch doctors and voodoo doctors have been converted. The only way to save Haiti is for God to break the spirits that have kept His people in bondage. The devil is losing ground. Brother Herne read Revelation 12:10, 11.

11:39 Hubert Martin, overseer of Kenya, Rwanda, Tanzania, and Uganda, has served the people of East Africa for the past seven years. The tension and hostilities between two clans in Rwanda is intense. Fighting has brought a severe hindrance to visiting the children. The people live under great fear of a repeat of the 1994 genocide, when 250 church people were killed. To prevent being killed, one pastor had to hide in a cave for three months. The physiological impact took its toll on his body, but his spirit was great. In spite of all the trials and disappointments, this pastor is caring for over 300 orphans in the country of Rwanda. They have an urgency to take the Word of the Lord, and many are heeding the message of salvation.

Brother Martin thanked the brethren in the United States for all their help with the children. The plan is to start a school and a garden on a five-acre plot of land.

Greater things are happening in the region. People are excited and hungry for the Word of God. In the past two years, three new churches were organized each month; four new missions were established in the region each month; 17 cities have been targeted; and 15 new churches have been organized.

A city crusade was held in Kenya last June, with a daily attendance of 3,000 to 4,000 people—more than 700 people were saved; more than 200 were sanctified and filled with the Holy Ghost. The membership has increased from 2,520, in 1991, to 11,508.

Brother Martin thanked the congregation for their prayers and support.

11:52 Making comments in support of Global Outreach Ministries, Brother Murray expressed his thanks for the support to this ministry.

11:53 Special singing by Trio Boliviano, California.

12:03 Brother Murray mentioned that in 1992, he made an appeal for funding to go into the former Soviet Union. Brother John Doroshuk accepted the challenge to go into that land and has since suffered physically.

Brother Doroshuk greeted the Assembly and shared that in the northern mass of the Eastern Hemisphere lives a people who have been separated from other countries, but, thanks to Jesus, they are not isolated from heaven. Many of the saints who were exiled to Siberia were forced to strip their clothes and left to literally freeze to death as they testified to God's marvelous grace. God is responding now to the faith of all the martyrs. This is His time to bless that part of the world with revival. Thousands are being transformed and believing in the true and living God. Ninety-six churches have been organized, and the membership has more than doubled in the past two years. A wonderful team of ministry has been raised up. Each church now has a pastor, with some of them coming from third- and fourth-generation Christian families. The gospel is attractive to the people because the gospel has been graced with a New Testament ministry—the blind see, the deaf hear, etc. Revival is sweeping the Confederate Independent States (CIS), the former Soviet Union. They are seeing the power of God revealed. God has blessed this nation with people from all walks of life. All they want is to feel that they belong to Christ who gives so freely.

Brother Doroshuk mentioned the names of the brothers and sisters from the CIS who were attending the Assembly. He shared some of the hardships and persecutions that many of the people have experienced and said the doors to evangelical Christians are closing; therefore, the prayers of the people are greatly needed.

12:28 D. Joseph, India, and Daniel Corbett, Area Presbyter for Asia, spoke.

Brother Corbett stated that one-sixth of the world's population lives in India, and less than two percent of them know Jesus. Much poverty and political instability prevail, and Hinduism blinds the eyes of the people. Cobra-infested ground was cleared, and it now houses a church of over 700 members, an orphanage, and the national offices. The people of India seriously accepted the General Overseer's challenge to double their membership by the year 2000. In the past three years, 23,000 have been added to the church, making a total membership of 45,160 members. Brother Corbett told of the sufficiency of God's grace.

Brother Joseph, who, due to a diabetic condition that resulted in an amputation and was not able to attend the 1996 Assembly, Brother Joseph shared about the sufferings in India as a result of the influence of Satan. He thanked Brother Murray for visiting India and stated their membership has already doubled, and they are now asking for 50,000 members.

12:40 Sherman Allen, Africa, mentioned that Africa was represented at the Assembly by 21 delegates—six from the French-speaking nations and 15 from the English-speaking nations—and all the overseers, but one, were present. Five schools were held this year, and 30 instructors will be certified to train the indigenous ministry. In the face of a severe onslaught of Islam, the work of God is progressing. Their goal is to increase the membership from 107,000 to more 150,000 by the year 2000. A bishop from Liberia, who has more than 20 churches, desires to be in company with our fellowship.

Brother Allen testified about many converting from witchcraft to Christianity. God is at work preparing key personnel to penetrate the religion of Islam, and they are getting set for a mighty revival in Africa among the Islamic people.

12:57 The session closed with a prayer in behalf of all the needs expressed during the session.

### **Wednesday, July 22, 1998** **Evening**

6:27 The session began with renditions by the Bahama Brass Band, under the direction of Romeo Ferguson. This was a time of jubilation as many danced before the Lord.

6:59 General Overseer Billy Murray gave thanks to God that the Bahama Band was able to be present this year.

7:00 Worship service led by Rolf Woodard. Scripture: Psalm 71:14. Songs: "The River Of God," "The Lord Almighty Reigns," "I Will Praise Thee," "Shout To The Lord," "Enemy's Camp," "He Set Me Free," "Look What The Lord Has Done," and "I've Been Delivered."

7:31 Jerlena Riley, Alabama, boosted the offering, and Jerry Smith, Kentucky, led in a prayer. Noel Robinson, England, and the worship team provided the music.

7:43 The "Sharing in Heaven's Rejoicing" speakers included Pastor Charles Pentecost, who came to give a testimony of what God had done in Royal Oak, Michigan, and Pastor Izett Bassier, New York and Northern Connecticut, who reported victory at the Seymour Avenue Church in the Bronx.

Brother Pentecost stated that the church was struggling with attendance in the low thirties. They placed a prayer request on the Internet for young people to come to the church, and as they began to pray, God heard their prayers—attendance increased to more than 100. Young couples are being saved, gamblers healed, and ministers attending church.

Brother Bassier stated that in 18 months, their local church membership doubled from 34 to 68. They now have 86 members with seven more to join soon.

7:58 Brother Murray introduced Special Guest Dan Erickson, Promise Keepers.

8:02 Special songs by Noel Robinson, England: "Great Is Thy Faithfulness" and "We Offer The Sacrifice Of Praise."

8:16 "Getting Ready To Leave This World," message by Cathy Payne, Tennessee. (A segment of this message was printed in the December 26, 1998, issue of the *White Wing Messenger*.)

"Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if *it were* not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, *there* ye may be also" (John 14:1-3).

Knowing that He was about to leave, Christ gave the disciples specific encouragements—a place in the Father’s house (v. 2) and the promise to return (v. 3).

Luke gives us the same implication in his record in Acts, “. . . Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven” (1:11). Read also 1 Thessalonians 14:16-18 and 2 Corinthians 5:1-4.

We have the assurance of a better life and hope of dwelling in heaven.

The joy of the future state is an everlasting, eternal habitation, where we will be clothed with garments of praise and with robes of righteousness and glory.

What do we do in preparation to leave this world? Let’s look at the exodus of the children of Israel for an understanding of the process of preparing to leave the world.

The Israelites were a people under great oppression of prejudice and bias (Exodus 1:13, 14), and their exodus was God-orchestrated. They needed to be made uncomfortable so they would be willing to leave. They had a great promise. In fact, as the oppression increased, they began to call out to God for deliverance. God remembered His covenant with Abraham, Isaac, and Jacob, and had respect unto the children of Israel (Exodus 1:23-25).

The leadership of the children of Israel had been strategically placed. Having been reared in the house of the Pharaoh, Moses was trained to be a leader, but he knew he would not do it in his own strength or military reasoning; it would have to be done under the anointing and in the power and might of the Spirit. He had to realize he was incapable of doing things himself!

When Moses and Aaron had their first encounter with the Pharaoh, they had a two-fold message from God: “. . . Let my people go, that they may hold a feast unto me in the wilderness” (5:10). “. . . speak unto the children of Israel, that they go forward” (14:15). Go forward!

That message from God brought the world empire of Egypt to an end and proclaimed to the Israelites the beginning of deliverance in their travel to the Promised Land. They were getting ready to leave their world!

The exodus of Egypt began a breaking-down of those nations, and we see the same thing happening today.

The things that the world trusted in are breaking down and should allow for a breakthrough of God’s people. It is time to get ready to leave this world!

However, the enemy opposes our preparations to meet our returning Jesus.

Pharaoh was brutal and crude and refused to obey God. But Moses and Aaron remained firm in their authority of the living God. There was no compromise, no wavering, no set of instructions, or type and shadow! They stood on what God said.

We must be aware of what God is saying to us in this day and stand in the strength of it!

The truth of God’s Word brings judgment upon the enemy; however, whenever we make a stand for the Lord, we can expect counter pressure from the enemy: “Let there more work be laid upon the men, that they may labour therein; and let them not regard vain words” (5:9).

If we permit the pressure from the enemy to be more than the promise of God, we will not go forward, but this does not need to be! We need to recognize the promise of God. “Wherefore lift up the hands which hang down, and the feeble knees; And make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed” (Hebrews 12:12, 13).

Let’s look at three snares the enemy attempts to use to distract us from our efforts in preparing to leave this world.

Stay here where there is comfort and pleasure. Believe in your God, but don’t leave (Exodus 8:25). However the enemy will not stop with compromise; he will not stop until he has you doomed in an eternity of hell.

Now, the second snare. You may serve the Lord, but don’t take the family. However, Moses emphatically told Pharaoh they would take their families, flocks, and herds, and hold a feast unto the Lord (10:8, 9).

The third snare is the love of money—the root of all evil.

Pharaoh tried to convince Moses to leave his flocks and his herds (v. 24). Pharaoh knew that their worldly possessions would bring the Israelites back to Egypt, but Moses was strong in his rebuttal (v. 26). Moses was saying that they were determined to give everything they had to worship God.

The Israelites were on their journey to liberty and freedom, but Joshua and Caleb are the only ones who entered in.

Even Moses, the anointed leader who was used for God’s glory, didn’t make it. Some of us are struggling to enter into His rest, but we aren’t getting there!

It is not enough to leave the world’s power and ways; we must allow God to root the world out of our hearts.

What is keeping you from being ready to leave this world? Nothing is worth missing this day of deliverance. Surrender totally to God’s will, purpose, plan, and glory. “For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day” (2 Timothy 1:12).

It is time to get ready to leave this world!

9:24 Altar service.

### **Thursday, July 23, 1998 Morning**

8:56 General Overseer Billy Murray greeted the early-morning delegates and did a roll call of overseers and Area Presbyters for prayer-time.

9:40 General Presbyter Larry Wilson opened the session by reading Psalm 118:14. Londa Richardson, Tennessee, directed the worship and praise. Scripture: Psalms 63:3, 4 and 143:8. Songs: “Tis’ So Sweet To Trust In Jesus,” Great Is Thy Faithfulness,” and “You’re All I Want.”

10:08 Jan Couch, Director of Stewardship Ministries, Cleveland, Tennessee, stated that history was being made as this was the first time Stewardship Ministries had been a part of the General Assembly platform. She explained that Stewardship Ministries is to raise stewards and to be a blessing both to

the local and general church. Stewardship is God's way of raising people, and His order for man's relationship to Him. Biblical stewardship teaches us that God retains ownership of everything; He has given us the responsibility to manage His resources.

Sister Couch announced that Alice Jonas, a Texas attorney, was on site to assist and answer questions, and that stewardship seminars were being offered to pastors.

10:22 Pat Sorrell, Virginia, shared information about teaching stewardship to children (2 Corinthians 8:7).

10:29 Gary Smith, Maryland, told of how the stewardship ministry had benefited his local church. Twelve families converted from net-tithing to gross-tithing (Habakkuk 3:17).

10:39 Prayer by Kerri Greenaway.

10:40 "The Sense of Stewardship," message by Jan Couch. (A segment of this message was printed in the October 10, 1998, issue of the *White Wing Messenger*.)

Life is about authority and management, over which Jesus Christ has Lordship. God owns all things, created all things, sustains all things, and purchased all things. The realization that He has given man dominion begins a sense of stewardship in us.

God has entrusted us with gifts, talents, abilities, resources, money, and even the mysteries of God. When this sense of stewardship settles into our souls, we arise with a fire that consumes us and causes us to realize that all we are and ever can be is a gift (1 Corinthians 4:7).

The sense of responsibility and stewardship create a spirit of faithfulness—a commitment in us that motivates and drives us to be faithful out of gratitude.

"Moreover it is **required** in stewards, that a man be found **faithful**" (1 Corinthians 4:2).

**Money is a tool.** The parable of the talents (Matthew 25:14-30) and other teachings of Jesus tell us that money is a tool, a test, and a testimony that comes from God and is to be used for His honor and glory. Because money comes from God, we must ask ourselves if we are using this tool as God desires. We are to love God and use money, never love money and use God.

**Money is a test** (Luke 16:11, 12), and Jesus is searching for Christians who can pass the test of money. Only five percent of Christians can endure the test of money, wealth, and prosperity, and remain faithful.

**Money is a testimony.** Because God owns the silver and the gold, every spending decision is a spiritual decision. We need to practice grace-giving, which goes to new heights. The tithe is the minimum, the starting point—the point of beginning for faithful stewards. Jesus brought tithing into the company of the weightier matters: mercy, justice, and faithfulness (Matthew 23:23).

Until we consistently, fully, faithfully, and joyfully tithe, there is something defective about our Christian life that will not be remedied by any other form of Christian obedience. But when this area of obedience is dealt with, there is a release, a sense of freedom, and a peace that had not been known before.

Grace says, "All is Yours, Lord." We don't have difficulty giving away what belongs to someone else.

No one is too poor to give. Giving is too important to our relationship with our Lord for anyone to be left out.

Ron Blue in his book *Generous Living*\* writes about three levels of giving. The first level is **should give**. The “should give” level is the tithe—10 percent. We are to “honor the Lord . . . with the firstfruits of all [our] increase” (Proverbs 3:9). Giving is measurable evidence of our belief that God really does own it all. The tithe is the beginning.

The second level of giving is the **could give** level. We “could give” more if we were willing to make even small sacrifices. A biblical example of this is the widow who gave two small coins. The rich cast in their “should give,” but the widow gave at the “could give” level. The actual amount was much less, but Jesus said she gave more than them all because she gave all she had, even her living.

I believe God is calling us to sacrificial giving. Anytime we sacrifice something in order to give—be it money, possessions, time, or something else—we are giving at the “could give” level, which is based on each person’s relationship with money and his relationship with God.

The **would give** level is giving by faith what we don’t have. Unless we precommit to give the surplus, chances are good that when the time comes, we will not give it.

When we limit our lifestyle and give God the excess, we move into the “would give” level.

Even though poor, the Macedonian begged Paul to take their money so that they could share in the joy of helping the saints (2 Corinthians 8:5). They **first** gave themselves to the Lord. Our giving will take on the joy God desires for us when we have given ourselves first.

“Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver” (9:7).

There is a place in our walk with Christ that we give cheerfully, not of necessity.

Can you see where God is wanting to take us? The fire of the sense of stewardship burns within, changing our lives, enriching our relationship with our Lord, and, yes, meeting needs of various ministries.

But, oh, the joy of being faithful in giving!

11:06 Alice Jonas, Texas, introduced Attorney Mike Riddle, Houston, Texas, who spoke on three important aspects of financial stewardship—prayer, planning, and persistence. Scriptures: 2 Corinthians 9:8; Matthew 6:19, 33; and Philippians 3:12,13. (He also conducted an on-site seminar on estate-planning.)

In support of stewardship principles, Bishop Billy Murray made provisions for his estate-planning by signing his last will and testament.

11:40 Songs: “I Surrender All” and “Thy Loving Kindness,” led by Londa Richardson.

11:47 “A Firm Conviction,” message by Wade H. Phillips, North Carolina. (A segment of this message will be printed in a future issue of the *White Wing Messenger*.)

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\*Ron Blue, *Generous Living* (Grand Rapids, MI: Zondervan, 1997), pp. 99-103.



When I first considered this subject, I thought about many things in which I have a firm conviction—Lordship of Christ, eternity, power, wisdom, and grace, and the mystery of His glorious oneness with the Father and Holy Ghost! I thought about heaven, hell, the immortal soul of man, and many other subjects. Yet, after several days of prayer, one subject, “the church of the Bible,” seemed to dominate my attention. That subject is certainly important since it is the church that Jesus established when He was here on earth, spent three years of His precious life on earth teaching and training it; then He purchased it with His own blood; and after His resurrection returned and made special appearances to it, finally giving it the great commission to evangelize the world, to “make disciples”, and to teach them to “observe all things whatsoever He had commanded” (Matthew 28:19).

My “firm conviction” about the nature and purpose of the church and the principles that support it were not developed in a vacuum. Our forefathers labored in prayer, fastings, and study of the Bible to restore God’s Church, both in precept and action! They were not perfect, but they left us with a rich heritage, born out of sanctified lives that were totally dedicated to fully pleasing God! Like the Apostle Paul, they purposed not to be disobedient to the “heavenly vision” that enlightened their souls!

Three fundamental points that I feel impressed to bring to our attention, which, I feel, are integral and necessary to the church’s nature and purpose are the rock upon which the church is *built* (oikodomeso), holiness, and its visible and corporate nature.

### **The Rock** (Matthew 16:13-19)

Christ is the Rock of our salvation, Rock of offense, and the Cornerstone of the church. Paul, in explaining the New Testament Church, shows its corporate and visible nature and that Christ is the “rock” from which they drank (1 Corinthians 10). The real issue of our text is revelation. How does it come to us today, and how is it deepened and focused in our hearts and minds?

Jesus spent three years with the disciples, showing them “. . . all that the prophets have spoken” concerning Himself (Luke 24:25-27). Earlier in His preaching, He declared, “Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me” (John 5:39). “. . . the testimony of Jesus is the spirit of prophecy” (Revelation 19:10), and it is this Rock of revelation upon which the church is built. This rock was formed by the prophets, who, though they lived generations apart, were of one mind and one voice, through one Holy Ghost. They were all in the “spirit of prophecy.”

The apostles were eyewitnesses to the Christ of prophecy. Jesus was not a dream or a vision. He was real! The church was founded upon the witness of the 12 apostles.

How do we know the eternal Christ? By the witness of the Holy Ghost Himself: “We have also a more sure word of prophecy . . .” (2 Peter 1:19).

We are built upon the foundation of the apostles and prophets (Ephesians 2:19-22), and this is the basis upon which our fathers restored the church over a century ago.

## **Holiness**

Another indispensable principle that forms the foundation of the church is holiness, which must be embraced both as a doctrine and as a realistic and practical standard.

The Psalmist said, “. . . worship the Lord in the beauty of holiness” (Psalm 29:2), and later declared, “. . . holiness becometh thine house, O Lord . . .” (93:5). Isaiah called the church “The people of thy holiness . . .” (Isaiah 63:18) and “. . . The way of holiness” (35:8). The Hebrew writer declared the need for “. . . holiness, without which no man shall see the Lord” (12:14) and that Jesus died “. . . that we might be partakers of his holiness” (v.10). The Apostle Paul declared that God desires to sanctify the church wholly, and He prayed that our “. . . whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ” (1 Thessalonians 5:23). Again, He declared that “. . . this is the will of God, even your sanctification . . .” (4:3).

Holiness is freedom from sin—freedom from its power and dominion! Holiness is a crisis experience! It is the point in time when you must decide to go all the way with God or to turn back! Sin will kill you, but the Cross will cure you!

Our power has always been in God’s imparted holiness to us. His commandment is to “. . . Be ye holy, for I am holy” (1 Peter 1:16). We cannot be His church without holiness!

## **Visible Nature And Corporate Of The Church**

The visible and organic nature of the church is a vital and important doctrine that we cannot afford to overlook.

The purpose of the church is to provide government, order, and discipline; to be a “. . . light of the world . . .” (Matthew 5:14), and to reveal God’s nature and purpose in the world. Believers are called to unity in the church “. . . that the world may know . . .” (John 17:23) the truth and purpose of God! It is through the church that the eternal purpose of God will be fulfilled (1 Corinthians 12:13).

The church is tangible and corporate and is formed by a covenant between God and men and women of like precious faith (1 Peter 2:9; Exodus 19). It is through this means (covenant) that believers are incorporated and formed into a church! The basis of a church is God’s Word, and our consent and ascription to obey are the outward signs of our covenant. Baptism, the Lord’s Supper, and Foot Washing are also signs of the visible community of the church.

The quality and integrity of our church will depend on the quality and integrity of our word! Quality must never be sacrificed for quantity.

The church is in training now to be prepared to rule with Christ during the millennium, and faithfulness and integrity mean everything! We must be diligent to prepare for that moment.

12:57 Session adjourned with congregational prayer.

**Thursday, July 23, 1998**  
**Evening**

6:31 Larry Duncan opened the evening session by introducing the New Providence Children's Choir, Bahamas, directed by Dr. Buelah Farquharson. The choir received a standing ovation.

7:04 After welcoming the delegates, General Overseer Murray turned the service over to Rolf Woodard and the Assembly worship team. Songs: "Welcome Holy Spirit," "Holy, Holy, Holy," "Jesus Is Worthy Of Our Praise," "In Your Presence," "Zion Keeps Calling Me," "Give God The Glory," and "When I Think Of His Goodness."

7:42 Hubert Martin, Kenya, Rwanda, Tanzania, and Uganda, directed the offertory. Vernon Van Deventer, Tennessee, offered prayer.

7:49 "Sharing in Heaven's Rejoicing" were Steve Gilmer, North Carolina, and Anastasios Mattamorro, Delaware.

Brother Gilmer shared that God was doing a great work in Fayetteville, which is the halfway point between Miami, Florida, and New York City. He stated that many side-door ministries are conducted in the area. Pastors and church members are joining in prayer, and lighted candles are placed in the windows of homes to signify that the residents are praying for their city. Violence has subsided, and some police officers have accepted Christ.

7:56 Brother Mattamorro spoke about the work in the Northeast Spanish region, which was organized in 1997, and how God had supplied their needs. Also, the Sunday school attendance has grown from 20 to 100, evening service attendance from 120 to 150, and revival attendance to more than 300 each night. Also their membership has shown a strong increase.

8:02 Introduced by Perry Gillum, Dr. Robert Fisher, accompanied by his wife, brought greetings from the Church of God General Offices, Cleveland, Tennessee. Dr. Ray Hughes, Chairman of the World Pentecostal Conference, also greeted the Assembly, as did Ron Williams, Director at the International Offices of the Church of the Four Square.

8:17 Dr. Dan Erickson, Director of the National Coalition of Men's Ministries, greeted the Assembly and extended his congratulations to the Church for starting the "Salt & Light" Men's Ministry.

8:20 Special singing by Safe Harbor, South Carolina. Scripture: Isaiah 65:14. Songs: "Sometimes It Seems Like I'm Walkin' In Heaven," "My God Is Real," "They Can't Follow Me," and "My Sins Are Gone Forever."

8:46 "Why Stand Ye Here Idle?," message by José Reyes [interpreted by Benjamin Feliz, Florida]. (A segment of this message was printed in the September 26, 1998, issue of the *White Wing Messenger*.)

The church is at the end of the great harvest-time.

In the agricultural world, harvest-time is the time when all the ripe fruits are gathered, rewarding the farmer for his efforts and hard work. However, it is a stressful time; the time period is short, creating an urgency to gather the fruits before they spoil.

Spiritual harvest is reaching and winning people who are ready to accept Jesus as their personal Savior (John 4:27-38).

Jesus often spoke of the importance of having diligent laborers to gather the harvest of lost souls. He told His disciples, “. . . The harvest truly is plenteous, but the labourers are few” (Matthew 9:37). Then He tells us to “Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest” (v. 38).

In the final great harvest, all believers in Christ will be united to participate in an eternity of blessings, joy, peace, and love. On the other hand, the unbelievers will also be united—in eternal damnation (13:36-43), which grieves Jesus as one soul is worth much more than the world.

With this thought in mind, let us look at the parable (one of the methods Jesus used to convey messages) concerning the laborers of Christ’s vineyard: “For the kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire labourers into his vineyard. And when he had agreed with the labourers for a penny a day, he sent them into his vineyard. And he went out about the third hour, and saw others standing idle in the marketplace, And said unto them; Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way. Again he went out about the sixth and ninth hour, and did likewise. And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle?” (20:1-6). It was only the eleventh hour; there was another hour left to work.

Jesus is asking us in this eleventh hour, “Why are you idle?” The night is coming when no one can work.

God is interested in the harvest of souls. Since many of His parables related to agriculture, we will look at the parable of the householder hiring laborers in an agricultural context.

Jesus dedicated His public life to sowing the gospel seed and compared Himself to the sower that went out to sow (13:1-9).

When Jesus offered His life for the redemption of lost mankind on the cross of Calvary, He did it during the Passover feast. When He died, He compared Himself to the grain of wheat that had to die first in order to produce fruit.

We, also, have to die to produce fruit. We have to die to our personal interests and pressures, in order to win the lost souls.

On the third day after His death, Jesus was resurrected into the Feast of the Firstfruits (1 Corinthians 15:20), which is celebrated in the beginning of spring. He became the first fruit of the new redeemed race.

The Feast of Pentecost was celebrated at the beginning of summer, which was more abundant than that of the first feast.

We are in the summertime, and there is an abundant harvest. The church was empowered on the Day of Pentecost for the task of gathering the harvest, so, again, the Lord is asking: “Why are you idle?”

The Holy Ghost is also interested in the harvest. That is the reason He came down on the Day of Pentecost. Jesus had promised that we would “. . . receive power, after that the Holy Ghost is come upon [us]: and [we] shall be witnesses . . . unto the uttermost part of the earth” (Acts 1:8). Empowered workers (filled with the Holy Spirit) must go into the harvest.

Three signs were evident on the Day of Pentecost: noise (Pentecost and noise go together), tongues of fire, and different tongues. Remember, in the Old Testament, the Father was the One who evangelized; in the Gospels, the Son dedicated His life to seeking and evangelizing the lost; and, presently, the Holy Ghost empowers the church for an evangelistic unit.

The early church was an evangelistic and mission-minded church; she was as majestic as an invincible army. The Holy Ghost prepared the witnesses to take the gospel to the nations.

What was the purpose of the first of the three Pentecost signs—noise? The explosive noise on the Day of Pentecost attracted people from all over the world (Acts 2:6). It drew different nations to hear the gospel of salvation. May our churches explode in a holy sound that will attract the lost and cause them to reach for Jesus!

Everything the Holy Ghost did on the Day of Pentecost was to draw the lost to Jesus. The church must use all her resources to draw lost mankind to Christ.

The second sign of Pentecost was the tongues of fire that represented the *dunamis* (dynamite) of God. The Holy Spirit has endowed the church with power to testify to the ends of the earth. The fire purifies our church.

The third sign of Pentecost was speaking with other tongues. The variety of tongues turned this feast into an evangelism event that had no equal. The Holy Ghost showed the church how it would accomplish the Great Commission: “. . . Because that every man heard them speak in his own language” (v. 6). The Holy Ghost, the greatest Evangelist, allows us to communicate effectively.

People from all over the world were attracted by the noise at Pentecost. They saw the Pentecostal fire penetrating everyone there, and they heard the Galileans glorifying God and proclaiming the good news of salvation in the particular language of their five different origins (2:9-11).

People from the north, south, west, and east were represented. God is interested in people all over the world—whatever language they speak.

The main objective of the noise, tongues of fire, and diverse tongues on the Day of Pentecost was to bring the lost to the knowledge of Christ. That still must be the mission of the church.

The Day of Pentecost account lets us know we are to have a multiethnic, multinational, every-creature church—one body participating in the same Spirit.

We are nearing the Feast of Tabernacles, the great last feast (harvest), after which the people rested.

The time to work is now. Winter will come when no one can work. The time to work is now.

We are in the eleventh hour, and the time of harvest is short and crucial. More than two billion people still have not heard about Jesus. Why are you idle?

We have been commissioned to go to every nation. The devil and all his demons cannot disturb this last great harvest. God said that the gates of hell would not prevail against the church (Matthew 16:18). He is still on His throne and will fulfill His promises. “Why are ye idle?”

We live in evil times and a corrupted world. Drugs that destroy the minds of the young people and open their souls to satanic influence are sold on every

street corner. Children kill their teachers and classmates. Millions of dollars are invested to save animal species, while, at the same time, millions of dollars are invested in killing 1.5 million children in the wombs of mothers. It's time for harvest, and Jesus is asking, "Why are you idle?" We need to become a part of the army of God.

In the agricultural harvest, the whole family unites. Let's put our hands to the harvest and work together.

" . . . Behold, I come quickly; and my reward is with me, to give every man according as his work shall be" (Revelation 22:12).

It's time for harvest!

9:47 Altar invitation was given.

**Friday, July 24, 1998**  
**Morning**

8:59 General Overseer Billy Murray conducted the roll call of states and nations for prayer-time.

9:39 General Presbyterian Perry Gillum thanked the Assembly for cooperating in the early morning prayer-times and made several announcements.

9:43 Larry Duncan, Tennessee, directed the worship and read Psalm 21:13. Songs: "Let There Be Joy," "Jesus Is Alive," and "Holy Spirit, Be Upon Us."

10:03 Directed by Vernon Van Deventer, a special tribute was paid to the ministers who have gone to be with the Lord since the last Assembly.

**MINISTERIAL SERVICES/CHURCH BENEFIT**  
**ACCOUNTABILITY REPORT**  
**TO THE 90th GENERAL ASSEMBLY**  
June 1, 1996 – May 31, 1998

The Ministerial Services Committee has met in regular order, over the last two years, to administer any and all work that pertains to the Ministerial Services Department and Church Benefit Association.

Sixty-five new recipients have been approved during the last two years.

Ministerial Services

	<b>1996/97</b>	<b>1997/98</b>	<b>Two-Year Total</b>
Total Applications	21	44	65
Breakdown:			
Retirement	13	28	41
Disability	01	05	06
Widows/widowers	07	11	18
Benefits Paid	\$5,753.13	\$34,908.95	\$40,662.08

These funds are paid from the tithe fund, as authorized by the General Assembly, and paid only as a "gift," if funds are available. No new applications will be accepted after the deadline date of August 31, 1999, as passed by the 86th Annual Assembly, August, 1991.

## Retirement Plans

United of Omaha still maintains the Tax Sheltered Annuity (TSA) and deferred compensation program that we have had with them since the mid-1970's. As of May 31, 1998, we have 174 active TSA policies, with a total value of \$3,025,378.04.

Also, as of May 31, 1998, we have 384 deferred compensation policies with a total value of \$2,737,355.92. August 1, 1992, was the last annual contribution made to the deferred compensation program by the church.

Over the last two years, the Ministerial Services Department has written letters to the local churches and overseers' offices, promoting and encouraging participation in The American Funds Group 403(b) retirement plan that the church has been offering since 1991. Our Agent of Record, the Oak Tree Group of Marietta, Georgia, has been very helpful in assisting us in establishing and maintaining this plan. They will be conducting a workshop in regards to the plan on Friday afternoon, July 24th, at 2:30 p.m. in the main auditorium.

Some of our ministers have been participants in the 403(b) retirement plan from the beginning, but we would like to encourage all United States ministers and bona fide church employees to seriously consider this excellent opportunity to enhance their retirement. Please attend the workshop, and visit the Ministerial Services booth for further information.

## Compliance Report

In 1997, we had a compliance audit in regard to our Tax Sheltered Annuity, Deferred Compensation, and 403(b) retirement plans to see if we were in compliance with the law. The audit report was satisfactory.

## Church Benefit Association

A group life insurance plan has been administered by the Church Benefit Association and Life Insurance Company of North America (LINA) since March 1, 1985.

We currently have 243 members insured on plan GL-15748 and 50 ministers insured on plan GL-15933. Also, we have 15 individuals and 30 families insured under accident policy OK-807521-934-000.

From June 1, 1996, through May 31, 1998, Church Benefit Association has processed 25 death claims, and LINA has paid \$34,106.91 (including interest) to beneficiaries.

These group policies are reviewed each year by the company to see if it is feasible to continue them, and the Church Benefit Association is notified

accordingly. We want to stress that renewal or nonrenewal is a matter for the insurance company and is not within the control of the Church Benefit Association.

Respectfully submitted,

Vernon Van Deventer, Chairman  
Billy Murray, General Overseer and Ex-officio Member  
Wendell Lowe  
Larry Wilson  
Bill Stockham  
Oswill Williams  
John Pace

10:21 Songs by Antoine Cunningham, Bahamas: “Holy, Holy, Holy,” and “I Trust In God.”

10:29 Prayer by Area Presbyter Brice Thompson in behalf of Brother Murray’s Assembly Address.

10:33 Brother Murray gave thanks and special recognition to various individuals and groups and extended sympathy to the families of deceased ministers. He introduced his family and expressed Sister Murray’s love and also her regrets that she could not attend the Assembly. He expressed thanks that his family was serving the Lord.

10:48 General Overseer’s Assembly Address. (This Address was printed in the August 22, September 12, September 26, and October 10, 1998, issues of the *White Wing Messenger*.)

### **Section 1: Full Of The Holy Ghost**

“But he [Stephen], being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God” (Acts 7:55).

Stephen was one of the seven men who had been chosen to see that the Grecian widows were not neglected in the distribution of food. The requirements for the men appointed by the apostles for this business were that they be “. . . men of honest report, **full of the Holy Ghost** and wisdom . . .” (6:3). This empowerment of the Holy Ghost, as promised by Jesus, was not just for the apostles. God would use Stephen for much more than *servng tables*; therefore, spiritual power would be needed.

It was said of this good man that certain ones who disputed with him “. . . were not able to resist the wisdom and the spirit by which he spake” (v. 10). Luke wrote that he being “. . . **full of faith and power**, did great wonders and miracles among the people” (v. 8). When arrested and brought before the Jewish council, the Scripture says, “And all that sat in the council, looking stedfastly on him, saw his face as it had been the face of an angel” (v. 15). Stephen was *full of the Holy Ghost*.

Though he was not one of the apostles who had been commissioned by Jesus to preach the gospel, the sermon Stephen delivered to the council that day was one of the most powerful recorded in the New Testament. Luke



records that these self-righteous Jews were “. . . cut to the heart, and they gnashed on him with their teeth. But he, being **full of the Holy Ghost**, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God” (7:54, 55).

What precious fellowship Stephen had with the Father and the Son by being full of the Holy Ghost! Each of us will do well to ask: “Am I full of the Holy Ghost?” “Have I advanced beyond the encounter I had with God at that moment when I was baptized with the Holy Ghost?”

In Ezekiel’s *vision of the waters* (Ezekiel 47), he was led first into ankle-deep water, then on into knee-deep water. Third, he was led into water up to his loins.

Through the years, I have heard of Ezekiel’s vision being analogous to being born again, sanctified, and baptized with the Holy Ghost.

Water up to the loins is *baptizing depth*. But Ezekiel, the man with the line in his hand, did not stop at that *baptizing depth*. He writes, “Afterward he measured a thousand [cubits]; and it was a river that I could not pass over: for the waters were risen, waters to swim in, a river that could not be passed over” (v. 5).

Is it possible that we have stopped at the *baptizing depth*? At this depth, one is still *standing on his own two feet*. In that *swimming river*, however, he no longer supports himself. He must lend himself to the buoyancy of the water, and the water will support him.

Stephen was being supported by a power beyond himself. As Luke writes his history of the early church, Stephen was not the only one who was *full of the Holy Ghost* or peached boldly the Word of God. “And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spoke the word of God with boldness” (Acts 4:31).

As long as the early church maintained this relationship and kept the ministry of the Holy Ghost in its rightful place, they advanced like a *mighty army*. Their message was as if to take a brilliant light into a dark cave. Sins were exposed, confessed, and put under the blood of Christ. The gospel they proclaimed was not *watered-down* to avoid conflicts with the society they were penetrating. It is noteworthy that they were all filled with the Holy Ghost and spoke the word of God with boldness.

Being *filled with the Holy Ghost* from his mother’s womb (Luke 1:15), John the Baptist was a precedent-setter in **bold** preaching for others who later would be filled with the Holy Ghost.

John’s message was a message of repentance, and he did not hesitate to tell what repentance entailed. As people were convicted and asked him what they should do, his answers were specific: “. . . He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise. . . . Do violence to no man, neither accuse any falsely; and be content with your wages” (3:11, 14).

John’s **bold** message to Herod was that it was not right for him to be married to another man’s wife. This act of boldness cost him his life, but being *filled with the Holy Ghost*, John chose death over compromising the Word of God.

Being *filled with the Holy Ghost* is more than a doctrine to be defended; it is a relationship to be experienced. Christ is a living Reality, a living Person, the Power for the church's ministry. Apart from Him, we are just another organization, a religious society. With Him, we are a living, dynamic organism, pulsating with divine power, doing God's work, God's way.

All the gifts of the Spirit must be recognized and appreciated. These include **utterance gifts**—tongues and interpretations; **gifts for understanding**—word of wisdom, word of knowledge, discerning of spirits; **gifts of power**—miracles, healing; **ministry gifts**—evangelists, pastors and teachers; and **administrative gifts**—helps and governments.

In Paul's letter to the church at Corinth, it appears they, at the neglect of other needed gifts, were placing too much emphasis on *utterance gifts*. When they were told to “. . . covet earnestly the best gifts . . .” (1 Corinthians 12:31), the apostle's reference must have been to those gifts most needed at the moment.

All the gifts of the Spirit are needed to make the church's ministry truly effective.

The *governments*, to which Paul referred, are probably gifts of administration. These, most assuredly, should be under direct control of the Spirit, and they can be. Then, they are to be respected just as much as a message in other tongues and its interpretation. All these gifts of the Spirit must be allowed to operate through individuals.

Concerning *ministry gifts*, or *administrative gifts*, a pastor or an overseer can be God's special gift to the church; at the same time, when functioning outside the Spirit's influence and anointing, he just might think he is God's gift to the church. The church will be edified and effective in its ministry when its leaders can be identified as embodiments of the Spirit's power and wisdom.

Could there have been any doubt about Paul's authority or power, when he said to Elymas, the sorcerer, “. . . O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord? And now, behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand” (Acts 13:10, 11)?

Could Peter's authority be questioned when he said to Sapphira, “. . . How is it that ye have agreed together to tempt the Spirit of the Lord? behold, the feet of them which have buried thy husband are at the door, and shall carry thee out. Then fell she down straightway at his feet, and yielded up the ghost . . .” (5:9, 10)? The church has need of leaders whose spiritual influence cannot be doubted—men and women *full of the Holy Ghost*. These will be those who the world cannot mold into any kind of conformity with that which is carnal.

The position a person fills does not guarantee spiritual power. A person, like a church, *can have a name that he liveth*, while, all the time, he is dead (Revelation 3:1). No human can give you spiritual power. “. . . Power belongeth unto God” (Psalm 62:11). A person may give you an appointment, but the appointment itself does not equate with power. Power comes only from above.

It is time to empty ourselves and become men and women *full of the Holy Ghost*. There is no more timely admonition for the church today than that

given by Paul as he wrote, “. . . be filled with the Spirit” (Ephesians 5:18). To move forward rapidly, completing the Great Commission, will surely require that we be, as was said of Stephen, full of the Holy Ghost. We cannot afford to wait longer to know and experience what this really means. Amen!

## Section 2: Steadfast Love

“. . . For he is the living God, **and steadfast for ever**, and his kingdom that which shall not be destroyed, and his dominion shall be even unto the end” (Daniel 6:26).

*Steadfast for ever!* Great is His faithfulness! A modern chorus reminds us that the *steadfast love of the Lord never ceases*. Steadfast love, faithful love—this is His *covenant love*. To Israel the Lord said, “. . . Yea, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee” (Jeremiah 31:3).

Love may properly be called an emotion; yet it is more than an emotion. It is also an act of the will. Much that is called love will not stand the test of covenant love, steadfast love, faithful love. True love still endures when the one loved ceases to gratify the lover.

Thus, God could call His love for Israel *everlasting love*. Certainly, the Israelites did not always love Him, and their actions did not always please Him; yet His love for them was constant.

God’s covenant with the Hebrew nation was established first with Abraham, to whom He said, “And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee” (Genesis 17:7). An everlasting covenant, a perpetual covenant, could be sustained only by an everlasting love, a steadfast love.

The Israelites failed the Lord often, and, at times, God had to turn them over to their enemies as a means of chastening them; but, all the while, His love for them was not diminished. Over and over again, we find Him drawing them back to Himself with lovingkindness, with *CORDS OF LOVE* (Hosea 11:4).

Listen, as God speaks to these covenanted people through Jeremiah: “. . . Return, thou backsliding Israel, saith the Lord; and I will not cause mine anger to fall upon you: for I am merciful, saith the Lord, and I will not keep anger for ever. Only acknowledge thine iniquity, that thou hast transgressed against the Lord thy God. . . . Turn, O backsliding children, saith the Lord; for I am married unto you . . .” (3:12-14).

God’s steadfast love for Israel was borne out further in His message to Hosea. Hosea had married a prostitute who bore him several children. Then, however, she returned to her harlotry. God’s instructions to Hosea was that he go after his wife, Gomer, and **love** her, “. . . according to the love of the Lord toward the children of Israel” (Hosea 3:1). So, Hosea found her and brought her home.

This analogy speaks of covenant love. It is not love that is deserved, but that which is freely given. Oh, how gracious is our God! When we love with the love of God, it is never self-serving. It is always giving; it is sacrificial. Gomer did not deserve Hosea’s love and forgiveness; still, he was instructed by God to give it.

If all of us had received what we *deserved*, we would not be assembled here today like this. Thank God for His mercy, for His giving and forgiving love—His covenant love. It is steadfast love; it is not affected by circumstances.

Love often has been so romanticized that it is poorly understood, even within the church. To love is a command—“Thou shalt love . . .” (Matthew 22:37). Jesus’ command is, “Love your enemies . . .” (Luke 6:27). He went on to say, “For if ye love them which love you, what thank have ye [what credit is that to you]? for sinners also love those that love them” (v. 32). Love that requires reciprocation is not steadfast love. It is not Christian love. Christian love is a love that loves one’s enemies, and a love that gives, expecting nothing in return.

This steadfast, covenant love is understood so little by worldly, self-centered people. For example, when the officiant of a marriage ceremony asks, “Will you **love** her, honor her, keep her in sickness and in health and cleave to her so long as you both shall live,” there is generally a quick and ready response, “I will.” We may wonder whether there is a clear understanding of what the commitment to “love her” really means at that point.

With *eros* aflame in *romantic love*, many do not give sound thought to the *covenant love* to which two people are pledging themselves. That romantic love may not be burning as fervently ten, twenty, or thirty years later, but covenant love remains steadfast. Covenant love never says, “He [she] does not meet my needs any longer,” thus justifying putting the spouse away by an instrument devised by man called *divorce*.

Marriage is God’s first institution, and it has been the object of Satan’s attacks throughout human history. It is something very sacred, and God’s Word warns against the levity with which many regard it. The men of Israel received a stern warning from Malachi as he wrote, “. . . Because the Lord hath been witness between thee and the wife of thy youth, against whom thou hast dealt treacherously: yet is she thy companion, and the wife of thy covenant. And did not he make one? . . . For the Lord, the God of Israel, saith that he hateth putting away . . .” (Malachi 2:14-16).

The love that is pledged in marriage is much more than romantic love; it is covenant love. I do not believe this has been emphasized enough from our pulpits, and the divorce rate has escalated shamefully. God still hates *putting away*. Of all the teachings of Jesus Christ, none is more straightforward than His teaching on this subject. He said plainly, “Whosoever putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from her husband committeth adultery” (Luke 16:18).

The sanctity of marriage needs renewed emphasis among us. Our young people, especially, need to know that God’s law is *one woman for one man for life*. Ministers who perform marriages need to stress *covenant love* in their premarital counseling—that “Will you *love* her?” means more than romantic love.

Another aspect of this steadfast love, this covenant love, is that which binds us together in the body of Christ. To His infant church, Jesus said, “This is my commandment, That ye love one another, as I have loved you” (John 15:12). Again, this command is not to dictate our emotion. The command, to *love*

*one another*, speaks to an act of the will. In the church, we do not always please one another; so, we are taught in the Scripture to be forbearing and forgiving. We do not always agree with one another; so, we are taught to submit to one another. Such submission is not always easy. The principle of submission is inconsistent with a prideful egotism or a feeling of superiority.

In Christ's church, all of us are, in a sense, servants of one another. Paul wrote, ". . . By love serve one another" (Galatians 5:13). This is in opposition to a prideful spirit that demands from others what we may think they owe to us. The spirit of servanthood will prompt us to give to others what Christ teaches we owe to them.

So, this covenant love, by which we have bound ourselves together, will be demonstrated from time to time as self-sacrificing love. It will bear no mark of Cain's attitude, ". . . **Am I** my brother's keeper?" (Genesis 4:9). Rather, there will be reflected an attitude of "**I am** my brother's keeper." Then, when a brother fails, we who are a part of this covenanted community will exercise our steadfast love and go after him to restore him.

We live in a time when people are reluctant to commit themselves. Yet, the two primary institutions established by God require commitment, a covenant commitment—to each other in marriage and to one another in the church. I value my commitment to marriage, which I entered into almost 49 years ago, as being very important. I also value and appreciate deeply my covenanted commitment to the Church of God, which I made 56 years ago. It is time to teach and emphasize the importance of covenant love, steadfast love—a love of commitment.

This covenant love for one another in the church will require that we discipline one another from time to time. As opposed to the kingdom of God, the church of God is a disciplining body. This is one of the blessings of the covenant relationship that we have entered into with one another.

While covenant love brings added security and safety to members of the local church, it extends beyond to the whole body. All of us in the Church of God of Prophecy are members one of another. We have covenanted together to love one another, to discipline one another, and to care for one another as the New Testament teaches. Through this means, members not only can feel added security in the local church where they live and worship, but their safety is heightened by being part of the larger body. Thus, all the ministers in the church can also feel added protection by having someone over them in the Lord.

There appears to be an escalating spirit of independence, which I view as being nonbiblical and very dangerous. While I feel strongly about the primacy of the local church within the larger body, I do not appreciate a spirit of autonomy, a spirit of independence, a detachment from the larger body. This, I repeat, is dangerous.

I hear of people who desire to join one of our local churches without being a part of the Church of God of Prophecy, and that some pastors are attempting to accommodate them. Each of our local churches is a part of the Church of God of Prophecy, however, and is subject to what we have agreed upon in the General Assembly. I do not see how a local church can be dichotomous and hope

to survive. A church is a fellowship of believers, not two differing fellowships. Such would constitute a dichotomy, which is defined as *two contradictory parts*. This would be out of harmony with Paul's letter to the church at Corinth where he wrote, "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment" (1 Corinthians 1:10).

The church is a covenanted body of believers. That covenant not only extends vertically, but horizontally. It is this horizontal covenant that distinguishes us as a body. It is proper for us to sing, "We are not divided, All one body we; One in hope and doctrine, One in charity."\* Steadfast charity, steadfast love—a charity which is the *bond of perfectness*.

It is a steadfast love that is long-suffering and kind, is not easily provoked, and thinketh no evil. It rejoices in the truth; it is forbearing and enduring, and it never fails (1 Corinthians 13).

### **Section 3: What Is Truth?**

It was a sad sight that day when the Creator of the world stood before one of His deranged creatures to be examined concerning the false charges that had been brought against Him by other fallen men. On that day, Pilate asked a question that has haunted the minds of philosophers throughout history. His question was "What is truth?" (John 18:38).

Ours is a day of extreme tolerance—a time when moral and spiritual absolutes are generally not welcomed. There is a cry for broad-mindedness in matters of religious belief. We inhabit a society that would lead us to believe that divergent religions should be tolerated and even welcomed as adding cultural richness—that, indeed, they are just different trails, all of which, ultimately, lead to God. To hold that Jesus Christ is " . . . the way, the truth, and the life . . ." (14:6) is viewed as a form of bigotry and intolerance.

It is easy to see that such humanistic influences have become tools of Satan to corrupt the minds and hearts of people and, thus, to create a debased society. For such a time, the church must vigorously reaffirm absolute truth, which rests upon the deity of Jesus Christ.

Founders of the other world religions laid no claim to deity (they had no right to make such a claim). Gautama the Buddha, who was born on the border of Nepal and India in the sixth century B.C., founded a lasting religion but claimed to be no more than a prophet. So it was with Confucius from China in the sixth century B.C. Mohammad, founder of Islam and who was born in Arabia in the sixth century A. D., claimed only to be a prophet of God. The Jewish religion acknowledges Moses to be a prophet but would not ascribe unto him deity. So it is with Joseph Smith of the Mormons—"a prophet," they say.

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\*Timothy Dwight, "Onward Christian Soldiers," *Hymns of Glorious Praise* (Springfield, MO: Gospel Publishing House, 1969), p. 167.

Jesus, on the other hand, was more than a prophet; He was Immanuel (“God with us”). John described Him like this: “In the beginning was the Word, and the Word was with God, and the Word was God. . . . And the Word was made flesh, and dwelt among us . . .” (1:1, 14). So when Pilate asked, “What is truth?” he, at that moment, was in the presence of Truth, personified. He was in the presence of the One who had created him—the One who had created the whole universe: “All things were made by him; and without him was not any thing made that was made” (v. 3).

Paul wrote, “For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were made by him, and for him: And he is before all things, and by him all things consist. And he is the head of the body, the church . . .” (Colossians 1:16-18).

I am glad and thankful that we can embrace Jesus Christ as the Head of the church—not as a man, not just as a prophet, but as God. This is the reason we can call it the Church of God, “the pillar and ground of the truth” (1 Timothy 3:15).

Jesus referred to the church as His church; therefore, its laws and governance must come from Him. The “mores” of today’s society are not to be followed as our dictums. Societal acceptance must never dictate what we accept. We accept God’s Word as absolute truth, and it never changes. Our understanding of truth is expansive, and, as our understanding grows, we will be changing; but this is always that we may be “conformed to the image” (Romans 8:29) of Jesus Christ, who is “. . . the same yesterday, and to-day, and for ever” (Hebrews 13:8).

As opposed to the steadfast Word of God, the world’s standards vary from generation to generation and, oftentimes, during a generation. To a worldly-conformed people, truth is relevant, not fixed. What was wrong a few years ago, may not be wrong to “believers” today. As such thinking becomes more and more dominant, and as “believers” move away from the fixed positions stated in God’s Word, the more out-of-step the church will become with the world in which it lives and functions. Also, the more chaotic society will become.

Those who stand for the truth, which God’s Word reveals, should not expect the applause of a carnal world. Conversely, we may anticipate a degree of scorn, being thought of as narrow-minded or intolerant.

A few months ago, here in the United States, when Reggie White, a professional football player with the Green Bay Packers, spoke out openly against homosexuality, calling it a sin, it made national news. Immediately, he was attacked by the society that had adored him previously. Companies that had contracted for his endorsement of their products immediately began canceling their contracts with him. They regarded their further association with Reggie as being nonproductive or even detrimental to their sales. Such Christian standards clashed with those of a corrupted society.

God’s law on sexuality and marriage, as reconfirmed by Jesus, stands in stark contrast to societal standards. His word is, “But from the beginning of the creation God made them male and female. For this cause shall a man leave his father and mother, and cleave to his wife; And they twain shall be

one flesh: so then they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder” (Mark 10:6-9).

In a decadent society, there is little hesitation to *put asunder* what God has joined together. When there is so-called incompatibility, no-fault divorces can be arranged.

But what is the truth? The truth is that the two remain one flesh by God’s law. Furthermore, with the toleration and acceptance of homosexual lifestyles, it is to be expected that same-sex marriages will become more common in the future.

In the midst of such decay, the church must stand firmly upon what Jesus proclaimed in John 17:17, “. . . Thy word is truth.” Many allowances have been made by unholy men and will continue to be made to bypass the Word’s authority.

Traditions of men also abound, but that One who spoke the world into existence still speaks to us through His Word, which lives forever. His Word is the same to us as it was to the Pharisees: “. . . Why do ye . . . transgress the commandment of God by your tradition . . . Thus have ye made the commandment of God of none effect by your tradition?” (Matthew 15:3, 6). How sad and foolish it is for God’s creatures to consider their wisdom superior to that of their Creator and continue to promote traditional views that are contrary to the truth! As the question, “What is truth?” continues to arise, let us be certain that there is a resounding answer from God’s church—“Thy word is truth.”

The danger of yielding to societal pressures always exists. When God’s Word speaks clearly, and a carnal world disagrees with what is spoken, it is time for us to heed Paul’s admonition, “And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God” (Romans 12:2).

In the course of my ministry, I have warned, many times, against substituting a knowledge of church doctrine for a personal relationship with Jesus Christ. I believe that warning was needed and is still needed. An academic knowledge of doctrine will not save you. Nothing must ever become a substitute for a Spirit-filled life.

At the same time, we must not minimize the importance of sound doctrine. Paul’s emphasis to Timothy is timely for our ministers today: “Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee” (1 Timothy 4:16). The apostle gave further emphasis to this in his second letter to his *son in the faith*: “Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; And they shall turn away their ears from the truth . . .” (2 Timothy 4:2-4).

When I hear people speak disparagingly of doctrine, sometimes claiming that they just preach Jesus, I tend to doubt their comprehension of what preaching Jesus really means. He is a Person, all right, but He is a Person with a message. It is a message which condemns all sin—a message of holiness. To embrace Him is to embrace His words. He asked His disciples, “And why call ye me, Lord, Lord, and do not the things which I say?” (Luke 6:46). Again, Jesus said, “. . . If a man love me, he will keep my words” (John 14:23).



John was very direct as he wrote on this subject. This beloved disciple said, “And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him. He that saith he abideth in him ought himself also so to walk, even as he walked” (1 John 2:3-6).

Lately, I have wondered how things will be on this earth the first Sunday after the rapture. It is probable that in many churches, services will be held as usual, with hirelings filling the pulpits with eloquent sermons. No doubt, people will be able to turn on their television sets and hear religious programs where charlatans will be “tickling their ears,” still making appeals for their money as Jesus confirmed that many preachers will miss the rapture. He declared, “Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity” (Matthew 7:22, 23).

I appeal to you today—please don’t miss the rapture. Know the truth! Search the Scripture! Don’t depend solely upon some mystical experience you may have had. Peter regarded the Word of God to be a “more sure” identification of Jesus than the experience where he saw Jesus transfigured and talking to Moses and Elijah with a voice from heaven saying, “. . . This is my beloved Son . . .” (2 Peter 1:17).

Yes, there are definite spiritual experiences we can have, and these are all wonderful, but be sure that your relationship with Jesus is founded solidly in the Word of God. When Satan would buffet you with things you may not understand, things that try your faith, you can look up and confidently say, “Thy word is truth.”

#### **Section 4: Faithful Stewards**

*“ . . . neither said any of them that aught of the things which he possessed was his own . . . ”* (Acts 4:32).

The perspective of these early Christians was correct. They saw themselves as stewards, not owners. It was their privilege to manage those things that God had placed in their trust. They knew God was the owner; so, they held on loosely, ready to release unto Him upon demand what was His.

Those men and women knew they were not owners, even of their own bodies. Paul wrote, “. . . and ye are not your own? . . . ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God’s” (1 Corinthians 6:19, 20).

We should know that “. . . it is he that hath made us, and not we ourselves . . . ” (Psalm 100:3). Furthermore, He is the Creator of all things, both great and small. How presumptuous it is of us, then, to become tight-fisted, holding on to things that He has allowed us to hold as though they are our own. Placing them in our hands becomes for us a test of our trustworthiness for management. Regrettably, many have failed this test. Others, on the other hand,

recognize the Lord's ownership of everything, and they manage according to His bidding and are blessed.

In his Gospel, Mark provides the account of a young man who failed the test. This was a rich, young man who evidently regarded himself as owner, rather than as a steward of the riches God had put in his trust. When Jesus asked him to sell those possessions and distribute to the poor, the Bible tells us that “. . . he was sad at that saying, and went away grieved: for he had great possessions” (Mark 10:22).

At that time, he was grieved at what the Lord was requiring of him. Two thousand years later, his grief, no doubt, is that he failed to recognize Christ's ownership of all that he mistakenly thought was his. His grief will continue throughout eternity. If only he could come back and relive his short life on this earth, his response to Jesus would be different; however, that will not be possible.

Throughout history, men and women have repeated this young man's folly, somehow considering themselves to be owners of houses and land, stocks and bonds, bank deposits, and other personal assets—all because these things are listed somewhere in their names. If they could see things from heaven's perspective, they might see these listed with their names as managers, never as owners.

Proper management of financial resources always begins with tithing and giving. It must be a source of grief to our Lord to see people (even those who are called by His name) who are tight-fisted and who use for themselves the tithes and offerings that He asks them to bring into His *storehouse* (Malachi 3:10). These people are surely practicing ownership of something that they do not own. When people take for themselves that which does not belong to them, God uses a descriptive simple term for them—robbers. They may not appreciate this designation, yet it would be foolish for them to argue with God who says, “. . . Yet ye have **robbed** me . . . In tithes and offerings” (Malachi 3:8).

It is sad when the non-Christian mistakenly views himself as being involved in ownership, as opposed to stewardship. This may be expected, however, where “. . . the god of this world [has] blinded the minds of them which believe not . . .” (2 Corinthians 4:4). It is much more serious when those who are *believers* see themselves as owners.

We consider Abraham as our example of tithing, which was practiced many years before God's law prescribed it. I suppose tithing was easy for Abraham. In fact, he probably enjoyed it as an act of worship. It is evident that Abraham remembered the principle of stewardship as opposed to ownership. This is reflected in his readiness to offer his son as a sacrifice when God requested that he do so. If he had thought of himself as having ownership of his son, he probably would not have offered him so freely. He knew, however, that he was only a steward and that his son, Isaac, belonged to God who had lent him to him.

What a great example we are given by this *father of the faithful*! We may not yet understand all that was implied by Jesus when He said, “. . . If ye were Abraham's children, ye would do the works of Abraham” (John 8:39). We do know that Abraham was a good steward of those things with which he was entrusted by God.

In their report to this Assembly, the Finance and Stewardship Committee said, "Faithful stewardship is one of the essential prerequisites for a successful living and growing church. The challenge, therefore, is to establish an effective stewardship education strategy that develops sound, biblical thinking about stewardship, leading to the existence of dynamic givers in the local church. This means, ultimately, that stewardship education must become an essential task in every congregation."

We are thankful for all those faithful members who tithe and give sacrificially from hearts of gratitude to God for all He gives to them. At the same time, we are aware that not all our people possess such generous spirits and thus are being deprived of blessings from heaven they could be receiving.

With a deep concern to see the windows of heaven opened upon the Church of God, we have designated the month of October for special emphasis on stewardship. Special Sunday school lessons have been prepared at both the children and adult levels for four Sundays. These, along with sermon suggestions for each Sunday, should bring before our people, in a new way, the principles of stewardship. This is one area in which we are being challenged by God to *prove Him*. As we *prove Him*, we will find Him faithful to His promises.

## **Conclusion**

On May 2, 1990, I assumed this office of General Overseer. That was a moment of extreme heaviness for me, such as I never had known previously. I did not feel myself to be capable of this responsibility, and I have had to lean heavily upon the Lord. Today, I want to thank Him for His sustaining and enabling grace and for all the prayer-support by our wonderful people all around the world. Your words of encouragement have meant much to me and my wife.

It would be presumptuous for me to say no mistakes have been made during these past eight years, but the intent, all the while, has been to be faithful to what I felt was God's leading and direction. We must always remember that the Head of the church is Jesus Christ, and no human must ever attempt to assume this role. It is for each of us to maintain a close relationship with Him, so we can hear His voice and follow submissively. This I have tried to do.

To serve as your General Overseer has been one of the greatest honors any man could be given. For me, it has been a humbling experience. As I have traveled throughout the nations during this period of time, I have met so many precious people who have shown such love that I have been overwhelmed. I wish all of you could realize what a great fellowship we have within the church. I believe it is the greatest fellowship this side of heaven, and I feel honored to be a part of it.

This has not been an easy period through which we have come together, and I have felt great sympathy for those who have struggled to accept some of the changes that, it seems, were necessary. It always troubles me to see our people troubled.

Satan continually seeks advantage during such times by creating disturbance and division. This is to be expected. As we have sought the Lord together, however,

He has helped us, and, today, we remain bonded together in His love. How we praise Him for the victories He has given! At the same time, we will continue to pray for those who were deceived and led astray.

Progress has been made in many areas, and I believe this progress will be accelerated in the days ahead. I feel confident that by the next Assembly the church's membership will have doubled in this one decade. We are not far from the half-million mark now compared to 260,000 members we had in 1990. To me, these are not just numerical figures. They represent people, souls who have been redeemed, and who now have covenanted together to walk in the light of God's Word to the best of their knowledge and ability. We thank God for every one of them.

I believe it was by divine direction that the emphasis of *turning to the harvest* was made in 1994. It has been thrilling to witness the zeal for evangelism that has been evidenced among our people in so many places. Everyone has not responded heartily to this call, but many have; and the result is that thousands of names are now inscribed in the Lamb's Book of Life—souls who had no hope of heaven, previously. What gratitude we owe the Lord for all He has done and is doing!

We must give no thought of returning to a maintenance mode. Rather, we must become more aggressive, more intense in our determination to reach the lost with this glorious gospel, as our great Commander leads the way. The work will be finished, and Jesus will return for a glorious church prepared for His coming.

Until that time, the cry is "Onward Christian soldiers! marching as to war, with the cross of Jesus going on before."\*

12:23 Dismissal.

### **Friday, July 24, 1998 Evening**

6:30 Under the direction of Rhonda Dilldine, the Arkansas/Oklahoma Youth Choir worshiped in song.

7:04 General Presbyter José Reyes read Psalm 5:23 and welcomed the worship team. Songs: "Give God The Glory," "We Will Ride," "Jesus Is Alive," "He Got Up," and "When I Think Of His Goodness."

7:28 Cathy Payne, Tennessee, directed the offertory. Scripture: 2 Corinthians 9:7. A. B. White, Northwest Territory, led in prayer.

7:35 Brother Reyes directed the "Sharing in Heaven's Rejoicing" program: Ruby Sanders, St. Vincent Island, thanked God for the blessings He had bestowed upon the work in the Windward Island Region (the islands of

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\*Sabine Gould, "Onward, Christian Soldiers," *Banner Hymns* (Cleveland, TN: White Wing Publishing House, 1957), p. 372.

Barbados, Grenada, St. Lucia, St. Vincent, and the Grenadines), and especially for His abundant blessings at the local church in Kingstown, St. Vincent. She stated that the Kingstown Church has become a beacon in the community.

Nicaraguan Overseer Ramon Rodriguez T. (Interpreter, Miguel Mojica) stated that the Lord had given them 4,000 new members, 80 new missions, 120 new-field works, and 68 organized churches. Their goal is to double their membership by the next Assembly.

7:51 The McGregors, South African missionaries to the United States, sang, "We Are The Warriors Of Christ," "Let The River Flow In Me," "What Would Jesus Do," and "My God Is Real."

8:10 "A Gifted Body Responding To God's Call," message by William Wilson. (A segment of this message was printed in the November 14, 1998, issue of the *White Wing Messenger*.)

Scripture texts: 1 Corinthians 12:13-20, 26, and Judges 19:22-30.

Our Scripture text gives one of the most horrifying and gruesome accounts in the entire Bible. At first reading, Judges, chapters 19 and 20, sound like a cheap, modern-day movie script filled with mystery, perverted sex, murder, and retaliation. It begins by giving an account of a man, a Levite, who took a woman from the tribe of Judah, who later left the man and returned to her father's home in Bethlehem where she stayed for four months. The Levite husband of this concubine went to Bethlehem to retrieve and return her toward Mount Ephraim. En route they stopped to spend the night in Gibeah, a city of the tribe of Benjamin, where they encountered a scene much like the angels encountered in Sodom immediately before God's judgment on that city.

The men of the city of Gibeah wanted to rape the visiting Levite; instead, he gave them his concubine. They raped her and abused her throughout the night.

When the Levite arose from sleep the next morning, he found this woman dead at the doorstep. Moved by righteous anger, the Levite took the body home, cut her body into 12 pieces, and sent a piece to each tribe of Israel, which was a stark, wake-up call for the people of God that ultimately brought all the tribes of Israel together.

We are at a critical moment. The condition of the world and the church call us to wake up and act. It's a growing, changing, violent, perverse, pornographic, depressed, addicted, judgment-bound, and economically uncertain world that is hungry for God. Surely, Church, we must wake up.

We also should wake up because of the condition of the church. The church is growing, changing, persecuted, and hungry for God, but sad to say, the trends of the world have affected the church. In a world that says, "I don't want to get involved," the church has allowed herself to become apathetic. In a world that is disillusioned with authority, the church has become filled with skepticism. In a world where the desire for power leads to consistent compromise of values the church has allowed herself to fall prey to power plays and position-protecting. In a world where family problems and divorce are rampant, the church has found herself caught up in the same situation. In a world filled with pornography and sexual sin, the church has found herself flooded with filth.

In Judges, Canaan had corrupted the tribe of Benjamin. The need of the hour became the call of the people (19:20). The angry Levite's bloody, graphic message reached every tribe in the nation of Israel and caused them to bond together. I believe God is calling His tribes to respond to the harvest at this critical moment.

I believe God is compelling a response from us in four specific areas. He is calling us **to care, to commit, to the Cross, and to the cloud.**

### **Called To Care**

Do we care about the harvest that is perishing around us and throughout the world—the young Chinese science student whose knowledge has left him empty, the drug addict who is sitting in a crazed stupor, the alcoholic father who is abusing his wife, the lonely young mother who has no provisions for feeding her baby, the little girl whose bulging belly and empty eyes reveal starvation, the young men who are being deceived by Islamic studies, or the elderly men who stand in a holy river trying to wash the filth out of their soul? They feel rejected, broken, crushed. Do we care? Are we moved with compassion? We need to care enough about what is happening to become a part of it.

### **Called To Commit**

We are a gifted people, and God is calling us to make our gifts and resources available in order that the harvest can be reaped.

What is the gift God has put in your life? No gift is worth anything until it is surrendered to Jesus. Every gift you have in your life contains both potential and danger. In every rod there is a serpent. The rod that Moses cast down and picked up at the command of God was the same rod that he lifted over the Red Sea, and the people of God crossed on dry ground. It was also the same rod that he used to smite a rock and lost his place in the Promised Land.

One of David's greatest gifts was his passion. When surrendered to God, it led to praise and victory, to the writing of the Psalms. But when David got his gifts out of the hands of the Master, his passion led him to adultery.

When Solomon's inquisitive and studious mind was surrendered to the Master, it produced the book of Proverbs. But when it was not surrendered and was taken out of the hands of God, it led him to inquire after other religions.

Peter's boldness was a great gift from God. When surrendered, it allowed him to declare the gospel with boldness and power; however, when it was not surrendered, Peter became presumptuous and self-willed. Whatever gift the Lord has blessed you with, surrender it to Him!

As we commit ourselves to the Word of God, we must understand the Bible is over the church and that we are committed to an open Bible, not a closed Bible. We must trust the Holy Ghost to lead us and to guide us into all truth.

### **Called To The Cross**

The Cross is a present reality; to understand the church and its nature, we must stay near the Cross. The church is not to be alienated from the Cross. Jesus purchased the church with His own blood (Acts 20:28). Heaven and

earth were brought together at the Cross. As we look at the Cross, we will find some hints on the nature of the church.

The Cross has two dimensions—vertical and horizontal. Loving the Lord with all our heart, soul, and mind is the vertical relationship. Loving our neighbors as ourselves and learning lessons of submission, patience, love, longsuffering, accountability, and protection make up the horizontal relationship. But a church with just the horizontal dimension is no church at all. It's only a human religious club or Christian Business. In other words, community by itself is not enough. We need the vertical dimension in the church.

### **Called To The Cloud**

Continuing with a vertical illustration, the tribes of Israel were led through the wilderness by a cloud during the day and a pillar of fire by night. When the cloud moved, they moved, and when the cloud sat down, they stopped. When and wherever the cloud settled, the people would set up the tabernacle, and the cloud would reside in the holy of holies. Every tribe had a particular area, but each tribe focused on the cloud of God's glory among His people.

We need the cloud. Without the glory, we are desolate. Hundreds of Christian groups have lost their power and glory. It is not that they have ceased to exist or even ceased to grow; rather, they are existing without the glory among them—the cloud is gone from among them. We cannot go without God's glory on His house. We dare not move except the cloud be among us. We must not go without the cloud. The cloud is going to be the gathering place for the tribes of God, and God is calling the church to move to the cloud, where there is healing, deliverance, victory, power, and authority.

We must have God's glory. We cannot go on with business as usual or as it used to be, and we will only find the glory on our face before the living God.

When Jesus came to His house, the Bible tells us there was a lot of horizontal activity going on. They were selling, trading, gaining, etc. Jesus overturned the money changers' tables, threw them out of the temple, and said, "My house shall be called the house of prayer . . ." (Matthew 21:13). And the glory of God in Jesus Christ visited His house again. And, when He did, He healed the blind and the lame.

The hour tonight is critical. A bloody foot, arm, or hand is being sent our way by heaven. Will we respond?

The condition of the world and the church press us to answer the call to care, to commit, to the Cross, and to the cloud in a positive way. It requires us to be hungry for God!

9:15 Altar Service.

### **Saturday, July 25, 1998 Morning**

9:00 Prayer-time roll call of overseers and Area Presbyters was made by General Overseer Billy Murray.

9:29 Special music: Colley Trio, Florida.

9:30 “Generation 2 Generation”— youth program, under the direction of Specialized Ministries Director H. E. Cardin.

Brother Cardin asked the Assembly to celebrate in the 70 years of youth ministry in the church (1928–1998). Scripture: Psalm 79:13.

Palma Hutchinson, New York, read Isaiah 51:7, 8, and Psalm 24:6, and led the congregation in prayer.

9:40 Brother Cardin spoke of the youth ministry’s history and introduced a video. Reading 2 Timothy 1:5, Brother Cardin thanked God for His faithfulness throughout the past 70 years and asked the youth to applaud the generations that went before them. He said, “We don’t have a hand-me-down faith; we have a carefully-handed-down faith.”

The Bethany, North Carolina, Drama Team presented Carmen’s musical/drama, “Revival In the Land.”

9:55 “The Millennial Generation . . . Children,”—children’s program was directed by Children’s Ministry Coordinator Kathy Creasy, Pennsylvania.

Sister Creasy expressed her thanks to all the Assembly workers and gave the following statistics from the children’s ministry during the week: 51 saved, 38 sanctified, 28 filled with the Holy Ghost, 16 special blessings, and 8 healings.

Sister Creasy introduced “Celebrate the Child,” a united effort to acknowledge the needs of children and to make ministry to children a priority in every congregation.

Beginning in September, 1998, and continuing through June, 2000, laity and leadership of the Churches of God of Prophecy are invited to CELEBRATE THE CHILD! This celebration will be observed by congregations of many different denominations and members of various evangelistic ministries. It is a united effort to acknowledge the neediness of children everywhere and affirm their value as Jesus does.

1. You are invited to participate in this initiative because . . . there is much to celebrate! There is an abundance of children. Children under the age of 15 make up one-third of the world’s population, with 1.8 billion children in the world today.

Children are the most receptive of all age groups to receiving the gospel. Eighty-five percent of all Christians make their decisions for Christ between the ages of 4 and 14.

The children born from 1984, until now, have been labeled the “millennial generation.” They are idealistic, hopeful, and committed to changing their world.

God works mightily in children. He spoke to the boy Samuel at a time when the voice of the Lord was never heard. He enabled the youth David to defeat Goliath, the enemy of God’s people. He strengthened Daniel and the three young Hebrew boys to follow God’s ways in a heathen nation. He used the sacrificial gift of a lad to feed 5,000 hungry people.

2. Before we can enter into this celebration, we must realize that . . .

We cannot celebrate what we do not value. True celebration can only occur when we recognize and rejoice over something that is of value or importance to us. The world does not value our children. The children of the world are sick



with curable diseases, poor, homeless, forced into child labor, and victims of child pornography.

But are children valued in our Christian homes and in our faith communities?

It wasn't the sinners Jesus became indignant with when the mothers brought their children to be blessed by Him. It was to His own disciples that Jesus said, "Let the children come to me and do not hinder them for the kingdom of God belongs to such as these" (Matthew 19:13, 14; Mark 10:13, 14; Luke 18:15, 16 NIV). He was speaking to His followers, the disciples.

We have allowed the world's views to affect our insights concerning the neediest and most spiritually receptive people-group—the children. Because we live in the world, we often assume the values of the world—the status, wealth, influence, power, knowledge. Children do not possess any of these, but according to the Word of God, they have great value in the kingdom.

3. Until we value the children as Jesus values them, we have no cause for celebration. NOW is the time to celebrate!

There is a "window of opportunity" for ministry to children—a 10-year window of opportunity open for evangelism and discipleship of children. What if we as parents, pastors, children's ministers, and laity of every local congregation would commit to making children's ministry a priority to all other ministries, evangelizing and discipling all children, strengthening the family in its task of rearing godly children, and integrating children into the local community of believers?

If, for 10 years, we would fervently walk out this commitment, I can assure you, based on the promises of God for our children, that in 10 years there would be no dearth of pastors, teachers, missionaries, evangelists, servants, cheerful givers, worshipers, godly parents, wise counselors, and Christian leaders in government.

We cannot wait until our children become teens or young adults to minister to them. The window of opportunity will be closed. NOW is the time to CELEBRATE THE CHILD!

4. How can we as individuals and congregations join in this celebration? We must pray for the children. We must affirm the value of children as Jesus did. We must implement evangelistic outreach ministries that specifically target children. We must meet their needs. Today's children are physically, emotionally and spiritually needy. We must disciple the children. Daniel 11:32 says, ". . . but the people that do know their God shall be strong, and do exploits." Do our children walk in intimate relationship with the Father? Have our children experienced His presence? Have our children heard His voice? We must invite the children to become participants, rather than observers, in the life and worship of the local congregation. Children have gifts to share and abilities to be recognized, developed, and used.

As individuals and local congregations there are many things—small and great—that we can do to CELEBRATE THE CHILD! Will you join with me in this celebration?

As the music began, the children, with balloons in hand, marched in, blowing paper horns. Beverly Brooks, California, directed the choir in singing, "Celebrate Jesus, Celebrate!" The congregation gave an ovation.

10:29 Song "I've Changed," by Colley Trio, Florida.

10:33 Worship service conducted by Rolf Woodard, North Carolina. Scripture: Psalm 79:13. Songs: "Lord, I Give My Life To You," "You Can Use Me," "In Your Presence," "I Love Jesus, Yes, I Do," "I've Got the Joy Down In My Heart," and "This Joy That I Have."

10:58 The Youth Assembly Mass Choir, directed by Jeremi Richardson, Tennessee, rendered several selections: "We Are Blessed," "Give Him The Glory," "Let The Redeemed Of The Lord Praise Him," and "You Are The Source Of My Strength."

11:20 "Their Anointing Will Continue For All Generations To Come" (Exodus 40:15), message by H. E. Cardin, Specialized Ministries Director. (A segment of this message was printed in the January 23, 1999, issue of the *White Wing Messenger*.)

Scripture texts: Exodus 40:15; Psalm 45:17; and Romans 8:18.

In Psalm 45:17, the Lord said that He would make His name to be remembered in all generations. God has given us a promise, and we are seeing that promise fulfilled—the birthing of a new generation.

The first generation—you had the power of God. The second generation—you had a form of God, in that you heard the stories of the blue haze. You heard the stories of the miraculous healings, but you yourself never saw them, and so you failed to pass those stories on to the third generation. And because of that, they couldn't find God.

An excellent Bible example is David, representing the first generation; he was a man after God's own heart. He focused on God.

Solomon is a good example of the second generation, for he was a man of pleasure. He focused on himself. He was a man of compromise; he worshiped God in the most magnificent temple known to man.

Rehoboam, representing the third generation, was the one who focused on other gods. He was the one who brought homosexuals into the temple. And so some wonder about that question: What about us?

We then have the biblical example, Joshua, who served God and who said, "But as for me and my household, we will serve the Lord" (24:15). The generation after Joshua knew all the works of the Lord, meaning they heard their moms and dads talk about what all God had done (24:31). However, the next generation did not know the Lord (Judges 2:10). What happened?

God has no grandchildren. And I don't care if your parents are Christians and your grandparents are Christians, we must all be first-generation Christians: "And thou shalt anoint them, as thou didst anoint their father, that they may minister unto me in the priest's office: for their anointing shall surely be an everlasting priesthood throughout their generations" (Exodus 40:15).

What God is wanting to do will continue for all generations to come. The things of God will last from generation to generation because He is in control.

You need the anointing of God in your life. It marks you as the **property of God**. When the oil is applied to your forehead, it is marking you saying you belong to God. You're set apart for God. First Corinthians 6:19, 20 says that your body is the temple of the Holy Ghost, which is in you. You're not your own. You're bought with a price. You belong to God; the anointing marks you as the property of God.

The anointing also marks you as the **priest of God**. Young people, you are ministers of God. There are many, many ministries; and the Bible says that when you were saved, He gave you the ministry of reconciliation. And so God wants to use you as a part of the priesthood. First Peter 2:9 says that you're a chosen generation, a royal priesthood, a holy nation, a peculiar people.

The anointing actually identifies you as having the **power of God** that is His Spirit. In Luke 10:19, He said, "Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you." He gives us power to tread on serpents and over all the power of the enemy.

The anointing gives you the **presence or the smell of the gospel**. Years ago, you could literally smell the anointing on people. The Bible tells us in 2 Corinthians 2:15, "For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish." You may be living around the stench of sin, but you are the air freshener, the aroma of Christ, the perfume of Christ. When you're anointed, you might even be able to smell that and be able to sense that you are an air freshener.

The anointing **protects us**. It breaks the yoke of bondage: ". . . the yoke shall be destroyed because of the anointing" (Isaiah 10:27). You need to be full of the Holy Ghost. If you're full of the Holy Ghost, you can't be crushed. The Bible says, "But where sin abounded, grace did much more abound" (Romans 5:20).

The anointing **prepares us for death**. The anointing actually prepares us to accept the paradox of death. A paradox is something that is hard for us to understand because it seems like a contradiction. And so when Jesus said that if you seek to save your life, you're going to lose it, but if you lose your life for His sake, you're going to find it. The paradox is strange because we see the unseen things. A paradox is that we actually conquer by yielding. We find rest by coming up under a yoke. We lead by serving. We are exalted by becoming humble. We are made strong by revealing our weakness and trusting His strength. We actually live by dying.

God has given us a promise. There is no first, second, and third generation. There are only first-generation Christians. If you want to be prepared for death and want the power of God on your life, be anointed.

12:08 Dismissal.

**Saturday, July 25, 1998**  
**Evening**

6:32 Session was opened by Larry Duncan, with Coals of Fire, North Carolina, singing, “Holy, Holy, Holy,” “When 10,000 Angels Cry,” “Doxology,” “I’m Bound For The Promised Land,” “God Rides On Wings Of Love,” “God Will Make A Way,” “Jesus Never Fails,” and “Timothy’s Burden.”

7:02 Brother Murray led in a praise to the Lord; Global Outreach Director Randy Howard then presented a portion of his program. (Due to a waterline break, the Fire Marshall closed the arena on Friday afternoon, and Global Outreach Ministries did not get to present their program at the scheduled time.)

As national missionaries stood, Brother Howard read Matthew 28:19, Acts 1:8, and Mark 16:15, and spoke about the harvest fields of the world. In appreciation of their work in the harvest, the Assembly body gave the national overseers an applause. Brother Howard gave the following statistics:

- Membership has grown from 350,000 to 420,000—an increase of 70,000.
- Membership goal by the next Assembly is 500,000.
- An average of more than six churches was planted each week.
- Seven nations doubled their membership in the past two-year period.

A video presentation on Harvest Partnering was shown; the video can be secured by pastors at no cost.

Brother Howard encouraged all pastors and local churches to be a part of *Mission America*. He also boosted Celebrate Jesus 2000—a joint ministry of leaders from all Christian organizations who believe the world can be reached with the gospel of Jesus Christ by the year 2000.

7:34 Rolf Woodard directed the worship and praise time. Songs: “I Feel Like Praisin’ Him,” “Let It Flow,” “I’ve Got The Joy Down In My Heart,” and “This Joy That I Have.”

7:48 John Pace, Tennessee, directed the offertory, with Jose Rivera, Arizona/Nevada, praying.

7:56 Brother Murray thanked those—choirs, singing groups, and musicians—who assisted each session.

7:59 “Sharing in Heaven’s Rejoicing” speakers were Phil Barnett, missionary to the Ukraine, and Sherman Allen, overseer of the West African countries.

Brother Barnett shared how God had been blessing in the area. Parliament passed a federal law that permitted the giving to them of a plot of land on which the first Pentecostal church in a communist stronghold is being built. God has risen and has brought down the Soviet Union. The work is growing— orphanages, programs for abandoned children and drugs addicts, and an English school have been established.

8:06 Brother Allen told of the organization of the church in Gabon with 400 members. Prayer cells were formed, which resulted in a request for an evangelistic team to come and organize a church. The funds to sponsor the evangelistic team were soon depleted, and they were left with no food. After witnessing to two prostitutes, the women took the evangelists home with them and fed them

until funds could be sent to them. Since that time, another church has been organized with 216 members.

8:11 Brother Murray introduced Bret Regis (who was accompanying Reinhard Bonnke), and Slovic Radschuk (a friend of John Doroshuk's).

8:13 Special singing by the McGregors, South African missionaries to the United States. Songs: "We Are United In Jesus Christ," "We Are The Warriors Of Christ," "Lord, Revive America Again," "America," and "It Is Well With My Soul."

8:32 "Pentecost And The Great Commission," message by Evangelist Reihnard Bonnke, from Germany and the United States. (A segment of this message will be printed in the *White Wing Messenger*.)

" . . . Go ye into all the world, and preach the gospel to every creature" (Mark 16:15). The church is not a gourmet restaurant to satisfy complicated taste buds; it is a canteen for workers. We get the meat of the Word of God, which it turns into energy, and we go and do the will of God. Jesus said to go into all the world. The comprehensiveness of the Great Commission includes every human being. "For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea" (Habakkuk 2:14). When water covers the sea, there are no dry spots on the bottom; therefore, not a single spot here in America or in other nations of the world will remain dry. The knowledge of the glory of the Lord is the Cross. Let's preach the Cross in Jesus' name.

Just before Jesus ascended to heaven, He said: "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8). Jesus is not asking us to go fight His battles alone, but He said He would be with us (Matthew 28:20) and would give us fire-power.

The Great Commission is impossible without Pentecost. God cannot use us the way we are; that's why He said we would receive power. I've wondered by what criteria Jesus chose the 12 disciples to whom He gave the Great Commission to carry the gospel to the ends of the earth. How could they ever fill that command? Luke tells us that before He chose them, " . . . he went out into a mountain to pray, and continued all night in prayer to God" (6:12). Some scholars say that Jesus prayed all night.

Consider those persons Jesus chose: impetuous Peter, the sons of Zebedee, Philip, and Judas. God doesn't choose us because of what we are but because of what He makes of us.

When God called me, and the Holy Spirit told me that one day I would preach the gospel in Africa, I was nothing; but when I responded and stood next to Jesus, I became able. By the power of the Holy Spirit, Jesus puts value and worth into every worthless person. " . . . Not by might, nor by power, but by my spirit, saith the Lord . . ." (Zechariah 4:6).

I hear people say that they want to go minister, but they are waiting on God. Since Pentecost, we do not wait on God; He is waiting for us to go. I'm

very much for prayer and intercession, but until someone goes outside and tells the people that Jesus died for them, they will still go to hell.

I asked the Lord why there were small tongues of fire on every head at Pentecost. Why not just one gigantic tongue? His message was that every flame of fire is a potent, nuclear power station for the road.

When Peter came to John and told him that the fire was burning, and he was charged, John said it was the same with him. They went to Jerusalem to find an outlet for their immense power, and there, at the beautiful gate, they found a cripple. They gave to the cripple what they had, and the crippled man rose up and walked. That is the secret of the fire of the Holy Spirit. Pentecost is the fire-power of God. When the fire of the Holy Spirit is present, things begin to happen. If we have that flame and are hot, Jesus will use us automatically; therefore, our prayer should be for the Lord to make us usable. We are all important to God; you are His choice, and He will lift you above yourself.

I grew up in postwar Germany. When approached by Dad as to what I wanted to be in life, I told him I wanted to preach the gospel. God sent me to Africa, and I have had the privilege of leading state presidents to Jesus. Protocol is not important to me, for I am an ambassador for Christ and make everywhere an altar call. I don't care for the honor of men. I seek the honor of God. If you have that heart and want to surrender your life, something can happen to get you on the road. Signs and wonders can happen!

Out of His fullness we have all received God's anointing. In the kingdom of God, we are all originals of Jesus Christ; we are not copies from copies. Don't just continue to seek new prophecies; let the old ones be fulfilled, and Jesus is here to do it. It's not by might or power, but by His Spirit, and that flame is not becoming smaller. The Holy Spirit does not need to be charged; He's the eternal Spirit of God. He never fails, and He's forever the same. There is no variation in the Father. He remains the same, and He strengthens us. Jesus has chosen you!

10:02 Altar service.

## **Sunday, July 26, 1998** **Morning**

9:00 General Overseer Billy Murray gave the roll call as delegates joined in groups for prayer with their Area Presbyters or overseers.

9:39 Presbyter Perry Gillum led the congregation in the Lord's Prayer.

9:48 Administrative Committee Report:

Section I: Parsonage Housing Allowances, read by Larry Wilson.

Section II: Compensation Allotment, read by Vernon Van Denventer.

Section III: General Assembly Committees Replacement Statement (different from the printed section handed out), read by Larry Wilson.

Section IV: Incorporation, read by H. E. Cardin.

Section V: Reporting, read by Oswill Williams.

**Administrative Committee Statement  
To The 90th General Assembly  
Requesting Change of Assembly Counselors**

**Assembly Counselors**

The matter of the Assembly Counselors was introduced by the Questions and Subjects Committee report to the 88th General Assembly with the following statement in Section One—General Assembly Business Procedures, under Infrastructure of the General Assembly:

The General Overseer will appoint a group of at least six bishops from church leadership who will serve to support and advise him in facilitating the decision-making process during the General Assembly. This group should reflect the international constituency of the church. The six bishops may be used by the General Moderator to assist him in moderating the General Assembly at his discretion. This group only serves for the duration of the General Assembly and is not a standing committee (*Minutes of the 88th General Assembly*, p. 149).

For the past two General Assemblies, the mission representatives were chosen to serve in the capacity as Assembly counselors. This decision was both logical and practical since the mission representatives were bishops who clearly reflected the international constituency of the church. With the implementation of plurality in the office of General Overseer, which includes Presbyters at the International Office and Area Presbyters from the present mission representative areas of the world, it would seem appropriate for these bishops to serve as Assembly counselors. We recommend the following statement to this Assembly as a replacement to the 88th General Assembly ruling on Assembly counselors:

*The General Presbyters will serve as the Assembly counselors.*

**REPORT OF THE ADMINISTRATIVE COMMITTEE**

**General**

The Administrative Committee has met numerous times in regular order over the past 24 months and dealt with the ordinary matters of the church's business—budgets, setting of allotment limits for pastors and overseers in the United States, requests from state and regional offices, interaction with the various International Office Committees and Ministries on requests, appropriations, etc.

**Section 1**

**Housing Parsonage Allowance—For Tax Purposes Only**

The present Assembly guidelines state that "The sum of \$1,000 received each month by the general appointees, state overseers, pastors, full-time evangelists, etc., be designated for rent and utilities where there is no parsonage provided.

If the total of the rent and utilities is under the above amount, the remaining amount is included as income.” (Note: This recommendation is for income tax purposes only and involves no extra allotment. [*Minutes of the 88th General Assembly*, 1994, p. 160]).

### **Rationale**

Whereas ministers employed by churches and integral agencies of churches often have a dual status treatment in various nations, it is appropriate to take advantage of the tax benefits available under the laws as applicable to parsonage/housing allowances.

### **Recommendation**

Since it is the responsibility of general appointees, national/regional/state overseers, and pastors to designate an amount for their housing allowance benefit for income tax purposes, we advise the following:

The ministers designated above should determine the appropriate amount for this benefit early in each applicable calendar year, preferably January.

This must be done at the place of employment (appointment), that is, where the person is paid.

This should be approved by the relevant committee at the place of service—local church, state/regional/national office, International Office, etc.

Questions in respect to this issue can be addressed to and guidance sought from the Administrative Services at the International Office.

## **Section 2**

### **Pastor/Overseer Compensation Planning**

#### **Rationale**

The 89th General Assembly, 1996, adopted compensation recommendations with the following statement: “When tithe funds are available, and considering all of the financial needs of that local church, state, region, or nation, an appropriate increase above the present allotment should be considered” (*Minutes of the 89th General Assembly*, 1996, p. 47).

The implementation of a compensation planning process was predicated on the establishment of a task force at local, state, regional, and national levels. Care should be taken to ensure that the members of the task force are carefully chosen and reflect the overall constituency. In view of certain complications that have arisen, particularly in regard to surplus tithes and the way this is determined, and the need to be clear on the issue of reimbursement of ministry expenses, we offer the following explanations and recommendations:

#### **Recommendation**

1. It is recognized that surplus tithes calculations will no longer be a factor after 1999. However, in the interim, we would refer to the Administrative Directive issued by this committee in an attempt to resolve a specific local



problem, which is now included in the Finance and Stewardship Committee's report to this Assembly.

2. It should be clear that an essential part of the compensation planning process involves the development of an accountable reimbursement plan. Such a plan would have the following benefits:

a. An agreement on ministry expenses would enable the local church, state/region/nation to ensure that such expenses are covered before any other aspect of personal compensation is considered. This assumes that ministry expenses relate directly to the work of the ministry.

b. In general, reimbursement of ministry expenses, based on timely submission of receipts, is not taxable. This is true only if an accountable plan has been developed by the appropriate finance committee as part of the compensation process (See Appendix 1).

c. Payment of health insurance, other types of insurances, retirement, etc., should be made directly to the provider of the service and not to the recipient of the benefit. This action not only eliminates tax complications, but also serves as a visible part of the present compensation that is available for all future holders of the position (see Appendix 2).

### **Section 3**

#### **General Assembly Committees**

##### **Statement**

The report of the Questions and Subjects Committee to the 88th General Assembly, in the section dealing with General Assembly Committees, made the following recommendation in respect to the Assembly Committee for Finance and Stewardship:

“Any biblically-based recommendation should be accompanied by an expositional report; any practical matter should include appropriate rationale.”

In the interest of maintaining clarity and efficiency, it would seem wise for matters requiring biblical exposition to be solely dealt with by the Assembly Committee for Bible Doctrine and Polity. This would enable the Committee for Finance and Stewardship to focus on practical matters, including promotional and fund-raising projects. Thus, when determining the Assembly's expression, the One Accord principle will be used for the Assembly Committee for Biblical Doctrine and Polity, while the overwhelming consensus will determine matters presented by Finance and Stewardship and the Administrative Committee.

Input from the General Oversight Group and Area Presbyters will add a significant leadership dimension to the process of deciding matters that will be presented to future General Assemblies. The role of the Administrative Committee will remain essentially one of reporting decisions taken between Assemblies and of clarifying existing working practices.

## Section 4

### Incorporation

In connection with the matter of Local Church Incorporation, we have the following on record:

“In many cases, it simplifies business transactions for local churches and states to be incorporated. It has been brought to our attention that some local churches are incorporating without the knowledge of the state office, and possibly becoming more independent in their local operations.” **Thus, the following resolution was adopted:** “Local churches must have the consent of the state overseer to incorporate. The state overseer should work with the local church in drawing up the articles of incorporation, seeing there is no violation of previous Assembly rulings in regard to holding, selling, or purchasing of church property. We further recommend that the General Property Trustees draw up a standard set of articles of incorporation which could be used by states and local churches” (Section 4, *Minutes of the 83rd General Assembly*, 1988, p. 45.)

### Rationale

Inasmuch as the above recommendation allows for incorporation, it seems important to have a consistent approach in taking this action. Since the business world we live in today is becoming increasingly sophisticated, and the fact that it is not always possible to conduct the business of the church without formal, legal recognition, it seems appropriate to properly assist our local churches, states/regions/nations in this process as is deemed necessary.

### Recommendation

In an effort to ensure consistency and to offer a degree of protection in the pursuit and implementation of incorporation, we recommend the following procedures that should be adhered to closely:

1. Local churches must have the written consent of the national/regional/state overseer to pursue incorporation. This consent should be kept as part of the official records of the church regarding this matter. In the case of the local church, a copy of the actual incorporation documents should be sent to the state/regional/national overseer. A copy should also be sent to the Trustees of the Church of God of Prophecy at the International Offices in Cleveland, Tennessee.
2. The state/regional/national overseer should work with local churches in drafting the Charter/Articles of Incorporation and Bylaws. In no case shall the incorporation documents violate current General Assembly rulings and guidelines in regard to the holding, encumbering, selling, or purchasing of church property or the doctrine and polity of the church.

3. In the case of a state/region/nation incorporating, the consent shall come from the General Overseer/General Presbyter assigned such responsibility. The same provision for adherence to General Assembly rulings and guidelines shall apply, and a copy of the final draft and/or approved incorporation document shall be sent to the Trustees of the Church of God of Prophecy at the International Offices in Cleveland, Tennessee. A sample of the model used by the International Offices can be obtained from the Trustees to be used as a guideline for incorporation. It should be understood, however, that the incorporation document developed must comply with appropriate state or national laws as well as the General Assembly rulings. Legal counsel should be obtained to properly draft such documents in compliance with applicable laws.

4. We further recommend that the International Offices of the Church be incorporated as the Church of God of Prophecy located at 3720 Keith Street NW, Cleveland, Tennessee, as a Not for Profit, Religious, and Public Benefit Corporation within the meaning of Section 501(c)(3) of the Internal Revenue Code, and that the Church of Prophecy Holding Association Incorporation be merged into the incorporation of the Church of God of Prophecy. A copy of this Incorporation Charter and the Articles of Merger of the Church of Prophecy Holding Association will be placed in the Minutes of the 90th Assembly.

## **Section 5**

### **Reporting**

#### **Rationale**

We wish to express our profound gratitude and appreciation to all our faithful ministers, secretaries, and treasurers for the many hours and fastidious efforts expended each year in complying with and maintaining our present reporting system. It is evident that the discipline and demonstrable accountability, which reporting portends, remain a vital part of our church polity. At the same time, we are aware that the task of reporting is often criticized and the importance of the reported information questioned.

In an effort to seriously examine our present reporting system, an Administrative Task Force was appointed to study all aspects of reporting and to recommend modifications and reforms, as necessary, to meet the needs of the world-wide church. The task force would look closely at the implications of recent changes to the financial system, the ministerial and leadership changes, and the requirement to monitor and encourage harvesting efforts.

In the report of the task force to this committee, it is stated that there are four valid reasons for continuing to ask ministers to report on a regular basis. The four reasons for reporting are . . .

Accountability	Connectivity
Stewardship	Information

The report contained details as to how these various requirements of reporting could be implemented immediately.

One of the more important considerations in the report was the role of the Area Presbyters in the development of any future reporting system. This committee agrees with the task force's belief that the Area Presbyters, who are serving as part of the office of General Overseer, represent an extension of the International Office. We see this factor as a critical element in the way future information will generally be reported, analyzed, and forwarded to the International Offices.

In view of the importance of the Administrative Task Force report, we wish to make the following recommendation to this Assembly:

### **Recommendation**

We recommend that Area Presbyters make a careful study of the report from the task force. At an early meeting of the Presbyters, the matter of reporting should be fully discussed, and a broad strategy agreed upon in the light of the report from the task force. Following this meeting, the Area Presbyters should meet with their regional presbyters—overseers—and a detailed system of reporting agreed upon that takes into account the special circumstances and context of the region. In this way, the vagaries of postal infrastructures, possibilities of electronic communications—the Internet—and any special needs of the area could be considered.

We further recommend that Area Presbyters consult with ministry directors at the International Office in the course of finalizing the regional reporting system. This action should ensure that the reporting system serves the needs of the region and supplies the kind of information that would facilitate connectivity and inspiration.

## **Appendix I**

### **Accountable Reimbursement Plan**

To be an accountable reimbursement plan, the plan must meet the following three requirements: (1) business connection, (2) adequate accounting, and (3) the return of any excess reimbursement. The first two requirements are discussed below.

#### **Business Connection**

This requirement means that no part of an employee's salary may be **recharacterized** as being paid under a reimbursement arrangement or other expense allowance arrangement.

**The Past:** Employees of not-for-profit organizations have, historically, had to absorb the "cost of doing ministry business." Especially, small to medium size congregations have said, "Pastor we understand you will incur auto and professional expenses and we will include enough in your salary to cover them. Just do not bother us with details." Under the temporary regulations, it was permissible for the employee to adequately account to the employer for expenses incurred and subtract that amount from the gross salary and report the remaining portion as taxable salary. It was not necessary to change the cash flow. **This was recharacterization.**

**The Present (since January 1, 1991):** Regulation 1.62-2(d)(3)'s narrow definition of "business connection" was not included in the temporary regulations in effect before 1-1-91. To establish an accountable plan under this new definition means that there will be a change in the "cash flow." Salary and reimbursements must be two separate budget items. The reimbursement for auto and professional expenses will be in addition to the salary. The tax benefits and reduced audit exposure gained by having an accountable reimbursement plan should convince employers and their employees to carefully meet the requirements of an accountable plan. There are two choices for the employer.

1. If the employer is willing to bear the burden of the "cost of doing ministry business," he can adopt a policy to fully reimburse the employee for all adequately-accounted business expenses incurred.

2. If the employer feels that he cannot assume the unknown amount of the "cost of doing ministry business," he can adopt a policy to reimburse the employee for adequately-accounted business expenses up to a fixed limit.

### **Adequate Accounting**

#### **• Definition of Adequate Accounting**

**Reg. 1.274-5A(e)(4) says, "Definition of an 'adequate accounting' to the employer . . . means the submission to the employer of an account book, diary, statement of expense, or similar record maintained by the employee in which the information as to each element of an expenditure is recorded at or near the time of the expenditure, together with supporting documentary evidence, in a manner which conforms to all 'adequate records' requirements of paragraph (c)(2) of this section."**

Regulations further instruct us that a responsible person, other than the employee, must verify and approve the records and amounts of expenses. Such a person should be careful not to allow personal expenses to be submitted. Employers are to maintain or keep records of reimbursed business expenses for at least three years after the due date of the employee's tax return. Even though it is not required, we would recommend that the records and receipts be photocopied and that both the employee and the employer keep the records. Our *Professional Tax Record Book* contains monthly summary pages, is easily photocopied, and has been designed to make it easy to adequately account to your employer. **The instructions for each of the record books outlines the requirements of Sec. 274 and the necessary details to record each category of expense.**

The details of time, place, destination, business purpose, business discussion, etc., are very important details to record at or near the time of the business expense or trip. Each type of business expense and Sec. 274 requirements that apply to it are discussed in more detail later in this chapter. A record of the elements of an expense made at or near the time of the expense, supported by sufficient documentary evidence, has more value than a statement prepared

later, when, generally, there is a lack of accurate recall. A log maintained on a **weekly basis** is considered a record made at or near the time of the expense. If you charge business expense items on your employer's credit card, you must make a record of the required details for the amounts you spend.<sup>1</sup>

## Appendix II

### Example of Pastor/Overseer Compensation Plan (Cafeteria Plan)

Here is an example, in U. S. terms, as to how a cafeteria plan would affect a minister's monthly pay package.

The first example is an individual who is married with two children.

#### Without a cafeteria plan:

\$1,500	Gross Pay
127	Federal Income Tax
114	FICA (Social Security)
<u>37</u>	State Income Tax (if applicable)
\$1,222	
<u>\$200</u>	Health Plan after taxes
\$1,022	Net pay

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<sup>1</sup>Taken from B. J. Worth's, *Income Tax Guide for Ministers and Religious Workers*, 1998 edition, pp 43-46.

#### With a cafeteria plan:

\$1,500	Gross Pay
<u>\$ 200</u>	Health Plan before taxes
\$1,300	(Taxes have been reduced)
\$ 97	Federal Income Tax
\$ 99	FICA (Social Security)
<u>\$ 27</u>	State Income Tax (if applicable)
\$1,077	Net Pay (an increase of \$55 to the pastor without increasing the amount given by the church).

Even more of an increase would be realized if other options were included in a cafeteria plan. A cafeteria plan is a written benefit plan, maintained by an employer, under which employees participate in selected benefits. These non-taxable benefits include group term-life insurance [up to \$50,000], accident and health insurance, and retirement benefits, such as a 403 (b) and TSA, to name a few. Each of these is reduced before taxes are considered, if you are involved in a pre-approved cafeteria plan. These items would have to be designated as

a part of the pay package with the employer (church) and the employee (pastor). (For more information, speak to your accountant or tax advisor. You can read more about this in B. J. Worth's *Income Tax Guide for Ministers and Religious Workers*, under the section of "Income and Fringe Benefits.")

10:05 Moderator Perry Gillum opened the floor for clarification and comments.

**Steven McDonald**, California, requested clarification concerning the Allotment section. If the pastor has a parsonage, will he/she not be able to take the \$1,000 allotment?

Brother Van Deventer responded.

**Fred Lawson**, Iowa, requested that Section III be reread. Larry Wilson did so.

No further questions were brought to the floor; therefore, the report was accepted.

10:16 Song by Benjamin Feliz, Florida. Scripture: Hebrews 2:12.

John Payne, Tennessee, conducted the worship service, assisted by Benjamin Feliz. Songs: "In The Presence Of Jehovah" and "Alabale."

10:42 Report of Counseling Committee: Chairman James Stone, Jr., Oklahoma, made comments, and Robert Murkerson, Washington, read the report.

The Counseling Committee met for three sessions in the 90th General Assembly (July 23-25, 1998), and spent several hours in prayer and counseling. A variety of subjects and questions were brought to the committee for consideration.

We wish to express our thanks to those who brought valid concerns of both personal and translocal origin.

We want to commend everyone for his/her openness and sincere desire to follow biblical principles and become part of the ongoing process of walking in the light of scriptural revelation. All questions and concerns were settled by prayer and looking to the Scripture.

We appreciate the General Overseer and Assembly Counselors working with the delegates to determine God's direction for the Church of God.

Without a doubt, this Assembly will go on record as both a joyful gathering of the saints and one committed to worship.

We urge everyone with questions that may arise to contact the standing committees throughout the next Assembly year.

Respectfully submitted,

James Stone, Jr.  
Floyd Collins  
S. A. Morrison  
E. L. Jones

Robert A. Murkerson  
John A. Stone  
Raul Torres

Report was received by the Assembly.

10:46 "Perfectly Joined Together in the Harvest," message by Sherman

Allen. (A segment of this message was printed in the November 28, 1998, issue of the *White Wing Messenger*.)

Scripture texts: 1 Corinthians 1:10 and Ephesians 4:15, 16.

Harvest is a time of reaping or bringing in from the field the crop that has matured and ripened. It is a time when the crop is reaped or carried from the place at which it has remained since the time of planting and sowing, where it has been in the rain, heat, and cold, to a place where the temperature and surrounding atmosphere are conducive to its safe keeping.

Harvest is usually a time or period of rejoicing involving every member of the family, a time of genuine happiness and thanksgiving. This is in contrast to the time of ploughing, planting, and sowing, since the ones involved in this process cannot tell how the harvest will fare. They do not know what will be the result.

The perils exposed to the young seedling—perils of termite, fungus, drought, etc.—weigh heavily on the heart and mind of every serious farmer. It is not unusual, therefore, to find the one planting and sowing taking great care and in a pensive mood as he sows and plants his precious grain and plants. This is adequately expressed in the scripture, which says, “They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him” (Psalm 126:5, 6).

The task in which we are engaged is an awesome one: the task of exercising patience, love, and understanding toward one another, as members one of another and of the same body; the task of seeing eye to eye; and the task of speaking the same thing.

The church is the body of Christ. It is a visible body, a living organism that breathes, moves, and has its being from the life given to it from its Head, Jesus Christ. It has members, each one differing from the other, receiving gifts differing from each other, according to the proportion of faith given to it. The task of bringing into subjection all these variances, to the point at which all the members speak the same thing and see eye to eye, is one that is achievable only by and through a divine intervention of God.

The wisdom of this world will tell us that this is only wishful thinking, a dream that is unobtainable and impractical. We can tell the world that the business of being “Perfectly joined together in the harvest” is God’s business: “. . . Not by might, nor by power, but by my spirit, saith the Lord of hosts” (Zechariah 4:6).

The ministry of reconciliation, the gospel of Jesus Christ, is given to us, and by the preaching of the Word, we are going to arrive at that place with the infusion of the Holy Ghost that we may be one.

Paul, writing to the Corinthian Church, admonished them: “. . . speak the same thing, and that there be no division among you; but that ye be perfectly joined together in the same mind and in the same judgment” (1 Corinthians 12:25).

There is room in the body for only one Head. “For in him dwelleth all the fulness of the Godhead bodily. And ye are complete in him, which is the head



of all principality and power” (Colossians 2:9, 10). Without Him, we are lost. Without Him, we are just another group of marching believers with a religious banner, articulating a claim that we cannot justify. Without Him, we have a name that we are alive, but, in reality, we are dead. Church, He is the only one who can make a difference in the body.

He came to earth on His Father’s mission. That mission was, and still is, to redeem lost humanity. He knew that one day He would have to return to His Father; therefore, He chose men to whom He could commit the obligation of finishing that which He had already started. He told them, “Follow me, and I will make you fishers of men” (Matthew 4:19). That’s the harvest!

Day by day He showed them, by example and precepts, how they ought to live.

Never since the Reformation has there been a greater awareness and drive toward the reaping of the harvest. With the advent of radio, television, and satellite communications, the gospel is being preached in more places of the world today than ever before. Today’s lifestyles are so globalized that a little village problem occurring in the remotest parts of Asia, Africa, or Central America can easily become a world pandemic. The explosive growth of jet airplane travel has all but eradicated the notion of geographical isolation. Without any deliberate attempt on the part of man, our world has shrunk to a little village. In this village, what God is at work doing in the lives of kingdom saints in Nigeria, Nicaragua, China, and in Japan can become tomorrow’s world event.

What is all this telling us? I believe God is communicating to us one thing—Church, it’s time to move up on higher ground. It’s time to spread your wings and soar in the wide open spaces.

Turning to the Harvest, as in the Assembly of 1994, I believe our church was challenged to turn to the harvest in a radical way. Prayer vigils were organized and goals were set. As a result of this challenge, real positive growth is now a reality. There will be no retreat. The Lord says go.

Let us not repeat the same mistake that the church at Corinth made. They focused upon their leaders instead of upon the God whom their leaders preached to them. This resulted in divisions, splitting the church. Some bonded themselves under the banner of Paul. Others declared their solidarity with Apollos, and others with Cephas. And the little minority group that was left, they said we are of Christ. Christ is always getting the minority. Paul over here, Apollos over here, Cephas over here, and the little Christ over here.

We must go. Hear the Lord of harvest sweetly calling, “Who will go and work for me today? Who will bring meat to the lost and dying? Who will point them to the narrow way?” Speak, my Lord, and I will quickly answer thee.

11:58 A video presentation, “The Harvest,” was shown.

12:17 Oswill Williams, as an expression of the people’s deep love for Brother Murray, presented him with a monetary gift.

12:20 Assembly Resolution Committee Report was read by Chairman Richard Guy.

## **General Assembly Resolutions Committee** **July 26, 1998**

Recorded history is never a true, unbiased account of that period of time. Every author who writes a historical account must, by human nature, include his own personal perspective when recording what he or she feels is truth. Preconceived ideas, cultural biases, and personal involvement all intertwine with pure truth on a written page to compile what we call history.

This report has the potential to be such an historical account. Each of us will view this General Assembly with our own personal thoughts and cultural influence. And each of those differing views will contain an element of accuracy.

For some, a highlight of this General Assembly will be the expansion of servanthood to include the General Presbytery, both in the form of the Oversight Group and the Area Presbyters.

For others, a highlight of this General Assembly will be the reaffirmation of the Spirit of God upon the current General Overseer.

For some, this General Assembly will be remembered as the Assembly that saw the power of prayer and the fellowship it birthed, both in the morning prayer sessions and among the intercessors, as a dominant factor of our week-long meeting.

For still others, this gathering will be remembered as the Assembly that dealt forcefully with the requirement of stewardship among God's people. This is a stewardship that includes financial obligations but goes far beyond that and deals with the stewardship of time, talent, gifts, giftedness, and all areas of life and ministry to the believer.

Yet, with all that has transpired, this General Assembly will be remembered as:

- The Assembly whose primary focus was to worship our Almighty God.
- The Assembly that did not stress statistical information over praise to the One who is our All in All.
- The Assembly that began each day with prayer to the God of the harvest with anticipation of His empowerment.
- The Assembly that gathered prior to the appointed time each evening with the feeling, "I was glad when they said unto me, let us go into the house of the Lord" (Psalm 122:1).
- The Assembly that urgently and desperately wanted to worship their God.
- The Assembly that did, with gladness and open hearts, worship their God!
- The Assembly where true Christian fellowship flowed without reservation.

This Assembly has realized the need for a revival of holiness—God's holiness, Bible holiness, individual holiness, corporate holiness, and a holiness that demonstrates a dedication to God and a love for the purity of His Holy Word.

The general consensus is that we have experienced one of the most joyous and powerful General Assemblies in recent memories. Each sermon has been anointed, but that is not the reason we gathered for each session. Soloists, groups, choirs, and musicians have demonstrated as much Spirit-filled talent as we have ever seen, but they were not the reason we came together each evening. We gathered together because we could not wait to give God praise, glory, honor, and thanksgiving. This Assembly has been about Him and not His servants.

How gloriously unimportant we have become in the light of God's glory. And, yet, in our relative unimportance, He graces us with outpourings of His Spirit far beyond our deservedness, and He promises us even more as we continue "Harvesting Together" with all the faithful saints around the world. What a mighty God we serve!

What is God saying to this Assembly? Return to the harvest with *JOY!* The harvest has just begun—return to the harvest with *JOY!* God will harvest His world His way—return to the harvest with *JOY!* We can be a part of that harvest—return to the harvest with *JOY!* We are a part of that harvest—return to the harvest with *JOY!* What a powerful thought that is—return to the harvest with *JOY!*

Respectfully submitted,

Richard Guy

Juan Ageist

Franklyn Ferguson

Basil Richards

Julian Galloway

Adrian Varlack

Van Sullivan

12:26 The committee received applause for their fine work.

12:27 The General Overseer made comments and expressed his appreciation to those involved in making this Assembly a success. He recognized the efficiency and dedication of his secretary, Fern York.

Recognition was given (by Certificate of Appreciation) to the following ministers who have served under general appointment:

**Hugh R. Edwards**

1961–1966; 1970–August, 1998

**Charles C. Lanter**

October, 1960–August, 1998

**Arthur C. Moss**

October, 1982–August, 1998

**Pedro Rivera D.**

August, 1996–August, 1998

**Eugene Weakley**

September, 1977–August, 1998

**Charles Fubler**

October, 1961–August, 1998

**D. Elwood Matthews**

September, 1963–August, 1998

**Robert Murkerson**

September, 1976–August, 1998

**Juan Valera B.**

October, 1971–August, 1998

**Arlynn B. White**

August, 1996–August, 1998

12:37 Appointments were made by the General Overseer, followed by a time of personal commitment and a closing hymn.

Attendance: Approximately 9,000.

## **LEADERSHIP DEVELOPMENT and DISCIPLESHIP MINISTRY**

### **Report of Ministry Director**

Two years ago at the 89th General Assembly in Louisville, Kentucky, an announcement was made of the culmination of many months of planning and realignment of ministries at the International Offices. Generally referred to as *restructuring*, the resulting arrangement saw the formation of five ministries that encompassed or replaced all previous departments and auxiliaries. A special presentation was made by the newly-appointed ministry directors, in which they outlined the scope and emphasis of the responsibilities and functions of their respective ministries.

As director for the Leadership Development and Discipleship Ministry, I assumed responsibilities for The Center for Biblical Leadership (CBL), Pastoral Care, and Heritage Ministry. These departments, collectively, represented both a major challenge and an equally-significant opportunity to influence and impact the overall shape and effectiveness of our church's ministry philosophy.

Since the formation of the Leadership Development and Discipleship Ministry, we have continued the quest to involve all our pastors and leaders in the process of life-long learning. The actions and principles undergirding the new ministry focused mainly on the twin elements of foundational Christian education and the provision of practical ministerial training. Thanks to an experienced, dedicated, and competent staff, we were able to integrate the traditional activities of the various departments into a new thrust that has continued the task of developing sound, biblical leadership in the church.

Several key accomplishments may be attributed directly to the efforts and interests of those directly involved in the ministry, together with an increasing level of support from pastors and overseers. The following are some of the main achievements:

\*\* Conducted the first Leadership Development Institute (LDI) conducted in Cleveland, Tennessee, April 15–May 3, 1996. At this meeting, participants were given the opportunity to choose from several subjects that would then be studied full-time for one week. Since the initial meeting, we have conducted 11 LDI sessions in three countries, in addition to three locations in the United States. In two years, we have instructed more than 1,800 participants, using 26 subjects and teachers.

\*\* Participated in International Leadership Conferences held in the Ivory Coast for Africa, in Jamaica for the English-speaking Caribbean, and in Peru for the countries of South America.

\*\* Developed a strategy for partnering with the African leadership to deliver continent-wide training, while giving priority to making courses and materials

available in the French language. Following the African leadership conference in January, 1997, we conducted an instructor's training conference in each of the following countries: Cameroon with 38 participants, Nigeria with 42 participants, Zimbabwe with 65 participants, Kenya with 35 participants, and South Africa with 43 participants.

\*\* Repackaged the Foundations Course into separate modules to facilitate local church use of the material for discipleship training.

The statistical report of leadership training and educational activities, as initiated and carried out by overseers and taken from reports by them, confirms the world-wide scope of this ministry. It also shows the extent to which the ministry at the International Offices has been effective in serving as a catalyst for the process of developing leadership. Several overseers commented on their efforts to bring new (younger) people into the ministry. Along with this concern for the age profile of the present leadership is the need to ensure that new ministers are adequately trained. The recognition of the requirement to train and prepare ministers and leaders in both the spiritual and practical aspects of ministry is very encouraging for the future leadership.

The implementation of plurality into the leadership structure, in respect to the office and function of the General Overseer, has the potential to profoundly impact future leadership development strategies. We must join in prayer for the men who are called to take up leadership responsibilities as general and area presbyters. It is a fact that the attitude and vision of the general leadership will be a critical factor in determining the way their leadership is perceived and accepted by local churches. The ability to model servant leadership and demonstrate true accountability at all levels of leadership is an ever-present reality.

## **REPORT OF ALTAR EXPERIENCES**

Salvation 5

Sanctification 7

Holy Ghost 5.

*—Submitted by Vickie Summers, Florida*

## PRAYER COORDINATORS REPORT

(Tuesday–Saturday Night)

Date	Prayer Cloths Issued (Spanish/English)		Prayed For	Saved	Sanctified	Holy Ghost	Healed
07/21/98	75	310	16	1	1	1	10
07/22/98	35	270	7	1			
07/23/98	30	347	35	1			
07/24/98	440	1,230	70				
07/25/98	817	1,463	44				2
Total	1,398	3,620	172	3	1	1	12

Respectfully Submitted,

Fred A. Lawson

José Rivera

### REPORT OF THE ADMINISTRATIVE ASSISTANT TO THE GENERAL OVERSEER

“Thanks be unto God for his unspeakable gift” (2 Corinthians 9:15).

“Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ” (Ephesians 5:20).

I count it a high honor and privilege to have served my Lord and the church as Administrative Assistant to our General Overseer. I am grateful to each of you who have prayed for me during my difficult days of illness. It has been your prayers that the Lord has answered on my behalf, giving me strength to continue to labor with Him in this great harvest.

I have had the opportunity to serve on the following committees at the International Office: Administrative, General Properties, General Properties Task Force, Stewardship Steering, Evangelism, Ministerial Services, General Trustees, White Wing Publishing House Corporate Board, Church of God of Prophecy Holding Association, and the General Assembly Task Force.

I have been blessed and graced to minister in the following states and nations during this time: California; Tennessee; New York; Jamaica; Washington, D.C.; Massachusetts; Georgia; South Carolina; North Carolina; Mississippi; Oklahoma; Missouri; Virginia; Kentucky; Indiana; Texas; Ohio; West Virginia; Iowa; Nebraska; Barbados; and Alaska.

I have prepared and taught 12 lessons and preached 103 sermons. The Lord gathered into His harvest 57 saved, 30 sanctified, 28 filled with the Holy Ghost, and 4 added to the church. As a representative of the Church of God of

Prophecy, the Lord privileged me to attend several conferences and meetings of other Christian groups.

I have tried to be available to the General Overseer at all times, assisting him with various duties and responsibilities. I thank God for every opportunity and privilege afforded me to work with him and the brethren, globally.

Please pray for me that I might be an effective harvester as we harvest together.

“For the Harvest,”

Larry Wilson

Administrative Assistant to the General Overseer

## **REPORT OF ENGLISH VOICE OF SALVATION MINISTER AND DIRECTOR OF EVANGELISM**

August 1, 1996—July 31, 1998

The past two years have been exciting years filled with revival and harvest for Voice of Salvation Ministries and our Evangelism department.

### **Voice of Salvation Ministries**

Voice of Salvation Ministries was reorganized with several ministries taking place under this one umbrella, including . . .

*Resources for the 21st Century Church*—We have developed the following materials for local church and member use:

*The Holy Spirit In The Life Of The Believer*—A resource designed to teach the basic principles of Spirit-filled living, including receiving the baptism of the Holy Ghost.

*World Impact Program Releases*—A videotape resource from recently aired World Impact programs, including, “Can Your House Be Saved?” and “World Religions.”

*A Word For Today, Volume 1*—An audio resource of dynamic preaching from gifted speakers.

*The Challenge of China*—A missions resource taped on location in China to encourage participation in this greatest of all harvest fields.

*Bibles for Missions*—Voice of Salvation Ministries has provided Bibles for Ghana, Philippines, South Africa, Haiti, Paraguay, Mexico, Argentina, Colombia, Russia, and China. Most of our emphasis in Bibles for Missions has been to provide study Bibles to house-church leaders in the underground Chinese church. Over 2,000 of these were purchased and delivered in 1997.

*5 Minutes to Victory*—Since its beginning in 1996, this radio outreach has aired on more than 50 local stations in the United States; several local radio stations in the Caribbean; the USA radio network, covering all of America; and on short-wave stations whose signals cover 100 nations of the world. Each

year 130 programs are recorded on topics ranging from abortion, abuse, drugs, homosexuality, gambling, missionaries, Bible subjects, the Second Coming of Christ, and others. We are using an aggressive, hard-hitting, concise approach to deliver inspiration and information through radio.

*World Impact*—The first airing of *World Impact*, the new television program, took place on October 4, 1997, on the Inspirational Network. *World Impact* is a 30-minute program designed to Impact the global community for Jesus Christ, equip the global church for today's harvest, and report the global gospel story. Presently, *World Impact* can be seen on the Odyssey Channel, Inspirational Network, Family Net, and other stations in America, and by satellite in several African nations. Altogether, there is a potential viewing audience of over 44 million homes in the United States and possible viewership in over 45 nations.

Personally, I have been extremely busy in preparing for and launching this new television program while also continuing our other ministry. With a stringent budget reduction, this has been accomplished through outsourcing to various companies for video services. Actually, we have been able to do a better job for less money than ever before. We continue to receive excellent responses to both our radio and television ministries.

## **Evangelism**

We have continued to serve the church by encouraging evangelism throughout the global work. The harvest team, a group of commissioned evangelists, has continued to preach in churches with good results; however, due to a lack of funding, it was discontinued as of June 1, 1998. We conducted a Harvest Team retreat in December, 1996, in Townsend, Tennessee. We also conducted a resource conference, "Going for the Glory," for evangelists and their spouses in Pensacola, Florida, in January, 1998. With 45 people in attendance, and special blessings from the Lord, this conference was a success.

*BreakThrough America Conferences* were conducted in Washington, D.C.; Fort Worth, Texas; Bakersfield, California; and Indianapolis, Indiana, to encourage revival on the local level and explore together what God is doing in America today. Approximately 2,000 pastors, local workers, and others were ministered to at these powerful and dynamic conferences. Each conference was uniquely blessed by the Lord as reports of revival and growth continued to escalate in our churches in America.

I also served as a resource person to evangelists and local churches for evangelism consultation, counseling, encouragement, and ministry. During this time, I completed a guide for Urban Outreach in America by looking at the top population centers and the present Church of God of Prophecy work there, and offered suggestions for possible growth in church-planting efforts.

## **Personal Ministry**

I have been very busy in crusades, taping, preaching in the studio, and other ministry duties. The following is a summary of my ministerial activity beyond the regular Voice of Salvation preaching duties:



Sermons preached	238
Saved	860
Sanctified	288
Baptism of Holy Ghost	268
Baptized in water	15

I served on the Global Outreach Committee and the Communications/Publishing Committee, and as chairman for the Global Outreach inner-committee on evangelism. I visited various ministers conventions, national/state conventions, missions leadership conferences, and other meetings to represent Voice of Salvation Ministries and Evangelism.

I am thankful to the Lord for His watch, care, and ministry in my heart and life. He has protected and ministered to my family, with my daughter receiving the baptism of the Holy Ghost during this time. He has met every need of these ministries through the faithful giving of those whom He has touched to join us in giving. Several people have volunteered during this time. They, along with our paid staff, are to be commended for a job exceptionally well done. I thank the Lord for the opportunity to represent our church on the air and to participate in the final days of harvest before Jesus Christ comes again.

Respectfully submitted,

William M. Wilson

**REPORT OF THE INTERNATIONAL DIRECTOR  
FOR SPECIALIZED MINISTRIES  
(YOUTH, CHILDREN’S, WOMEN’S, AND MEN’S MINISTRIES)**

August 1, 1996, to July 31, 1998

The Specialized Ministries area of the Church of God of Prophecy is celebrating 70 years of youth ministry, as well as 70 years of women’s ministry, so our recent focus (theme) has been *Generation-2-Generation*.

I am thankful for those who are investing their lives in working with youth, children’s, women’s, and men’s ministries: Kim Cardin, Jeanette Rollins, DeWayne Hamby, Kathy Creasy, Stephanie Shroyer, Cathy and John Payne, and Larry Duncan.

“God is not unjust; he will not forget your work and the love you have shown him as you have helped his people and continue to help them” (Hebrews 6:10).

We have edited and published the following materials:

**Periodicals**

**Victory** (32 pages)—a full-color, quarterly publication designed to address contemporary youth concerns from a biblical perspective. Since partnering with the Sunday school curriculum, circulation numbers have jumped from 1,000 to 5,000.

**Victory Leader's Guide**—an 80-page book to assist youth workers in using the **Victory** magazine in their youth work.

### **Materials**

Monthly articles and promotions for the *White Wing Messenger International Youth Camp Yearbook*, 1997 and 1998.

*International Youth Camp Staff Manual*, 1997 and 1998.

International Youth Camp Materials, 1997 and 1998.

Youth-related material for the new *Stewardship Manual*.

Children's Day Materials—*Kids Can!* (1995), *Who Will Tell The Children* (1996), *Kid's Can!* (1997), *On Treasure Island* (1997), and *Empower the Children* (1998).

*Vision for the Harvest and Kids Can* Notebook Materials—to be used in the youth and children's conference.

Resource packet designed to assist local churches in reaping and equipping the harvest for children, utilizing the theme, *Children . . . A Ready Harvest Prayer Calendar—Advocate for Children*

*Strategies for Reaping A Harvest of Children*

Information on various available children's ministries' resources was provided, including children's ministries resource list, audio-video training resource list, children's ministries conference list, mission materials for children's ministry, club ministry resource list, worship curriculum resources, and training curriculum resources.

### **Training and Promotional**

***Equipped to Harvest Children's Ministry Workshops***: Developed, promoted, and conducted regional workshops in Mississippi, Eastern Canada, Oregon, and Kentucky. Assisted Overseer Eugene Weakley in developing and promoting a regional workshop in Tennessee. More than 350 children's ministers and pastors participated in these EQUIPPED TO HARVEST Children's Ministry Workshops. Workshop leaders who participated: Galen and Peggy Bell; Beverly Goforth-Brooks; Shirley Carter; Kathryn H. Creasy; Ronnie and Cindy Hendricks; L. V. Jones, Jr.; Richard and Joan Lang; Loudonna Mahan; Joyce Phillips; Barbara Riggs; and Angela Vanni Ohls.

***Excellence in Ministry Certification Program***—Continued updating materials and promoting this certification program for children's ministers.

### **Events**

We planned and organized the following events for 1996–1998:

***International Youth Camps***—In 1996 and 1997, a small team from the U.S. traveled to Maylasia to conduct an International Youth Camp (IYC) Outreach for those ministering in the 10/40 Window area. In August, 1996, IYC was conducted on the Tennessee State Campground in Dickson, Tennessee. In 1997, it was held at Camp Maranatha in Greensboro, North Carolina. The theme was "Hearing His Voice" with approximately 200 campers and staff attending. It was the most "international" representation we have had in many years.

***International Leadership Conference***—In 1997, Specialized Ministries was represented in Jamaica (Caribbean) and Peru (South America).

**Leadership Development Institute**—In California and Tennessee, Specialized Ministries representatives (youth, children, and women) were there serving as keynote speakers and teachers.

**Kids Can**—A day of ministry through worship and instruction to children (ages 6-11) was provided at the European, General, and Regional Youth Conferences.

**Youth Conferences**—In 1997, the General Youth Conference was held at the Gatlinburg Convention Center in Gatlinburg, Tennessee.

There were four regional youth conferences held during the 1997-98 season: the west coast region in California, southeast region in Tennessee, midwest region in Oklahoma, and the northeast region in Pennsylvania. The records show approximately 4,000 youth and youth workers were ministered to during these exciting weekends. Christian artists with us were Point of Grace, the Winans, and Erin O'Donnell. This makes our twelfth year conducting the youth conferences.

**Assembly Activities**—We had the following activities during the 1998 Assembly:

The Tomlinson College/Lee University Reunion with approximately 200 attending.

The musical group *Anointed* and special guest Warren Barfield in concert with approximately 1,500 people attending.

Youth Blowout at Mountasia with approximately 250 participating.

A Specialized Ministries banquet for the national/state youth, children's, women's, and men's directors, with approximately 120 attending.

Teen Talent '98 and Assembly Youth Mass Choir. Rolf Woodard served as the Teen Talent Coordinator. The competitions included young people from around the world who displayed their talents in the following divisions: Art, Creative Writing, Drama, and Music. These participants had won at the state/regional level and were participating at the national level. The winners were presented with trophies at the Teen Talent Concert.

The Assembly Youth Mass Choir was conducted by Jeremi Richardson. There were approximately 300 singers.

We are extremely grateful for the way the Lord used our young people during these special times.

### **Other**

Correspondence, training, and consultation with regional directors of children's ministry, youth ministry coordinators, and camp directors were done on a regular basis throughout the year.

### **Report of the International Coordinator of Children's Ministry**

"Empower the Children" was the emphasis for ministry to children during these ministry years. Congregations were challenged not only to evangelize but equip children for ministry.

Ministry events included:

The development and implementation of five KIDS CAN! children's conferences held in conjunction with the regional and general youth conferences. The theme

for these conferences was “KIDS CAN! on Treasure Island,” which encouraged the children to recognize, develop, and use their gifts for the heavenly kingdom.

The Children’s Ministry coordinator ministered to children in youth conventions, local children’s worship services, children’s crusades, and youth camps in Georgia, the Northeast region, South Carolina, and Tennessee.

The Children’s Ministry coordinator developed a time of prayer and intercession for children who attended the Breakthrough America conferences.

The Children’s Ministry coordinator worked with the Voice of Salvation director to develop and produce five-minute children’s ministry segments to be aired on the television program, “World Impact.”

Other ministry events that the Children’s Ministry coordinator participated in were regional ladies’ retreats and state ladies’ days.

Training events included:

Planning and conducting children’s ministry training during regional and general youth conferences;

Participating in regional children’s ministry training in Kentucky and South Carolina;

Speaking to the ministry and laity concerning the importance of ministry to children at state conventions in Kentucky and South Carolina;

Teaching workshops at the national Youth and Children’s Ministries Conferences in Orlando, Florida, sponsored by Charisma Life.

Serving as a trainer in regional Charisma Life Children’s Ministry workshops in Ohio and Florida;

Participating as a forum leader in the Pentecostal/Charismatic Christian Education Association Conference in Fort Mill, South Carolina;

Providing children’s ministry training to participants of Leadership Development Institute in Tennessee and New Jersey; and

Providing children’s ministry training during 1996 and 1997 International Youth Camps.

Materials developed during the 1996-1998 ministry years: *Did You Know?* salvation tract available in English, Spanish, and French; Spanish Bible Memory Club, Level 1; and Children’s Ministry Newsletter, printed monthly in English and Spanish.

During the 1998 General Assembly, ministry activities were developed and directed for 456 children (ages 4-11). Fifty-one children were saved, 38 were sanctified, and 28 were filled with the Holy Ghost.

Respectfully submitted,

Kathryn H. Creasy

### **Report of International Director of Men’s Ministry**

The year 1997 marked the formal establishment of a Men’s Ministry at the church’s International Offices. The theme for this ministry is “Salt and Light,” and men from around the world have responded positively to the challenge of becoming a godly influence in their homes, churches, and communities. In

the late 20th century, there has been a remarkable movement of revival among men. This has been manifested in a variety of contexts, ranging from small, isolated local churches to international movements, such as The Gathering and Promise Keepers. Clearly, God is calling men to a deeper relationship with Himself, and the men of the Church of God of Prophecy have been responding to this call.

There are three dimensions to the mission of men's ministry in the church—local, national/state, and international. These three are inter-related, but each carries out a distinct portion of the overall mission. At the local church, the mission is to provide a vital ministry, within the male context, that results in the building of godly men who exhibit integrity, identity, intimacy, and influence. At the national/state offices, the mission is to affirm, coordinate, and network local church efforts, and to provide larger-scale contexts for men's ministry. At the international offices, the mission is to encourage, facilitate, and provide resources for building godly men.

In order to further develop this ministry, the Church of God of Prophecy has entered into a strategic alliance partnership with Promise Keepers. As a result of this relationship, the church is able to bring training to men's ministry leadership, using the vast, excellent educational resources of the world's leading men's ministry organization.

We have also become a charter member of the National Coalition of Men's Ministries, a vast network of denominational and para-church groups that are directly involved in men's ministries. Being a part of the Coalition will enable us to network effectively with many other individuals and organizations that have more experience than we do.

Thousands of "Salt and Light" brochures have been distributed worldwide in English, Spanish, and French. Return of the information sheets from these brochures has resulted in a mailing list that is now approaching 500 names. These include pastors and men's ministry directors who have expressed their interest in and support for our men's ministry.

In addition to the daily routine office items, such as general correspondence and development of materials, the following steps have been taken in the process of launching a men's ministry in the Church of God of Prophecy. Because there is no secretarial support at the present for men's ministry, I have done all the work myself. I trust that upcoming budget considerations will allow for a secretary in this area.

### **Steps Taken Toward the Formation of a Men's Ministry**

<b>Date</b>	<b>Action</b>
March 19, 1997	Met with Dan Erickson, Promise Keepers' (PK) National Director of Denominational Relations (Cleveland, Tennessee).
April 3, 4, 1997	Met with men's ministry directors from 20 other denominations at Promise Keepers headquarters (Denver, Colorado).
April 5, 1997	Met with western overseers to discuss development of men's ministry in the Church of God of Prophecy, and possible

- working relationship with Promise Keepers. Showed “Stand in the Gap” video (San Jose, California).
- April 8, 1997 Faxed Dale Schlafer, Promise Keepers’ Vice President for Renewal, to request “Stand in the Gap” videos for overseers to show in their 1997 conventions.
- April 15, 1997 Called Dan Erickson at Promise Keepers to arrange a meeting in June in Knoxville, Tennessee, to finalize details of a working relationship with PK.
- April 17, 1997 Showed “Stand in the Gap” video to students at Leadership Development Institute.
- April 24, 1997 Met with eastern and mid-western overseers to discuss development of men’s ministry in the Church of God of Prophecy, and possible working relationship with PK. Showed “Stand in the Gap” video.
- April 24, 1997 Showed “Stand in the Gap” video to students at Leadership Development Institute.
- April 25, 1997 Contacted Dan Erickson at PK to request guest passes for overseers and International Offices staff for stadium conferences.
- April 29, 1997 Met with Leonard Albert, Executive Director of Lay Ministries for Church of God, to gather ideas for development of men’s ministry.
- April 29, 1997 Reported on current developments, regarding men’s ministry, to staff of International Offices; discussed possible actions.
- April 30, 1997 Met with H. E. Cardin, Director of Specialized Ministries, and J. Wendell Lowe, Center for Biblical Leadership faculty member, to discuss possible courses of action and ways in which the five ministry areas at the International Offices could team together in developing men’s ministry.
- April 30, 1997 Met with General Overseer, Billy Murray, and H. E. Cardin to gain clarification regarding immediate steps to be taken, leadership of developmental process, and possible sources of start-up funding.
- April 30, 1997 Wrote brief notice for the *White Wing Messenger*, announcing a church-wide day of prayer for men on June 15, 1997.
- April 30, 1997 Wrote memorandum to the General Overseer, concerning formation of men’s ministry task force to aid in initial development.
- April 30, 1997 Wrote memorandum to U.S. and Caribbean overseers, regarding development of men’s ministry and day of prayer.
- April 30, 1997 Posted notice of men’s prayer day on the Church of God of Prophecy website, EnterActs page, and America Online.
- May 1, 1997 Distributed notice of prayer day to all men at the International Offices and White Wing Publishing House.
- May 1, 1997 Had pastors’ letter and notice of prayer day translated into Spanish.

- May 1, 1997 Asked Randy Howard, Director of Global Outreach Ministries, to include notice of prayer day in his monthly letter to all national overseers.
- May 1, 1997 Asked the General Overseer to include boost for prayer day in his next monthly letter to overseers.
- May 2, 1997 Distributed flyer regarding PK conferences and “Stand in the Gap” to all men at the International Offices and White Wing Publishing House.
- May 2, 1997 Had English and Spanish versions of the prayer day announcement posted on the Church of God of Prophecy homepage.
- May 2, 1997 Purchased basic materials on men’s ministry to begin resource library.
- May 2, 1997 Arranged for pastoral mailing containing a letter about development of men’s ministry, prayer day, and PK conferences.
- May 7, 1997 Met with H. E. Cardin and J. Wendell Lowe to plan for task force meeting and further discuss development of men’s ministry.
- May 8, 1997 Submitted a request for start-up funding grant to the Administrative Committee.
- May 9, 10, 1997 Attended a PK seminar, “Foundations for Effective Men’s Ministry” (Raleigh, North Carolina).
- May 19, 20, 1997 Met with pastors and national staff to discuss development of men’s ministry (Northampton, England).
- May 29, 1997 Met with men’s ministry task force to discuss possible courses of action.
- June 5, 1997 Met with Dan Erickson to finalize working agreement with PK.
- June 6, 7, 1997 Attended PK Rally in Knoxville, Tennessee. Networked with other denominational men’s ministry leaders.
- June/July 1997 Showed “Stand in the Gap” video in state/regional conventions.
- August 4, 1997 Second meeting of task force to finalize initial steps for ministry launch.
- August 18, 1997 Led discussions regarding the development of men’s ministry during the general presbytery meeting.
- Aug./Sept. 1997 Promoted men’s ministry and “Stand in the Gap” at evangelism conferences (Washington, DC; Fort Worth, Texas; and Bakersfield, California).
- Sept. 23-25, 1997 Our staff was trained by Paul Waltermann (PK) to teach “Foundations for Effective Men’s Ministry” and “Building Men of Integrity.”
- October 4, 1997 Attended “Stand in the Gap: A Sacred Assembly of Men” (Washington, DC). Networked with PK staff and denominational leaders of men’s ministries.

- Nov. 3-7, 1997 Taught first class on men's ministry leadership in west coast Leadership Development Institute (Fresno, California), with Paul Walterman of PK.
- Mar. 23, 24, 1998 Participated in formative meeting of National Coalition of Men's Ministries (Atlanta, Georgia). Was selected to head Pentecostal/Charismatic caucus within the Coalition.
- March 25, 1998 Private meeting with Dan Erickson, Executive Director of National Coalition of Men's Ministries (NCMM) to discuss our ongoing relationship with the Coalition.
- April 13-24, 1998 Taught class on men's ministry leadership in southeastern Leadership Development Institute (Dickson, Tennessee, with Paul Walterman of PK.
- May, 1998 Placed the Men's Ministry website on the Internet.
- July, 1998 Introduced **Men's Ministry Action Plan**, which was produced in conjunction with NCMM.
- July 23, 1998 Official launch of men's ministry during General Assembly (Fort Worth, Texas).
- July 24, 1998 Banquet and training session held for state/regional/national men's ministry directors at General Assembly.
- July 27, 1998 Boosted men's ministry in meeting of International Presbytery (Fort Worth, Texas).
- August 1, 2, 1998 Second meeting with leaders of the NCMM to formalize the organization. Led worship times.

**Additional Related Activities**

- May 9, 10, 1997 Attended Promise Keepers training session—"Foundations for Effective Men's Ministry (Raleigh, North Carolina).
- Aug. 1, 2, 1997 Attended the Church of God's national men's ministry conference (Nashville, Tennessee).
- October 7, 1997 Met with Patrick Morely and David Delk of Man in the Mirror Ministries to discuss cooperative efforts.
- Jan./Feb., 1998 Taught "Foundations for Effective Men's Ministry" at Peerless Road Church.
- March 27, 1998 Preached and boosted men's ministry at Georgia Men's Retreat (Lizella, Georgia).
- May 30, 1998 Preached and boosted men's ministry at local church men's day (Collinsville, Alabama).

Respectfully submitted,

Larry T. Duncan

**Report of the International Director for Women's Ministries**

The events of the past two years of ministry have been challenging and rewarding. I thank God for His sufficient grace, my family for their love and support, and the International Offices staff for their support and encouragement.



I thank God for the opportunity to participate in this ministry. It is exciting to be part of a church that is recognizing the harvest potential and challenge of women's ministries. The various ministries in which I have been involved have been extremely rewarding. We are blessed to labor together with many anointed and inspired state and national leaders, and I give special thanks and recognition for the ministry they provide on a local and personal level.

In an effort to use this office more effectively as a resource center, much of the work has been done in a cooperative manner. In addition to handling the day-to-day correspondence to and from the national/state Ministry directors, we have supplied them with resource materials as requested, prepared and mailed a bimonthly newsletter and other pertinent information, instituted a directors' personal profile dossier, and hosted an appreciation/ministry-developing luncheon at the Assembly. In addition, we prepared copy for monthly inclusion in the *White Wing Messenger* to update and promote ministry ideas and plans, communicated bimonthly with national/state overseers, instituted a yearly pastors mailing, and continued a weekly prayer ministry, specifically for our workers on the field.

It was my privilege to travel extensively in the past two years to increase awareness on the field this unique ministry. These opportunities included attending and fellowshiping in International youth camps in Tennessee and North Carolina; Georgia state youth camp; mission rallies in California, North Carolina, South Carolina, Colorado, Indiana, Maryland, Tennessee, and Virginia; regional youth conferences in Tennessee and California; an international youth conference in Tennessee; evangelism conferences in Washington, D.C., Texas, California, and Indiana; leadership development seminars in Cleveland and Dickson, Tennessee; rallies and services in California, Georgia, Hawaii, Indiana, North Carolina, Tennessee, Bulgaria, Congo, Cyprus, Dominican Republic, Ethiopia, Kenya, Korea, and Malaysia; leadership meetings in Alabama, Indiana, Honduras, Nicaragua, and Thailand; revivals in California, Maryland, North Carolina, South Carolina, Virginia, Bahamas, Malaysia, and Thailand; state conventions/celebrations in Georgia, Illinois/Wisconsin, Louisiana, and Pennsylvania; and national conventions in Nicaragua and Venezuela.

Possibly our greatest opportunity for personal ministry to women in the past two years has been through regional and international retreats. Retreat venues included Alabama, Arkansas, California, Colorado, Hawaii, Iowa, Kentucky, New Jersey, Oklahoma, Oregon, South Carolina, Bulgaria, Canada (East and West), Congo, Dominican Republic, England, Ethiopia, Kenya, Mexico, and Nicaragua. Ladies retreats continue to provide positive spiritual, emotional, physical, mental, and familial ministry for women. Thank God for the miracles He provided at each retreat. Special thanks are due those who support this ministry: staff members (some who sacrifice days from employment to serve), hotel personnel who work with us, and many churches who work so hard through the year in fund-raisers, making it possible for their ladies to attend. May God recompense each one personally for her/his labor.

In addition to regional ladies retreats, I was blessed to conduct women's meetings in Cameroon, Malaysia, Portugal, and Spain. I was invited to speak at National and State ladies retreats in Kentucky, Ohio, Virginia, Cyprus, Honduras, and the Philippines. I was especially blessed to minister in local church Women's Ministries services in two churches in Tennessee.

Specialized trilingual (English, French, and Spanish) printing for Women's Ministries include: Ladies Retreat programs and devotional booklets, Point of Contact/Woman to Woman (an established communication newsletter for wives of national/state Overseers), and various resource booklets and flyers. Additionally, retreat programs were printed in Bulgarian and Greek.

It continues to be my privilege to be involved in and promote the *Helping Hand Ministry*. It is exciting to correspond with the national overseers and other missionaries concerning ways in which we can be a part of the harvest in their areas. We produce a quarterly magazine, *The Helper*, to update donors. *The Helper* is essential in communicating the needs of our mission workers to those who help support them. Also, we regularly have used the *White Wing Messenger* for this purpose. In the past two years the Helping Hand Ministry was instrumental in relaying over \$300,000 to the mission field. To God be the glory! To keep current needs before the people, we have updated and printed a new Helping Hand Ministry brochure.

One tremendous service ministry, which the Women's Ministries sponsors during the Assembly, is setting up a mission clothes closet on the premises for providing clothing, toiletries, materials, etc., to our mission workers. This annual event always proves to be a special blessing to those working and "shopping" there. Special thanks goes to Pat Collins (1998 coordinator) and all the volunteers who made this huge job more manageable and serviceable.

Additionally, Women's Ministries sponsors a mission encounter and a mission breakfast to increase mission awareness among Assembly delegates. This year's encounter provided a special treat as national overseers/workers were personally involved in the effort and supplied native artifacts for souvenir purchase by Assembly delegates. A special thanks is due to Carolyn Erwin (1998 coordinator) and all of the volunteers who willingly worked so hard to make these efforts successful.

This year's breakfast was the usual success with the participation of the national wives and female mission workers (as well as some of the male missionaries) testifying of the miraculous works of harvest ministry in their areas of the world. In celebration of 70 years in the ministry, a special presentation this year, "These Are The Women We Come From," included a pictorial review of great women of faith.

Special thanks is deserved by John Payne (1998 coordinator) and all of the volunteers who made this event a morning to remember.

Finally, I would like to especially express thanks to the great office staff who have worked during the past two years, often volunteering many hours of service: John Payne, Jan Couch, and Noemi Martinez. Their expertise, prayers, love, and support have been life-saving for me, personally, and a

great blessing to these ministries. Most importantly, I would like to give thanks and glory to my Lord for His grace and sufficiency. To Him be all the glory and praise, for He hath done great things!

Sermons	211
Saved	299
Sanctified	150
Filled with the Holy Ghost	216
States visited	24
Nations visited	19

Respectfully submitted,

Catherine H. Payne

### **Personal Ministry of Director of Specialized Ministries**

As director of Specialized Ministries, I served on the Education Committee and the Administrative Committee. I also served as the secretary and treasurer of the Denominational Executives of Christian Education (DECE) and executive member of Christian Camping International (CCI).

I spoke (preached and taught) in the following areas: Tennessee, North Carolina, Georgia, Jamaica, Oklahoma, California, Egypt, Malaysia, Puerto Rico, Alabama, Florida, Missouri, Arkansas, Mid-Atlantic Region, Texas, Missouri, Peru, Colorado, Northeastern Spanish Region, Pennsylvania, Indiana, Southeastern Spanish Region, Ohio, Kentucky, Nebraska, and Washington.

The aforementioned were in connection with youth camps, state conventions, Leadership Development Institute, youth conventions, local church visits, district functions, training sessions, general youth conferences, regional youth conferences, international youth camps, evangelism conference, international leadership conferences, upper room devotions, the seniors meeting, schools, men's retreats, and the General Assembly.

The following is a numerical summary of my ministerial activity for this time period:

Sermons preached	126
Saved	250
Sanctified	20
Baptized with the Holy Ghost	18

I am thankful for the opportunity to work with some of the greatest people in the world. My family has been a great encouragement to me. I am thankful for my wife and children, and for their love and support.

I am thankful to God for His grace that abounds freely. As I have traveled, I found hungry hearts trusting God for provisions, as well as zealous hearts that were looking to God for direction.

This report is submitted on behalf of our office staff, national/state workers, and local Youth, Children's, Women's, and Men's Ministry workers. I am excited about what God is doing and what He is about to do.

To God be the glory.

Respectfully submitted,

H. E. Cardin

### **Report of the Global Outreach Director**

August 1, 1996–July 31, 1998

“Now unto him that is able to do exceeding abundantly above all that we ask or think . . .” (Ephesians 3:20).

This phrase helps to describe the experience of working with and viewing the mission ministry of the church for the last two years. It has been marvelous to see and hear what God is doing to open doors of harvest all over the world. For more detailed information about the Global Outreach Ministry please see the Global Outreach Committee report elsewhere in these Minutes.

During the years of this Assembly report, I have visited 32 nations and 13 states, carrying out the ministry of Global Outreach. I have been privileged to speak 117 times and to attend such wonderful meetings as 12 national conventions; 2 state conventions; four area leadership conferences in Asia, the Caribbean, South America, and Europe; international youth camps in North Carolina and Colorado; Break Through America conferences in Washington D.C., Indiana, Texas, and California; the special Presbytery Meeting in Tennessee (August, 1997); and two interdenominational mission conferences. I have served on three committees at the International Offices and have worked to fulfill all the responsibilities associated with the Global Outreach Ministries.

I am deeply indebted to my wonderful staff for their untiring service to this ministry and to me personally. They all hold the conviction that God has led them to this ministry for service. My thanks go to Joy Thornton, executive secretary through October, 1997; Annette Taylor, the present executive secretary and Savvas Papaicovou, Harvest Partners Coordinator. Without these, the efforts of the Global Outreach Office would have been limited. My appreciation to my wife, Bess, and our children, Lauren, Ben, and Brett, goes deep for the tremendous support they give me constantly.

Statistical report for the nations, as of July, 1998:

<b>Country/Area Entry Date</b>	<b>Members</b>	<b>Churches</b>	<b>Licensed Ministers</b>
Argentina (Spanish) 1955	1,670	35	26
Australia/New Zealand 1956/1994	142	10	9
Bahamas 1910	3,568	52	155
Belize (Spanish) 1980	343	10	2
Benin/French 1985	1,240	22	7
Bermuda 1955	45	1	4
Bolivia (Spanish) 1974	6,022	173	61
Botswana 1965	466	7	8
Brazil (Portuguese/Spanish) 1965	1,892	59	46
Bulgaria 1991	495	6	4
Burkina Faso (French) 1987	495	6	4
Cameroon (French) 1985	780	22	7
Canada * 1931	3,314	40	131
Chile (Spanish) 1975	1,535	33	18

<b>Country/Area Entry Date</b>	<b>Members</b>	<b>Churches</b>	<b>Licensed Ministers</b>
Colombia (Spanish) 1973	1,287	19	15
Costa Rica (Spanish) 1932	1,571	39	17
Cuba (Spanish) 1935	267	8	15
Cyprus 1965			
Israel 1935	249	4	7
Dom. Rep. (Spanish) 1940	15,230	259	227
Ecuador (Spanish) 1982	475	10	4
Egypt 1935	1,064	17	14
El Salvador (Spanish) 1954	4,245	91	41
England * 1952	4,455	85	264
Ethiopia 1996	1,000	10	1
Finland 1981	17	32	2

<b>Coun</b>	<b>Country/Area</b>	<b>Members</b>	<b>Churches</b>	<b>Licensed Ministers</b>
<b>Entry</b>	<b>Date</b>			
France (French) *				
1985		138	32	2
Germany/Holland				
1959				
Belgium (Spanish)				
1983		56	34	6
Ghana				
1977		498	38	6
Greece				
1931		204	39	
Guatemala (Spanish)				
1951		1,2881	260	111
Guyana				
1956		201	37	3
Haiti (French)				
1931		2,2577	245	166
Honduras (Spanish)				
1952		1,2274	199	103
India				
1957		43,000	306	122
Indonesia				
1971		15,000	300	300
Italy (Spanish)				
1996		7	1	1
Ivory Coast (French)				
1978		1335	25	16
Jamaica				
1923				
Cayman				
1978		28,139	289	541

<b>Country/Area Entry Date</b>	<b>Members</b>	<b>Churches</b>	<b>Licensed Ministers</b>
Japan 1982	28	2	4
Kenya 1978	7,239	145	91
Korea 1969	423	1	22
Leeward 1951 *			
Virgin Island 1926			
French Guyana 1991			
Guadeloupe (French) 1985			
Martinique (French) 1986			
Neth.Antilles 1959			
Suriname 1992	3,350	58	100
Liberia 1979	376	4	2
Malawi 1977	9,088	62	22
Malaysia/Singapore 1983	212	5	2
Malta 1995	7	1	1
Mexico (Spanish) 1944	16,290	352	188
Mozambique (Portuguese/Spanish) 1979	8,532	51	15
Nicaragua (Spanish) 1962	16,198	299	112



<b>Country/Area Entry Date</b>	<b>Members</b>	<b>Churches</b>	<b>Licensed Ministers</b>
Nigeria 1971	2,720	19	8
Pakistan * 1991	533	5	5
Panama (Spanish) 1946	1,429	44	34
Paraguay (Spanish) 1977	591	22	22
Peru (Spanish) 1955	11,434	305	71
Philippines 1952	975	32	24
Portugal (Spanish) 1976	48	2	2
Puerto Rico (Spanish) 1940	1,003	29	44
Romania 1996	15	1	1
Rwanda (French) 1982	645	8	8
Samoa 1981			
Fiji 1994	296	6	10
Sierra Leone 1934 *	1,133	10	5
South Africa (Area A) 1967	6,405	41	27
South Africa (Area B) 1976 (Afrik.)	26,819	143	140

<b>Country/Area Entry Date</b>	<b>Members</b>	<b>Churches</b>	<b>Licensed Ministers</b>
South Africa (Area C) 1967 *	1,200	8	4
Spain (Spanish) 1981	40	2	5
Swaziland 1977	1,230	13	8
Tanzania 1978	1,893	36	25
Thailand * 1968	985	17	8
Togo (French) 1991	288	4	1
Trinidad & Tobago 1954	510	13	16
Turks/Caicos Islands 1932	249	8	17
Uganda 1981	2,004	39	7
Ukraine/Russia/ Baltic States 1973 Byelorussia 1996			
Kazakhstan 1995	6,835	90	2
Uruguay (Spanish) 1957	162	7	16
Venezuela (Spanish) 1968	2,013	48	35
Windward Island 1935	1,176	22	31

<b>Country/Area Entry Date</b>	<b>Members</b>	<b>Churches</b>	<b>Licensed Ministers</b>
Zaire (French) * (formerly Rep. Dem. of Congo) 1979	11,864	127	18
Zambia 1977	3,052	19	10
Zimbabwe 1976	16,301	60	40
<b>TOTALS</b> 1996-97	<b>353,379</b>	<b>4,832</b>	<b>3,668</b>
Caribbean Total	59,815	695	1,033
South America Total	27,081	711	314
Central America Total	81,731	1,590	894
Africa Total	107,278	903	493
Asia Total	61,594	684	506
Europe Total	12,566	209	297
<b>Totals Included</b> Canada (B14)	<b>353,379</b>	<b>4,832</b>	<b>3,668</b>

\*1997-1998 Effective July, 1998

## U. S. CHURCH MEMBERSHIP AND MINISTER TOTALS

State	Ministers	Membership	Churches
Alabama	195	3,458	103
Alaska/Washington	43	782	26
Arizona/Nevada	40	661	15
Arkansas/Oklahoma	147	2,200	77
California	136	2,338	64
California (Spanish)	68	2,471	56
Florida	393	4,596	121
Georgia	281	5,139	122
Hawaii	213	4	
Idaho/Oregon/Utah	51	752	30
Illinois/Wisconsin	64	1,228	30
Indiana	66	982	33
Iowa/Minnesota/Nebraska	38	527	18
Kansas/Missouri	88	1,474	49
Kentucky	163	3,686	78
Louisiana	39	619	23
Michigan	69	917	28
Mid-Atlantic Region (DE, DC, MD, NJ, Del Marva Penn.)	78	1,686	44
Mississippi	132	2,072	70
North Carolina	337	6,439	154
Northeast Region (NY, New England)	164	3,862	55
Northeast Spanish Region (CT, DC, DE, MA, NJ, NY, RI, VA)	49	1,314	27
Northwest Territory (MT, ND, SD, WY)	50	615	24
Ohio/West Virginia	148	2,526	79
Pennsylvania	77	1,558	38
South Carolina	248	4,671	129
Southeast Spanish Region (AL, FL, GA, KY, LA MS, NC, SC, TN)	19	350	11
Southwest Region (CO, NM, TX/West)	92	880	39
Tennessee	350	6,594	130
Texas (East)	81	1,703	58
Virginia	207	5,085	120
<b>TOTAL</b>	<b>3,920*</b>	<b>71,398</b>	<b>1,855</b>

\*1996 *Assembly Minutes* included deacons in minister totals.

Sermons	573,980
Converted	136,789
Sanctified	63,785
Holy Ghost	35,677
Baptized in Water	52,629
Added to Church	54,757

## **INTERESTING INFORMATION**

### **NUMBER OF MINISTERS:**

Bishops	1,274
Male Ministers	4,450
Female Ministers	1,522
TOTAL	7,246*

\*1996 *Assembly Minutes* total included deacons.

## **PRESENT FINANCIAL SYSTEM**

### **NOTE TO MINISTERS AND LOCAL CHURCH TREASURERS:**

Fill in all reports accurately and completely. Write or print plainly. If assistance is needed, write to the Administrative Services Director, P.O. Box 2970, Cleveland, Tennessee 37320-2970, or call (423) 559-5115.

### **TITHING:**

Members should pay their tithes into the treasury of the local church where they are members. Licensed ministers and lay ministers, who have been appointed to a pastorate, should pay their tithes on income from the ministry with their monthly report to the national/regional/state office. Ministers under general appointment should tithe and report to the International Offices. This includes those assigned "translocal ministries at the International Offices. Tithes on income earned by ministers outside their ministry are paid into the treasury of the local church where they are members. Lay ministers should pay their tithes into the local church treasury where they are members, until they are licensed, unless they are serving as a pastor.

### **ALLOCATION OF TITHES:**

The treasurer of the local church is to send ten percent (10%) of all tithes received into the local church each month, along with the monthly treasurer's report, to the following address (United States, Puerto Rico, Virgin Islands):

Administrative Services Director, P.O. Box 2970, Cleveland, Tennessee 37320-2970; all other locations, should send their reports to the Church of God of Prophecy National Field Office of each respective area, or contact the national overseer for the correct information.

Beginning Date	To International Office	To National/Regional/State Office
June 1, 1997 (Report submitted July 1, 1997)	10%	2%
June 1, 1999	10%	0%

**OVERSEER AND PASTORAL COMPENSATION:**

The General Assembly has given authorization to the Administrative Committee to decide the present base allotment for pastors and overseers each year. The Finance and Stewardship Committee accepted the responsibility, at the request of the Administrative Committee, to decide the allotments of general workers, the General Presbytery, and the General Overseer each year. The Finance and Stewardship Committee has set the base pay for general appointees at \$2,496 per month. This committee also determines the other pay benefits, such as housing allowance.

The Administrative Committee is in agreement with the Finance and Stewardship Committee's recommendation that the pastors' and overseers' allotments be set at \$29,952 per year. This can be paid monthly at \$2,496 or weekly at \$576 (for 52 weeks). However, it is recognized that there are several factors that would present a need to increase the present allotments, which include performance, level of responsibility, and the cost of living in a particular locality. When tithe funds are available, and considering all of the financial needs of that local church, nation, region, or state, an appropriate increase, above the present allotment should be considered. A task force should be chosen at both the local church and the national/region/state level to study the feasibility and appropriateness of an increase in the pastors' or overseers' compensation, respectively.

The local church task force should be chosen by members of that local church, and the national/region/state task force should be chosen by its ministers (those paying tithes to those offices). This task force would serve for a period of two years. If the Finance and Appropriations Committee for the local church, nation, region, or state is used to consider pastoral or overseer compensation, any increase in compensation, merit or cost of living adjustment, should be approved by the ministers paying tithes to that office (nation, region, or state) at their convention. (Please note the Finance and Stewardship Committee report in the *89th Assembly Minutes*, July, 1996, for additional information on this subject.)

We have also agreed that all local church treasurers should mail their reports and appropriate portion of tithes to the International and the

national/regional/state treasurer no later than the 5th of each month. After the appropriate portion of tithes is sent to the International and the national/regional/state treasurer, the local church treasurer will pay the pastor the amount approved by the local church conference (if different from the present amount), as funds are available.

The national/regional/state treasurer, after receiving the reports from the local churches and the ministry, will pay the overseer the amount approved as outlined above as funds are available. Office expenses and/or legitimate business expenses in the ministry, incurred by the national/regional/state overseers will be paid by the national/regional/state treasurer from the general funds of that nationa/region/state, as funds are available and appropriated by the National/Regional/State Finance and Appropriations Committee.

**OVERSEER’S LOVE OFFERING:**

It is recommended that a love offering for all overseers be received once or twice each year.

**SURPLUS TITHES:**

Surplus tithes are to be divided as follows:

Surplus tithes for the period:	To Local Church	To Int’l. Office	To Nat’l/Reg/State Office
June 1, 1989– May 31, 1998	95%	0%	5%
June 1, 1999 forward	100%	0%	0%

Note: Tithes received by the local church after June 1, 1996, are no longer subject to being accrued and are left in the local church treasury for distribution at the end of the fiscal year, except for the portion to be sent to national/regional/state offices. The local church should retain enough of these funds to ensure the pastor receives a full allotment each month.

**LOCAL CHURCH MINISTRIES RESPONSIBILITIES:**

Local churches retaining a greater percentage of the funds given by the members are at once challenged to

1. Understand the church’s global mission in today’s world.
2. Focus on a local ministry while maintaining involvement with national and international projects.
3. Ensure sufficient financial support is available to reduce the number of bivocational pastors and the existence of appropriate pastoral care to meet the needs for growth and maturity.
4. Promote and provide a consistent opportunity to worship the Lord in giving. This should include presently recognized offerings: church ministry offering (formerly known as education and evangelism offerings), Heritage

Ministries (formerly known as CPMA), in addition to special causes and responses in needs. There is a danger of the local church becoming self-serving instead of balancing local concern with a desire to bring good news to people everywhere. As we commit to prayer, we believe that God will give us the eyes to see human need and the courage to respond in faith and love.

### **MISSION FUND:**

The Global Outreach Committee will work directly with local churches, or with the assistance of the national/regional/state overseer, to bring about connected giving for missionaries. This giving will include support for national overseers in nonsupporting nations. The transition to connected-giving should be completed as soon as possible, with a goal of June 1, 2000, for completion. October and March world mission drives will continue until the transition to connected-giving is complete. The following steps should ensure a smooth transition to the connected-giving program:

1. The Global Outreach Committee will coordinate the transition of the connected giving program.

2. Local churches will continue to follow the present mission financial system, as indicated below, until they are on the connected-giving program. Effective June 1, 1997, the second Sunday mission offerings, collected during the month, should be sent monthly to the Administrative Services Director (International Offices), or to the respective Field Office with the local church's Treasurer's monthly Report.

3. Consideration should be given to geographical grouping of local churches to support a given missionary so that there would be a greater possibility for the missionary to visit the local church(es).

4. Consideration will be given to a local church as to its choice of a missionary.

5. The local church will commit to a monthly or yearly amount for a designated missionary. This amount should be mailed to the Administrative Services Director (International Offices), to be facilitated in conjunction with the Global Outreach Committee.

6. The amount of funds received will be earmarked for that local church's missionary.

7. The Global Outreach Committee will inform the overseer when a church within his area of responsibility desires to start participating in the connected giving program.

8. When participating in the connected-giving program, second Sunday and March and October World Mission Drive offerings will go toward that local church's monthly or yearly commitment to their missionary or specific mission project(s).

9. In addition to offerings for the support of a missionary, other mission projects will, from time to time, be assumed by that local church, buildings (such as, vehicles, equipment, etc.) Funding for these special projects is in addition to that local church's commitment to its designated missionary.



## **LOCAL CHURCHES YET TO IMPLEMENT THE MISSIONS CONNECTED-GIVING PROGRAM**

If the local church has not yet implemented the connected-giving program, as described above, it should continue to give to missions and follow the following procedures:

1. One-hundred percent of all second Sunday missionary offerings and other missionary offerings collected during the month should be sent monthly to the Administrative Services Director (International Offices) with the Monthly Treasurer's Report.

2. One-hundred percent of the March and October World Mission Drive offerings should be sent, as soon as collected, to the Administrative Services Director (International Offices), with the Monthly Treasurer's Report.

## **EDUCATION FUND:**

The education fund is to be used to support the education of the ministry and leadership. Funds raised are a part of the ministry support offering (effective September 1, 1998), which, along with evangelism and literature outreach funds, are divided into thirds: one-third to stay in the local church for use, one-third to be sent monthly to the national/regional/state office, and one-third to be sent monthly to the Administrative Services Director, with the Monthly Treasurer's Report.

## **EVANGELISM FUND:**

Evangelism is defined as those activities of the church that include evangelism in communication (such as the Voice of Salvation television and radio ministries), evangelism in literature (formerly known as free literature), and such other evangelistic efforts as developed by the Administrative Committee. Funds raised are not part of the Ministry Support offering (effective September 1, 1998), which, along with education and literature outreach funds, are divided into thirds: one-third is to be sent monthly to the national/regional/state office, and one-third is to be sent monthly to the Administrative Services Director, along with the Monthly Treasurer's Report.

## **MAINTENANCE AND ASSEMBLY EXPENSE FUND:**

Membership in Heritage Ministries (CPMA) is \$10 per year and may be paid by each person to the local church treasurer anytime during the year. The local church treasurer should send these funds, as collected, to the Administrative Services Director (International Offices) or the respective field office, monthly, along with the Monthly Treasurer's Report. In nations outside the United States, the membership fee is set by the national overseer and the appropriate committee.

Membership fees are used for the maintenance of Fields of the Wood and other markers, International Office properties, and Assembly expenses.

## **REFERENCE TO SPECIFIC NATIONS:**

In recognition that the church is worldwide, financial procedures necessary for business operations, tax rulings, legal issues, local church conferences,

national/regional committees, etc., which are related to specific nations, should be handled through actions of the Administrative Committee. No reference in the *Assembly Minutes* will be required for the future.

### **FISCAL RESPONSIBILITY:**

In order to maintain accountability before the local church communities, each level of the church—national/region/state/local, and International Offices, should prepare a yearly budget with full accountability of how the church finances perform against the budget as presented to the local conference, national/regional/state convention, or General Assembly, as is applicable.

In order to develop consistency in the timing of fundraising, financial reporting, and statistical reporting, it is suggested that the church fiscal year be June 1, through May 31, where possible. Quarterly reporting should be based on the following quarter-ending schedule:

August 31  
November 30  
February 28  
May 31

## **CHURCH OF GOD OF PROPHECY INTERNATIONAL OFFICES COMMITTEES, TRUSTEES, CORPORATION, AND BOARDS**

### **Administrative Committee:**

Billy Murray, Chairman	Perry Gillum	Randy Howard
Larry Wilson, Secretary	Oswill E. Williams	Vernon Van Deventer
José Reyes, Sr.	John Pace	Larry Duncan

### **Leadership Development Committee:**

John Pace, Chairman	Cathy Payne	Wade Phillips
Billy Murray, Liaison	David Bryan	

### **Publishing/Communications/Editorial Committee:**

Oswill Williams, Chairman	Hugh Edwards	Palma Hutchinson
Perry Gillum, Liaison	Diana Garcia	
Larry Duncan	William Wilson	

### **Editorial Subcommittee:**

David Bryan, Secretary	Ray C. Wynn
R. Wayne Allen	Kathy Creasy, Resource
Don Brock	Resource Adjunct Member
Cervin McKinnon	Veronica Vernable,
Mark Menke	Resource Adjunct Member
A. B. White	

**International Office Review Board:**

Billy Murray	Perry Gillum	Randy Howard
José Reyes, Sr.	Wendell Lowe	
Larry Wilson	Wayne Hall	

**Church of God of Prophecy, a non profit corporation:**

Billy Murray, President	Perry Gillum	Vernon Van Deventer
Larry Wilson, Secretary	José Reyes, Sr.	

**General Trustees:**

Billy Murray	Jose Reyes	Fern York, Secretary
Perry Gillum	John Pace	
Larry Wilson	Vernon Van Deventer	

**White Wing Corporate Board:**

Perry Gillum, President	Duke Stone
Oswill Williams, Vice-President	Jerlena Riley

**General Properties Committee:**

Perry Gillum, Chairman	John Pace	Fern York, Secretary
Billy Murray	Larry Wilson	
José Reyes Sr.	Vernon Van Deventer	

**Global Outreach Committee:**

Randy Howard, Chairman	Cathy Payne	John Pace
José Reyes, Sr., Liaison	Tony Charalambou	David Bryan
Vernon Van Deventer	William Wilson	

**Ministerial Services Committee:**

Vernon Van Deventer, Chairman	Bill Stockham	Oswill Williams
Larry Wilson, Liaison	Wendell Lowe	John Pace

**STANDING ASSEMBLY COMMITTEES, 1998, 2000****Biblical Doctrine and Polity:**

Melvin Hyatt	Walter Doroshuk	Jimmy Foxx
Adrian Varlack	Wallace Pratt	
Hector Ortiz	Basil Richards	

**Finance and Stewardship:**

Oswill Williams	Jerlena Riley	Ray Payne
George Thompson	Jack Wilkinson	

**Directory of 1998 International Office Appointments**  
**General Oversight Group**  
**International Office Ministries**  
**Nation/Region/State**

*The following appointments were made during the General Assembly:*

**General Overseer**, Billy Murray; P.O. Box 2910, Cleveland, TN 37320-2910, (423) 559-5102; Email: go@cogop.org or fern@wingnet.net, FAX: (423) 559-5108

**General Presbyter**, Perry Gillum; P.O. Box 2910, Cleveland, TN 37320-2910, (423) 559-5331, Email: pgillum@cogop.org or evelyn@wingnet.net, FAX: (423) 559-5332

**General Presbyter**, José A. Reyes, Sr.; P.O. Box 2910, Cleveland, TN 37320-2910, (423) 559-5143, Email: olfa@wingnet.net or spvos@cogop.org, FAX: (423) 472-8605

**General Presbyter**, Larry Wilson; P.O. Box 2910, Cleveland, TN 37320-2910, (423) 559-5124, Email: wilson@wingnet.net or susan@wingnet.net, FAX: (423) 559-5108

**Africa Presbyter**, Sherman Allen; 10 B.P. 114, Abidjan 10, Ivory Coast, 011-225-360-862, England address: 55 Deanscroft Avenue, Kingsbury, London NW9 8TD, England, 011-441-81-205-4198, Email: sallen2103@aol.com, FAX: 011-225-390-132, England, FAX: 011-441-81-200-5109

**Asia, Australia, Oceania Presbyter**, Daniel J. Corbett; 1493-94 Daibu Chikuho Machi, Kaho Gun, Fukuoka Ken 820-07, Japan, 011-81-948-72-4517, Email: asiarep@aol.com, FAX: 011-81-948-72-4540

**Caribbean and Atlantic Ocean Islands Presbyter**, Brice H. Thompson; P.O. Box N-7855, Nassau, Bahamas, (242) 322-3097 or (242) 322-3241, FAX: (242) 322-3079

**Europe and Middle East Presbyter**, Clayton Endecott; Postfach 1209, 63202 Langen BRD, Germany, 011-49-6-103-78594, Email: Clayton\_E@compuserve.com, FAX: 011-49-6-103-78595

**Mexico, Central America, and Spanish-speaking Caribbean Presbyter**, Felix Santiago; Calle 215 d.e. 6, Valle Arriba Heights, Carolina, Puerto Rico 00983, (787) 750-2318

**North America Presbyter**, Fred S. Fisher, Sr.; P.O. Box 2910, Cleveland, TN 37320-2910, (423) 559-5256

**South America Presbyter**, Miguel Mojica; Apartado L18-0146, Lima, Peru, S. A., 011-51-1-451-6938, Email: iglesiadedios@electrodata.com.pe, FAX: 011-51-1-451-7462

**Global Outreach**, Randy Howard, Director; P.O. Box 2910, Cleveland, TN 37320-2910, (423) 559-5336, Email: wmcogop@aol.com or global@cogop.org or annette@wingnet.net, FAX: (423) 472-5037

**Leadership Development & Discipleship**, Oswill E. Williams, Director; P.O. Box 2910, Cleveland, TN 37320-2910, (423) 559-5322, Email: ossie@wingnet.net or development@cogop.org, FAX: (423) 559-5461

**Specialized Ministries**, Larry Wilson, Director; P.O. Box 2910, Cleveland, TN 37320-2910, (423) 559-5124, Email: wilson@wingnet.net or susan@wingnet.net, FAX: (423) 559-5108

**Communications/Publishing**, John Pace; Director, P.O. Box 3000, Cleveland, TN 37320-3000, (423) 559-5442, Email: jopac@wingnet.net or wwphinfo@wingnet.net or cheryl@wingnet.net, FAX: (423) 559-5448 (John Pace) or (423) 559-5444 (publishing house)

**Administrative Services**, Vernon Van Deventer, Director; P.O. Box 2970, Cleveland, TN 37320-2970, (423) 559-5114, Email: vev@cogop.org or administrative@cogop.org, FAX: (423) 559-5121

*The following three appointments were made after the Assembly; thus the Minutes reflect the latest appointments:*

**Leadership Development & Discipleship**, John Pace, Director; P.O. Box 2910, Cleveland, TN 37320-2910, (423) 559-5322, Email: jopac@wingnet.net or development@cogop.org, FAX: (423) 559-5461

**Specialized Ministries**, Larry Duncan, Director; P.O. Box 2910, Cleveland, TN 37320-2910, (423) 559-5124, Email: duncan@wingnet.net, FAX: (423) 559-5108

**Communications/Publishing**, Oswill E. Williams, Director; P.O. Box 3000, Cleveland, TN 37320-3000, (423) 559-5442, Email: ossie@wingnet.net or wwphinfo@wingnet.net or cheryl@wingnet.net, FAX: (423) 559-5448 (Oswill Williams) or (423) 559-5444 (publishing house)

## **STATE/REGIONAL OVERSEERS**

**Alabama**—L. V. Jones, P.O. Box 707, Bessemer, AL 35021-0707, (205) 425-1905, Email: alshqcgp@bellsouth.net, FAX: (205) 424-1110

**Alaska/Washington**—H. E. Cardin, 27328 Church Creek Loop NW, Stanwood, WA 98292, (360) 629-2071, Email: cgp4waak@camano.net, FAX: (360) 629-9157

**Arizona/Nevada/New Mexico**—José Rivera, 12329 W. Cambridge Avenue, Avondale, AZ 85323, (602) 242-3056, FAX: (602) 242-3056

**Arkansas/Oklahoma**—Robert F. Davis, P.O. Box 356, Broken Arrow, OK 74013, (918) 251- 9667, Email: arokcgop@aol.com, FAX: (918) 251-9668

**California (English)/Hawaii**—Wayne Pense, P.O. Box 8171, Fresno, CA 93747, (209) 251- 1100, Email: Wpense@aol.com, FAX: (209) 251-1018

**California (Spanish)**—David M. Arias, P.O. Box 111, Walnut, CA 91789, (626) 575-1038, FAX: (626) 575-1434

**Colorado**—Raul Torres, P.O. Box 336028, Greeley, CO 80633-6028, (970) 336-9360, FAX: (970) 336-0251

**New York and New England States (Connecticut, Maine, Massachusetts, New Hampshire, Rhode Island, Vermont)**—Rufus R. Rogers, 714 Western Avenue, Albany, NY 12203, (518) 458-1375, FAX: (518) 437-1454

**Mid-Atlantic Region (Delaware, DC, Maryland, New Jersey, Delmarva Peninsula)**—E. L. Jones, P.O. Box 1310, Bear, DE 19701, (302) 369-0977, FAX: (302) 369-0440

**Florida**—Richard E. Davis, P.O. Box 771067, Winter Garden, FL 34777-1067, (407) 877-0733, Email: Clzinn@aol.com, FAX: (407) 877-0552

**Georgia**—Lanis Lewis, P.O. Box 369, Lizella, GA 31052-0369, (912) 935-6880, Email: lanislewis@aol.com, FAX: (912) 935-6888

**Idaho/Oregon/Utah**—Tim McCaleb, P.O. Box 3065, Salem, OR 97302-3065, (503) 364-7852, Email: Tmcc1200@aol.com, FAX: (503) 364-7865

**Illinois/Wisconsin**—Michael Willingham, 2550 Queensbury Court North, Aurora, IL 60506, (630) 859-1422, FAX: (630) 859-8680

**Indiana/Michigan**—Ron Prosch, 120 Minges Circle, Battle Creek, MI 49015, (616) 962-3029, FAX: (616) 962-3615

**Iowa/Minnesota/Nebraska**—Steve Madrid, 4216 Mary Lynn Drive, Urbandale, IA 50322, (515) 253-0009, FAX: (515) 253-0193

**Kansas/Missouri**—Charles C. Winchester, 4009 S. Cutler Court, Springfield, MO 65807, (417) 886-1561, Email: Htlovto@aol.com, FAX: (417) 886-1561\*51

**Kentucky**—Jerry P. Smith, 510 Maple Crest Way, Elizabethtown, KY 42701, (502) 765-6991, Email: cogopky@aol.com, FAX: (502) 765-6679

**Louisiana**—Malcolm R. Berseggay, P.O. Box 3545, Morgan City, LA 70381-3545, (504) 385-3887, FAX: (504) 384-6519

**Mississippi**—Fred Lawson, P.O. Box 6750, Jackson, MS 39282-6750, (601) 372-9721, Email: F52649@aol.com, FAX: (601) 372-9721

**Montana/Wyoming/North Dakota/South Dakota**—E. C. McKinley, P.O. Box 30355, Billings, MT 59107, (406) 256-7440, Email: dmckin8831@aol.com, FAX: (406) 256-7243

**Northeast Region Spanish (Connecticut, Delaware, Massachusetts, New Jersey, New York, Rhode Island, Virginia, D.C.)**—Mario Gandia, P.O. Box 8165, Newark, DE 19714-8165, (302) 733-7936, FAX: (302) 733-0659

**North Carolina**—Sam Clements, P.O. Box 699, Jamestown, NC 27282, (336) 454-4118, Email: nccogop@aol.com, FAX: (336) 454-1677

**Ohio/West Virginia**—Harold Parker, P.O. Box 1010, Reynoldsburg, OH 43068, (614) 759-7045 or 759-6072, Email: ohwvcogop@aol.com, FAX: (614) 759-7861

**Pennsylvania**—Cervin McKinnon, Church of God of Prophecy of PA, Inc., P.O. Box 7070, Mechanicsburg, PA 17055-7070, (717) 221-9001, FAX: (717) 221-9003

**South Carolina**—Ray P. Payne, P.O. Box 2649, Batesburg-Leesville, SC 29070, (803) 657-5403, FAX: (803) 657-7257

**Southeast Region Spanish (Alabama, Florida, Georgia, Kentucky, Louisiana, Mississippi, North Carolina, South Carolina, Tennessee)**—Benjamin Feliz, P.O. Box 770416, Orlando, FL 32877-0416, (407) 857-1551, Email: benfeliz@worldramp.net, FAX: (407) 857-1933

**Tennessee**—Wayne Hall, P.O. Box 2319, Hendersonville, TN 37077-2319, (615) 824-3563, Email: tncogp@aol.com, FAX: (615) 822-2280

**Texas**—Hector Ortiz, P.O. Box 691066, Houston, TX 77269-1066, (281) 440-4678, FAX: (281) 440-4695

**Virginia**—J. E. Brisson, P.O. Box 158, Troutville, VA 24175-0158, (540) 992-3696, Email: vacogop@aol.com, FAX: (540) 992-2861

## **NATIONAL OVERSEERS**

### **Africa:**

**Benin/Gabon/Togo**—Kadato Richard, 01 BP 4870, COTONOU, Republique du Benin, West Africa, 011-229-33-48-84

**Burkina Faso/Ivory Coast/Liberia**—Sherman O. Allen, 10 B.P. 114, Abidjan 10, Ivory Coast, 011-225-360-862; England address: 55 Deanscroft Avenue, Kingsbury, London NW9 8TD, England 011-441-81-205-4198, Email: sherman@africaonline.co.ci, FAX: 011-225-390-132, England FAX: 011-441-81-200-5109

**Botswana**—Basil Keith (Bill) Richards, P.O. Box 402629, Gaborone, Botswana, Phone and FAX: 011-267-356644

**Cameroon**—Levi Clarke, Church of God of Prophecy, B.P. 2129 Douala, Republic of Cameroon, Africa, 011-237-432-710, Canadian FAX: 1-905-574-6049

**Ethiopia**—Fekadu Ayele\*

**Kenya/Rwanda/Tanzania/Uganda**—Hubert L. Martin, Church of God of Prophecy, P.O. Box 34753, Nairobi, Kenya, East Africa, Phone and FAX: 011-254-2-47465, Email: Githima@aol.com or marcogop@africaonline.co.ke (Kenya Email)

**Nigeria/Ghana**—T. A. McCalla, 125 Grestone Avenue, Handsworth Wood, Birmingham, England B20 1ND, 011-441-21-523-7794, FAX: 011-441-21-358-0934

**Republique Democratique Du Congo**—N<sup>o</sup>Tambwe Beya, Eglise de Dieu de la Prophetie, BP 7253, Kinshasa, Republique Democratique du Congo

**Sierra Leone**—Joseph Sesay, CHURCH OF GOD OF PROPHECY, Private Mail Bag 675, Freetown, Sierra Leone, West Africa, 011-232-22-250742, FAX: 011-232-22-224439 (local business)

**South Africa Area A (Zululand/Natal/Lesotho)**—Elliot Q. Mawela, P.O. Box 5869, 4000 Durban, South Africa, 011-27-31-306-5123, FAX: 011-27-31-301-4061 (local business)

**South Africa Area B (Afrikaans/Bophuthatswana)**—Barend P. Botha, Postbus 2332, Bloemfontein 9300, Republic of South Africa, 011-27-51-4332-958, FAX: 011-27-51-4333-789

**South Africa Area C (Transkei/Ciskei)**—Monde R. Kota, Church of God of Prophecy, P.O. Box 694, Umtata 5100, Transkei, South Africa, 011-27-471-249-362 or 011-27-471-249-376 (contact numbers)

**Swaziland**—Stephen Masilela, The Church of God of Prophecy, Box 105, Piggs Peak, Swaziland, 011-268-71581, FAX: 011-268-71580

**Zimbabwe/Malawi/Mozambique/Zambia**—Kenneth Nyamhuka, Church of God of Prophecy, P.O. Box HD-80, Highfield, Harare, Zimbabwe, Phone and FAX: 011-263-4-667-322

## **Asia, Australia and South Pacific Islands:**

**Australia/New Zealand**—Dennis Casey, P.O. Box 159, Nundah, Queensland 4012, Australia, 011-61-7-3886-2325, Email: carden@ozemail.com.au, FAX: 011-61-7-3886-2327

**India**—D. Joseph, Bible Place, Rajahmundry 533103, E.G., Dist. A.P., India, 011-91-8834-69849, Email: thakur@vaheguru.xeevga.xeemail.com

**Indonesia**—Randy Howard, c/o Church of God of Prophecy International Offices, P.O. Box 2910, Cleveland, TN 37320-2910, (423) 559-5336, Email: wmcogop@aol.com or global@cogop.org or annette@wingnet.net, FAX: (423) 472-5037

**Japan**—Daniel J. Corbett, 1493-94 Daibu Chikuho Machi, Kaho Gun, Fukuoka Ken 820-07, Japan, 011-81-948-72-4517, Email: asiarep@aol.com, FAX: 011-81-948-72-4540

**Korea**—Rhee Chul Jea, The Church of God of Prophecy, Seoul Bible Church, 131-3 Hwayang Dong, Kwangjin-Gu, Seoul 143-130, South Korea, 011-82-2-465-4090, Email: mhs1024@chollian.dacom.co.kr, FAX: 011-82-2-464-8512

**Malaysia/Sri Lanka**—Paul Selvadurai\*

**Pakistan**—Munawar S. Khan\*

**Philippines**—Roger Justiniano, P.O. Box 156, 1502 Greenhills, Metro Manila, Philippines, 011-63-2-658-3991, Email: rjcgop@pworld.net.ph, FAX: 011-63-2-658-0574

**Samoa/Fiji**—David L. Browder, P.O. Box 3554, Pago Pago, American Samoa 96799, 011-684-699-5228, Email: db@appsrv.samoatelco.com, FAX: 011-684-699-5937

**Thailand**—Boonyong Bureenok, P.O. Box 33, Chomsurang, Korat 30001, Thailand, 011-66-44-211-992, Email: boone@korat.loxinfo.co.th, FAX: 011-66-44-298-134

## **Caribbean and Atlantic Ocean Islands:**

**Bahamas**—Brice H. Thompson, P.O. Box N-7855, Nassau, Bahamas, (242) 322-3097 or (242) 322-3241, FAX: (242) 322-3079

**Bermuda**—Rufus Rogers, 714 Western Avenue, Albany, NY 12203, (518) 458-1375, FAX: (518) 437-1454

**Cuba**—Roberto Lam Enrique\*

**Dominican Republic**—Jorge Marrero, P.O. Box 1792, Santo Domingo, Dominican Republic, (809) 594-7257 or (809) 594-7089, FAX: (809) 592-0992

**Haiti**—Jean E. Vital-Herne, c/o Lynx Air, P.O. Box 407139, Ft. Lauderdale, FL 33340, 011-509-238-033, Email: gfvitalherne.esih@ht.refer.org, FAX: 011-509-341-098 (between 5:00 p.m. and 5:00 a.m. only)

**Jamaica/Cayman Islands/Guyana**—Clayton Martin, 6 Phoenix Avenue, Kingston 10, Jamaica, (809) 926-8543, Email: blaircv@cwjamaica.com, FAX: (809) 926-5571

**Leeward/Virgin Islands/French West Indies/Dominica/Netherlands Antilles/Surinam**—Amos W. Carty, Sr., P.O. Box 7434, St. Thomas, Virgin Islands 00801, (340) 776-0426, FAX: (340) 775-7478 (at a school)



**Puerto Rico**—Ruben Morales R., P.O. Box 3303 (Anexo), Carolina, Puerto Rico 00984, (787) 752-1980, FAX: (787) 757-5248

**Trinidad**—Maurice A. Jones, National Office, P.O. Box 4310, Hassarat Road, Cunupia, Trinidad, W. I., (868) 665-5702

**Turks/Caicos Islands**—Franklyn R. Williams, P.O. Box 167, Grand Turk, Turks and Caicos Islands, B.W.I., Phone and FAX: (649) 946-2555

**Windward Island Nations**—Edward Payne, #77 Parish Land, Christ Church, Barbados, Windward Islands, Phone and FAX: (246) 426-1910, Email: cogopwi@caribnet.net

### **Europe and Middle East:**

**Bulgaria**—Peter Georgiev, 7006 ROUSSE, bL. “BALGARKA”, vh.D. et. II, p.k. 6, BULGARIA, Phone and FAX: 011-359-82-454233, Email: churchem@mbox.digsys.bg

**Cyprus/Israel**—Michael Charalambous, P.O. Box 5083, Nicosia, Cyprus, 011-357-2-663498, FAX: 011-357-2-668493

**Egypt**—Samir Shehata Rizk\*

**Italy/Malta/Romania**—Clayton Endecott, Postfach 1209, 63202 Langen BRD, Germany, 011-49-6-103-78594, Email: ClaytonE@compuserve.com, FAX: 011-49-6-103-78595

**Finland/Germany/Holland/Belgium**—Clayton Endecott, Jr., Postfach 1209, 63202 Langen, Germany, 011-49-6-103-78594, Email: ClaytonE@compuserve.com, FAX: 011-49-6-103-78595

**Greece**—Gregory A. Dikeos, Lysandrou 9, Serres 62124, Greece, 011-30-321-25320, FAX: 011-30-321-52446

**Russia/Kazakhstan**—Mykhaylo Murza\*

**Byelorussia and Baltic States**—Guennadi Kernojitsi\*

**Ukraine**—Vitaly Voznyuk\*

**Spain/Portugal**—José Antonio Gomez S., Mariano Perez Vives #6-6ta Isq., Elche, Alicante, España 03205, Phone and FAX: 011-346-543-0098, Email: jomada@mx3.redestb.cs

**United Kingdom/France**—Lesmon R. Graham, 6 Beacon Court, Birmingham Rd., Great Barr, Birmingham B43 6NN, England, 011-441-21-358-2231, FAX: 011-441-21-358-0934

### **Mexico, Central and South America:**

**Argentina**—Francisco Alejandro López Paz, Casilla de Correo 152, Sucursal 16 Capital Federal, C.P. 1416 Buenos Aires, Argentina, S.A., Phone and FAX: 011-54-1-581-3715

**Bolivia**—Damian Villanueva G., Casilla No. 5944, Cochabamba, Bolivia, S.A., 011-591-42- 87936 (16th through end of month), Phone and FAX in La Paz: 011-591-238-0108 (1st-15th of month)

**Brazil**—Jesiel de Araujo T., Caixa Postal 503, Belo Horizonte, 30.123-970-MG, Brazil, Phone and FAX: 011-55-31-481-1941

**Chile**—Hernan Toledo, Correo Davila, Casilla 15, Comuna Pedro Aguirre Cerda, Santiago, Chile, S. A., Phone and FAX: 011-56-2-521-7179

**Colombia**—Arnulfo A. Cediel L., Apartado 029332, Centro Avianca, Bogota, Colombia, Phone and FAX: 011-571-543-7035

**Costa Rica**—Ruben Carmona, Apartado 260, San Pedro Montes de Oca, San Jose, Costa Rica, Phone and FAX: 011-506-225-8605

**Ecuador**—José Luis Guerrero, Casilla de Corres 09-01-7442, Guayaquil, Ecuador, S.A., Phone and FAX: 011-593-4-442-626, Email: jguerre@telconet.net

**El Salvador**—Miguel Angel Flores P., Apartado 2131, San Salvador, El Salvador, C.A., Phone and FAX: 011-503-222-6771

**Guatemala/Belize**—Flavio Rosario, Apartado 1001, Guatemala City, Guatemala, C.A., Phone and FAX: 011-502-592-4957

**Honduras**—Francisco Ochoa, Apartado 20289, Comayaguela D.C., Honduras, C.A., Phone and FAX: 011-504-2220-812

**Mexico**—Armando Dorantes, Apartado 67-559, Delegación Venustiano Carranza, CP 15300 Mexico DF, Mexico, C.A., Phone and FAX: 011-525-757-0958, Email: sixto@wingnet.net

**Nicaragua**—Ramon Rodriguez T., Apartado 3758, Managua, D.N., Nicaragua, C.A., Phone and FAX: 011-505-2-492-929

**Panama**—Bolívar Arzate, Apartado 6-3565, El Dorado, Panama, C.A., Phone and FAX: 011- 507-2-241-260

**Paraguay**—Reinaldo Nuñez, Casilla de Correo 2317, Codigo Postal 1.209, Asunción, Paraguay, S.A., Phone and FAX: 011-595-21-673-901

**Peru**—Miguel Mojica, Apartado L18-0146, Lima, Peru, S.A., 011-51-1-451-6938, Email: iglesiadedios@electrodata.com.pe, FAX: 011-51-1-451-7462

**Uruguay**—T. Socrates Caycho, Casilla de Correo 280, Montevideo, Uruguay, Phone and FAX: 011-598-2-613-4620

**Venezuela**—Danilo Feliz M., Apartado 4552, Codigo 2101-A, Maracay, Edo. Aragua, Venezuela, S.A., Phone and FAX: 011-58-43-632-263

### **North America:**

**Canada**—Adrian Varlack, Sr., P.O. Box 457, Brampton, Ontario, Canada L6V 2L4, (905) 843-2379, FAX: (905) 843-3990

*\* Due to precautionary measures, we feel it unwise to print these addresses.*

## CHURCHES AND ADDRESSES

### ALABAMA

- Acmar—Acmar Rd  
Adamsville—4040 Adamsville Pky  
Alexander City—122 Poplar St  
Aliceville—15th St & 1st Ave  
Anniston Area:  
Munford—Silver Run—946 Silver Run Rd  
Praise and Worship Center—5030 Arrow St  
Arab—312 3rd Ave NW  
Ashville—10876 Al Hwy 23  
Athens—21315 Hays Mill Rd  
Atmore—Poarch Rd  
Bay Minette—Hwy 31 N  
Bayou La Batre—14250 S Wintzell Ave  
Bessemer:  
Hopewell—8100 Hopewell Rd SE  
New Life Community Church—  
1100 Sparks Gap Rd  
Woodland Hills—701 Memorial Dr  
Birmingham Area:  
Alton—2305 Old Alton Rd  
Cahaba Heights—3971 Crosshaven Dr  
East Lake Highland—7301 Higdon Rd  
Grayson Valley—1545 Chalkville Rd  
Mulga—Short Creek—  
7785 Alliance-Short Creek Rd  
Pinson Parkway—6317 Hwy 79  
Roywood Acres—Irondale  
Tarrant City—1200 Jackson Blvd  
Boaz—512 Elm St  
Brownsboro—Rock Cliff—125 Teague Rd  
Browntown—CO RD 22  
Calera—8th Ave & 14th St  
Carbon Hill:  
Blondell Dr & Windows Ln  
Leonards Chapel Rd  
Chelsea—Bethel Rd—3799 Hwy 49 S  
Citronelle—Hwy 45 S  
Clanton—1709 Yellowleaf Rd  
Collinsville:  
Hwy 68 W  
Mt Carmel—Tabor Rd  
Columbiana—100 Ferry Rd  
Cordova—230 Stevens St  
Decatur—1123 SE 7th Ave  
Dora—Snowtown—6790 Snowville Brent Rd  
Dothan—708 Haven Dr  
Elba—647 N Claxton Ave  
Eoline—Hwy 78 East  
Fayette—1537 N Temple Ave  
Fort Payne Area:  
Cunningham Bridge—5028 County Rd 27  
Ft Payne—205 Lebanon Rd SW  
Gadsden Area:  
Altoona—6250 Livingston Dr  
Gadsden—1902 W Broadway St  
Goodwater—Hwy 9 S  
Gordo:  
Browns Chapel—RR 4 Bostic Rd  
Gordo—Hwy 82 W  
Grant—3482 Cathedral Caverns Hwy  
Green Pond—Woodstock Rd S  
Grove Hill—Hwy 84 E  
Guntersville—3709 Perry St  
Hackleburg—9731 HWY 172  
Haleyville—Hwy 195 Pounders & Sims Rd  
Hamilton Area:  
Hamilton—Hwy 43 N  
Happy Hill—Hwy 20 Rt 5  
Mt Hope—Harris Chapel—1661 CR 45  
Hartselle—503 Stewart St S  
Hazel Green—15240 Hwy 231-431 N  
Huntsville:  
2713 Mastin Lake Rd  
12300 Bell Rd  
Jasper Area:  
Bordo—654 Pine Dr  
Jasper—502 Airport Rd NE  
New Zion—Hwy 5 Edgill Rd  
Leeds—111 Ashville Rd  
Leesburg—La Rue Finis Rd  
Lincoln—Hwy 77 S  
Loxley—23 Pine St  
Luverne—Longs Chapel—2 Mi off Hwy 50 E  
Mentone—Hwy 117 E  
Mobile Area:  
Chickasaw—208 4th Ave  
West Mobile—9014 Johnson Rd  
Montevallo—Dry Valley—2371 County RD 46  
Montgomery—3008 Redbud Dr  
Moulton—38 Parker Rd  
Odenville—Hwy 411 N  
Oneonta—Cliff Springs—Cliff Springs Community  
Parrish—Coker St  
Pelham—Hwy 31 S  
Phenix City—3595 Hwy 80 W  
Phil Campbell—Hwy 5 N  
Quinton—Twilleytown—Walker County 81  
Red Bay—Airport Rd  
Reform—216 NE 5th St  
Robertsdale—23425 Cowling Rd  
Royal—14475 Hwy 26  
Russellville—Hwy 24 W  
Selma—3000 Water Ave  
Sheffield—1601 Andrews Ave  
Somerville—Summerbrook—15 Brookwood Dr  
Sterrett—Hwy 55

Sylacauga—315 Avondale Ave  
Tuscaloosa Area:  
Cottondale—1801 Prude Mill Rd  
Tuscaloosa—1028 11th Ave & 31st St  
Vina—Hwy 19  
Warrior—877 Ginger Dr  
West Blocton—345 Honeysuckle Ln

#### ALASKA

Anchorage:  
Mtn View—English—403 N Hoyt St  
Spanish—403 N Hoyt St  
Fairbanks—1417 28th Ave  
Wasilla—260 Nelson

#### ARIZONA

Casa Grande—400 E 3rd St  
Chandler—Spanish—160 W Morelos  
Mesa:  
English—1411 N Gilbert Rd  
Spanish—1411 N Gilbert Rd  
Nogales—Spanish—896 N. Calle Vegas St.  
Phoenix:  
Lynnhaven—4426 N 31st Ave  
North—English—17125 N 28th St  
North—Spanish—17125 N 28th St  
South—5141 N 23rd Ave  
Tolleson—102 N 92nd Ave  
Tucson—3002 E Glenn  
Yuma—2192 Maple Ave

#### ARKANSAS

Augusta—603 N 9th St  
Batesville—50 Boyd Rd  
Cabot—606 N 2nd St  
Caraway—Illinois St  
Clarendon—309 Carter St  
Des Arc—10th & Curran St  
Fisher—109 Front St  
Friendship—off Hwy 67  
Ft. Smith—1810 U St  
Georgetown—215 S Main St  
Harrisburg—109 Peach Ave  
Hope—23rd St  
Hot Springs—815 Whittington Ave  
Jacksonville—808 Stone St  
Jonesboro—3605 Race St  
Little Rock—1900 Nichols Rd  
London—London Lane Hwy 333  
Manila—N Baltimore St  
Marianna—132 Cedar St  
Marked Tree—406 Railroad St  
Marvell—1228 Carruth St  
Mena—1111 S 10th St  
Morrilton—600 N Division St  
Mtn. View—211 Patricia Ave  
North Little Rock—1318 W 41st St  
Paragould—894 Greene 845 Rd  
Pine Bluff—5200 W Barraque  
Pocahontas—Convent St

Salem  
Searcy—Poplar & Moore  
Siloam Springs—Hwy 204 E  
Texarkana—2410 Hays  
Trumann—Christy St Ext  
West Helena—210 N 9th St  
West Memphis—270 Garrison Ave

#### CALIFORNIA (North)

Bay Point—286 Alves Ln  
Castro Valley—22360 Redwood Rd  
Chico—2830 Northgate Dr  
Clovis—201 Woodworth  
Crescent City—900 N Butte St  
Delhi—8841 Hwy 99 N  
Fairfield—Spanish—1505 West Texas St Suite C  
Fresno:

Northwest—1375 W Clinton  
Sunnyside Chapel—6731 E Belmont Ave  
Kerman—990 S 4th St  
Lodi—600 South Central Ave  
Madera—601 E 12th St  
Marina—3174 Del Monte Blvd  
Martinez—600 Palm Ave  
Mendota—457 S Derrick Blvd  
Modesto—1331 Cascade Ave  
Olivehurst—4257 Fleming Way  
Petaluma—322 5th St  
Redding—2329 Hilltop Dr  
Riverbank—2943 Patterson Rd  
Roseville—301 Tahoe Ave  
Sacramento:  
7949 Carlton Rd  
Prayer Ministry Center—2416 Sloat Way  
South—7005 Woodbine Ave  
True Life Ministries—4141 Winter St N  
San Francisco Bay Metropolitan:  
Campbell—250 Virginia Ave S  
El Sobrante—4333 Appian Way  
Oakland—English—2503 14th Ave  
San Francisco—6212 3rd St  
Santa Rosa—Spanish—1589 Hampton Way  
Shingle Springs—3880 Ponderosa Rd  
Suisun—Fairfield—English—4735 Central Way  
Ukiah—170 Wabash Ave  
Vallejo—631 Monterey St  
Woodland—900 Lincoln Ave

#### CALIFORNIA (South)

Bakersfield—2400 Morning Dr  
Brawley—329 S 3rd St  
Delano—2221 Quincy St  
Escondido—252 W 8th St  
Farmersville—417 N Magnolia Ave  
Grover Beach—240 Saratoga St  
Lamont—11116 San Gorgonio  
Lompoc—412 North B St  
Long Beach—1900 E Carson St

Los Angeles Metropolitan:  
 Buena Park—515 N. College Blvd  
 Compton—515 N Alameda St  
 Culver City—8733 Venice Blvd  
 Los Angeles—English—3557 Western Ave  
 Paramount—14743 Garfield Ave  
 Pasadena—1214 N Raymond Ave  
 Pedley—Riverside—6574 Archer  
 Rancho Cucamonga—8137 E 9th St  
 San Bernardino—24719 Benedict Rd  
 Simi Valley—6700 Santa Susana Pass Rd  
 National City—2107 I Ave  
 Oceano—1710 Ocean St  
 Orange Cove—888 S 9th St  
 Port Hueneme—Oxnard—557 E Joyce Dr  
 Porterville—88 E Putnam  
 San Diego:  
 Encanto—6426 Imperial Ave  
 Linda Vista—2825 Merton Ave  
 Spring Valley—730 Concepcion Ave  
 Visalia—937 W Sweet St

**CALIFORNIA (Spanish)**

Anaheim—Garden Grove—  
 606 Orangewood Ave  
 Bakersfield—625 Robinson St  
 Baldwin Park—3970 N Maine St  
 Brawley—644 East St  
 Buttonwillow—200 E. Front St  
 California City—6508 California City Blvd  
 Carpinteria  
 Coachella—86-191 Harrison St  
 Colton—295 S 9th St  
 Corona—5108 Hendrick St  
 Delano—302 Dover Place  
 El Centro—124 S 7th St  
 El Monte—12348 Denholm Dr  
 Fontana—16725 Valencia Ave  
 Fresno:  
 3504 E Butler Ave  
 3901 E Clinton Ave  
 Hacienda Heights—16016 Gale Ave  
 Hesperia—10357 Cottonwood  
 Hollister—530 Virginia Dr  
 Huntington Park—7712 California Ave  
 Inglewood—Hawthorne—  
 3526 W Imperial Hwy  
 La Palma—8082 Walker St  
 Lindsay—565 N Sweetbrier St  
 Lompoc—412 North B St  
 Los Angeles:  
 2214 Hooper St  
 East—2446 Houston St  
 Spanish—425 E.Vernon Ave  
 West—2059 W Jefferson Bl #352  
 Madera—16339 Owens St  
 Mojave—15371 Myer St  
 Oakland—3338 San Leandro St

Ontario:  
 1130 S Campus Ave  
 217 Allyn St  
 Panorama City—14514 Lanark St  
 Paramount—5793 Harding St  
 Pasadena—101 Claremont  
 Pico Rivera—8247 Whittier Blvd  
 Pomona—850 E Monterey St  
 Riverside—7442 Diamond St  
 Rosemead—823 Muscatel Ave  
 Salinas—447 Williams Rd  
 San Bernardino—947 Benedict Rd  
 San Diego—4251 Epsilon St  
 San Fernando—13240 Glenoaks Blvd  
 San Jose—1333 S White Rd  
 San Ysidro—1130 Hoover Ave  
 Santa Ana—811 W Myrtle St  
 Santa Barbara—1735 San Andres St  
 Santa Maria—219 N Mary Dr  
 Saticoy—11445 Violeta St  
 Selma—9798 N Shaft  
 Sonoma—170 Andrieux St  
 Stockton—2436 E Main St  
 Tulare—Spanish—250 W Tulare Ave  
 Visalia—1010 W Prospect  
 Whittier—10262 S Colima Rd

**COLORADO**

Aurora—14701 E 21st Ave  
 Colorado Springs—6180 Templeton Gap Rd  
 Denver:  
 Bear Valley—2680 S Sheridan Blvd  
 Mtn. View—1020 W 69th Ave  
 Spanish—539 W 1st Ave  
 Florence—513 E Main St  
 Ft. Morgan—418 W Kiowa St  
 Grand Junction—30 & D Rd  
 Greeley—430 10th St  
 Loveland—Ft Collins—1409 Antero Dr  
 Montrose—746 N Nevada Ave  
 Pueblo—2525 Baystate Ave  
 Rifle—437 W 8th State St

**CONNECTICUT**

Bridgeport—1200 Main St  
 Hartford—127 Mather St  
 New Haven—English—155 Grand Ave  
 New Haven—Spanish—415 Grand Ave  
 Norwalk—7 Academy St  
 Stamford—245 Selleck St  
 Waterbury—15 Willford St

**DELAWARE**

Delmar—RR 13 Whitesville Rd  
 Dover—Barney Jenkins Rd  
 Felton—Rt. 3 Box 502  
 Georgetown—Spanish—317 N. Dupont Hwy #13  
 New Castle County:  
 DuRoss Heights—34 Kings Ave  
 Wilmington Manor—104 Morrison Ave  
 Wilmington—4106 New Castle Ave

Newark—1086 S Chapel St Ext  
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**DISTRICT OF COLUMBIA**

Capitol Hill—501 14th St NE  
Spring Road—English—1371 Spring Rd NW  
Spring Road—Spanish—1371-1373 Spring Rd NW

**FLORIDA**

Apopka—408 E 7th St  
Arcadia—4710 SE Hwy 70  
Auburndale—211 W Polk St  
Belle Glade:  
600 W Ave A  
601 SE 12th St  
Haitian—448 SW Ave “E”  
Bokeelia—15146 Stringfellow Rd  
Bonifay:  
505 Kansas Ave  
New Bayview—RR 4 BOX 339  
Boynton Beach—2211 NE Coast  
Bradenton—1801 7th Ave E  
Bristol—Hwy 12 N  
Brooker—815 Olive St off Hwy 18  
Brooksville—15444 Wiscon Rd  
Capitola—RR 3 Box 33-C  
Chipley—Hwy 90 W  
Cocoa—139 Atkinson St  
Crescent City—Hwy 17-A Ewers Rd  
Crestview—1265 Mapoles St  
Dade City—913 Hwy 52 W  
Davie—4210 S. University Dr  
Daytona Beach—965 Vine St  
DeLand—1106 E Minnesota Ave  
DeLeon Springs—Hwy 17 4721 Dundee Ave  
Deerfield Beach—160 SE 2nd St  
Delray Beach—Haitian—49 SW 7th Ave  
Fernandina Beach—3100 S 14th St  
Ft Lauderdale:  
English—611 NW 24th Ave  
Haitian—2899 West Broward Blvd  
Ft Myers:  
3182 Marion St  
English—3721 E Michigan Ave  
Spanish—3500 Michigan Ave  
French—2273 Fowler St  
Gainesville—4700 Hawthorne Rd SE  
Goulds—21450 SW 112th Ave  
Greenacres—408 Jackson Ave  
Greenacres—Spanish—212 Swain Blvd  
Hallandale—601 2nd Ave NW  
Havana—US 27 N  
Hollywood—3200 J A Ely Blvd  
Homestead—527 SW 6th Ave  
Jacksonville Metropolitan:  
Buckman St—1716 E 21st St  
Clay Hill—5845 County Rd 218  
Eastside—5789 Castellano Ave  
Jacksonville—5938 118th St

Jacksonville—1920 W 21st St  
Larsen Acres—2572 Paul Ave  
Mandarin—3844 Burnett Park Rd  
Oakwood Villa—344 Lamson St  
Oceanway—12769 Gillespie Ave  
Spring Glen—1441 Hickman Rd  
Westside—1862 Fouraker Rd  
Key West—815 Elizabeth St  
Lake Wales—Living Waters—  
637 W Lake Wales Rd S  
Lakeland—2445 E Main St  
Lauder Hill—Sunrise—Mission Lake Plaza—  
5486 NW 19th St  
Leesburg—28020 CR 33  
Lorida—1804 US 98  
Marianna—2807 B. Hwy 71  
Mascotte—Hwy 50 W  
Melbourne—1422 Miller St SW  
Miami Metropolitan:  
Centerville—Miami—2746 NW 51st St  
Coconut Grove—3655 Grand Ave  
Haitian #1—5121 NW 2nd Ave  
Haitian #3—802 NW 111th St  
Spanish—507 NW 27th Ave  
Miami—4528 NW 1st Ave  
Miami—16801 NW 19th Ave  
Opa Locka—2515 NW 163rd St  
Perrine—10331 SW 179th St  
Ridgeway—Miami—5937 NW 22nd Ave  
South Miami—6610 59th Pl  
West Hollywood—5433 SW 19th St  
Miccosukee—11752 Moccasin Gap Rd  
Midway—Palmer Rd  
Milton—600 Glover Ln  
Monticello—405 S Rhoden St  
Moore Haven—399 Ave E  
Niceville—410 Cedar Ave  
Oakland Park—2750 NW 19th St  
Ocala—1307 NE 9th Ave  
Ocoee—159 Taylor St  
Okeechobee—102 NW 10th St  
Orlando:  
432 N Kirkman Rd  
Orange Center—719 Cookman Ave  
Rosemont—2906 N Pine Hills Rd  
South Orlando—Spanish—2152 Whisper Lakes Blvd  
Ormond Beach—401 N Nova Rd  
Oviedo—496 Central Ave  
Oviedo—Spanish—496 Central Ave.  
Pahokee—2500 E Main St  
Palatka—Hwy 20 W & Pioneer Rd  
Palm Bay—906 Elmont St NW  
Palm City—7346 SW 39th St  
Palm Harbor—1040 Tampa Rd  
Panama City:  
Grace Fellowship—117 N Hwy 22-A

St. Andrews—1410 Wilmont Ave  
 Pensacola—9410 University Pkwy  
 Perry:  
 613 W Hampton Springs Ave S  
 1304 N Jefferson St  
 Pierson—220 W Washington Ave  
 Pinellas Park—3425 66th Ave N  
 Pompano Beach:  
 521 NE 6th Ave  
 2480 Hammonville Rd  
 Punta Gorda—662 Cooper St  
 Quincy—331 S Kent St  
 Reddick—5251 Hwy 316 W  
 Riviera Beach—1601 Ave E  
 Royal Palm—3361 Belvedere Rd  
 Sanford:  
 2509 Elm Ave  
 1706 Merthie Dr  
 9th St.—700 West 9th St  
 Starke—1114 N Oak St  
 Tallahassee:  
 1221 Dade St  
 1342 Westway Rd  
 Tampa:  
 6224 Diamond St  
 Forrest Hill—401 W Bougainvillea Ave  
 Hyde Park—107 S Oregon Ave  
 Spanish—6224 Diamond St  
 Tavares—112 S Lake Ave  
 Thonotosassa—11607 Grovewood  
 Titusville—1215 Norwood Ave  
 Valrico—501 St Cloud Rd N  
 West Palm Beach:  
 3093 Floweva Rd  
 Haitian—2330-A South Congress Ave  
 Northwood—2207 N Dixie Hwy  
 Winter Garden:  
 1421 E Bay St  
 Southside—1320 S 9th St  
 Spanish—1320 9th Street  
**GEORGIA**  
 Acworth—Hwy 293 S & Nance Rd  
 Albany—700 Branch Rd  
 Alma—413 E 8th St  
 Americus—809 Tripp St  
 Ashburn—425 W Madison Ave  
 Atkinson—Hwy 82  
 Atlanta:  
 1681 McLendon Ave  
 Rushmore Place—4025 Conley Rd  
 Augusta—2031 Gardner St  
 Axson—Hwy 82 S  
 Bainbridge—1205 Troupe St  
 Baxley—301 Spruce St  
 Blackshear—720 Azalea St  
 Braselton—137 Ednaville Rd  
 Brunswick—370 Old Jessup Rd

Buford—New Life Christian Fellowship—  
 Little Mill Rd  
 Cairo—17th Ave NW  
 Calhoun—English—1017 South Wall St  
 Calhoun—Spanish—220 Wall St  
 Canton—Hickory Flat—  
 Hwy 140 Rt 12 Box 374  
 Carrollton—627 Burson Ave  
 Carters Chapel—RR 5  
 Cartersville—337 Gilmer St  
 Catlett—1229 Huffman Rd  
 Cedar Crossing—RR 1 State Hwy 56  
 Cedartown—919 Blanche Ave  
 Chatsworth—986 Hwy 411 S  
 Chickamauga—Mill Wee Hollow Rd  
 Claxton—River & James St  
 Cochran—Grace Chapel—303 NE 11th St  
 Columbus:  
 7724 Fortson Rd  
 Northside Chapel—1901 Whittlesey Rd  
 Sunshine Acres—6223 Lynridge Ave  
 Cordele:  
 1408 S 13th St  
 103 E 2nd Ave  
 Cumming—Canton Hwy 20 W  
 Dahlonega—Hwy 19 N  
 Dalton—English—603 Underwood St  
 Dalton—Spanish—721 Peek Rd  
 Darien—406 Scriven St  
 Dawsonville—Hwy 53 E  
 Decatur:  
 3463 Flat Shoals Rd  
 3140 Glenwood Rd  
 Desoto  
 Dewy Rose—N Hwy 17 N  
 Douglas:  
 827 E Bryan St  
 Fales—RR 3  
 Douglasville—8310 Duralee Ln  
 Dublin—3030 Moore Station Rd  
 East Point—1324 E Cambridge Ave  
 Eatonton—365 Gray Hwy  
 Ellijay—Faith Chapel—RR 5 Box 282 Big Creek Rd  
 Eulonia  
 Fayetteville—1000 Hwy 54 W  
 Forsyth—455 Cabiness Rd  
 Ft. Oglethorpe—Dewberry Community—  
 727 Church St  
 Gainesville:  
 Bethel Tabernacle—Ledan Road Extension  
 Prince of Peace Worship Center—2485 Gould Rd  
 Gordon—112 Papermill Rd  
 Griffin—3675 Fayetteville Hwy (Hwy 92)  
 Hartwell—444 Rome St  
 Hazlehurst—Hwy 23 S RR 3 Box 1618 B  
 Homeland—501 Bowery Ln Box 623  
 Homerville—Victory Chapel—Hwy 84 212 Court St

Hortense—RR 1 Box 391  
Hoschton—Main St  
Jackson—1710 Hwy 36 W  
Jacksonville—RR 1 Hwy 49 Roberson Comm  
Jesup—937 Hwy 301 S  
Jonesboro—259 Hwy 54 N  
LaFayette:  
Hwy 136 W  
Rock Springs—Old Hwy 27  
Straight Valley Rd  
Lakeland—240 E Berrien Ave  
Lindale—3019 Maple Rd  
Lyons—Victory Circle  
Mableton—118 Morris St  
Macon:  
6055 Houston Rd  
Rutland Park—4589 Jones Rd  
Manchester—125 Elm St  
Manor:  
Camp Branch—4249 Camp Branch Rd  
Mt Green—1740 Mt Green Rd  
Marietta—3393 Canton Rd NE  
Martinez—4319 Columbia Rd  
McCaysville—Pantertown—1032 GA Hwy 60  
Montezuma—318 Averill St  
Moultrie—1207 W 15th St SW  
Newnan—437 Greenville St Hwy 29 S  
Nicholls—RR 3 Box 315 Hwy 32  
Olive Springs—1837 Olive Springs Rd  
Pearson—416 N King St  
Plainville—Damascus—Riverbend Rd  
Poulan—Hwy 82 E  
Powder Springs—Business Hwy 6  
Raybon—Hwy 301 N  
Reidsville—Collins Rd  
Rentz—Pinetucky—RR 1 Hwys 319-441  
Reynolds—Pottersville—Rt 2  
Ringgold—731 S Nashville St (Hwy 41)  
Rossville—110 Cherry St  
Savannah—4528 Ogeechee Rd  
Senolia—87 Main & Johnson Sts  
Shannon—Carden & Baker Sts  
Springfield—106 New Stilwell Rd  
St Marys—101 Pine St  
Statenville—Hwy 94 E  
Sterling—Hwy 32  
Stockbridge—Hwy 138 E  
Stone Mountain—692 Kingsgate Ridge  
Stone Mountain—Spanish—692 Kingsgate Ridge  
Summerville—Spanish—610 Washington W  
Temple—Oak Hill—560 Morgan Rd  
Tifton:  
315 Alder St  
Sonrise Chapel—Fulwood Dr  
Trion—Old Hwy 27 N  
Tunnel Hill—940 Morgan Dr  
Valdosta—Azalea City Church—2125 Clay Rd  
Vidalia—301 Smith St

Villa Rica—17 Stockmar Rd  
Waleska—Hwy 108 E  
Warner Robins—1211 South Houston  
Lake Blvd  
Waycross:  
709 Garlington Ave  
Gilchrist Park—1710 Hall St  
Suwannee Chapel—  
6241 Suwannee Chapel Rd  
Wahoma—3266 Minnesota Ave (Hwy 84)  
Waynesboro—479 E 8th St  
Wilsonville—6040 Andrew Tanner Rd  
Winder—King & Wright Sts

#### HAWAII

Hilo—27 N Iwaiwa St  
Kaneohe—45-416 Kamehameha Hwy  
Ma'ili  
Nanakuli—89-092 Kihonua Pl  
Waimanalo—Blanche Pope Elementary School  
Waipahu—94-1071 Kahuamoku St

#### IDAHO

Boise—Spanish—8366 Northview St  
Boise—West—Northview—8366 Northview St  
Caldwell:  
English—1105 N 5th St  
Spanish—523 N 9th Ave  
Chubuck—Pocatello—4883 Valenty Ln  
Emmett—637 East 3rd St  
Jerome—125 First Ave E  
Nampa:  
English—1012 N 11th Ave  
Spanish—208 N 9th Ave  
Orofino—12255 Jerome St

#### ILLINOIS

Abingdon—101 Western Ave  
Aurora—243 S Commonwealth Ave  
Belleville—9305 Lebanon Rd  
Blue Island—Burr Oak Christian Center—  
12654 S Maple Ave  
Burbank—8420 S Narragansett Ave  
Canton—415 Walnut St E  
Chicago—1044 69th St W  
East Alton—226 S Pence St  
Evanston—1623 W Simpson St  
Johnston City—308 W 12th St  
Joliet—412 Miami St  
Lawrenceville—809 Collins St  
Madison—1732 S Rhodes Ave  
North Pekin—309 Elm St N  
Pittsburg—Corinth—RR 1  
Rockford—2610 S 5th Ave  
South Elgin—76 W Middle St  
St. Charles—300 S 4th St  
Waukegan—3515 W Florida St  
Wilmington—1800 S Water St  
Xenia—3rd & Mulberry Sts  
Zion—1801 Hermon Ave



## INDIANA

Anderson—3029 Mounds Rd  
Bedford—601 U St  
Bloomington—5885 St Rd 45  
Brownsburg—321 S Jefferson St  
Connersville—1285 East Baseline Rd  
Evansville—3407 Bellemeade Ave  
Ft Wayne—1420 Southdale Ave  
Gas City—906 N 10th St  
Goshen—21182 SR 119  
Greenfield—320 W Walnut St  
Hammond—6808 Missouri Ave  
Hebron—108 N Jefferson  
Hobart—3790 Alabama St  
Howesville—SR 59  
Huntington—1427 E. Market St  
Indianapolis:  
  East—4301 E Hoyt Ave  
  West—6509 Valley Mills Ave  
Jamestown—8 E Elm St  
Kokomo—1023 N Armstrong  
Lebanon—620 S Meridian St  
Michigan City—3440 W Dunes Hwy  
Mishawaka—12800 McKinley Hwy  
Muncie—2000 W 10th St  
New Albany—203 Cherry St  
New Salisbury—Hwy 135  
Noblesville—1107 E Plum St  
Portage—5855 Central Ave  
Portland—805 Creagor Ave  
Salem—1009 N Hayes Ave  
Scottsburg—980 S Main St  
Shelburn—25 S Poplar St  
Spencer—455 S Washington St  
Terre Haute—2420 5th Ave  
Vincennes—1603 W Wheeler St

## IOWA

Atlantic—600 Pine St  
Boone—2028 Crawford St  
Cedar Rapids—3211 Edgewood Rd SW  
Corydon—511 Northwest St  
Council Bluffs—1924 Ave E  
Des Moines—6901 SW 14th  
Ottumwa—252 N Ransom  
Shenandoah—206 S Broad St  
Story City—819 Elm St

## KANSAS

Coffeyville  
Columbus—Turck—Hwy K-7 North  
El Dorado—1339 Douglas Rd  
Emporia—721 Corinth Ave  
Haddam—402 S Taylor St  
Kansas City:  
  21st & Ridge  
  2626 S 65th St  
Olathe—105 S Montclair  
Overland Park—13817 Johnson Dr

Pittsburg—607 N Joplin St  
Pleasanton—301 E 9th St  
Topeka—436 SE Fairfax  
Wichita—2009 May St

## KENTUCKY

Adolphus—Carters Tabernacle—1488 Carter Church Rd  
Auburn—Main St  
Beattyville—Mays Subdivision, Route 11 S  
Beaver Dam—502 W 4th St  
Big Laurel—Rt 221 E  
Bloomfield—2209 Lawrenceburg Rd  
Bonnieville—Hwy 31 W  
Bowling Green—Castle Heights—6814 Cemetery Rd  
Caneyville—Bowling Green Rd  
Central City—Hwy 431 S  
Columbia:  
  415 Wain St  
  Oak Grove—Oak Grove Rd  
Corbin—Queen Hill Rd  
Cornettsville—Little Leatherwood—Hwy 699  
Cumberland—East—Union St  
Delphia—Hwy 463  
Elizabethtown—1105 Woodland Dr  
Elkhorn City—Belcher—HC 65  
Evarts—145 Walnut St  
Fordsville—Hwy 54  
Fountain Run—Hwy 1383 off Hwy 76  
Franklin—513 Lemon St  
Glendale—Sand Springs—6112 S Dixie Hwy 31 W  
Grayson—US 60 E  
Guston—Hill Grove—Hwy 60  
Hartford—540 Oakwood Dr  
Henderson:  
  626 5th St  
  Dayspring—3001 Hwy 60 E  
Hi Hat—Jct 122 & 979  
Hodgenville—150 Peak St  
Hopkinsville—1235 Sanderson Dr  
Irvine—223 High St  
Island—205 2nd St  
Jamestown—Sewellton—Hwy 127 S  
Jenkins—Burdine—Hwy 23  
Lebanon Junction—270 S Poplar St  
Leitchfield—806 Grayson St  
Ligon—RR 979  
Louisville:  
  Brooks Hill—991 Brooks Hill Rd  
  Highland Park—9600 Blue Lick Rd  
  Highview—7117 Briscoe Ln  
  Larkwood—2265 Crums Ln  
  South Jefferson—6008 Dutschke Rd  
  Westside Chapel—2501 Griffith St  
Madisonville—1913 S Main St  
Mayfield—801 S 10th St  
McHenry—Hwy 1245

Middlesboro—West Cumberland Ave  
Morganfield—259 N Padgett St  
Mt. Sterling—408 Prewett Pk  
Mt. Washington—1499 Wales Run Rd  
Munfordville—Glen Lily—2675 Boiling Springs Rd  
Owensboro:  
1220 Center St  
1836 W 5th St

Pineville:

4th St

Cary—Rt 66 Hendron Hill

Prestonsburg—Hwy 23 S

Providence—300 S Broadway

Raceland—121 Hillview Ave

Roth—Straight Creek Hwy 66

Rumsey—Knobbs—Hwy 1589

Russell Springs—Hwy 80 W

Scottsville—Hwy 31 E Glasgow Rd

Shepherdsville—2389 Raymond Rd

Somerset:

Acorn—5201 Hwy 1675

Cedar Gap—2109 Coal Pit Rd

Somerset—5442 S Hwy 1247

Southside—1386 Hwy 27 S

Stanton—775 E College Ave

Stephensburg—Wonderland Cavern Rd

Sturgis—Hwy 60 N

Tateville—Holiness Church Rd

Taylorsville—60 Ray Ln

Tram—US Hwy 23

Utica—Pleasant Ridge—RR 4 Hwy 231 N

Versailles—445 Laval Hgts

Waynesburg—Ky Hwy 3276E

Wheatcroft—Hwy 109

Wheelwright—Main St

Willisburg—Hwy 1796 Brush Grove Rd

Winchester—142 East Broadway

### LOUISIANA

Bastrop—418 Division St

Baton Rouge:

11831 Coursey Blvd

Tanglewood—9281 Lansdowne St

Blanchard—Shreveport—801 Main St

Covington—E 35th & 1501 N Lee Rd

Folsom—Rainey Chapel—10350 St John

Church Rd

Franklinton—1021 Washington St

Hammond—601 S Cypress St

Houma—2630 Truman St

Livingston—20942 Nevada St

Many—Sorelle & Courthouse Sts

Metairie—Sonrise Worship Center—736

Clearview Pkwy

Morgan City:

1311 2nd St

Bayou Chene—Avoca Island

Newellton—Hwy 4

Patterson—1211 3rd St

Pearl River—39044 St Paul Dr

Pierre Part—Belle River—1012 Church St

Pineville—Alexandria—1920 Alabama Ave

Plaquemine—23720 Ferdinand St

Ponchatoula—135 S 1st St

Vivian—107 N Pecan St

Westwego—301 Sala Ave

### MAINE

Thorndike—East Thorndike Rd

Westbrook—40 Rochester St

### MARYLAND

Baltimore:

Brooklyn—428 Arson Ave

Brooklyn Park—Spanish—428 Arson Ave

Essex—402 Maryland Ave

Berlin—Old Rt 50

Cambridge—201 Green St

Chance—23539 Cemetery Rd

Churchville—9 Glenville Rd

Deer Park—Davis & Tilson Sts

Dunkirk—2829 Chesapeake Beach Rd

Eldorado—Pucum Rd

Ellicott City—4992 Montgomery Rd

Federalsburg—100 Austin Ave

Frederick—5608 Bartonville Rd

Hurlock—Pine St

Hyattsville—4201 Farragut St

Lanham—6015 Cipriano Rd

Oxon Hill—Ft. Washington—7805 Indian

Head Hwy

Rising Sun—201 Connelly Rd

Rockville—14180 Travilah Rd

Sabillasville—16827 Sabillasville Rd

Salisbury:

506 E College Ave

208 Tilghman Rd

Taneytown—9 York St

Whaleysville—Blueberry Rd

### MASSACHUSETTS

Brockton—34 Cottage St

Cambridge—500-46 Talbot Ave

Dorchester:

500 Talbot Ave

French—493 Washington St

Lawrence—Spanish—319 Haven Hill St

Mattapan—23 Edgewater Dr

Milford—Spanish—29 Congress St

New Bedford—600 Kempton St

Roxbury—English—270-272 Warren St

Roxbury—Spanish—20 Moreland St

Springfield—24-30 Eastern Ave

Worcester—English—332 Cambridge St

Worcester—Spanish—332 Cambridge St

## MICHIGAN

Adrian—1245 Division St  
Alpena—3289 US 23 S  
Battle Creek:  
2938 Dickman Rd  
Lamora Park—25 N Woodlawn Ave  
Benton Harbor—36 Gregory St  
Cadillac  
Camden—1511 W Territorial Rd  
Detroit—Greenfield—14625 Greenfield  
Flint—1143 W Parkwood Ave  
Garden City—28563 Pardo St  
Holland—475 Hazel St  
Jackson—4532 Brooklyn Rd  
Kalamazoo—713 Chicago Ave  
Lansing—2430 N Turner  
Monroe  
River Rouge—41 Orchard St  
Romulus—21110 W. Outer Dr  
Royal Oak—600 N Campbell Rd  
Sibley Road—Brownstown—22365 Sibley Rd  
Sodus—3552 S Pipestone Rd  
Taylor—23223 Wick Rd  
Utica—50480 Van Dyke Rd  
Whitmore Lake—279 Dartmor  
Wyandotte—995 Orange St  
Ypsilanti—130 S Harris Rd

## MINNESOTA

Anoka—1033 Jefferson St  
Minneapolis:  
412 E 48th St  
3954 Thomas Ave N  
Zimmerman—12515 Fremont Ave

## MISSISSIPPI

Aberdeen:  
Pleasant Grove—20287 Coontail Rd  
Zion Temple—409 North Long  
Amory—1302 US Hwy 278 E  
Boyle—802 Martha St  
Bruce—Roger Ave  
Charleston:  
Depot St  
Adams Arbor—Hwy 35 S  
Paducah Wells—off Hwy 35 N  
Spring Hill—Hwy 32 E  
Collinsville—Smith Chapel—Hwy 491 S  
Columbus—611 South Frontage Rd  
Corinth—Bell School Rd  
D'Lo—2140 Cherry St  
Delta City—Hebron—Hwy 434 N  
Dennis—Jordan Hill—Hwy 4 W  
Eupora—904 Hwy 9 S  
Flora—120 Carter St  
Fulton—474 Patton Dr  
Gloster—Mary Springs—4015 Busy Corner Rd  
Golden:  
Banner—124 Bennett Road NE

Chapel Hill—509 Co Rd 864  
Mt Carmel—291 Doc Pearson Rd  
Greenville  
Greenwood:  
Miracle Temple  
North Park—705 Yalabusha St  
Grenada—23032 Hwy 8 E  
Gulfport—2325 14th Ave  
Hamilton—40115 McDuffie Cemetary Rd  
Holcomb—Turkey Foot Fork—2411 Bethel Church Rd  
Houlka—East Front St  
Houston—Fairview—1681 Hwy 8 E  
Jackson:  
Forest Hill—2110 Raymond Rd  
North—1248 Forest Ave  
Kosciusko—915 W Jefferson St  
Liberty—Tower Hill—HWY 569 N  
Liberty — Greensburg Rd—  
3421 Greensburg Rd  
Maben—Living Waters—Hwy 15 S  
Magee—625 Raleigh Dr  
Marietta—Hwy 371 N  
McComb—New Harvest—201 Bardwell Ave  
Meridian—2667 31st Ave S  
Monticello—Hwy 27 S  
Mooreville—Union Grove—461 County Rd 1650  
Moss Point—5624 Grierson St  
Natchez—10 Myrtle Dr  
Okolona:  
Bethany—2148 Hwy 32 Ext  
Sunrise—222 E Jefferson St  
Pearl—3134 King Dr  
Petal—11 Deerwood Dr  
Philadelphia—1035 Bounds Ave  
Philipp—24 Cleveland Ave  
Picayune—1811 E Canal St  
Pontotoc (West Side)—1518 Hwy 341  
Richton—Piave—RR 1  
Rolling Fork—606 Walnut St  
Saltillo—Unity—Hwy 363 E  
Scobey—Zion Grove—2538 Cascilla Rd  
Tallula—Hwy 1 N of Fidler  
Tchula—814 Front St  
Tippo—off Hwy 32 W on Tippo Rd  
Tremont:  
Pearly Gates—434 Pearly Gates Rd  
Piney Grove—1668 James Creek Rd  
Tunica—Dubbs Community  
Tupelo:  
1198 Elvis Presley Dr  
New Bethel—423 Hilda Dr  
Vardaman—Taylor—RR 1 Blue Rd  
Verona—1217 Palmetto Rd  
Vicksburg—Grove Street—Lee Rd  
West Point—727 Lone Oak Dr  
Yazoo City—100 Graball Freerun Rd

**MISSOURI**

Bernie—511 N Allen St  
 Bertrand—104 E Elm St  
 Birch Tree—N Hwy 99  
 California—Hwy 50 E  
 Campbell—County Rd H  
 Cape Girardeau—Cape Family Worship  
 Center—800 S Sprigg St  
 Charleston—512 Naomi St  
 Delta—Wilson St  
 Dexter—325 Park Ln  
 Eminence:  
 Hwy 19 & F  
 Flatwood—County Rd D  
 Farmington—4761 Flat River Rd  
 Fenton—801 Hawkins Rd  
 Fredericktown—500 E Franklin St  
 Fremont—3rd St  
 Hayti—611 S 6th St  
 Houston—County Rd E off Hwy 63  
 Joplin—18851 Apple Rd  
 Kansas City—4907 N Brighton  
 Kirksville  
 Lamar—1303 W Grand  
 Liberal—525 E Yale St  
 Malden  
 Moberly—Allendale Community Center  
 Montier—Old Hwy 60  
 Mountain Grove—503 Long St  
 Mountain View—760 E. 5th St  
 Myrtle—Centerpoint—Hwy 142 at H  
 Poplar Bluff—1028 S 11th  
 Raytown—9511 E 59th St  
 Sikeston—1217 W Malone St  
 Springfield—3657 W Kearney  
 St Charles—3729 Bogey Rd  
 Summersville—Hwy 17  
 Van Buren:  
 Hwy 60  
 Houses Creek—County Rd M  
 Waynesville—Hwy 17 & I 44 Buckhorn Exit  
 West Plains—223 Johnson St  
 Winona—Hwy 19 S

**MONTANA**

Billings—631 Hallowell Ln  
 Butte—602 S Idaho St  
 Helena—1727 Waukesha St  
 Kalispell—554 Country Way N  
 Laurel—315 W 14th St  
 Missoula—802 Cleveland St

**NEBRASKA**

Gibbon—13 West St  
 Grand Island—1620 N Broadwell  
 Kearney—1724 First Ave  
 Lexington—1901 Plum Creek Pkwy #30

**NEVADA (North)**

Eureka  
 Reno

**NEVADA (South)**

Las Vegas:  
 Spanish—3100 East Lake Mead #9  
 Vegas Valley—English—4780 Patterson Ave  
 Pahrump—Spanish—30 Gemeni

**NEW HAMPSHIRE**

Londonderry—Manchester—7-A Hall Rd  
 Nashua—1 East Hollis St

**NEW JERSEY**

Atlantic City/Northfield—113 Fabian Ave  
 Bridgeton—59 Burlington Ave S  
 Burlington—1604 Beverly Rd  
 Camden:  
 English—1035 N 27 St  
 Spanish—27th St  
 Spanish—318 N 11th St  
 East Orange—Emerson St—8 Emerson St  
 East Orange—286 Dodd St  
 Elizabeth—Spanish—504 Court St  
 Englewood—36 S VanBrunst St  
 Hoboken—Spanish—319 Jackson St  
 Jersey City—50 Martin Luther King  
 Neptune City—1700 Bangs Ave  
 Neptune—Corlies Avenue—1144 Corlies Ave  
 Newark—English—814 Bergen St  
 Newark—Spanish—516 Broadway  
 Passaic—Spanish—122 Madison St  
 Paterson—44 Hillman St  
 Plainfield—306 E Front St

**NEW MEXICO**

Alamogordo—2826 Indian Wells Blvd  
 Albuquerque:  
 English—300 NW 56th St  
 Spanish—633 Old Coors SW  
 Carlsbad—509 N 11th St  
 Clovis—1220 Calhoun St  
 Hatch—Spanish—317 East Hall St  
 Hobbs—412 E Dunham St  
 Las Cruces—808 S Mimbres St  
 Lovington—405 W Van Buren  
 Mesquite—San Miguel Ave  
 Portales—818 E Canadian St  
 Raton—100 E 7th St—100 E 7th St  
 Roswell—2322 N Sherman Ave

**NEW YORK**

Albany—774 Madison Ave  
 Allegany—71 W Main St  
 Amsterdam—Spanish—47 Market St  
 Bayshore—Spanish—2 Smith Ave  
 Binghamton—27 Virginia St  
 Bronx:  
 85 E 165th St  
 3146 Seymour Ave  
 Spanish—1444 Bryant Ave  
 Spanish—975 Walton Ave

Brooklyn:

1243 Bushwick Ave  
305 Rogers Ave  
71 Malta St  
2134 Fulton St  
Spanish—569 Bushwick Ave  
Spanish—333 Union Ave  
Arabic—Egyptian—4th Ave & 75th St  
Crown Heights—467 Rutland Rd  
English—3917 Church Ave  
French—821 E New York Ave  
French—961 Rogers Ave  
Buffalo—2628 Bailey Ave  
Hempstead—English—234 Jerusalem Ave  
Hempstead—Spanish—330 Fulton St  
Highland Falls—55 Schneider Ave  
Hollis—194-15 Linden Blvd  
Long Island City—Spanish—23-05 40th Ave  
Manhattan—English—170 E 123rd St  
Manhattan—Spanish—2089 Amsterdam Ave  
Mt. Vernon—140 E 3rd St  
New Rochelle—128 Winthrop Ave  
Newburgh—173 Broadway  
Poughkeepsie—164 South Cherry St  
Rochester—1074 Portland Ave  
Roosevelt—French—39 Mansfield Ave  
South Ozone Park—127-01 Foch Blvd  
Spring Valley—24 North Madison Ave  
Syracuse—1227 S Salina St  
West Babylon—196 Little East Neck Rd  
Westbury—240 Lincoln Ave  
Yonkers—73 N Broadway

**NORTH CAROLINA**

Aberdeen—Raeford Rd  
Albemarle—1005 Mc Laughlin St  
Andrews—6th & Walnut St  
Apex—Hwy 55 E  
Asheboro:  
1961 McPherson St  
527 Cross St  
Asheville—530 Leicester Rd  
Aurtryville:  
Mt. Carmel—1655 Mt. Carmel Church Rd  
Riverside—RR 1  
Bayboro—Maribel—4346 NC Hwy 304  
Burlington—414 Tilman St  
Burnsville—135 Meadow Rd  
Candor—Biscoe—Farmer's Market Rd  
Canton:  
Gibsonstown—11 Old Dutch Cove Rd  
Phillipsville—100 Terrace Dr  
Carthage—Joel Rd  
Castalia—Race Track Rd  
Chadbourn—3604 Joe Brown Hwy S  
Chapel Hill—605 Church St  
Charlotte:  
1807 Lawing Rd  
Eleanor Heights—2900 Clyde Dr  
Reid Park—2952 Ridge Ave

Clayton:

3059 Garner Rd  
202 O'Neil St  
Clement—3990 Maxwell Rd  
Clinton—Bonnettsville—Hwy 24 W  
Coats—7819 Hwy 27 E  
Concord:  
339 Lincoln St  
Hwy 49 N  
256 Bellhaven Pl  
Dunn:  
1110 N Railroad St  
Taylors Chapel—420 Taylor's Chapel Rd  
Westwood—141 Union Grove Church Rd  
Durham:  
3530 Dearborn Dr  
800 Grant St  
4907 Denfield St  
Research Triangle Park—1727 Ed Cook Rd  
East Spencer—730 N Long St  
Eden—Leaksville—1012 1st St  
Elizabeth City—611 Call St  
Elizabethtown—1101 Quail St  
Ellerbe—122 Jackson St  
Elm City—4938 London Church Rd  
Erwin:  
105 2nd St  
Zion Temple—Hwy 421 N  
Falcon—State Rd 1005 S  
Fayetteville:  
1570 S Reilly Rd  
Breezewood—Hope Mills—2936 Legion Rd  
Four Oaks—Black Creek Rd  
Franklinton—104 Fairlane Ave  
Garland—Herring St  
Gastonia:  
1516 W Davidson Ave  
Ranlo—406 Rhyne Cir  
Glen Alpine—Hwy 70 W  
Goldsboro:  
815 N George St  
900 DePriest St  
Mt. Olive—570 Cricket Ridge Rd  
Goldston—2131 Horton Rd  
Graham:  
619 Providence Rd  
6807 Whitney Rd  
Granite Falls—Sawmills—408 Baker Cir  
Greensboro:  
4515 Summitt Ave  
Hillsdale Park—1935 Opal Dr  
Greenville—710 Dickenson Ave  
Hamlet:  
609 Cheraw Rd  
Ghio—668 Spring Hill Church Rd  
Henderson—801 Arch St  
High Point:  
211 N Ward Ave  
920 Redding St  
1100 Stanton Pl

Hillsborough:  
 114 W Hill Ave  
 Mooresfield Rd  
 Holly Springs—621 Utley St  
 Jefferson—West—210 First St  
 Kannapolis:  
 402 Little Texas Rd  
 145 Westover Ave  
 Kinston:  
 800 Washington St  
 806 Whitfield Dr  
 Laurel Hill—9421 Morgan St  
 Laurinburg—608 Lee's Mill Rd  
 Lenoir—1132 West Ave NW  
 Lexington:  
 1000 E Center St  
 406 Jessup St Ext  
 Liberty—902 W Swannanoa Ave  
 Lillington—N 10th St  
 Lincolnton—1122 1/2 E McBee  
 Louisville:  
 123 N Main St  
 Bunn Chapel—567 M C Wilder Rd  
 Lowell—110 N Main St  
 Lumberton—Hwy 301 N Lakewood Estates  
 Manteo—Hwy 64 & Creepsridge Rd  
 Marion—309 Alabama St  
 Marshville—226 E Union  
 Mayodan—1321 Farris Park Rd  
 Micro—Selma—5367 U S Hwy 301 N  
 Middlesex—Gold Valley—1740 South NC 231  
 Mocksville—Hwy 601 S  
 Monroe—3824 Winchester Rd  
 Morven—Sandy Ridge Church Rd  
 Mt. Airy—Mahone & E Pine St  
 Mt. Olive:  
 Grantham—4568 US Hwy 13 S  
 Waynes Chapel—3558 Emmaus Church Rd  
 Murphy—Fields of the Wood—Hwy 294  
 New Bern  
 2813 Oaks Rd  
 Newport—Bogue—Hwy 24 W  
 Norman:  
 East Moore St  
 Mountain Creek—243 Capel Mill Rd  
 North Wilkesboro—114 Mulberry Pine St  
 Oxford—4073 Lyn Rd  
 Penrose—Hwy 64  
 Pittsboro—Eastwood St  
 Princeton:  
 1720 Old Hinton Rd  
 Holts Pond—1263 Progressive Church Rd  
 Raeford—Hwy 211 W  
 Raleigh:  
 5005 Western Blvd  
 1200 S State St  
 Ramseur:  
 135 Wright St  
 Red Springs—118 Haywood St

Robbins:  
 1478 Belview Rd  
 4420 NC Hwy 705 N  
 Rockingham—East—139 Flowers St  
 Rocky Mount:  
 815 Mitchell St  
 900 Wilkins St  
 523 W Thomas St  
 Rolesville—804 Louisburg Rd, Hwy 401  
 Rose Hill—204 W Church St  
 Roseboro—Hwy 242 S  
 Salisbury—1500 E Council St  
 Sanford:  
 628 Scott Ave  
 2277 S Plank Rd  
 Selma:  
 304 E Elizabeth Ave  
 600 S Pollock St  
 Crumplers Crossroads—2635 Lizzie Mill Rd  
 Siler City:  
 907 13th St  
 Price Community—Hwy 421 S  
 Smithfield:  
 720 2nd Ave  
 Hills of the Neuse—121 Packing Plant Rd  
 Spring Hope—127 Main St  
 Statesville—504 Bristol Dr  
 Stedman:  
 Hwy 210 E  
 Bethany—Maxwell Rd Rt 1  
 Thomasville:  
 1400 Shell Rd  
 715 Blair St  
 Wadesboro:  
 Hwy 52 S  
 Harlem Heights—Old Gold Mine Rd  
 Wake Forest—122 N White Rd Ext  
 Warrenton—115 N Main St  
 Washington—Clarks Neck Rd  
 White Oak—1932 Burney Rd  
 Wilmington:  
 511 South 16th St  
 1380 N College Rd  
 Wilson—705 Briggs St  
 Winnabow—451 Governors Rd SE  
 Winston-Salem—5090 S Main St  
**NORTH DAKOTA**  
 Bismarck:  
 2303 E Divide Ave  
 All Nations Christian Fellowship—  
 1215 West Main St  
 Fargo—1333 S 21st St  
 Golden Valley—Main St  
 Minot—1401 SW 4th St  
**OHIO**  
 Akron—847 Lakewood Ave  
 Albany—1861 Mill St  
 Barlow—Rt 550 A  
 Bucyrus—437 E Warren St

Cambridge—6045 Fairdale Dr  
Canton—3500 Sherman Church Rd SW  
Carey—212 W Brown St  
Carrothers—State Rt 4  
Cincinnati—8105 Beech Ave  
Cleveland Area:  
11213 Buckeye Rd  
19219 Davinwood Dr  
Brecksville English—8131 Brecksville Rd  
Brecksville Greek—8131 Brecksville Rd  
North Eaton Township—Berea—11797 Island Rd

Columbus:  
2020 Mock Rd  
1466 Frank Rd  
North—1393 Community Park Dr  
South—116 S Williams Rd  
Crestline—115 S Pierce St  
Dayton:  
North—1304 St Adelbert Ave  
West—348 Huron Ave  
East Liverpool—Penna Ave  
Elyria—11233 LaGrange Rd  
Gallipolis—380 White Rd  
Girard—Liberty—1729 Tibbetts-Wick Rd  
Hamilton—1401 Western Ave  
Ironton—Beechwood Terrace  
Lebanon—12 New St  
Lorain—1600 E 34th St  
Mansfield—1080 W Longview Ave  
Marion—935 Bryant St  
Mechanicsburg—130 Park Ave  
Middletown—3714 Tytus Ave  
Morrow—200 Miranda St  
New Boston—201 Ohio Ave  
New Vienna—12 Bernard St  
Newark—69 Roe Ave  
North Kingsville—6486 S Main St  
Port Clinton—423 Garfield Dr  
Portsmouth—1220 Rosemount Ave  
Richwood—13235 St Rt 47  
Sandusky—3311 Bardshar Rd  
Sylvania—5143 Whiteford Rd  
Urbana—736 Pindar St  
Vermillion—1183 Douglas St  
Wellston—20 West B St  
Willard—631 Main St  
Willard—Spanish—3 Myrtle Ave  
Wooster—4433 Maple Grove Rd

#### OKLAHOMA

Ada:  
918 E Orchard St  
Worstell—Rt 2 County Rd 349  
Allen—301 E Lexington St  
Altus—1000 S Kennedy St  
Bartlesville—4312 Nebraska St NE  
Beelino—241st & Beelino  
Beggs—1st & Cherokee  
Bixby—401 E 2nd & S Riverview Dr

Broken Arrow:  
1502 E College Ave  
Weer—19301 E. 121st S  
Claremore—1010 N Florence  
Cleveland—503 W Cherokee St  
Coweta—Sycamore at Ave B  
Dawson—Tulsa—2021 N Joplin Ave  
Drumright—401 S Layton  
Duncan—705 N 15th  
Edmond—14 N Madison St  
Elk City—609 E 2nd St  
Enid—2516 E Pine Ave  
Guthrie—624 N 17th St  
Haskell—Cottonwood & Creek  
Holdenville—W Main & Cherry Sts  
Lawton  
Leach—Hwy 33  
Muskogee—2300 N 24th St  
Oklahoma City:  
Midwest City—1420 Christine Dr  
Springfield—8300 S Santa Fe  
Owasso—210 W 2nd  
Porter—W 8th St & Finale  
Pryor—814 S Vann  
Quinton—306 “N” and 3rd St  
Sapulpa—811 S Lexington Rd  
Shawnee—1550 E Highland St  
Spiro—407 SE 4th & Cherry Sts  
Tulsa:  
4542 N Lewis Ave  
2031 N St Louis  
Hill Haven—4800 S Yukon  
Osage Hills—936 S 81st W Ave  
Verndale—4421 W 5th St  
Wagoner—1501 NE 2nd St  
Wapanucka—Hwy 48 N  
Wilburton—Blue Mtn—6 miles S on Hwy 2  
Wynnewood—4-1/2 mi on Hwy 77 S

#### OREGON

Albany—2422 Waverly Dr SE  
Dallas—575 Ash St SW  
Eugene—1440 N Park Ave  
Glide—14075 N Umpqua Hwy  
Grand Ronde—24702 SW Grand Ronde Rd  
Hermiston—225 E Dogwood St  
Ontario—772 N Oregon St  
Portland—East—120 SE 172nd St  
Prineville—432 Lynn Blvd  
Roseburg—4342 Douglas Ave  
Salem:  
Creekside—1301 Neahkahnie SE  
North—3345 Brown Rd NE  
Stayton—10637 Stayton Rd SE  
Sutherlin—2371 Non Pareil Rd

#### PENNSYLVANIA

Beaver Springs—RR 1 Old Rt 522  
Butler—217 Broad St  
Croydon—Croydon Acres—1830 Buchanan St

Donora—5th St & Prospect Ave  
 East Berlin—Hwy 194 N  
 East Hampton—Spanish—Hwy 94 N & Hwy 234  
 Ellwood City—625 Wayne Ave  
 Erie—Spanish—2523 McClelland Ave  
 Everson—910 Painter St Ext  
 Ford City—547 Neale Ave  
 Harrisburg—149 S. Second St  
 Harrisville—Nectarine—RR 1  
 Karns City—Rt 268 N  
 Kittanning—Sunnyside—Hwy 85 E  
 Mercer:  
   322 S Shenango St  
   Leesburg—2396 Leesburg-Grove City Rd  
 Mifflin—McCoysville—HCR 67  
 New Eagle—601 Madison St  
 Neville—2 Asper Rd  
 Normalville—Poplar Run—RR 1  
 North East—Safe Harbor—Klomp Rd  
 Parker—Six Points—McKee Rd  
 Philadelphia:  
   4900 Parrish St  
   617 N 41st St  
   102 E Phil-Ellena St  
   2618 Ridge Ave  
   French—1245 Cheltenham Ave—1245 Cheltenham Ave  
   Spanish—2555 N 5th St  
   Spanish—2812 N Front St  
 Reading—YMCA  
 Rimersburg:  
   357 Sloan St  
   Huey—RR 1  
   New Athens—RR 2  
 Shirleysburg—Rt 522 Rd 1  
 Spring Grove—Hanover—Cannery Rd  
 Uniontown—RR 6 Hwy 51  
 Venus—Fertigs—Camp Coffman Rd  
 Waynesburg—West—RR 4  
 Wilkesburg—1108 Hay St

#### **RHODE ISLAND**

Providence—English—1193 Eddy St  
 Providence—Spanish—220 Manton Ave  
   English—73 Union Ave

#### **SOUTH CAROLINA**

Anderson:  
   702 Cleveland Ave  
   203 Belmont Dr  
   Glen Grove—Providence Church Rd  
   Westside—916 Jackson St  
 Andrews—Twin Pines—Hwy 574  
 Bamberg—912 Log Branch Rd  
 Belton:  
   Blair Mill Rd  
   Jones Chapel—2433 Jones Chapel Rd  
 Bethera—Wrenns Chapel—2620 Bethera Rd  
 Blacksburg—Cherokee Falls—  
   809 Batchelor Dr  
 Bonneau—Macedonia—RR 1  
 Calhoun Falls—722 Darlington St

Camden—29 Haile St Ext  
 Campobello—Mtn. View—Box 1105 Wingo Rd  
 Central—109 Martin St  
 Charleston:  
   952 Orange Grove Rd  
   Ashley Heights—7422 Warm St  
   North—4032 Meeting St  
 Cheraw—147 2nd St  
 Chester—709 Linden Drive  
 Clinton—1100 N Sloan St  
 Clover—106 Hilltop Ln  
 Columbia:  
   1207 Virginia St  
   Eau Claire—1003 Colleton St  
 Conestee—23 2nd St  
 Corinth—Hanover Hills—  
   517 Lawrence Bridge Rd  
 Coward:  
   High Hill—2233 N Old Georgetown Rd  
   Pleasant Grove—1731 Old Hwy 4 W  
   Shiloh—Friendfield Rd  
 Cowpens—Linda St  
 Dacusville—Rt 5 Old Hunts Bridge Rd  
 Darlington—940 W Smith Ave  
 Denmark—324 West Coker St  
 Dillon—Pleasant Hill Rd  
 Easley:  
   300 W 4th Ave  
   Mt Pisgah—8003 Old Greenville Rd  
 Effingham—Piney Grove Comm—RR 1  
 Enoree—Hobbsville—4713 Cross Anchor Rd  
 Estill—Nixville  
 Fair Play—Old Dobbins Bridge Rd Hwy 23  
 Florence—426 S Church St  
 Fountain Inn—Speedway Dr Rt 2  
 Gloverville—Hickory St  
 Goose Creek—100 Kathryn St  
 Gray Court—Hwy 101  
 Grays—Off Hwy 278 N  
 Great Falls—RR 1 Golf Course Rd  
 Greenville:  
   Carolina Heights—2900 Anderson Rd  
   College Park—8211 N White Horse Rd  
   Riverside—12 Odom Cir  
   Westville—510 Pendleton Rd  
 Greenwood:  
   304 Blythe Rd  
   Hwy 246 Magnolia Pl  
 Greer:  
   163 Genoble Rd  
   511 Arlington Rd  
   Highland—4601 Howe Rd  
 Hampton—201 Plywood St  
 Hartsville:  
   721 Hwy 15 N  
   Green Hill—Middendorf Rd  
 Holly Hill—2561 Camden Rd  
 Honea Path—1312 Chiquola Ave  
 Inman—32 1st St



Islandton—Moselle—RR 1  
 Iva—1408 W Front St  
 Joanna—206 Pinkney Pl  
 Johns Island—2921 Maybank Hwy  
 Kershaw—Boonetown—Rt 1 Old Georgetown Rd  
 Kingstree—913 4th Ave  
 Knightsville—100 Alicia Dr  
 La France—2nd St  
 Lake City:  
   Camp Branch—1104 Jordan Rd  
   Terrells—Rt 1 Morris St Ext  
 Lancaster:  
   1677 Alpha Rd  
   Hope Center—1448 Williams Estate Dr  
 Landrum—400 S Church St  
 Laurens—Wattsville—20 Irby St  
 Lexington—Victory Fellowship—  
   217 Glassmaster Rd  
 Liberty:  
   RR 1 Blackbottom Rd  
   Rices Creek—396 N. Freeman Rd  
 Manning—112 N Church St  
 McBee—Pine Ridge—Hwy 151  
 Moncks Corner:  
   209 Metts St  
   St Johns—2625 S Live Oak Dr  
 Newberry—500 Glenn St  
 Ninety Six—4401 Hwy 246 S  
 Olanta—Main St  
 Orangeburg—298 Short St  
 Pacolet—Hwy 176-3710  
 Pageland—Smith Rd  
 Paxville—Rt 1 Conner Rd  
 Pelham—139 Abner Creek Rd  
 Pelzer—7 Main St W  
 Pendleton—520 Isaqueena Trail  
 Piedmont—Pine Bluff St  
 Port Royal—1014 14th St  
 Richland—Old Richland Rd  
 Ridgeland:  
   501 W Main St  
   Tarboro—RR 2  
   Woodsville—RR 2  
 Rock Hill:  
   830 S Spruce St  
   524 Porter Rd  
   Fewell Park—2275 US Hwy 21  
 Salem—Camp Oak—Hwy 11 RR 1  
 Seneca:  
   1016 Overbrook Dr  
   Keowee—Stamp Creek Landing Rd  
 Simpsonville—404 Fowler Rd  
 Six Mile—Furman L Smith Memorial Hwy  
 Smoaks—Mt Carmel Rd  
 Spartanburg—Una—Euclid St  
 Springfield—California St  
 St. Matthews—Hwy 601 S  
 Starr—Mayfair Mills Rd  
 Summerville—407 N Magnolia St  
 Sumter:  
   140 S Guigard Prwy.  
   722 Boulevard Rd  
 Taylors—Hosanna Christian Fellowship  
 Turbeville—New Zion Rd  
 Union—210 Blassingame St  
 Walhalla—601 S John St  
 Walterboro—Peurifoy Farm Rd  
 Ware Shoals:  
   Shady Grove Community  
   27 Saluda Ave  
 Westminster—9309 Long Creek Hwy  
 Williamston—1000 Academy St  
 Winnsboro:  
   304 Calhoun St  
   RR 3 Golf Course Rd  
 Woodruff:  
   340 McArthur St  
   Cashville—3801 Hwy 146 N  
 York—24 Wainwright Ave

**SOUTH DAKOTA**

Rapid City—1125 LaCrosse St  
 Sioux Falls—327 N Fairfax  
 Sturgis—Calvary Chapel—957 Sherman St

**TENNESSEE**

Adamsville—Hwy 22 N & Industrial Rd  
 Athens—City Park Chapel—  
   714 South Matlock  
 Bethel Springs:  
   Hwy 45 S  
   Curtis Hill—RR 1 Church Rd  
 Big Sandy—13865 Hwy 69-A N  
 Birchwood—Rt 1 Dolly Pond Rd  
 Bristol—608 5th St  
 Burns—3340 Church St  
 Calhoun—Hiwassee—Church St  
   & Sherwood St  
 Camden—Hwy 70 E  
 Campaign—Friendship Rd  
 Carthage—Highway 70  
 Chapel Hill—2495 Blackwell Rd  
 Charleston—Union Grove—  
   533 Union Grove Rd NE  
 Charlotte—White Oak Flatt—RR 1 Charlotte Rd  
 Chattanooga Area:  
   1701 Wilson St  
   East Ridge—1118 Greenslake Rd  
   Harrison Bay  
   Hickory Valley—2201 Hickory Valley Rd  
   Lookout Valley—824 O'Grady Dr  
   Oakwood—3927 Webb Rd  
 Clarksville:  
   1586 New Ashland City Rd  
   Liverworth—3760 Old Hwy 48  
 Cleveland Area:  
   201 Durkee Rd NE  
   4000 N Keith St  
   3301 Peerless Rd NW  
   2530 Spring Place Rd

150 Wildwood Ave  
 Fairview—3101 Keith Valley Rd  
 Green Hills—2600 Grove Ave SE  
 Clinton—903 Medaris St  
 Columbia—Williamsport Pike—  
 1423 Williamsport Pike  
 Cookeville—1550 S Jefferson Ave  
 Crab Orchard—Main St  
 Crossville—Mayland—Hwy 70 N  
 Crossville Area:  
 Stanley St & Brown Ave  
 Abundant Life—127 SR CIT  
 Lawrence Chapel—Plateau Rd  
 Pine Grove  
 Cumberland Furnace—New Dry Hollow Rd  
 Cunningham—Baggetts Chapel—  
 4990 Bryant Hollow Rd  
 Dayton—Hwy 30 W 584 Maley Hollow Rd  
 Dickson—794 W College St  
 Dunlap—Lusk—Old Dunlap Rd  
 Dyersburg—1620 Upper Finley Rd  
 Elizabethton—1113 Park St  
 Erin—324 Midway Dr  
 Etowah:  
 Cardin St  
 Southside—304 County Rd 801  
 Gallatin:  
 604 S Water Ave  
 614 Long Hollow Pike  
 Goodsprings—Anthony Hill—RR 1 Box 16  
 Grace Chapel (Ashland City)—209 E. Harris  
 Greenbrier—340 College St  
 Greeneville—Jones Chapel—Hwy 351 RR 9  
 Grimsley—Hwy 127 N  
 Harriman—58 Vernal St  
 Hartsville—Willard Community Center  
 Hickman—Bowlings Branch—Hwy 41  
 Hackett Valley Rd  
 Huntingdon—272 High St  
 Jackson—3339 N Highland  
 Jamestown—Pine Haven—  
 Pickett State Park Rd  
 Johnson City—304 Meridith St  
 Kingsport—327 Cannon St  
 Knoxville:  
 Arrowhead—3113 John Sevier Hwy  
 Harvest Christian Fellowship—  
 2505 Washington Pike  
 LaVergne—Eastwood—350 Jefferson Pike  
 Lebanon—1001 W Spring St  
 Lenox—Lenox Rd  
 Lewisburg—906 Franklin Rd  
 Livingston—1006 College St  
 Madisonville—Sweetwater Rd & Hwy 68  
 Manchester—513 S Ramsey St  
 Martin—13 East Heights Cir  
 McEwen—Zion Hill  
 McMinnville:  
 North Hills—N Chancery St & 102 N Hill Dr  
 West Riverside—101 Old Morrison Rd  
 Memphis Area:  
 East—5478 Newberry Ave  
 Frayser—1270 Stage Rd  
 Metropolitan  
 Southaven—710 Church Road W  
 Michie—Hwy 57 E  
 Monterey—204 Railroad Ave  
 Morristown—Lakemoore—2564 Montcastle Dr  
 Nashville Area:  
 Bellshire—1268 Old Hickory Blvd  
 Bordeaux—4343 Hydes Ferry Pike  
 East—901 Strouse Ave  
 New Life—2418 Foster Ave  
 Spanish—4500 Nolensville Road  
 Sullivans Ridge—8612 Old Charlotte Pike  
 West—1105 N 51st Ave  
 Northside Christian Center—  
 3045 Memorial Blvd  
 Old Hickory—3000 Elliott St  
 Oliver Springs—830 W Tri-County Blvd  
 Paris—315 Dale St  
 Pelham—Pelham Valley  
 Petros—Hwy 116  
 Pikeville:  
 Mt. Crest—Hwy 30 W  
 Portland—820 College St  
 Primm Springs—Shady Grove—  
 7467 Shoals Branch Rd SW  
 Pulaski—Victory Chapel—1975 Elkton Hwy  
 Rickman—Zion Hill Rd  
 Ridgely—312 N Church St  
 Rockwood—812 S Kingston Ave  
 Rogersville—Maranatha—156 Pinhook Rd  
 Savannah—2107 Park St  
 Sevierville—601 Eastgate Rd  
 Shelbyville—1014 W Lane St  
 Slayden—Hwy 235  
 Sneedville—Jones Rd  
 Soddy Daisy—Daisy—337 Hixon St  
 South Fulton—Twin Cities—120 Forestdale  
 Sparta:  
 213 Lum St  
 Shiloh  
 Spencer—Hwy 30 Main St  
 Sunbright—Hwy 27 Summers Hill Rd  
 Tracy City—Altamont St  
 Trenton—5th & Factory Sts  
 Tullahoma—2366 N Jackson St  
 Turtletown—Hwy 68  
 Union City—1113 Section Line Rd  
 Victory Chapel—Pulaski—114 Little Lott Dr  
 Watertown—124 Pearl St  
 Waverly—807 Powers Blvd  
 West Robbins—West Robbins Rd  
 Westmoreland:  
 Highway 31 E  
 Roberts Tabernacle—1801 Fairfield Rd

White Bluff:  
511 Church St  
Claylick—Hwy 250  
Winchester—1340 Dinah Shore Blvd  
Woodlawn—Collinwood—Railroad Bed Rd  
Wrigley—Church Circle Dr

**TEXAS (EAST)**

Alvin—208 N Beauregard St  
Angleton—301 N Parrish St  
Austin—207 W Victor St  
Bacliff—4127 Hobbs St  
Bay City—4325 Virginia  
Blessing—Railroad Ave & Pecan  
Brazoria—CR 496 Picket Ln  
Brownsville—Spanish—1465 Coolidge St  
Cleveland—1003 Fenner St  
Cookville:

One blk off Hwy 67

Argo—Rt 1 N of Cookville

Corpus Christi—3014 Gollihard Rd

Dallas:

Oak Cliff—2636 Pierce St

Pleasant Grove—1121 McGregor St

Eagle Lake—414 Davitt St

El Campo—712 W 2nd St

Ft. Worth—3400 Hampshire Blvd

Gladewater—Liberty City—Hwy 135 at I-20

Hagansport—Hwy 37 N

Harleton—Piney—FM 2208 E of Hwy 154

Harlingen—Spanish—1201 R Street N

Henderson—Spanish—710 W Elk

Houston:

Cloverleaf—14015 Muscatine St

Cy-Fair—6645 Addicks-Satsuma Rd

East Sunnyside—4610 Sunflower St

Oak Glen—661 Aldine Mail Rt

Oak Meadows—6105 Allendale

Spanish—222 Crown St

Houston—Spring Meadows—Spring Meadow

Hurst—950 W Pipeline Rd

Irving—3312 W Shady Grove Rd

Killeen/Ft. Hood—319 N Gray St

Kingsville—1225 E Lott

Liberty—501 Austin St

Lyford—East Hidalgo Avenue, Bus #77

Marshall—205 Sunset

Maud—372 Houston Dr

Mission—1000 Oblate

Missouri City—1540 Kenforest

Mt Pleasant:

121 White St

Sugar Hill—RR 4

Needville—8724 Park St

New Ulm—RR 1

Orange—709 Bilbo St

Palacios:

508 4th St

West—808 9th St

Palestine—English—Hwy 84 E

1/2 Mi off Loop 256

Pittsburg—424 Mt Pleasant St

Port Lavaca—1804 Holloman Dr

Raymondville—Spanish—1395 S 77 Business

San Antonio—718 W Pyron

San Marcos—1208 Amherst

Silsbee—2500 ML King Dr

Terrell—Hwy 429 N

Texarkana—Farm Rd 989 Kings Hwy

Texas City—6861 Woodrow St

Tyler—308 S Mahon

Van Vleck—Hwy 35 & Church St

**TEXAS (WEST)**

Amarillo—1125 N Mirror St

Big Spring—1411 Dixie

Brownfield—902 Old Lamesa Rd

El Paso:

North Park—English—5504-B Will Ruth

Spanish—6277 Cleveland Ave

Kermit—116 S Cedar

Laredo—Spanish

Lubbock:

Southside—English—8501 Ave P

Spanish—323 N Detroit

Midland—5301 Thomason Dr

Mineral Wells—1100 SE 7th St

Ozona—Spanish—102 Bold Ruler

Post—English—602 W 14th St

Ranger—221 N Oak St

San Angelo—1713 Parker St

San Elizario—Spanish—1241 Beverly Ann

Sweetwater—2000 Chester St

Tye—252 Coke St

Wichita Falls—2300 Holliday Rd

**UTAH**

Clearfield—1585 S 1000 E

Helper—250 River St

Moab—808 Mill Creek Dr

Salt Lake City—425 N 700 W

Salt Lake City—Spanish—425 N 700 W

West Valley City—4490 S 3200 W

**VERMONT**

Barre—10 Brook St

Marshfield—Main St

**VIRGINIA**

Abingdon—933 Hillman Hwy Rt 609

Alexandria—English—6409 Telegraph Rd

Alexandria—Spanish—6428 Maplewood Dr.

Allisonia—Hwy 693

Altavista:  
   9th & Amherst St  
   Castle Craig—Hwy 29 Rt 2  
   Amelia—Rt 705  
 Appomattox—RR 2 Box 350  
 Austinville—Poplar Camp—Hwy 69  
 Bastian—RR 615  
 Big Stone Gap—Road 605 off Rt 58  
 Blacksburg—802 Elliott Rd  
 Bluefield—143 N College Ave  
 Bristol—279 Cunningham Rd  
 Broadway—Central St  
 Brookneal—LaPrade St  
 Buena Vista—2457 Magnolia Ave  
 Burkeville—Hwy 360 West  
 Castlewood—Banner Corner—Rt 58  
 Catawba—5471 Keffer Rd  
 Chase City—642 Dodd St  
 Chatham—40 Depot St  
 Chesapeake—1136 N Centerville Turnpike  
 Chester—Chester Community Center  
 Chesterfield—3400 Turner Rd  
 Chilhowie—Hwy 107  
 Christiansburg—Mountain Crest—  
   3005 Roanoke St  
 Clintwood—Rt 631 Brush Creek Rd  
 Clover—Hwy 360  
 Cody—Hwy 50 East of Gretna 15 mi  
 Coeburn:  
   222 Grand Ave  
   Pine Camp—Tate St Riverview Section  
 Collinsville—440 S Daniels Creek Rd  
 County Line—312 Mrs. Turner Rd  
 Covington:  
   1262 S Lexington Ave  
   Callaghan—4119 Johnson Creek Rd  
   Clift—3912 Rich Patch Rd  
   Mill Branch—RR 4 Mill Branch Rd  
 Craigsville—44 Central Ave  
 Cripple Creek—Hwy 602  
 Damascus—1119 Extract St.  
 Danville:  
   91 Baltimore Ave  
   North—406 Seminole Dr  
 Delton—I-81 Draper Exit Hwy 658  
 Dublin—100 S Main St  
 Falmouth—Kingsland Chapel—Kingsland Dr  
 Farmville—1816 East 3rd St  
 Fieldale—Patrick Ave Hwy 609  
 Fincastle:  
   Roanoke & Academy St  
   Flatwoods—Hwy 655  
 Floyd-Blue Ridge Parkway—800 E Main St  
 Fredericksburg:  
   400 McKinney St  
   White Oak Rd Hwy 218  
 Fries—Hwy 644  
 Front Royal—322 Kerfoot Ave  
 Gainesville—Victory Harvest—  
   7802 Ontario Rd  
 Galax—Rt 792 Ward Knob  
 Glade Spring—302 Crescent Dr  
 Gladys—Oak Grove—Route 1 East Ferry Rd  
 Glasgow—Fitzlee St Old Rt 130 W  
 Gloucester—RR 609 Wood Cross Rd  
 Gretna—4849 Strader Rd  
 Gunton Park—Rt 3 Hwy 613  
 Harrisonburg—383 East Gay St  
 Hillsville—1066 N Main St  
 Huddleston—Hwy 43 S  
 Independence—Hwy 684 Elliott Pl Rd  
 Iron Gate—5th & Commerce St  
 Ivanhoe—Hwy 742  
 Jackson Chapel—225 S 20th St  
 Jarrett  
 Java—Hwy 640  
 Jonesville:  
   Hwy 836  
   Steep Rock—Hwy 64  
 Kenbridge—South Broad St  
 Lebanon  
 Leesville—Oak Hill—Hwy 630—  
   Chellisford Rd  
 Lexington—310 Miller St  
 Lynchburg—2600 Garfield Ave  
 Manassas—9610 Fairview Ave  
 Manassas—Spanish—9608 Fairview Ave  
 Marion—RR 6 Brown Subdivision  
 Martinsville—6500 Greensboro Rd  
 Max Meadows—I-81 to Ft Chiswell  
 Midway—102 Fayette St  
 Moneta—1890 Radford Church Rd  
 Monterey—Hwy 220 N  
 Narrows—217 Hopkins St  
 Nathalie—Mt. Olive—Hwy 649  
 Natural Bridge Station—Cave Mtn.—  
   Star Rt 781  
 New Castle—Wagner & Salem Ave  
 Newport News:  
   Hampton—1102 Thisdell Ln  
   Lakeside—853 Cloverleaf Ln  
 North Tazewell—303 Broadway St  
   Riverjack Sect  
 Patrick Springs—Hwy 680  
 Pearisburg—Morris St  
 Pennington Gap—Hwy 421 N  
 Petersburg—West—1131-1133 Farmers St  
 Portsmouth—5080 Greenwood Dr  
 Pound—Mill Creek Rd  
 Prospect—Hwy 460 W  
 Pulaski—1021 Magill St  
 Radford—6th & Taylor St  
 Richlands—Edgewater Dr  
 Richmond:  
   1201 Decatur St  
   1541 Mechanicsville Pike  
   Northside—409 Crawford St

Roanoke:

2301 Roanoke Ave SW  
1616 Wise Ave SE  
Northview—5501 Florist Rd  
Northwest—3459 Shenandoah Ave

Rocky Mount—515 Highland Ave  
Salem:

Faith Fellowship—529 Apperson Dr  
Glenvar—4338 Alleghany Dr  
Saltville—Allison Gap Rd Rt 2  
Smithfield—14354 Berris Church Blvd  
South Boston—1013 Charles St  
St. Paul—Herald—Hwy 450  
Staunton—New Life—319 Campbell S  
Sterling—Spanish—44880 Falcon Pl. Suite 109  
Stuart—Buffalo Ridge—Hwy 618  
Suffolk:

1214 Holland Rd  
1203 E Washington St  
Sugar Grove—Flat Ridge Rd  
Virginia Beach—4877 Princess Anne Rd  
Waynesboro—1532 2nd St  
Winchester—Hotts Chapel—Burnt Factory Rd  
Wise—841 Birchfield Heights

**WASHINGTON**

Arlington—208 S. West Ave  
Bremerton—3204 N Perry Ave  
Burlington—112 Anacortes St  
Centralia—302 North Diamond  
Darrington—615 Sauk Ave  
Everett:

English  
Spanish—3004 23rd St  
Kelso—1008 Walnut St  
Kirkland—10489 NE 52nd St  
Moses Lake—4612 Grape Dr  
Pasco—1341 W Sylvester  
Port Angeles—1418 W 5th St  
Seattle—850 S Cloverdale  
Sedro Woolley—Hoehn Rd & Hwy 20  
Spokane—1129 W Jackson Ave  
Sumner—314 Guptil Ave  
Tacoma—Fircrest—909 Dartmouth Ave  
Tri-Cities—718 S Gum St  
Tumwater—604 N 6th St  
Vancouver:  
LaCamas Valley—14603 NE 17th St  
Spanish—701 N Garrison Rd  
White Salmon—690 Loop Rd NW  
Yakima—1015 S 9th St  
Yakima—1015 S 9th St

**WEST VIRGINIA**

Bluefield—613 Old Bramwell Rd

Bozoo—Bozoo Rd  
Chapmanville—Crossroads  
Charleston—4916 Venable Ave SE  
Clarksburg—Wilsonburg Rd  
Clear Creek  
Clendenin—38 Riverhaven Rd  
Culloden—1845 James River Turnpike  
Davis—Hwy 218 Helen Run Rd  
Deepwater—RR 61  
Elkins—Rt 2 E  
Fairmont—418 Hall St  
Giles—Dry Branch Rd  
Huntington—2225 8th Ave  
Katy—Rt 250 N  
Keyser—Short Gap—237 Wallace St  
Lanark—Rt 41  
Logan—15 Pine St S  
Martinsburg  
Metz—Rt 250 N  
Morgantown—Brookhaven Rd  
North Matewan  
Oak Hill—#1 Patrick St  
Page—RR 61 at Page by Depot  
Point Pleasant—410 22nd St  
Pond Gap—Laurel Fork—Laurel Fork Rd  
Ravencliff—Ravencliff Rd  
Stouts Mills—Rt 5 on Dusk Camp Rd  
Sylvester—Hwy 3 Round Bottom Rd  
Victor—Rt 60 W

**WISCONSIN**

Beloit—1525 Liberty Ave  
Friendship—306 Main St  
Menomonie—1405 Douglas St  
Milwaukee:  
408 S 68th St  
Necedah—214 Plum St  
Racine—1769 State St  
Richland Center—Lone Rock—  
Richland Library  
Wisconsin Rapids—340 Pepper Ave

**WYOMING**

Casper—2000 S Washington St  
Cody—1825 Rumsey Ave  
Gillette—211 Brooks Ave S  
Greybull—425 S 5th St  
Guernsey—310 S. Dakota St  
Laramie—6011 Southview Rd  
Lusk—305 W 3rd St  
Powell—305 S Everts St  
Sheridan—Holiday Inn, Sugarland Dr  
Worland—1760 Sage Crossing

## BISHOPS

Abrams, Kenneth A.  
Acosta Azor, Adriano  
Adams, Billy W.  
Adams, Sherman  
Adderley, Henry  
Adkins, Glen E.  
Adkins, James G.  
Adkins, K. Johnny  
Agosto, Juan Ramon  
Aguado, Gregorio  
Ajamu, Waleed Bakari  
Akers, Jessie Ray  
Akins, James E.  
Albin, Charlie V.  
Aldred, Joseph D.  
Aleman R., Cirilo  
Allen, David H.  
Allen, Doyle Ray  
Allen, James E.  
Allen, L. A.  
Allen, R. Wayne  
Allen, Raymond  
Allen, Samuel N.  
Allen, Sherman O.  
Allred, Earnest L.  
Allred, Winton  
Amador, Celino Ordonez  
Ammons, Ray Elwood  
Anderson, Eric B.  
Anderson, Maurice H.  
Anderson, Titus Daniel  
Anderson, Sr., Jack R.  
Anthony, Nicholas  
Arias, David M.  
Arnold, Randy G.  
Arthur, Rudolph W.  
Arzate Nunez, Bolivar  
Aschbacher, Sr., Joe H.  
Asher, Dan  
Ashford, B. Roosevelt  
Ashworth, Richard John  
Atherley, Jefferson T.  
Aukerman, Earl W.  
Austin, James A.  
Austin, Randal T.  
Axley, William L.  
Ayele, Fekadu  
Ayers, Claude K.  
Ayers, Oscar R.  
Ayers, Robey W.  
Badger, Jr., Ralph E.  
Bafford, George G.  
Baggett, L. B.  
Bagley, Clarence E.  
Bagwell, Herman Julian  
Baker, Henry Edward  
Baker, Jimmy Douglas  
Baker, Kenneth Dale  
Baker, Marion Jackie  
Baldwin, Donald E.  
Baldwin, Frank E.  
Barclay, Henry A.  
Barker, Robert K.  
Barker, Jr., James Chandler  
Barnes, Eric  
Barnes, Larry Wayne  
Barnett, Aubrey Andrew  
Barnwell, Terry R.  
Barotsakis, John  
Barreto, Juan Pedro  
Bates, Jr., Morris H.  
Batson, Harold E.  
Battles, Sherman S.  
Bear, Terry Lee  
Beasley, Pearl A.  
Beasley, William C.  
Beauchamp, Maxie A.  
Beckles, George  
Beckwith, J. B.  
Beckwith, Theodore R.  
Beesley, Fred Henry  
Bell, Donnie C.  
Bell, Larry Charles  
Beneby, Nathaniel  
Benjamin, Kenneth  
Bennett, Aston C.  
Bennett, Gregory David  
Bennett, Ira S.  
Bennett, James Leroy  
Benson, Billy  
Berseygay, Malcolm R.  
Beya, Ntambwe  
Biggers, H. Larry  
Biggers, Henry M.  
Black, Eugene Pickens  
Black, Owen E.  
Black, Raymond Lloyd  
Blackmon, John David  
Blackmon, Sr., Nathaniel R.  
Blair, Terry Jay  
Blaniar, Charles  
Blanscet, William J.  
Blowe, Larry W.  
Blumenthal, Jr., Hugo H.  
Blythe, Wilburn  
Bolton, David Ray  
Bond, Curtis O.  
Bonds, Frederic M.  
Bonilla A., Oscar F.  
Bonilla M., Mario  
Boone, Willie Roy  
Boots, Michael Richard  
Bostick, Marvis V.  
Botha, Barend P.  
Botha, Nathaniel J.  
Bowe, Rudolph Vincent  
Bowen, Donald D.  
Bowman, James C.  
Boyd, Ronald Dean  
Brackett, C. Samuel  
Bradford, Joe C.  
Bradford, Ronnie G.  
Bradley, Robert H.  
Bradshaw, Herman Ray  
Brantley, Robert  
Breland, Lewis L.  
Brewer, Sr., Arthur F.  
Brisson, James Earvin  
Brisson, Marvin Carter  
Brisson, Ronnie Ervin  
Brittingham, Clifford  
Brizuela Gimenez, Celso  
Corazon  
Brock, Melvin Earl  
Brooks, Charles Edward  
Brooks, Jimmy Lee  
Brookshire, Joe Alvin  
Browder, David Lee  
Brown, Albert M.  
Brown, Basil C.  
Brown, Billy R.  
Brown, Donald L.  
Brown, John Wayne  
Brown, Robert Willis  
Brown, Rupert E.  
Brown, Sr., Luther Edwin  
Browning, Douglas  
Bryant, Buster  
Bryant, Jack  
Bryant, Jerry E.  
Bryant, Ralph E.  
Bryant, William Ronald  
Buchanan, James William  
Buckner, Carl R.  
Buckner, Harless L.  
Buie, Jesse E.  
Bunce, Lawrence Odell  
Bunch, Edward C.  
Burdett, Robert L.  
Burdett, Sr., Edward W.  
Bureenok, Boonyong  
Bush, Jerry Wayne  
Butler, Henry A.  
Butler, Lyman Eugene  
Butts, Harold J.  
Butts, Huey Lee  
Byfield, Roy E.  
Byrd, Garnett Dewey  
Byrd, Gerald Lee  
Byrd, Roger D.  
Byrd, Stephen Wayne

Cabales, David  
 Cabales, James  
 Cabrera F., Cristino  
 Caceres Morel, Perfecto  
 Caceres S., Juan Ramon  
 Cagle, Jesse C.  
 Caine, Sigismund A.  
 Caldwell, D. Talmadge  
 Caldwell, E. Glaidwell  
 Caldwell, Mack  
 Caldwell, Sammy  
 Camacho, Jose Irenarco  
 Cameron, Horatio C.  
 Cameron, Joe A.  
 Cameron, John N.  
 Campbell, Alvin A.  
 Campos, Domingo A.  
 Cannon, Hubert E. (Gene)  
 Capron, Sr., Cleophas L.  
 Cardin, Horace E.  
 Carlyle, Paul Whitaker  
 Carmona A., Ruben  
 Carney, Johnny Leo  
 Carr, Jimmy O.  
 Carroll, Robert Eugene  
 Carter, Jack D.  
 Carter, Kenny R.  
 Carter, Lanny Woodrow  
 Carty, Sr., Amos W.  
 Caruthers, Marion T.  
 Casey, Dennis James  
 Castillo Silvestre, Orlando  
 Castro M., Ernesto  
 Castruita C., Antonio  
 Caudill, Jerry  
 Caycho R., Temistocles S.  
 Cediel Leguizamon, Arnulfo  
 Antonio  
 Cerna Castaneda, Alberto  
 Cerrato M., Horacio  
 Challen, Govindsamy  
 Chambers, Carlton J.  
 Chance, James A.  
 Chance, Jimmy Wayne  
 Chandler, Ray Calvin  
 Chapman, John W.  
 Charalambou, Antonios  
 Charles, Ellis Timothy  
 Chivers, Bruce  
 Christie, Ronald Alexander  
 Clair, Earl Dean  
 Clarke, Eustace S.  
 Clarke, Levi  
 Clay, William E.  
 Clegg, John Wayne  
 Clements, Sammie N.  
 Coalter, A. J.  
 Coalter, Timothy Duane  
 Code, Dale A.  
 Coffee, Ernest Joel  
 Coffey, Courtney W.  
 Coile, D. W. (Tony)  
 Coile, William Lester  
 Cole, Kernal George  
 Colley, Aaron T.  
 Colley, James F.  
 Collie, Phalmon Lovento  
 Collins, Charles E.  
 Collins, Floyd D.  
 Colon, Carlos de Leon  
 Conner, Floyd Ray  
 Connor, George  
 Cook, Talmage Claxton  
 Cook, Sr., Paul D.  
 Cooke, Luther Lee  
 Cooper, Mitchell  
 Corbett, Daniel Joshua  
 Cornwall, Enoch S.  
 Couch, Steve  
 Cox, Leviticus H.  
 Cox, Walter Carey  
 Cox, Sr., Marvin E.  
 Crabtree, Jr., Vernon  
 Crader, Leman  
 Craig, Alpheus U.  
 Craig, Dickie Wayne  
 Cranfield, David Paul  
 Crawford, Sparford  
 Creasy, Richard Michael  
 Creasy, Robert C.  
 Creel, Amos J.  
 Creel, Darrell Amos  
 Cress, William F.  
 Cretier, Sr., Willem  
 Criswell, Burris E.  
 Crook, William S.  
 Croom, Jr., James S.  
 Crowder, Hasful Clyde  
 Cruickshank, Melvin  
 Cruz, Douglas  
 Culp, Thomas R.  
 Curry, Eddie  
 Cusic, Jr., Daniel Thomas  
 Daley, Rudolph N.  
 Daniel, Otis W.  
 Daniels, James R.  
 Darnell, Beryl W.  
 Dasher, Sr., Gene Azmon  
 Davis, Anderson H.  
 Davis, H. Lee  
 Davis, Herman L.  
 Davis, Joe E.  
 Davis, John R.  
 Davis, John Wesley  
 Davis, Lew Allen  
 Davis, Lloyd D.  
 Davis, Michael R.  
 Davis, Randolph B.  
 Davis, Raymond E. L.  
 Davis, Richard E.  
 Davis, Wallace J.  
 Davis, Willie Henry  
 Davis, Jr., Robert Franklin  
 Dawkins, Vibert Clarke  
 Day, Richard Leon  
 Dean, Bobby L.  
 Dean, Guy H.  
 Dean, Herman E.  
 Dean, Noward E. C.  
 Decker, Artis Leroy  
 Dees, Kenneth Dale  
 Dempsey, Michael  
 Denning, George M.  
 denBok, Adrian Terry  
 denBok, Antony Frank  
 Dennis, Cassell A.  
 Dennis, William E.  
 Denton, Jesse A.  
 Deveaux, Maurice E.  
 Diaz, Nelson Diaz  
 Dickens, Van M.  
 Dishman, Larry  
 Dockery, Randall K.  
 Dodson, Austin Leonard  
 Donahue, James Nathaniel  
 Donald, Lonnie C.  
 Dorantes S., Armando  
 Doroshuk, John  
 Doroshuk, Lenard P.  
 Doroshuk, Ronald W.  
 Doroshuk, Victor Walter  
 Doroshuk, William P.  
 Dorsett, Ewing I. O.  
 Doss, James Cecil  
 Dotson, Lamar  
 Dotson, Larry Joe  
 Douglas, Samuel F.  
 Douglas, Sidney  
 Downie, William A.  
 Downs, Simeon L.  
 Droze, Forest W.  
 Duke, L. C.  
 Duke, Charles R.  
 Dunbar, Gilbert Woodson  
 Duncan, Benjamin Matthew  
 Duncan, Larry T.  
 Dupre, Sr., LeRoyal J.  
 Dupree, Jr., Bryant Ernest  
 Durham, Odus  
 Duvall, Raymond Earl  
 Dyer, James P.  
 Earp, Jr., James Carlton  
 Earp, Sr., James Carlton  
 Edwards, Allan  
 Edwards, Homer Buford  
 Edwards, Hugh R.  
 Edwards, Michael H.

Edwards, Sammy H.  
Elam, Jr., Willie L.  
Elias, George Joseph  
Elizares, Earl Michael  
Elliott, Julius E.  
Ellis, James R.  
Emerson, Oscar W.  
Emerson, Victor L.  
Endecott, Jr., Clayton E.  
Endecott, Jr., James L.  
Endecott, Sr., Clayton E.  
Eperson, Jerry Glen  
Eskew, Jimmy  
Eskew, Marvin W.  
Estep, Willard M.  
Estes, William W.  
Evans, Henry  
Fabian C., Erasmo  
Fannin, Albert Andrué  
Farmer, James Glenn  
Fearon, Horatio J.  
Feliz, Danilo C.  
Felker, William Larry  
Feltman, Raymond E.  
Feltman, Jr., Thomas M.  
Ferguson, Arthur  
Ferguson, Cephas  
Ferguson, Eliakim  
Ferguson, Franklin McArthur  
Ferguson, Nelson Wellington  
Ferreira, Stephen J.  
Ferrell, Edward L.  
Ferrer, Jorge Hernando  
Fields, Jr., Clinton  
Finlayson, Jr., Rufus Benny  
Fisher, Stephen L.  
Fisher, Sr., Fred S.  
Flack, J. R.  
Flemmer, Leon L.  
Flippo, Gaines Curtis  
Flores Perdomo, Miguel Angel  
Flowers, Thomas E.  
Fogarty, Grover C.  
Foley, William Roger  
Forbes, Eustace T.  
Ford, William Michael  
Fornal, Jimmy T.  
Forsythe, Woodrow  
Foskey, Herbert C.  
Foster, Clarence F.  
Foster, Olon A.  
Foxy, Jimmy Edward  
France, Owen W.  
Francis, Marvin L.  
Frank, John Dennis  
Franks, Donald Orville  
Frasure, Rick  
Frazier, Robert Cecil  
Frederick, Curtis Gene

Freeman, Lonnie  
Fubler, Charles Foster  
Fulton, Ben Morris  
Fulton, Grady F.  
Futch, Jeffrey  
Gaddis, William L.  
Gaddy, Willie  
Gailey, Sr., William Earl  
Galloway, Julian V.  
Gandia, Mario  
Garcia B., Alberto  
Garcia Zarceno, Miguel Angel  
Gardiner, Enos C.  
Gardner, William T.  
Gardner, Winston B.  
Gardner, Jr., George Clifton  
Gardner, Sr., Milton M.  
Garner, Claude A.  
Gary, Charles M.  
Garzon Parra, Bernardo  
Gaylor, Ora L.  
Georgiev, Peter Ivanov  
Gillum, J. Scott  
Gillum, Perry E.  
Gilmer, Steven Lamar  
Giron, Manuel  
Glisson, Thomas Ray  
Glover, John D.  
Glover, Lee Stanley  
Goin, Cecil Lee  
Goins, Thomas Wesley  
Gonia, A. Winston  
Gonzales, Luis Roberto  
Gordon, Milton L.  
Gordon, Neville G.  
Goughler, Leonard J.  
Graham, Abraham E.  
Graham, Erwin Earl  
Graham, Lesmon R.  
Grant, Leslie D.  
Graves, Charles R.  
Graves, F. Leon  
Gray, Delbert  
Gray, Earl B.  
Gray, James H.  
Green, Everett E.  
Green, Gerald W.  
Green, J. B.  
Green, James W.  
Green, Sr., Kenneth Howard  
Greenaway, Leroy V.  
Greenaway, Michael J. H.  
Greene, Arthur  
Greene, Sr., George Timothy  
Greer, Bobby G.  
Griffin, Bluford B.  
Griffin, J. W.  
Griffin, James D.  
Griffin, Jr., Henry E.

Griffis, James I. J.  
Grimes, Harry Wilson  
Grimsley, Lonnie J.  
Grubbs, Calvin W.  
Guerrero A., Jose Luis  
Gulledge, Donald Jerry  
Gulledge, Weldon John  
Gutierrez M., Celso  
Guy, Jerry Lee  
Guy, Richard L.  
Gwin, Joseph Raymond  
Hackler, Wendell L.  
Hagy, Sr., Jimmy W.  
Hale, Milton B.  
Hale, Jr., Thomas F.  
Hall, Asa St. John  
Hall, Donald R.  
Hall, Emerson G.  
Hall, Hoyte Wayne  
Hall, Lavaughn  
Hall, Ralph  
Hamm, Leonard Ronald  
Haney, Adril D.  
Hanks, Mervin Marion  
Hannah, William E.  
Harbor, James  
Harding, R. Fredrick  
Harper, Arnold  
Harper, Timothy A.  
Harris, Grady W.  
Harris, Taft M.  
Harris, Thomas C.  
Harris, Jr., Everett Lee  
Hart, Benny  
Hartley, David Harold  
Hartman, Henry Edsel  
Hartness, Tyrone  
Hartsfield, Herman N.  
Hasheni, Attwell  
Hau Kantun, Andres Marcelino  
Hawkins, Charles G.  
Hawley, Leslie Allen  
Hebert, Henry J.  
Heckert, Lawrence D.  
Heltcel, R. B.  
Henderson, Abraham L.  
Henderson, Willard C.  
Henegar, Joseph R.  
Henfield, David M.  
Henson, William E.  
Hernandez, Manuel A.  
Hernandez C., Salomon  
Herrera I., Domingo  
Hill, Harms Hubert  
Hinton, B. Wayne  
Hitchcock, Ronald  
Hix, Dannie M.  
Hix, Grady H.  
Holland, Jr., James L.



Holloway, Theodore R.  
 Holt, Samuel Paul  
 Hooker, Eugene R.  
 Hooper, Billy L.  
 Horton, Paul H.  
 Horton, Jr., William H.  
 Hoskins, James S.  
 Howard, Randall E.  
 Howard, Roger Dennis  
 Howard, William Arthur  
 Huanca C., Simon Elias  
 Huff, Clifford G.  
 Hufstetler, Randy J.  
 Hughes, Sr., Tommy Leroy  
 Hume, Cecil Delroy  
 Hunt, Howard J.  
 Hunt, Jr., Fred Jefferson  
 Hunter, Harper  
 Hunter, James L.  
 Hunter, John T.  
 Hunter, Ormand E.  
 Hust, James W.  
 Hutchins, James Ervin  
 Hutchinson, Jonathan G.  
 Hutchinson, Whitbourne E.  
 Hutchison, Harold F.  
 Hyatt, Clifton E.  
 Hyatt, James L.  
 Hyatt, Melvin G.  
 Ikenberry, Robert D.  
 Irwin, Earl LeRoy  
 Isles, Alberto  
 Iund, Russell E.  
 Jackson, Bobby D.  
 Jackson, Frederick Devone  
 Jackson, Jimmy Leon  
 Jackson, Lawrence Ezra  
 Jackson, Morris C.  
 Jackson, Percival O.  
 Jackson, Woodrow W.  
 James, Sr., Ralph Edward  
 Jared, Jr., T. J.  
 Jefferson, Monroe  
 Jenkins, Harvey E.  
 Jernigan, Jesse W.  
 Jewell, Sr., Jesse R.  
 Jimenez, Jose A.  
 Jimenez, Josue Cano  
 Jimenez L., Pedro Fernando  
 John, Lennox C.  
 Johns, Larry D.  
 Johnson, Buford M.  
 Johnson, Caston C.  
 Johnson, Henry Leverne  
 Johnson, Hinton C.  
 Johnson, Hubert N.  
 Johnson, Lyndon E.  
 Johnson, Michael Lee  
 Johnson, Paul Edward  
 Johnson, Jr., Asa Luke T.  
 Johnson, Jr., W. E.  
 Jones, Billy Ray  
 Jones, Calvin C.  
 Jones, Calvin S.  
 Jones, Edward Lee  
 Jones, George L.  
 Jones, James Larry  
 Jones, John Roy  
 Jones, L. V.  
 Jones, Maurice  
 Jones, Mikey C.  
 Jones, Ray C.  
 Jones, Tom Lynn  
 Jones, William F.  
 Jones, Jr., Alvin M.  
 Jordan, Mervyn C.  
 Jose, Gilbert Melvin  
 Joseph, Devarapalli  
 Josephs, Beniah E.  
 Josifek, Scott E.  
 Josleyn, William Hiram  
 Judd, Emmett O.  
 Justiniano, Rogelio D.  
 Karera, Augustin  
 Keeble, Philip Simon  
 Kelley, Jeffrey K.  
 Kelly, Enrique  
 Kelton, Clifford J.  
 Kemp, Simeon D.  
 Kendrick, Leonard F.  
 Kephart, Jr., Edward C.  
 Khaemba, Faucett Makokha  
 Khan, Munawar S.  
 Kidd, Jr., Willie S.  
 Killingsworth, Sr., James H.  
 Kim, Kwang Sok  
 Kinard, Jr., Louis  
 Kinder, Wesley Wayne  
 King, Albert Paul  
 King, Lacy T.  
 Kirton, Michael Gaskin  
 Kivett, Marvin Jackson  
 Klapp, Harold D.  
 Knight, Edmond A.  
 Knights, Stanley E.  
 Knoblich, Donald Lee  
 Knowles, George H.  
 Knowles, Joseph W.  
 Knowles, Samuel V.  
 Knowles, Walter Allen  
 Kozaites, Jr., George  
 Kroon, John A.  
 Kuhl, Howard Ray  
 Kylor, Jack P.  
 LaRue, Clarence Richard  
 Lackey, Jr., Jack  
 Lain, Henry B.  
 Lam Enrique, Roberto  
 Lamb, Earl E.  
 Lamb, William B.  
 Lambert, Clyde Stanley  
 Land, Jr., David F.  
 Lane, Lloyd Russell  
 Lane, Wallace C.  
 Lane, Jr., Paul H.  
 Langley, Garland O.  
 Langley, Robert D.  
 Lanter, Charles C.  
 Lanter, James Buford  
 Lanter, Jr., Robert  
 Lawrence, Benjamin J.  
 Lawson, Fred Arnold  
 Lawson, James L.  
 Lawson, Larry Gene  
 Lawson, Omer Clark  
 Lawson, Raymond D.  
 Lawson, Robert  
 Lawson, Samuel H.  
 Layne, Charles Lindsay  
 Ledford, Robert D.  
 Lee, Barry Lynn  
 Lee, Basil E.  
 Lee, Buster O.  
 Lee, Fred A.  
 Lee, William M.  
 Levesque, Jr., Bernard F.  
 Levy, Eustace G.  
 Lewellen, William  
 Lewis, Eldon J.  
 Lewis, Lanis J.  
 Lewis, Michael Sylvester  
 Liberato G., Victor  
 Linder, Gilbert H.  
 Lindsey, James H.  
 Lindsey, Jr., Guy L.  
 Linkous, Gary T.  
 Linkous, Malcolm T.  
 Linville, Albert J.  
 Linville, Kendrick  
 Littleton, Paul J.  
 Lluberres, Jose Benjamin  
 Lofton, Millard T.  
 Lofton, Robert C.  
 Lolley, Dewey  
 Long, Jr., Albert W.  
 Longin, Daniel  
 Lopez, Camilo  
 Lopez Paz, Francisco A.  
 Lord, Allen M.  
 Loriston, Luc Wilfrid  
 Lott, Clarence M.  
 Lowe, J. Wendell  
 Lowry, Larry A.  
 Lugo Borquez, Jesus Antonio  
 Lyle, Kenneth E.  
 Lyles, John C.  
 Lyons, Jr., Bernard D.

Machogu, Joseph Mbego  
Mackens, James N.  
Madison, Bobby G.  
Madrid, Jerry  
Madrid, Steven  
Magaha, Joseph A.  
Mahaffy, Fredrick P.  
Mahan, Clayton J.  
Makar, Andrew A.  
Mancil, Leon  
Manus, James E.  
Markham, Donnal Lee  
Marlow, James T.  
Marrero R., Jorge  
Martin, Basil Gregory  
Martin, Clayton Norris  
Martin, Hubert L.  
Martin, Jesse Richard  
Martin, Joseph  
Martin, Krameon T.  
Martin, Jr., Billy Wilson  
Martinez, Jose A.  
Martinez, Marcelino  
Martinez Santiago, Rey  
Mason, Billy R.  
Massengale, Franklin R.  
Massey, Ronnie Lee  
Massingale, Martin L.  
Massingale, William B.  
Massingale, William D.  
Mathews, Gerald S.  
Mathews, William H.  
Mathis, Sr., Billy E.  
Matthews, D. Elwood  
Mattis, Stanley B.  
Maynard, Claude Ray  
Maynard, Lewis  
Mays, Clyde A.  
McAdoo, Alvah Dean  
McCaleb, Timothy L.  
McCall, Larry E.  
McCalla, Donald W.  
McCalla, Samuel A.  
McCalla, Theophilus A.  
McClure, Kermit  
McDaniel, William A.  
McDaniel, Glenn C.  
McDaniel, Johnny F.  
McDaniel, Sr., Lewis W.  
McDermott, Salbert C.  
McDonald, Steven A.  
McDonald, Jr., E. A.  
McFarlane, Noel G.  
McFarlane, Ronald J.  
McGee, Damous E.  
McGee, Jr., S. Melvin  
McGlothlin, Johnie Lee  
McKay, Earl  
McKen, Samuel A.

McKenzie, Edward E.  
McKinley, Ernest C.  
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McMahon, Thomas William  
McMillan, Michael  
McMillan, Odias  
McNemar, Sr., Philip D.  
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Mericle, Thomas B.  
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Minnix, Ralph D.  
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Minter, Gerald H.  
Minter, Sherman H.  
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Moeeng, Jan  
Mojica, Miguel A.  
Montgomery, Avery G.  
Montgomery, Frederic Eugene  
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Mooney, Charles W.  
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Moore, Roger E.  
Moore, Windell Wayne  
Morales R., Ruben  
Morgan, Fred Junior  
Morphis, Mitchell Wayne  
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Morrison, Sigismond A.  
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Murphy, Kenneth P.  
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Murphy, Wayne L.  
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Murray, Billy D.  
Murray, Jack C.  
Musgrove, William E.  
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Mwambigija, Eric  
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Nelson, Jasper  
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Nobles, James W.  
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Parks, William B.  
Parton, Donald Ray  
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Pasley, Anthony  
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Patterson, James D.

Patterson, Robert W.  
Payano, Jose A.  
Payne, Edward C.  
Payne, Jerry R.  
Payne, Ray P.  
Payne, Willard Lee  
Peacock, Jr., Willie  
Peninger, A. Frank  
Pennington, Charles S.  
Pense, Irvin Wayne  
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Pharr, Phillip Edwin  
Phelps, Robert A.  
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Pittman, Leonard J.  
Pittman, Stephen W.  
Pitts, Ralph W.  
Pitts, Richard C.  
Policarpio, Amable P.  
Poorman, Thomas F.  
Pope, Edward  
Pounders, Harold C.  
Powell, Lancy Hoyt  
Powell, Norris A.  
Powell, Tedroy M.  
Powell, Wilton R.  
Powers, Raymond L.  
Pratt, Lloyd George  
Pratt, Wallace R.  
Prince, Clarence A.  
Prince, David W.  
Pritchett, William T.  
Prosch, Ronnie E.  
Pruitt, Elmer Clarence  
Pruitt, Howard R.  
Pruitt, Jack R.  
Pruitt, Philip Adair  
Pruitt, Raymond M.  
Puckett, Edwin Lee  
Puckett, Richard Lee  
Purvis, Robert A.  
Qualls, Jerry  
Queener, Glen Dale  
Queener, Willard M.  
Quinonez Giron, Manuel  
Quispe Poma, Francisco  
Raburn, Nelson W. D.  
Rahming, Elgarnet B.  
Ramirez, Cecilio  
Ramos-Mattos, Gerardo  
Ramsay, Vincent  
Ramsey, James M.  
Raney, Sam E.  
Rangel, Guillermo Carlos

Ray, W. Hansel  
Raymond, Headley John  
Reagan, Garry D.  
Rector, Melvin L.  
Reece, Frank L.  
Reed, Harold D.  
Reese, Bradley A.  
Reeves, Sr., James W.  
Reid, Alfred  
Reid, Winston Rupert  
Reyes De La Rosa, Santos  
Reyes, Sr., Jose Antonio  
Reynolds, David C.  
Reynolds, Marshall L.  
Reynolds, Robert J.  
Rhee, Chul Jea  
Rhorer, Henry R.  
Rice, Jeffrey Lynn  
Richards, Basil K.  
Richardson, Basil W.  
Richardson, Billy Ray  
Richmond, Earnest C.  
Ricks, James Robert  
Riggs, Charles E.  
Riggs, David Allen  
Riley, Gary L.  
Rising, Douglas M.  
Rivera, Jose M.  
Rivera Duarte, Pedro Antonio  
Robbins, Freddy Troy  
Robbins, Jerry Arnold  
Roberts, Charles S.  
Robertson, Melvin  
Robertson, Willis E.  
Robinson, Alfred  
Robinson, David  
Robinson, Guy Thomas  
Robinson, Joseph Emanuel (bo)  
Robinson, Leonard N.  
Rodriguez, J. Manuel  
Rodriguez, Jose Angel  
Rodriguez, Wilfredo F.  
Rodriguez T., Tulio  
Rodriguez Tejada, Ramon  
Rogers, David W.  
Rogers, Rufus R.  
Rogers, William Seymour  
Rolle, Hartman L.  
Rolle, I, Marcus E.  
Roney, Warren E.  
Rosario, Flavio  
Rose, Damon L.  
Ross, Edgar E.  
Roudebush, Ronald E.  
Royal, Gladstone George  
Runnels, W. Edgar  
Russell, David Samuel  
Russell, Early Keith  
Rye, Jird Luther

Rymer, Samuel R.  
Sallee, Jackie Leonard  
Sam, Allan H.  
Samuels, Lloyd W.  
Sanchez, David H.  
Santiago, Luis  
Santiago G., Felix  
Saucedo, Alfredo  
Saul, Samuel L.  
Saylor, Edward Lee  
Schneider, Henry  
Schneider, Leon  
Scott, David  
Scott, Howard R.  
Scotton, Dale V.  
Scotton, Norman J.  
Scotton, Sr., Timothy R.  
Sedwick, Dale F.  
Sedwick, Franklin J.  
Sedwick, George L.  
Sedwick, George R.  
Sedwick, Wilbert J.  
Sekatane, Johnson R.  
Selvadurai, Paul D.  
Shaffer, Daryl L.  
Shaffer, Sr., Wilbur Cecil  
Shaw, James Robert  
Shaw, Michael  
Shay, Jr., Delbert Arthur  
Sheets, Sr., Jack Anthony  
Shehata Rizk, Samir  
Shelton, Curtis F.  
Sheridan, Jr., Charles Edward  
Shewbridge, Roy  
Shiakallis, Christos C.  
Shipley, William S.  
Shirley, Charles F.  
Shroyer, Kendrick D.  
Shroyer, Owen E.  
Sides, Vernil H.  
Siler, Billy J.  
Simpson, Allan Samuel  
Simpson, Orville  
Sinclair, James A.  
Singh, Cedric Melroy  
Skaggs, Vernon L.  
Slagle, Marvin R.  
Smith, Aubrey Sylvester  
Smith, Billy N.  
Smith, D. Eugene  
Smith, Franklin G.  
Smith, G. Tommy  
Smith, Gary A.  
Smith, Gerald W.  
Smith, Gilbert L.  
Smith, Hubert R.  
Smith, Jerry P.  
Smith, John C.  
Smith, Larry Milton

Smith, Lorvise A.  
 Smith, Phillip David  
 Smith, Roger Dale  
 Smith, Roy L.  
 Smith, Sampson  
 Smith, Walter S.  
 Smith, Jr., Bascom O.  
 Smith, Jr., Dolphus P.  
 Smith, Sr., Bascom O.  
 Smith, Sr., R. Derrell  
 Smitherman, Robert L.  
 Snead, R. Randall  
 Snodgrass, Kenneth R.  
 Snow, Hobert Lee  
 Solis, Eliud  
 Soriano M., Juan  
 Sorrell, Paul Michael  
 South, Robert Alan  
 Spainhower, Jack  
 Spell, Lowron M.  
 Spence, James E.  
 Spencer, Garland H.  
 Spivey, Jr., James T.  
 Stafford, Steven Eric  
 Stanford, Malcom Floyd  
 Stanley, Charles W.  
 Steen, Bobby L.  
 Steen, Ernest Howard  
 Stephens, C. Nathaniel  
 Stephenson, Douglas R.  
 Sterling, Eddy Melvin  
 Sterling, Sr., Franklin David  
 Stewart, Jack Clair  
 Stine, Thomas B.  
 Stockdale, Ronald W.  
 Stockham, William M.  
 Stone, Duke L.  
 Stone, Ellis L. (Roy)  
 Stone, Ezra  
 Stone, James E.  
 Stone, John A  
 Stone, Jr., James  
 Strickland, James W.  
 Strickland, Paul  
 Strickland, Jr., Robert L.  
 Suggs, Roy Ancle  
 Sullivan, Evan G.  
 Sullivan, Shelly S.  
 Sullivan, Van  
 Summerall, Clifton L.  
 Sutton, Curtis Harold  
 Sutton, E. Earl  
 Swan, Damon H.  
 Swann, Joseph M.  
 Sweatt, Jr., Charles  
 Swindall, Ross Moore  
 Sykes, Doyle  
 Sykes, Lee A.  
 Tackett, Danny K.  
 Talbott, Richard P.  
 Talton, Raymond Earl  
 Taylor, David Jeston  
 Taylor, Frank Lee  
 Taylor, Nathan E.  
 Taylor, Phillip D.  
 Taylor, Terry Neal  
 Teems, George W.  
 Thapong, Zacharia M.  
 Thomas, Don Burton  
 Thomas, James A.  
 Thomas, Paul K.  
 Thomas, Jr., George  
 Thompson, Brice H.  
 Thompson, Joseph Fedrick  
 Thompson, Robert Lee  
 Thompson, Samuel A.  
 Thorn, Wayne  
 Thornhill, Arthur M.  
 Thornton, Boyd  
 Thornton, Verlin  
 Tinker, Ted Alvin  
 Tinsley, Billy J.  
 Todman, Aludus  
 Tolbert, Johnny R.  
 Toledo Casanova, Hernan Enrique  
 Tomlinson, Hobert M.  
 Tomlinson, Michael Louis  
 Torres, Raul  
 Torres S., Julio Nelson  
 Townsend, Felix E.  
 Traficanto, Frank J.  
 Tranthem, R. Eugene  
 Tribble, Arvle  
 Tribble, William Harrison  
 Trogdon, Robert L.  
 Trogdon, Jr., Barney L.  
 Trotter, Charles P.  
 Trump, Sr., James D.  
 Turner, Eldridge Lee  
 Turner, Henry J.  
 Turner, Jimmie  
 Tyler, Sr., Elex P.  
 Valera B., Juan  
 Van Deventer, E. Ellsworth  
 Van Deventer, Vernon E.  
 Van Zyl, Abraham Johannes  
 Vandever, Wesley  
 Vargas Rodriguez, Isaac  
 Varlack, Sr., Adrian L.  
 Vasquez, Pedro Ruben  
 Vaughn, A. J.  
 Veit, Bruce A.  
 Vernon, Gary L.  
 Vicars, Hubert J.  
 Villanueva G., Damian  
 Vital-Herne, Jean Elie  
 Waden, Carl  
 Waggett, Aaron Reboke  
 Wagner, Leonard E.  
 Wakefield, J. Leon  
 Walker, Danny R.  
 Wallace, George  
 Wallace, James D.  
 Wallace, Raymond David  
 Wallen, Billy R.  
 Wallen, Phillip M.  
 Waller, Charles Junior  
 Walters, Carlton Joseph  
 Walters, Donald E.  
 Walters, Loxley D.  
 Walton, Albert W.  
 Ward, Lynton  
 Watkins, Samuel John T.  
 Watson, James C.  
 Watson, Joe D.  
 Watts, Lewis D.  
 Weakley, Eugene  
 Weathers, Jimmie E.  
 Weathers, Jr., Joseph T.  
 Weaver, Lanier L.  
 Webb, Joseph B.  
 Webb, Lionel Bruce  
 Webb, Wiseman W.  
 Webster, Davis Keith  
 Weddle, Roy E.  
 Weetly, Laws  
 Weill, Thomas D.  
 Welch, Charles E.  
 Welch, Robert G.  
 Weldon, Lester G.  
 Wells, Donald W.  
 West, Aaron W.  
 West, Billy A.  
 Westberg, David E.  
 Westberg, Gerald  
 Westberg, Ronald W.  
 Whalen, Elmer  
 Wharton, Compton D.  
 Whittaker, Curry W.  
 White, Arlynn B.  
 White, Hubert L.  
 Whitman, Charles Edward  
 Whitney, James T.  
 Whittaker, James D.  
 Whitten, Frank Ray  
 Whitten, Richard T.  
 Whittick, Sidney O.  
 Whittington, Jesse R.  
 Whittington, Ray  
 Whittington, Tommy  
 Wilkinson, J. W.  
 Wilkins, Kenneth C.  
 Wilkinson, Samuel Luther  
 Wilkinson, Jr., John D.  
 Williams, Arnold F.  
 Williams, Benjamin

Williams, Chester A.  
Williams, Clarence Nathaniel  
Williams, Cornelius  
Williams, Everett C.  
Williams, Franklyn R.  
Williams, James C.  
Williams, James Calvin  
Williams, Joseph  
Williams, Oswill E.  
Williams, Rennie L.  
Williams, Winston L.  
Willingham, Michael Wallace  
Willingham, Wallace E.

Willis, Dewain G.  
Willis, Eldridge  
Willis, Michael J.  
Willis, Raymond F.  
Wilson, Floyd Don  
Wilson, Larry B.  
Wilson, Marion Alva  
Wilson, Raymond L. (Pete)  
Wilson, William M.  
Wilson, Jr., Arthur C.  
Wilson, Sr., Arthur L.  
Winchester, Jr., Charles C.  
Winters, Albert G.

Wood, Jerry D.  
Woodard, Jimmy D.  
Woodruff, Arthur B.  
Woodruff, Harold J.  
Woods, Clifford E.  
Woodward, David M.  
Wright, Jr., Walter T.  
Wriglesworth, Dennis Ray  
Wynn, Oral T.  
Wynn, Ray C.  
Young, Delbert F.  
Yu, Chae Mun  
Zeron S., Celestino

**Bishops Ordained in the General Assembly  
Fort Worth, Texas  
Tuesday, July 21, 1998**

<b>Name</b>	<b>Minister Number</b>	<b>Nation/State/ Region</b>
Gregorio Aguado	15731	Florida
Warren Harding Barfield, Sr.	10260	North Carolina
Ntambwe Beya	13144	Republique Democratique du Congo
Frederic M. Bonds	12909	Virginia
Ronald Dean Boyd	10116	Virginia
Ray Bradshaw	6102	New Mexico
Boonyong Bureenok	10753	Thailand
Stephen Byrd	8035	Virginia
Carlton Joseph Chambers	9956	New York
Dale A. Code	12534	Virginia
Beryl W. Darnell	15164	Mississippi
Randall Dockery	10757	Georgia
Larry T. Duncan	15436	Tennessee
James C. Earp, Jr.	10229	North Carolina
Donald O. Franks	9078	Nebraska
Miguel A. García Zarceño	12139	El Salvador
George C. Gardner, Jr.	10947	Colorado
Andres M. Hau Kantun	13789	Mexico
Paul Horton	14176	Virginia
Fernando Jimenez	10856	Arizona
Lyndon E. Johnson	12447	North Carolina
Maurice A. Jones	9008	Trinidad/Tobago
Roberto Lam	2918	Cuba
William B. Lamb	13896	Tennessee
Daniel Longin	15053	France
James Lott	7337	North Carolina
Rayford S. Martin	13219	North Carolina
Rey Martinez Santiago	14702	Mexico
Steven A. McDonald	13463	California
Noel McFarlane	13414	Florida
Richard McInnis	11371	North Carolina
C. Johnnie Mize	7107	Virginia
Almando Mullings	7843	Florida
Bobby Murphree	11309	Mississippi
Bobby Musgrove, Sr.	15740	Georgia
Santo Francisco Ochoa N.	11311	Honduras
David Newlun	10046	Vermont
Carlos Parker	14024	North Carolina

Anthony Pasley	6812	Arkansas
Philip A. Pruitt	10744	Alabama
Vincent Ramsay	8588	Florida
Marcus E. Rolle	14506	Tennessee
Damon L. Rose	13231	Mississippi
Dale V. Scotton	14790	Pennsylvania
L. Lutrell Spell	8816	North Carolina
Joseph A. Steele	15539	North Carolina
Lomuel L. Stroman, Jr.	10322	North Carolina
Curtis W. Stump	10406	North Carolina
Frank L. Taylor	10799	North Carolina
William H. Tribble	12329	Mississippi
Bruce A. Veit	11690	New York
Charles Junior Waller	7606	Virginia
Mackie L. Walters	9579	North Carolina
Joe D. Watson	13346	Tennessee

## MINISTERS

Abadal, Roberto  
 Abalos Flores, Javier Q.  
 Abd Elsieed, Mouner Tousa  
 Abel, James D.  
 Abelseth, Bradley K.  
 Abernathy, Annzella  
 Ables, Florene E.  
 Ables, Ritchie L.  
 Abney, Bert E.  
 Aboagye, Cosmos A.  
 Aborhey, Solomon T. A.  
 Abraham, Dandang  
 Abraham, Parla  
 Abreu, Santos  
 Abreu Urena, Diogenes Antonio  
 Abuor, John Odero  
 Acevedo Galeano, Pablo  
     Emilio  
 Acevedo Galiono, Maximo  
     Salvador  
 Acker, Jessie  
 Acker, Ronald W.  
 Aclare Laura, Juan  
 Acosta, Roberto  
 Acosta, Silvia  
 Acosta Arias, Pablo  
 Acosta Azor, Samuel  
 Acosta Azor, Sergio  
 Acosta Gomez, Abraham  
 Acosta Silva, Georgina de  
 Acosta Torres, Gloria E. de  
 Adams, Don Delano  
 Adams, Doris A.  
 Adams, Herold W.  
 Adams, James A.  
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 Adiansingh, Adelina  
 Adite B., Victorin  
 Adjei, Emmanuel Kwabla  
 Adkins, Daniel Ray  
 Adkins, Gary T.  
 Adkins, Mary Nell  
 Adkison, Sr., Alcus R.  
 Agbale, Albert Kwaku  
 Agbeco, Adrien Gboyou  
 Agramonte, Manuel Eladio  
 Aguilar, Santos Porfirio  
 Aguilar Garcia, Demetrio  
 Aguilar Huaynali, Braulio  
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 Aguilar Pech, Wilfrido  
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 Aguirre Najera, Jorge  
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 Agyemang, Kofi  
 Aiken, John Myron  
 Aiken, Vergil L.  
 Aiken, Zebulah A.  
 Aine, Joseph Orius  
 Aites, Richard N.  
 Akin, Anna F.  
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 Alayo Vasquez, P. Jose  
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 Alberto, Jesus  
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 Alcantara Roncales, Rufino  
 Alcoba Ribera, Santos  
 Alcott, Jeanette D.  
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 Aldana Perez, Benjamin  
 Alderete, Sue K.  
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 Aldridge, Ricky DeWayne  
 Alegria, Rene Armando G.  
 Alegria Yucra, Zenon Johnny  
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 Alexander, James Richard  
 Alexander, Monica  
 Alexander, Jr., Vernon  
 Alexandrou, George  
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 Alfaro Mejia, Rafael  
 Alfaro Morales, Luis Alberto  
 Alfaro Morales, Saul  
 Allaway, Lillian M.  
 Allen, Allan George  
 Allen, Doris J.  
 Allen, Doris Yvonne  
 Allen, Duane  
 Allen, Edmond George  
 Allen, Frances  
 Allen, Franklyn A.  
 Allen, Gail Yvonne  
 Allen, Helisteen  
 Allen, Jessie Roger  
 Allen, Joan E.  
 Allen, Lascelles B.  
 Allen, Myrtle M.  
 Allen, Sammy K.  
 Allen, Sarah A.  
 Allen, Wilbern N.  
 Allende Gutierrez, Pedro  
 Alleyne, Orson Orley  
 Alleyne, Samuel Joseph  
 Allred, Janice Marilyn  
 Almada, Felix  
 Almendarez, Juan Jose  
 Almonte J., Victor  
 Altman, Joel A.  
 Alvarado, Pedro  
 Alvares Maldonado, Daniel  
 Alvarez, Agustina Poueriet  
 Alvarez Andrade, Santos  
 Alvarez De Los Santos, Tomas  
 Alvarez Lopez, Alberto  
 Alvarez Lopez, Lucrecia  
 Alvarez Miranda, Nicolas  
 Alvino Vargas, Rafael  
 Amador, Jose  
 Amador, Luis Ramon  
 Amador, Virgilio  
 Amaya, Licida Garay de  
 Amaya Flores, Alex  
 Ambrosio A., Herminio  
 Amburgy, Glenn W.  
 Ammaji, Patchipala  
 Ammons, Dorothy C.  
 Ammons, Edwin L.  
 Amos, Lorna May  
 Ananoum, Blanchard  
 Anandam, Neethipudi  
 Anders, Newton  
 Anderson, Bernice  
 Anderson, Brenda Mae  
 Anderson, Carl Y.  
 Anderson, David D.  
 Anderson, Edna D.  
 Anderson, Edward F.  
 Anderson, Ena D.  
 Anderson, Ernest T.  
 Anderson, Eugene Leonard  
 Anderson, Fabian L.  
 Anderson, Frank Edward  
 Anderson, Gwendolyn  
 Anderson, Kenneth Owen  
 Anderson, Lorenzo  
 Anderson, Ludie  
 Anderson, Monica E. (Graham)  
 Anderson, Niven F.  
 Anderson, Paul  
 Anderson, Ralin G.  
 Anderson Cajo, Hector Orlando  
 Anderson y P., Jose Leonida  
 Anderson, Jr., Harold  
 Anderson, Jr., Jack R.  
 Andino, Remberto Edied



Andino, Roberto R.  
 Andino Montenegro, Mirta Estela de  
 Andrews, Esther A.  
 Andrews, William  
 Andriah, Kasi  
 Angeles A., Silvestre  
 Angulo Tamay, Miguel Angel  
 Aning, Steve Toni  
 Anthony, Gilberto A.  
 Anticona Ruiz, Martin  
 Antoine, Aliferne  
 Antoine, Questioime  
 Anzah, Bulus Mande  
 Apaza Condori, Franklin  
 Apaza Nina, Fernando  
 Apondi, Josephine  
 Aponte, David  
 Aquino, Jose R.  
 AquinoMariano, Ismael  
 Aquiriano Cruz, Juan Ramon  
 Aragon Mejia, Placido Antonio  
 Arana Torres, Carmen  
 Aranda, Bernardo Manuel  
 Araujo Toledo, Jesiel de  
 Arcedas V., Porfirio  
 Archie, Gary Lewis  
 Areche, Juan Rigo  
 Arellano, Albert S.  
 Arevalo P., Manuel  
 Arevalo Santos, Heladio  
 Arias, Antonio  
 Arias, Gloria O.  
 Ariza, Carlos Onofre  
 Armbrister, Clarence F.  
 Armstrong, Annette  
 Armstrong, Clarence Murchison  
 Armstrong, Roger G.  
 Arnold, Ethel Lois  
 Arnold, Gladys O.  
 Arnold, Kindle W.  
 Arnold, Paul T.  
 Arquelao Giron, Roman  
 Arrindell, Norman  
 Arrington, Ellis  
 Arroyo Garcia, Raul  
 Arroyo Quintero, Raul  
 Arthur, Ralph J.  
 Arthur-Biney, Charles  
 Arunanso, Maria  
 Arzeno Cuevas, Hilma Milagros  
 Asante-Boateng, George  
 Ashe, Thelma R.  
 Ashford, Geraldine M.  
 Ashley, Roger C.  
 Ashman, Isla E.  
 Asienyo, Patroba Ogaja  
 Astorga, Jorge Felix  
 Atensio G., Isabel  
 Atherley, Ashton A. A.  
 Athis, Davidson  
 Atito, Manessah  
 Atkins, Arthur Lee  
 Atkins, Diane James  
 Atkins, J. Milton  
 Atkins, Robin R.  
 Atkinson, Conrad H. A.  
 Aucoin, Russell F.  
 Augustin, Wilfrid  
 Aukerman, Curtis E.  
 Aukerman, Timothy Scott  
 Aurelus, Emmanuel Roch  
 Aurrutia, Pedro  
 Auruleus, Sylvera  
 Austin, Russell Paul  
 Autry, Lacy Ellis  
 Auxier, James M.  
 Avila O., Isabel  
 Aviles, Rafael  
 Aviles A., Ernesto Antonio  
 Awasum, Tobias Ngwana  
 Awino, Daudi Ondiek  
 Ayers, Barry K.  
 Ayers, Calvin E.  
 Ayers, Florence A.  
 Ayton, Marlene W.  
 Azalety, Joshua Kofi  
 Babirye, Sarah  
 Babisha, Albert  
 Babu, Ganta John  
 Babu, Kolli John  
 Baburao, Allamanda  
 Baca, Santos  
 Bacon, Ardell E.  
 Baez B., Julio Cesar  
 Baez F., Armando  
 Baez Rodriguez, Magalis Carmen  
 Bafford, Adella M.  
 Baggett, Daniel Gene  
 Bagley, Allan Ray  
 Bagley, Richard M.  
 Bagley, Todd D.  
 Bahoz R., Raul  
 Bailes, Douglas E.  
 Bailes, Douglas Lee  
 Bailey, Albert C.  
 Bailey, Billy Oxford  
 Bailey, Cecelia  
 Bailey, Charles Lee  
 Bailey, Clara Mae  
 Bailey, Daisy May  
 Bailey, Judy Christine  
 Bailey, Justin S.  
 Bailey, Kathleen M. Hancock  
 Bailey, Roy Dale  
 Bailey, Rubie Oliva  
 Bailey, Wilesley  
 Baines, Daisy Lee  
 Baize, Sr., Nathan E.  
 Baker, Annette  
 Baker, Gerald Daniel  
 Baker, Judith L.  
 Baker, Lundy E.  
 Baker, Rosetta V.  
 Baker, Sr., Bobby R.  
 Balan Tah, Manuel Jesus  
 Balbuena y Bueno, Simeon  
 Balderrama, Rudy A.  
 Baldwin, Georgia M.  
 Baleni, April Zwelinzima  
 Bales, Marlene  
 Baligeya, Luke  
 Baliguat, Pastor  
 Baliguat, Samson F.  
 Ball, Shirley A.  
 Ballast Thomas, Angela  
 Balram, Robin S.  
 Bambrough, Derrell Scott  
 Banda, John  
 Bane, Dewey C.  
 Banegas, Santos Bernardino  
 Bantang, Gualberto  
 Baptiste, Navius Jean  
 Barajas, Daniel Timoteo  
 Barba, Tammy R.  
 Barbee, Allen Jerome  
 Barbes, Rocklyn A.  
 Barbosa, Antonio Ines  
 Barclay, Enid Maude  
 Barends, Gert  
 Baret Johnson, Juan  
 Baret de Henriquez, Cirila  
 Barfield, Raymond D.  
 Barhona Martinez, Oscar Roberto  
 Barker, Ana Maria  
 Barker, Evelyn Rosemary  
 Barker, Fairburn A.  
 Barkley, Van Paul  
 Barlow, Tommy R.  
 Barnabas, Pydimalla  
 Barnaby, Lois A.  
 Barnard, Sr., William John  
 Barnes, Christopher G.  
 Barnes, Dell O.  
 Barnes, Dorothy M.  
 Barnes, Jeanette  
 Barnes, Mildred E.  
 Barnes, Rachel Ann  
 Barnes, Virgil E.  
 Barnes, William E.  
 Barnett, Bennie J.  
 Barnett, Conrad  
 Barnett, Donna Marie Hutto  
 Barnett, Gary Aubrey  
 Barnett, Lornie Mae

Barnett, Pearlene A.  
 Barnett, Phillip Eddy  
 Barnett, Theophilus  
 Barr, Karen E.  
 Barrett, Bradley C.  
 Barrett, Christine  
 Barrett, Gabriel E.  
 Barrett, William Earl  
 Barria, Manuel Dimas  
 Barrios Ramirez, Gregorio  
 Barrolaga S., Ramon E.  
 Barroso, Rodrigues Q.  
 Barrow, Thomas Lee  
 Barry, Richard  
 Barthelemy, Willy  
 Bartlett, Richard D.  
 Bartley, Israel E.  
 Barton, Gladys  
 Basco, Liberty Famorcan  
 Bashiri, John  
 Basilio, Francisco  
 Bassett, Russell Lee  
 Bassier, Izett  
 Bates, Maxine L.  
 Bates, Patricia L.  
 Bates, Ronald Lee  
 Batista, Confesor  
 Batista, David Salvador  
 Batista, Jobe  
 Batista Batista, Rafael Antonio  
 Batlogile, Omponye R.  
 Batres Diaz, David Dolores  
 Batson, Shirley Ann  
 Bautista Torrejon, Segundina  
 Bautista de G., Hilda  
 Baxter, Marie E.  
 Bayagambe, Jacob  
 Baysinger, Thomas Bryan  
 Beal, Linda A.  
 Bear, George Lee  
 Bear, Richard D.  
 Beard, Amanda Irene  
 Beard, John R.  
 Bearden, Myrtle Pauline  
 Beasley, Judith M.  
 Beaubrun, Leveille  
 Beaver, Edwin V.  
 Bebawy, Maher  
 Beck, Rowena M.  
 Becker, Edwin Henry  
 Beckford, Aston E.  
 Beckford, Franklyn L.  
 Beckford, Orville R.  
 Beckford, Percival  
 Beecham, Lottie B.  
 Beehler, Sr., Timothy D.  
 Beesley, Eddie R.  
 Beh Balam, Policarpo  
 Belen Latimer, Gregorio  
 Bell, Beryl Avira  
 Bell, Calvin  
 Bell, Coralina  
 Bell, Esther  
 Bell, H. Foster  
 Bell, Herman W.  
 Bell, Jeffrey P.  
 Bell, Lloyd C.  
 Bell, Raymond  
 Bell, William H.  
 Bellido, Juan de Jesus  
 Bello Dominguez, Rafael  
 Belnavis, Cornell O.  
 Belt, Joy Faye  
 Beltran Horua, Manuel  
 Benarji, Yalamanchili  
 Benavides Delgado, Marcos A.  
 Bendu, Samuel K.  
 Beneby, Glen Samuel  
 Beneby, Rosetta Maria  
 Beneby, Shelton Livingston  
 Benitez, Gertrudiz  
 Benitez, Lucio A.  
 Benitez, Ruben  
 Benitez Quintero, Santana  
 Benitez Santiago, Gilberto  
 Benjamin, Bodapati  
 Benjamin, Edner  
 Benjamin Coats, Luciano  
 Bennett, Betty  
 Bennett, Betty G.  
 Bennett, Bill L.  
 Bennett, Cleveland A.  
 Bennett, Clyde  
 Bennett, Mary C.  
 Bennett, Neville K.  
 Bennett, Robert Lee  
 Bennett, Scott D.  
 Bennett, U. G.  
 Bennette Kouassi, Francis  
 Benning, John Paul  
 Benoit, Gabriel  
 Benoit, Jerome Clement  
 Bentley, Jimmy N.  
 Benz, Beverly  
 Bequjour, Anocier  
 Bermudez Rojas, Rita de  
 Bernabe Condori, Angel  
 Bernal, Hilarion  
 Bernal M., Andres  
 Bernard, Frankie M.  
 Bernard, Jean Hubert  
 Bernard, Muriel  
 Berroa, Miguelina A. G. de  
 Berry, Ida J.  
 Berry, Mark  
 Bertin, Joseph Benjamin  
 Bertran R., Inocente Santos  
 Best, Clayton F.  
 Betanco Escalante, Jose  
 Paulino  
 Betancohur C., Juan Francisco  
 Betterton, Emma Lee  
 Betu, Ntumba  
 Bevel, Phillip V.  
 Bevis, Travis M.  
 Beyerle, Leo  
 Bhaskaran, Chavvakula  
 Biliati, Halison  
 Binape, Kapuku Malu  
 Bing, Jr., Samuel  
 Birchfield, James Carl  
 Bird, Donald George  
 Bird, Gwynneth F.  
 Bitchy, Mukendi  
 Bitone, Joao  
 Bivens, Jimmy R.  
 Black, Mavin V.  
 Black, Thomas R.  
 Black, Verbileene  
 Blackmon, James A.  
 Blackwood, Maynette J.  
 Blair, Clovis Viola  
 Blair, Eddie Lene  
 Blake, Herbert R.  
 Blake, Sonia  
 Blake, William  
 Blake, Jr., Ian Paul  
 Blakley, Foster F.  
 Blanca, Angel  
 Blanco, Rafael Vinicio  
 Bland, Dale E.  
 Bland, Ronald D.  
 Blanding, Jr., William  
 Blankenship, Linda Ann  
 Blankenship, Walter E.  
 Blanscet, L. Calvin  
 Bleakney, Glenn  
 Bleck, Santo Guerrero  
 Bledsoe, Beatrice Mae  
 Blevins, Jimmie Lee  
 Block, John Henry  
 Boatswain, Theodolf Lorenzo  
 Boatwright, Ottis C.  
 Boland, Bernard R. L.  
 Boland, Lavina A.  
 Bolin, Sr., Calvin J.  
 Bolton, Sylbert C.  
 Bona, Patricia M.  
 Bondo, J. Opande  
 Bonham, Elizabeth I.  
 Bonilla, Dolores  
 Bonilla, Tomasa  
 Bonilla R., Manuel  
 Boone, Dorothy M.  
 Boothe, Cynthia  
 Boothe, Merline M.  
 Boothe, Sr., Dudley Roy

Booyesen, Godwin Lefa  
Boozer, Billy Ray  
Boozer, Dellmar  
Bor Garcia, Lorenzo  
Borders, Lucy Jane  
Borjas Santos, Fabian  
Borman, James Isaac  
Bors, Jurie Mattheus  
Bosio, John P.  
Bosler, David T.  
Boss Padron, Isabel Ivonne de  
Bostander, Daniel  
Bostick, Nella J.  
Boswak, Michael  
Botha, Adam Marthinus Stand  
Botha, Benjamin  
Botha, Gerard  
Botha, Willem Francois Nich  
Boucher, Donald M.  
Boucher, Edward S.  
Bourdette M., Luis A.  
Bowe, Franklin D.  
Bowens, James Christopher  
Bowman, Elmaira  
Bowra, Winnifred  
Bowser, Betty Jean  
Bowser, Dale R.  
Bowser, Nancy Lee  
Box, Emily Elizabeth  
Boyce, Harold C.  
Boyd, Bertha E.  
Boyd, Darrell  
Boyd, James P.  
Boyd, III, William R.  
Boyer De Kelly, Martina  
Boyette, Betty D.  
Bracho, Angel Pastor  
Brackett, Elsie L.  
Brackett, Joel Wayne  
Brackett, John K.  
Bradburn, Alice Elizabeth  
Braddy, Sr., Joe C.  
Bradford, Larry A.  
Bradford, Lee Roy  
Bradford, Ronald G.  
Bradley, Pearl Fields  
Bradley, Phillip B.  
Bradley, V. Irene  
Brady, Ruby Mariece  
Braham, Cyril H.  
Brahmaiah, Medepalli  
Braland, Hazel A.  
Branch, Paul Wilson  
Brannon, Wesley W.  
Bravo Ramirez, Ramon Antonio  
Breedy, Zelda I.  
Brefo, Kofi Adu  
Brewer, Felton  
Brewer, Lawrence A.

Brewer, Richard Lee  
Brewer, Terrill F.  
Brewington, Veola McKoy  
Brewster, Floyd Hatfield  
Brewster, Morris  
Brewster, Vinell C.  
Briceno M., Manuel  
Briceno Marquez, Audomaro  
Bridgeman, Jr., Edgar  
Bridges, James E.  
Bridges, Rodney E.  
Bridges, Sr., Michael W.  
Briggs, Vera W.  
Bright, Edna Peggy  
Brindle, Donald A.  
Briner, Robert Allen  
Brisson, Jr., Marvin  
Brito Vda. Ramirez, Reina M.  
Brits, Jacobus Johannes  
Britt, Lora M.  
Brittain, Robert K.  
Brittingham, Juanita F.  
Broach, Robert L.  
Broadnax, Howard F.  
Brock, Don G.  
Brock, Howard  
Brock, Ruby L.  
Brock, Wilburn M.  
Brogdon, Rick  
Bronson, Evella  
Brooks, Atlee N.  
Brooks, Evan Maxwell  
Brooks, R. Zachary  
Brown, Alexander A.  
Brown, Andries Goodboy  
Brown, Audrey  
Brown, Bernard A.  
Brown, Bessie M.  
Brown, Calvin  
Brown, Charles D.  
Brown, Clive C.  
Brown, Cynthia V.  
Brown, Daniel G.  
Brown, Denham Ransford  
Brown, Diane P.  
Brown, Doris May  
Brown, Edna Lucille  
Brown, Errol M. C.  
Brown, Francella E.  
Brown, Freddie A.  
Brown, George Seymour  
Brown, Gerald M.  
Brown, Gladys  
Brown, Gloria Elaine  
Brown, Gloria M.  
Brown, Gwenneth A.  
Brown, Hilton N.  
Brown, Horace  
Brown, Iris B.

Brown, J. Michael  
Brown, James Cleo  
Brown, James R.  
Brown, James T.  
Brown, Joseph Oliver  
Brown, Judy Kay  
Brown, Kathryn J.  
Brown, Linette  
Brown, Melbourne A.  
Brown, Mervis B.  
Brown, Neville Noel  
Brown, Owen L.  
Brown, Patrick G.  
Brown, Paul G.  
Brown, Peggy Eversole  
Brown, Rodney V.  
Brown, Roland R.  
Brown, Rose Mary  
Brown, Rupert Sylvester  
Brown, Wellesley Oliver  
Brown Colphan, Geraldo  
Martin  
Browne, Malcolm L.  
Browne, Reynold R.  
Browning, Debbie L.  
Browning, Roger E.  
Bruhl, Dorothy Virginia  
Brumley, Elwood Orville  
Brumley, Mayra P.  
Bruno P., Modesto Julio  
Bryan, David  
Bryan, Dorrett L.  
Bryan, Erna A.  
Bryan, Errol A.  
Bryan, Gersham S.  
Bryan, Herman W.  
Bryan, Lucille E.  
Bryan, Jr., Chester P.  
Bryant, Donald G.  
Bryant, Jason E.  
Bryant, Kerry Alvin  
Bryant, Mary Ann  
Bryant, Michael G.  
Bryant, Jr., Homer D.  
Bryson, John S.  
Buamba, Tshitoko  
Bubb, Wilby Roy  
Bube, Sandra A.  
Buchanan, Hopeton Sergison N.  
Buchanan, Howard A.  
Buchanan, Howard D.  
Buchanan, Joseph W.  
Buchanan, Willie B.  
Buckley, Theadora  
Bucknor, Headley  
Buckson, Laura S.  
Bumgarner, Floyd J.  
Bumgarner, Marion L.  
Bunch, Diane Betty

Bunde, Domnick Okongo  
Bundrick, Thomas G.  
Burch, Onnie Mae Hackney  
Burdett, Margie J.  
Burdette, Benjamin Mark  
Burdette, Marvin A.  
Burdine, Archie M.  
Burgan, Lionell Melton  
Burgess, Joyce M.  
Burgher, Berisford  
Burgos, Angela De  
Burke, Astley A.  
Burke, James E.  
Burke, Mable  
Burkhardt, Jeffrey B.  
Burns, Anthony Pierce  
Burriss, Lewis G.  
Burrow, Alton Ray  
Burson, M. Maxine Moore  
Burton, Delphena  
Burton, Dorine Nancy  
Burton, Dorothy L.  
Burton, George T.  
Burton, Michael K.  
Busch, Philip M.  
Bustamante B., Antonio  
Busto Lopez, Francisco Antonio  
Bustos Poblete, Mamerto  
Miguel  
Butar-Butar, Monang  
Butler, Carl C.  
Butler, John Billy  
Butts, C. Louise  
Byam, Muriel A.  
Byrd, Donald Wayne  
Byrd, Jeff L.  
Byrd, Vivian E.  
Cabales, Florenda I.  
Cabey, Levi Talmon  
Cabler, Lessie Rierison  
Cabrera Aguilar, Nicolas  
Cabrera Calderon, Agustina de  
Cabrera Nina, Pablo  
Cabrera Pereira, Rebeca O.  
Caceres, Gabino  
Caceres Garcia, Gabriel  
Ramon  
Caceres Morel, Dionisio  
Caceres Silvera, Lidelmar  
Eduardo  
Caesar, Rosabelle  
Cagle, Dorothy Jean  
Cain, Anthony R.  
Calcano, Digna Galvan Vda.  
Calcano Bueno, Victor  
Calcano Galvan, Pablo Andres  
Calderon G., Carlos Alberto  
Calderon Lopez, Martin A.  
Calderon Sabido, Carlos Javier

Calderon Vanegas, Jose Ines  
Caldwell, Adelle Mae  
Caldwell, Michael D.  
Calero P., Jose Fidel  
Calfui Namoncura, Honorio  
Jorge  
Calhoun, Elizabeth Anne  
Callender, Mark Ricardo  
Calsinas Sangalli, Francisco  
Calvert, Danny Wayne  
Camacho, Jr., Arthur  
Cameleau, Gelin Felix  
Cameron, Iciline V.  
Cameron, Willie Lafate  
Camp, Donald L.  
Camp, Mae Ellen  
Camp, Norma Jean  
Campbell, Barbara M.  
Campbell, Cody W.  
Campbell, Dorothy  
Campbell, Errol A.  
Campbell, Errol R.  
Campbell, Everton  
Campbell, Hyacinth  
Campbell, Matilda  
Campbell, Nerissa  
Campbell, Noel  
Campbell, Randal R.  
Campbell, Rejust  
Campbell, Robert  
Campbell, Shirlene  
Campbell, Stanley C.  
Campos, Maribel  
Campos Aburto, Julian  
Campos Contreras, Luis  
Ernesto  
Campos Genis, Jose Gabriel  
Campo Mejia, Rodolfo  
Candia Ninachoque, Carlos  
Cannon, Andy E.  
Cannon, Joe G.  
Cannon, Joyce B.  
Cano de Rodriguez, Justina  
Canonigo, Efren  
Cantero Mirans, Luis A.  
Canul Caamal, Eduardo  
Capellan de Jimenez, Ana A.  
Caples, James Hilton  
Capron, Annis Beatrice  
Capron, Franklyn A.  
Capron, Irinton H.  
Capron, Lorna Beatrice  
Capron, Roslyn Beatrice  
Carbajal Zambrano, Eufemio  
Carballo Velazquez, Juan  
Santiago  
Carcamo A., Francisco  
Carden, Pauline O.  
Carden, Robert F.

Carela Castro, Angel Benito  
Carelus, Dorleus  
Carelus, Etienne  
Carey, Theodora L.  
Caristel, Jr., Joseph  
Carlogridis, Margaret  
Carlson, David L.  
Carmona A., F. Pedro  
Carmona Avila, Carlos  
Caro L., Tirso Jesus  
Carpenter, Aubrey Dean  
Carpenter, Charles E.  
Carpenter, Robert A.  
Carpenter, Roy A.  
Carrasco, Dominga  
Carrasco, Santos Digno  
Carrasco M., Juan Evangelista  
Carreon G., Alfredo  
Carreon G., Manuel  
Carreon Zavala, Juan Alberto  
Carrillo M., Anastasio  
Carrillo Romero, German  
Carrion Torres, Luis Arturo  
Carroll, Frances Marie  
Carroll, Hilda Fern  
Carroll, James Todd  
Carroll, Loretta M.  
Carroll, Tony  
Cartagena, Cesar M.  
Carter, Calvin  
Carter, Christine H.  
Carter, Janet M.  
Carter, June E.  
Carter, O. Diana  
Carter, Roy William  
Carter, William P. D.  
Carter, Wilma Joan  
Cartwright, Lincoln S.  
Carty, Cynthia O.  
Carty, Inez  
Carty, Marlene J.  
Caruthers, Vernon Lee  
Carvalho, Antonio  
Carver, Joyce  
Carver, O. Felder  
Casaya Madrigal, Jose Orlando  
Cash, Steven L.  
Cassanova, Ezron  
Castells, Linda Campbell  
Castaneda Moran, Salvador  
Castaneda P., E. Isabel  
Castaneda R., Victor  
Castillo, Belen C.  
Castillo, Lino  
Castillo, Vicente  
Castillo Caballero, Antonio  
Castillo Lopez, Paz de  
Castillo Moreno, Rogelio  
Castillo Q., Pascual

Castillo Quintero, Francisco  
 Castleberry, Cyril Keith  
 Castro B., Felipe  
 Castro Blandon, Juan Pablo  
 Castro Choque, Zenobio  
 Castro M., Luis Alberto  
 Castro Perez, Enerio  
 Catalino, Santo G.  
 Caudill, Ilene  
 Caudill, Jr., Claudie C.  
 Cavender, Connie Marie  
 Cazaya Vargas, Francisco  
 Cazembe, Manuel Luis  
 Cea, Jose Idefonso  
 Cedieu, Michel  
 Ceford, Effit A.  
 Cele, Leonard  
 Celestine, Louisa  
 Ceresoli, Jr., John M.  
 Cerqueira, Zeli  
 Cerrato, Santos Inocente  
 Cesar, Horacio  
 Cesar, Phanius  
 Cesar Montenegro, Julio  
 Chacon, Alfonso Martinez  
 Chacon, Jr., Richard  
 Chaiya, Chatchai  
 Chale Chan, Teofilo  
 Chalwell, Commet  
 Chalwell, James C.  
 Chalwell, Naaman  
 Chambers, Robert  
 Champagne, Jose Jean  
 Chance, Leonard R.  
 Chance, Monroe  
 Chance, Steve L.  
 Chance, Woodrow  
 Chandravathamma, K.  
 Chapa, Elvira S.  
 Chapa, Severo G.  
 Chapman, M. Gladys  
 Chapman, Paul J.  
 Chapman, Willem  
 Chappel, Jr., Walter Gordon  
 Charalambous, Michael C.  
 Charleerindra, Arphorn  
 Charles, Billie R.  
 Charles, Etude  
 Charles, Exavier Louis  
 Charles, Federico  
 Charles, Lelio  
 Charles, Malachi I.  
 Charles, Paroline  
 Charles, Sonia Mae  
 Charles, Willy  
 Charlton, Franklyn  
 Chase, Jeffery Alan  
 Chatham, Daniel Wesley  
 Chatham, R. Dean  
 Chatmon, Albert Ivory  
 Chatmon, Marie J.  
 Chaupe G., Oswaldo  
 Chavarria Gutierrez, Manuel  
 Antonio  
 Chavarria Olivos, Asuncion  
 Chavarria R., Angel  
 Chavez, Dora L.  
 Chavez Chi, Nemeccio  
 Chavez Graus, Johnny Luis  
 Chavez Hernandez, Benjamin  
 Chavez Valenzuela, Ricardo  
 Chavis, Elizabeth S.  
 Chellayamma, Mundru  
 Chen, Samsen Bernard  
 Chengula, Ayubu E.  
 Chery, Citaine  
 Chery, Paul  
 Chesney, Thelma  
 Chesser, Guthrie  
 Chetambe, Festus Wandati  
 Chevelon, Germilus  
 Chibanda, Aaron Tamuwonepi  
 Chibisa, Yohane S.  
 Chicas Diaz, Jose Antonio  
 Chidyamakuni, Pio  
 Chihamba, Peter M.  
 Chikwete, Joshua Aaron  
 Childers, Gladys  
 Chin Heredia, Jose del Carmen  
 Ching Meletz, Joel  
 Ching Meletz, Victor David  
 Chinnery, Francisco  
 Chinnery, Michael A.  
 Chiquin, Antonio  
 Chirashe, Julius  
 Chire Mamani, Teofile  
 Chirinos, Cirilo Antonio  
 Chirinos N., Gregorio  
 Chitakasha, Goodwin  
 Chiwunda, Godfrey  
 Chiyota, Philemon Mweemba  
 Choi, Hee Bong  
 Choque Apaza, Simon  
 Choque Hurtado, Fulgencio  
 Choque V., Domingo  
 Christian, Linda Agatha  
 Christian, Mark Anthony  
 Christian, Winston G.  
 Christie, Mary Louise  
 Christie, Stalman  
 Christmas, Wayne V.  
 Christopher, Margaret R.  
 Christopher, Ricky  
 Christopher, Steven Anthony  
 Chuanguaton, Boong  
 Chung, Glenna A.  
 Chung, Pyung Don  
 Chung, Young Hee  
 Cimental, Margie  
 Cineus, Andre  
 Cineus, Jean O.  
 Cisneros Argueta, Ruben  
 Clark, Arch Graham  
 Clark, David Leo  
 Clark, Franklin Leroy  
 Clark, Gerald F.  
 Clark, John Richard  
 Clark, Veda M.  
 Clarke, Emily Pauline  
 Clarke, Eulalee  
 Clarke, Fitzroy M.  
 Clarke, Floreth M.  
 Clarke, Jane A.  
 Claude Tarqui, Macedonio  
 Clay, Carolyn A. H.  
 Clay, Gladys M.  
 Cleaver, A. Doewer  
 Clemens, Earl E.  
 Clemens, Rosalie A.  
 Clemente, Juan  
 Cleveland, H. Jackie  
 Cliff, Sr., Albert Harvey  
 Cloette, Paul  
 Cobb, Donnie C.  
 Cobb, Frances E.  
 Cobb, Jacques O'Keith  
 Cobourne, Esau  
 Coca Condori, Sabino  
 Coelho, Iole Grossi  
 Coffey, Delephine  
 Coffin, David E.  
 Coffin, Jeffrey Daniel  
 Coffin, Judy E.  
 Cogburn, James F.  
 Coker, Emmett L.  
 Cola, Deus  
 Cole, Aston S.  
 Cole, Collin  
 Cole, Elizabeth May  
 Cole, Linford L.  
 Cole, Newton  
 Coleman, Gabriel S.  
 Coleman, Herbert M.  
 Coleman, John C.  
 Coleman, Sharon E.  
 Collie, Archilene Juliette  
 Collie, Ellen  
 Collie, Lulian D.  
 Collie, Luther  
 Collie, Marilyn Augustine  
 Collie, Talbot Warren  
 Collier, Rachel  
 Collier, Regenia L.  
 Collier, Sylvia L.  
 Collins, Carlyle E. T.  
 Collins, Daphne M.  
 Collins, L. Andrew

Collins, Loyd Gene  
 Collins, O. R.  
 Collins, Patsy E.  
 Collins, Phillip Wayne  
 Collins, Robert Lee  
 Collins, William R.  
 Collins, Jr., Elmer N.  
 Colman Arias, Dinorah Vda. de  
 Colque Apaza, Jorge  
 Colque Escobar, Felix  
 Colvard, Donald E.  
 Comfort, Trixie  
 Commons, Clive A.  
 Compton, Edward D.  
 Concepcion Cardet, Coral de  
 Concepcion Espinola, Ernesto  
 Condor Huanca, Eugenio  
     Dionisio  
 Condori C., Roman  
 Condori Medrano, Valerio  
 Condori Ribera, Juan  
 Connell, Sr., James William  
 Conner, Michael Ray  
 Conner, Perry Ezequial  
 Conner, Rose M.  
 Connor, Elvira M.  
 Conrad, Lela Mae  
 Contreras, Armando  
 Contreras, Felix  
 Contreras, Leonel A.  
 Contreras, Teodulo de Jesus  
 Contreras Galindo, Agustin  
 Contreras Martinez, Jose  
     Manuel  
 Contreras Merida, Juan de  
     Dios  
 Contreras Valera, Nereyda de  
 Cook, Carolyn Sue  
 Cook, Daniel W.  
 Cook, Danny Lee  
 Cook, Daryl S.  
 Cook, Ed Ray  
 Cook, Joyce E.  
 Cook, Kristen Daniel  
 Cook, Norris  
 Cook, Timothy M.  
 Cook, Jr., John F.  
 Cooke, Eleanor Faye  
 Cooke, Ena L.  
 Cooks, Lawrence  
 Cooley, Eula M.  
 Cooley, Richard Leon  
 Coon, Mary Louise Aites  
 Coon, Jr., William Robert  
 Cooper, Alice Louise  
 Cooper, Anthony Leroy  
 Cooper, Aphrodite Atalanta  
 Cooper, Benjamin  
 Cooper, Carl C.  
 Cooper, Dennis  
 Cooper, Larry W.  
 Cooper, Paulette Everett  
 Cooper, Virginia  
 Cooper, Sr., Ussiah B.  
 Coote, Shirley May  
 Copali Espada, Antonio  
 Copeland, Neville  
 Copelli Ramirez, Cipriano  
     Segundo  
 Copen, Harry R.  
 Corbett, Sharon D.  
 Corbin, Roosevelt  
 Cordero, Hernan Vera  
 Cordero Reinoso, Francisco  
     Rafael  
 Cordova Llanos, Sergio Ricardo  
 Coreaas Guillen, Jorge  
 Corlew, Bessie E.  
 Corn, Linda C.  
 Cornavaca F., Jose Leonardo  
 Cornel, Walala  
 Cornelio Perera, Josefa  
 Cornelious, Kankipati  
 Cornwell, Henry Edgar  
 Cornwell, Jerry W.  
 Cornwell, John C.  
 Coronado Cano, Feliciano  
 Coronado Escamilla, Senonio  
 Coronel Calle, Hermenegildo  
 Corp, Jack W.  
 Corrales, Julio Cesar  
 Corrales, Martha  
 Cortez Gonzalez, Rito  
 Cortez Ruiz, Samuel  
 Cortez Salazar, Jose Luis  
 Costa da Silva, Zacarias  
 Cotman, Elizabeth  
 Cotton, Matthew  
 Couch, Cecil O.  
 Couch, D. O.  
 Couch, James D.  
 Couch, Kevin W.  
 Couch, Mary Elizabeth  
 Courtney, Randall J.  
 Coverley, Dianne L.  
 Covington, Ida M.  
 Covington, Richard T.  
 Cowan, Joyce G.  
 Cowen, Leo  
 Cowin, Randall S.  
 Cox, Alice J.  
 Cox, Billy L.  
 Cox, Elizabeth A.  
 Cox, Grandville Newton  
 Cox, James Richard  
 Cox, James T.  
 Cox, John D.  
 Cox, Kelson S.  
 Cox, L. Allene  
 Cox, Marvin G.  
 Cox, Philip J.  
 Cox, Shelton  
 Coyle, Don L.  
 Cradic, Timothy R.  
 Craig, Bruce  
 Craig, James L.  
 Craig, Marion M.  
 Crandell, Eula L.  
 Crane, Henry Hollon  
 Cranfield, Glenn  
 Cranfield, Gregory V.  
 Craven, Lena C.  
 Craver, Era Bee  
 Cravey, Kaiser  
 Crawford, Carol M.  
 Crawford, Jr., Conway Alfred  
 Crawley, Jefferey G.  
 Creasy, Glenn P.  
 Creasy, W. Scott  
 Creed, Sethline M. L.  
 Cretier, Jr., Willem  
 Crews, Charles S.  
 Crews, Delmus W.  
 Crisostomo, Martin Vasquez  
 Cristobal, Jimmy S.  
 Criswell, Audrey C.  
 Crocker, Darrell Keith  
 Crocker, Edward (Eddie)  
     Brian  
 Crocker, Michael E.  
 Crocker, Phillip M.  
 Crockett, Kenneth F.  
 Crook, C. Adelle  
 Crosby, Hardy T.  
 Crosby, Jimmy Wayne  
 Crossdale, Alfred P.  
 Crossdale, Lincoln R.  
 Cross, Raymond F.  
 Crossfield, Rose B.  
 Crow, Meredith E.  
 Crowe, Olen C.  
 Croyle, E. L.  
 Croyle, Jr., C. Jay  
 Cruickshank, Rockell T.  
 Crumley, Bryan Todd  
 Cruz, Elier O.  
 Cruz, Jose Arcadio  
 Cruz, Luz Nereida  
 Cruz, Rosalio  
 Cruz, Tomas Andrade  
 Cruz Castillo, Larry Lombardo  
 Cruz Dominguez, Fidel Antonio  
 Cruz Giron, Ramon Rosa  
 Cruz Mendoza, Narciso  
 Cruz Perez, Andres  
 Cruz Perez, Macario  
 Cruz Selaya, Santo Marcelino

Cruz Sosa, Isaac  
 Cruz Zelaya, Gustavo Adolfo  
 Cuaquira Lopez, Antonio  
 Cuellar Flores, Roberto  
 Cuello Morel, Florentino  
 Cueto Ramirez, Juan  
 Culbertson, Beulah  
 Culmer, Diana M.  
 Culmer, Kirk Curtis  
 Cummins, Warren R.  
 Cunha Gomes, Helena L. de  
 Cunningham, Edna V.  
 Cunningham, Frank Jeff  
 Cunningham, Joel Ollie  
 Cunningham, Lelah Delores  
 Cunningham, Lloyd  
 Cunningham, William A.  
 Cupit, Mable  
 Cureton, Ethel Nina F.  
 Currier, Arlyn E.  
 Curry, Kenardo Keith  
 Curry, Leroy W.  
 Curry, Mollie B.  
 Curtis, Carl-Burn Berris  
 Curtis, Charles E.  
 Curtis, Harold Dean  
 Curtis, Randolph Philip  
 Cusack, Charles A.  
 Custer, Valinda L.  
 Da Costa, Jan Alexander  
 Da Silva, Carlos Roberto  
 Da Silva, Cristiano Francisco  
 Da Silva, Joao Jose  
 Da Silva, Jose Saturnino  
 Da Silva Nunes, Messias  
 Dacius, Cedieu  
 Daga Chavez, James Clean  
 Dahl, Charles George  
 Dailey, Charles Willard  
 Dajuste, Jean  
 Daka, Lackson A.  
 Daley, Catherine A.  
 Daley, Derrick R.  
 Daley, Essie M.  
 Daley, Mavis  
 Dalien, Damus  
 Dalton, Mark E.  
 Dalton, Rocky Ellis  
 Daly, Cintelia G. E.  
 Daly, Estebania  
 Dames, Denver W.  
 Dandal, Jr., Mansueto Patano  
 Dandi, Ferdinand  
 Daniel, Arnold Simeon  
 Daniels, Harrold C.  
 Daniels, Jacqueline Adean  
 Daniels, Jr., Peter F.  
 Dannil, Wilford A.  
 Darsi, Jose  
 Das, Gali Maria  
 Dasher, Paul I.  
 Dasher, Quillie D.  
 Daugherty, Gary Gene  
 Daugherty, Richard Ray  
 Daum, Robert J.  
 Dautat, Carol D.  
 Davenport, Zillie Mae  
 David, Juan B.  
 David, Steven L.  
 David, Toluh Gold  
 David N., Musuma  
 Davids, Jack Jacobus  
 Davis, Albert E.  
 Davis, Andrea Faye  
 Davis, Cara Evelyn  
 Davis, Carolyn R.  
 Davis, Cather E.  
 Davis, Darren W.  
 Davis, David M.  
 Davis, Dexton R.  
 Davis, Elmer Daniel  
 Davis, Elza O.  
 Davis, Herbert G.  
 Davis, James A.  
 Davis, Jeffery  
 Davis, Leaford  
 Davis, Ludie  
 Davis, Megretta  
 Davis, Nancy A.  
 Davis, Paul Vanoy  
 Davis, Randy L.  
 Davis, Ray P.  
 Davis, Thomas George  
 Davis, Valdez  
 Davis, Victorine C.  
 Davis, Willie B.  
 Davison, Lisa K.  
 Davison, William Neal  
 Davisson, M. Mildred  
 Dawes, Oral Basil  
 Dawkins, Lucilda Unise  
 Dawkins, Olive Evangoline  
 Day, Dennis Leon  
 Day, Ethel Mae  
 Daye, Larry D.  
 De Assis, Jose Roberto  
 De Carvalho, Crusvaldino  
 Geraldo  
 De Gracia Antadilla, Sebastian  
 De Jesus, Ulloa Jose  
 De Jesus Aguirre, Rafael  
 De Jesus Arbaiza, Teresa  
 De Jesus Guifarro, Orlando  
 De Jesus Peguero, Manuel  
 De Jesus Ramirez, Eladio  
 De Jesus Sanchez, Juan  
 De Jesus Villacorta, Miguel  
 De La Cruz, Anito  
 De La Cruz, Domingo  
 De La Cruz, Efrén O.  
 De La Cruz, Ernesto  
 De La Cruz, Moises  
 De La Cruz Diaz, Maximo  
 De La Cruz Gomez, Ramon  
 De La Cruz Gonzales, Alfredo  
 De La Cruz Morales, Armando  
 De La Cruz Ortiz, Rigoberto  
 De La Cruz, Godinez,  
 Maria Ana  
 De La Paz, Marcelo  
 De La Rosa, Magdalena  
 De La Rosa, De Leon, Pablo B.  
 De Leoni Ballarini, Cristina de  
 De Los Santos, Carlos M.  
 De Los Santos, Jose Miguel  
 De Los Santos, Noemi Louis  
 De Los Santos, Ruben  
 De Meireles, Irineu Jaque  
 De Mereles, Lauriano Jacis  
 De Rosa, Andres  
 DeBoard, Chris  
 DeLos Santos, Augustine  
 Deadmond, Dwayne Richard  
 Dean, Anna I.  
 Dean, Delores Ionie  
 Dean, Ivis G.  
 Dean, J. Otto Von  
 Dean, Neville A.  
 Dean, Rynold D.  
 Deare, Joel Vincent  
 Decena Rudecind, Damian  
 Deenamma, Madha  
 Deirth, Jerry L.  
 Deirth, Leroy  
 Del Rosario, Alberto  
 Delancy, Flossie Corene  
 Delancy, Gloria  
 Delancy, Lillian O.  
 Deleveaux, Rochelle Antoinette  
 Delgado, Bartolo Cesar  
 Delgado Saez, Ana  
 Dely, Agustin  
 Demopoulos, Emmanuel  
 Demos, Linda  
 Demos, Nick  
 Denen, Robert M.  
 Denney, M. Lucille  
 Denton, Caroline J.  
 DeoCampo, Kathy Koeritz  
 Depass, Peter A.  
 Derr, Jr., Glenn David  
 Derryberry, Darrell W.  
 Desir, Saint Jean  
 Devadanam, Kanikelli  
 Devadas, Bavana  
 Devasahayam, Gorremuchu  
 Deveaux, Donald Stanley

Deveaux, Tereseta  
 Dezilme, Alcegueur  
 Dhliwayo, Nelson P.  
 Dhlwayo, Timothy Gurukama  
 Dias De Brito, Antonio  
 Diaz, Aida Esther  
 Diaz, Juliano  
 Diaz, Rafael  
 Diaz, Victor Manuel  
 Diaz Alberti, Isabel Raquel de  
 Diaz Cabrera, Eladio  
 Diaz Cabrera, Raimundo  
 Diaz Celedonio, Ramon Julio  
 Diaz Chavarria, Primitivo  
 Diaz Herrera, Fidel  
 Diaz M., Ana Maria  
 Diaz M., Gregorio  
 Diaz Santos, Leonel Celestino  
 Diaz Suazo, Pedro Anastacio  
 Diaz Z., Adalberto  
 Dibetso, Peter  
 Dickens, Harvey Willis  
 Dickenson, Paula M.  
 Dickerson, Anna Belle  
 Dickerson, Leila Allen  
 Dickerson, Sr., Jimmy D.  
 Dickey, Lois M.  
 Dickinson, Dessie F.  
 Dieulithes, Leau  
 Diggs, Rebecca M.  
 Dikamba, Kamani  
 Dikeos, Gregory A.  
 Dilbeck, Gordon Dale  
 Dilldine, Ina Lynn  
 Dillon, Clyde T.  
 Dillon, Doris E.  
 Dillon, Fidolin  
 Dillon, Patrick G.  
 Dingus, Clarence E.  
 Dinkins, David R.  
 Dionicio Alvarez, Trinidad  
 Disbrow, Bruce A.  
 Dishmey, Elias  
 Dishmey Barrett, Tomas  
 Dishmey Castro, Epifanio  
 Dishmey Gomez, Milagros C. de  
 Disman, Ronnie W.  
 Dion, Mabel R.  
 Dixon, Garry Dale  
 Dixon, Leroy  
 Dixon, Major (Elder)  
 Dixon, Mavis  
 Dixon, Norma Iona Boothe  
 Dixon R., Cosme Jose  
 Dlamini, Sandile  
 Dlamini, Vincent B.  
 Dobrev, Janko Dobrev  
 Dobson, Imolyn V.  
 Domingos, Mario Bancue  
 Dominguez, Marco  
 Dominguez, Michael H.  
 Dominguez, Miguel Arturo  
 Dominguez M., Vicente  
 Dominguez Melendez, Armando  
 Dominguez Povedano, Juan  
 Felix  
 Dominique, Kambou Watil  
 Dondo, Madara Evans Okanga  
 Donnafield, Joann  
 Dorce, Dieuseul  
 Dorcelly, Joanis  
 Dorlean, Jean Claude  
 Doroshuk, Brian  
 Doroshuk, David D.  
 Dorrell, Wallace Ricky  
 Dorvil, Charles  
 Dorvil, Jerome  
 Dos Santos Rocha, Jose  
 Doss, Ricky E.  
 Doss, Shirley Jean  
 Dottin, Jasma C.  
 Douglas, Albert N.  
 Douglas, Blaselma  
 Douglas, Charles M.  
 Douglas, Elizabeth  
 Douglas, Ivel Rosa  
 Douglas, Joanna  
 Douglas, Robert Albert  
 Douglas, Jr., Ralph J.  
 Dove, Lewis E.  
 Dow, Holly Elizabeth  
 Dowdell, Clifford Ray  
 Downs, Clifton  
 Draai, David  
 Dragomir, Josif  
 Drake, Jr., Jimmie L.  
 Drew, George B.  
 Driver, Daniel B.  
 Droze, Lewis Michael  
 Drullard, Rafael  
 Duarte Orellana, Alvaro  
 Dube, David Bobo  
 Dube, Maduo  
 Dube, Mahoma Mahohoma  
 Dubidat, Ivanhoe Emanuel  
 Duckett, Byron  
 Duckett, Thelma Lucille  
 Duckworth, Alice Agnes  
 Duclair, Francois  
 Duclair, Pascal  
 Dudding, Jr., Paul L.  
 Dudley, Earl Preston  
 Dudley, Omega Jones  
 Dugger, June P.  
 Dula, Felix  
 Dulo, Thomas Mboya  
 Dunbar, Cecil Paul  
 Duncan, Daniel P.  
 Duncan, Nancy  
 Duncan, Wade Lee  
 Dunford, Timothy A.  
 Dunlap, James Edward  
 Dunlap, Lonnie Junior  
 Dunn, Billy Gene  
 Duran, Gregoria C.  
 Duran O., Jose Angel  
 Dure, Jorge  
 Durham, Christine M.  
 Durham, Joseph E.  
 Durham, Karen L.  
 Dutschke, E. R.  
 Duvall, Gladys K.  
 Duvalsaint, Fremoit  
 Duvalsaint, Siscto  
 Dwyer, Vinto L.  
 Dyer, Charlotte D.  
 Dyer, Kenneth A.  
 Dyer, Wycliffe J.  
 Dykes, Roger Wayne  
 Dzul Che, Ranulfo  
 Eason, Jerry Richard  
 Easter, Sandra Hammonds  
 Easterling, Eileen R.  
 Ebuye, Michael Sakhulo  
 Eddings, Agnes  
 Eden, Jr., John C.  
 Edge, Danny Mikel  
 Edmond, Linda Gail  
 Edmond, William Lloyd  
 Edouarzin, Jean Arnel  
 Edralin, Jr., Servillano G.  
 Edwards, Alice J.  
 Edwards, Doreen O.  
 Edwards, E. A.  
 Edwards, Ellen L.  
 Edwards, Freddie M.  
 Edwards, James E.  
 Edwards, Jubal  
 Edwards, Keith  
 Edwards, Pearl  
 Edwards, Robert G.  
 Edwards, Ronald  
 Edwards, Ronnie E.  
 Edwards, Violeta H.  
 Edwards, Will  
 Edwards, William E.  
 Egule, Yokonan  
 Eiler, Imogene L.  
 Ekpai Mayeke, James  
 Elder, Henry B.  
 Elders, William Ray  
 Eldridge, Carl  
 Eldridge, Opal J.  
 Eliah, Vemuri  
 Elias, Mauricio  
 Elias, Shirley F.  
 Elien, Oles



Elkerson, Larry D.  
 Elkins, Ralph Walker  
 Elland, Mark S.  
 Ellenberger, Dennis C.  
 Eller, Leonard J.  
 Elliott, Daphne R.  
 Elliott, Lauriston  
 Ellis, Allan McDonald  
 Ellis, Curtis Lee  
 Ellis, James O.  
 Ellis, Ralph L.  
 Ellis Garcia, Ernesto Rolando  
 Ellison, D. Charlotte  
 Elmore, Randy J.  
 Elmore, Ray E.  
 Eloff, David  
 Elsworth, Doris Jean  
 Elvy, Linda M.  
 Elyse, Ndahiman  
 Elysee, Elie  
 Embry, Sharlett R.  
 Emerson, Earlean  
 Emerson, Pamela G.  
 Emery, Stella  
 Emile, Eridieu  
 Emmanuel, Mukako Esoh  
 Encarnacion, Eleodoro  
 Encarnacion, Julian  
 Encarnacion H., Nestor  
 Endecott, Larry E.  
 Engle, James Melton  
 Englebert, Christine  
 Englebert, Curtis L.  
 Englebert, James A.  
 Epie, Ebondene James  
 Erickson, Jr., Charles C.  
 Ernst, Jr., Carl Wayne  
 Erwin, Elizabeth Carolyn  
 Escalante, Salomon  
 Escobar, Juan A.  
 Escobar McTaggart, Atanasia  
 Escobar Pascual, Leonardo  
 Escobar Quispe, Fernando  
 Escobar Sarate, Alejandro  
 Espinal, Eucebio  
 Espinal, Primo  
 Espinal H., Adolfo Enrique  
 Espinola Ferreira, Juan  
 Bautista  
 Espinoza, Ernesto  
 Espinoza, Guillermo P.  
 Espinoza Apaza, Francisco  
 Espinoza Hernandez, Juan  
 Angel  
 Esquivel, Bolivar Humberto  
 Esson, Junior L.  
 Estalilla, Jr., Ramira U.  
 Estep, Billie J.  
 Estep, Edmond P.  
 Estes, James M.  
 Estevez, Agustin  
 Estira, Oremise  
 Estrada Barba, Willy  
 Estrada E., Lazaro  
 Estrada Gutierrez, Rodolfo  
 Estrada Lopez, Valentin  
 Estrada M., Juan  
 Estrada Morales, Adelino  
 Estridge, Gilbert  
 Estudillo Rivera, Jose  
 Enrique  
 Etienne, Claude  
 Etienne, Louis  
 Eustache, Noe  
 Evaliste, Fumbije  
 Evans, Caleb Livingston  
 Evans, Christopher Brad  
 Evans, Earl L.  
 Evans, Gerald Wayne  
 Evans, Horace E.  
 Evans, Janice  
 Evans, Theresa  
 Everett, Albert George  
 Everett, Vernell  
 Ewen, Delphia M.  
 Ewing, Sam  
 Ezell, Ada L.  
 Ezoua, Andre  
 Ezra, Marrisudi  
 Fagin, Lillian L.  
 Fahie, Alcie A.  
 Faile, David  
 Faileaso, Kolio  
 Faircloth, D. Maxine  
 Faircloth, James M.  
 Fales, Charles E.  
 Falkner, Anita (O'Barr)  
 Falla Ordonez, Jose Alberto  
 Familia De Felipe, Robertina  
 Maria  
 Fargas Benitez, Santos A.  
 Farias, Pedro Armando  
 Farless, James D.  
 Farley, Mack  
 Farrell, Ivan Simon  
 Farris, Mabel W.  
 Faulkner, James Alfred  
 Feare, Cassius Anthony  
 Feare, Hyacinth L.  
 Fearon, Hadna  
 Feighery, Linda C.  
 Feighery, Shawn T.  
 Feliciano, Hilario  
 Felicien, Tonou  
 Feliz, Benjamin  
 Feliz, Bienvenido  
 Feliz Trinidad, Miguel Angel  
 Fenelon Guillen, Wilson  
 Ferch, Bernard J.  
 Ferch, Mabel M.  
 Ferguson, Carnetta  
 Ferguson, Clarence  
 Ferguson, E. A.  
 Ferguson, James Allen  
 Ferguson, James Russell  
 Ferguson, John Wesley  
 Ferguson, Labon J.  
 Ferguson, Lillie E.  
 Ferguson, Mildred E. Kemp  
 Ferguson, Nathalie Beatrice  
 Ferguson, Nicholas W.  
 Ferguson, Norman E.  
 Ferguson, Phillip D.  
 Ferguson, Romeo Robert  
 Ferguson, Roy Augustus  
 Ferguson, Walter Johnley  
 Ferguson, Wesley L.  
 Fernandes, Hernandez  
 Fernandez, Altagracia  
 Fernandez, Gilbert  
 Fernandez, Jonah David  
 Fernandez, Pedro  
 Fernandez, Zenon Almendras  
 Fernandez G., Dario  
 Fernandez Ramirez, Jose  
 Ferreira C., Maria Margarita  
 Ferreira Espinola, Arminda  
 Ferreira de Zouza, Alvani  
 Ferrell, Autry  
 Ferris, Cecelia Agatha  
 Ferris, Glenville L. D.  
 Ferro Ortiz, Joel  
 Ferron, Delroy  
 Ferron Gonzalez, Pedro  
 Ferrufino Mendoza, Santos  
 Genaro  
 Fetty, David Layman  
 Fiel, Genaro  
 Fields, Charles Lee  
 Fields, Dallas W.  
 Fierro Salas, J. Isabel  
 Figueroa, Hector M.  
 Figueroa, Isidro  
 Filkins, Terry Witt  
 Filomeno Garcia, Juan Fidel  
 Finley, Sr., Billy J.  
 Fisher, Aleda F.  
 Fisher, Charles James  
 Fisher, Jr., Fred S.  
 Fitch, Beulah  
 Fitts, Hubert Lee  
 Fitzgerald, Dennis  
 Fitzgerald, James David  
 Five, Meve  
 Flakenberg, Baardman  
 Flanary, George G.  
 Flanary, Teresa B.

Fleming, Davis Hays  
 Fleming, Edward E.  
 Fleming, Plowden  
 Flemmings, Anita McKenzie  
 Fletcher, Neville  
 Fletcher, Samuel L.  
 Fletcher, Stanford A.  
 Fleurantin, Paulin  
 Fleurisme, Samson  
 Flick, Catherine M.  
 Flick, Harry Raymond  
 Flick, Wendell G.  
 Flick, William Harry  
 Flink, Daniel  
 Flink, Jane Janetta  
 Flink, John Johannes  
 Flores, Carlos E.  
 Flores, Ernesto  
 Flores, Esteban  
 Flores, Nicasio de Jesus  
 Flores, Pascasio  
 Flores, Patrick Daniel B.  
 Flores Benitez, Elias  
 Flores Centeno, Merardo  
 Flores F., Abraham  
 Flores Huallata, Jorge  
 Flores Quispe, German  
 Flores R., Jose Maria  
 Flores Rodriguez, Joaquin  
 Flores Zelaya, Rufino  
 Florian, Cermonbien  
 Florvius, Murano  
 Flowers, Charles Hubert  
 Flowers, III, William Riley  
 Floyd, Willie Ree  
 Folayan, Wilma J.  
 Folkes, Robert  
 Folkes, Thelma Blanche  
 Folley, Fourpence  
 Fonseca Flores, Jose Andres  
 Fontanez Mendez, Felix Angel  
 Forbes, Esther V.  
 Forbes, Franklyn C.  
 Forbes, Herbert Waltis  
 Forbes, Hilton  
 Forbes, Lallye Lee  
 Forbes, Nathaniel G.  
 Forbes, Peter  
 Forbes, Whitleen M.  
 Forbes de S., Silvia Cornelia  
 Forchu Shephard, Antonio  
 Forchue, Arcedo  
 Forchue, Cesar  
 Ford, Annie B.  
 Ford, Charles H.  
 Ford, Elwyn Glenn  
 Ford, Jeffrey L.  
 Ford, William Thomas  
 Forde, Gregory D.  
 Forde, Keith U. B.  
 Fornal, Jose  
 Foroma, David  
 Forsythe, Claude Larry  
 Forsythe, Linval Adolphus  
 Forsythe, Paul Leonard  
 Forte, Freddie L.  
 Fortenberry, Teddy Lee  
 Fortun, Barend  
 Fortune, Leon  
 Foshee, E. Elvena  
 Foskey, Sylvia L.  
 Foster, Dell W.  
 Foster, Donald Lee  
 Foster, Ella Mae  
 Foster, Imogene  
 Fougha, Leslie E.  
 Fowler, Audley O.  
 Fowler, Darrell K.  
 Fowler, Frank M.  
 Fowler J., Fernando  
 Fowler, Jr., Dewey D.  
 Foxx, Brenda W.  
 Foye, Joyce E.  
 Fraley, Jr., Don E.  
 France, May Merle  
 France, Michael D.  
 Francis, Adalbert  
 Francis, Armstrong E.  
 Francis, Beryl  
 Francis, Canute Augustus  
 Francis, Catherine A.  
 Francis, Charles C.  
 Francis, Edward  
 Francis, Eli Nathaniel  
 Francis, Iris A.  
 Francis, Leslie W.  
 Francis, Linval  
 Francis, Lois M.  
 Francis, Silburn B.  
 Franco M., Sergio R.  
 Franco Menjivar, Ricardo  
 Alberto  
 Frangias, Demetrio (Jimmy)  
 Frank, Steve  
 Franklin, Erma L.  
 Franklin, Milton R.  
 Fraser, Hyacinth Eunice  
 Fraser, Leona Veronica  
 Fraticelli, Jose Angel  
 Frazer, Edith  
 Frederickson, Michael E.  
 Free, Joe Briney  
 Freeland, Pauline  
 Freeman, Arthur N. E.  
 Freeman, C. Paul  
 Freeman, Carlene  
 Freeman, Eleuterio Eduardo  
 Freeman, George T.  
 Freeman, Hubert E.  
 Freeman, John Wesley Powell  
 Freeman, V. Marie  
 Fregozo Ledezma, Gilberto  
 Frett, Kenneth L.  
 Frias, Fernando  
 Frias, Joao Angelo  
 Frias Lopez, Rejinaldo  
 Fritts, Edna Mae  
 Froce, Brian A.  
 Frost, Marion C.  
 Fuentes Rosales, Lazaro  
 Fulcher, Frank Edwin John  
 Fulguera Chambi, Sergio  
 Fuller, Delceta Isadora  
 Fuller, Hubert E.  
 Fuller, Kenneth  
 Fullerton, Larone Alfred  
 Fulmer, Everett L.  
 Fulton, Sr., Jerry Arnold  
 Funderburk, Betty Lou  
 Furber, Chloe M.  
 Futch, Audrey  
 Futch, Jr., Elmo Kenneth  
 Gabayno, Noli G.  
 Gaddis, Lyndell Jerry  
 Gaddis, Robert M.  
 Gaddy, Ralph Stanley  
 Gaillber Veras, Maria Luisa de  
 Gaines, Debra K.  
 Gaines, Mark L.  
 Gaines, Tammy S.  
 Gainey, David Lewis  
 Gainey, Jerry  
 Gaites, Norwood A.  
 Gale, Cardenal Alexander  
 Galicia R., Victor  
 Galindo P., Mario Oliver  
 Galliher, Frank  
 Galloway, Beulah E.  
 Galvan Bautista, Josue  
 Galvan M., Aniceto  
 Galvez Bonilla, Guadalupe  
 Gamble, Samuel E.  
 Gamboa Z., Alfredo  
 Gann, Dennis Mikel  
 Garate, Hermelinda  
 Garcia, Benedicto  
 Garcia, Bruno  
 Garcia, Genaro  
 Garcia, Henry P.  
 Garcia, Hilda Eusebia  
 Garcia, Jesus Manriquez  
 Garcia, Miguelina  
 Garcia, Narcisco  
 Garcia, Teodoro E.  
 Garcia Algarin, Neftali  
 Garcia Baez, Jose Felix

Garcia C., Abel Moises  
 Garcia C., Leonidez  
 Garcia C., Mario C.  
 Garcia Carpio, Fermin  
 Garcia Frias, Juliana  
 Garcia Gomez, Zacarias  
 Garcia Hernandez, Isidro  
 Garcia L., Juan F.  
 Garcia Linares, Francisco  
 Garcia Lluen, Segundo Nicolas  
 Garcia M., Jose Luis  
 Garcia M., Wilfredo  
 Garcia Matute, Manuel  
   de Jesus  
 Garcia Peralta, Enrique  
 Garcia Polanco, Ramon  
 Garcia Ramos, Ruben  
 Garcia Rivera, Francisco  
 Garcia Serrano, Alfonso  
 Garcia Vela, Rafael  
 Gardin, Joseph Anthony  
 Gardiner, Arthur M.  
 Gardiner, Evelyn C.  
 Gardiner, Henry  
 Gardiner, Obed E.  
 Gardner, Aldyth  
 Gardner, Arnetta J.  
 Gardner, Joseph  
 Gardner, Rosa Mae  
 Garduno L., Marcelino  
 Garner, Margo  
 Garrick, Tommy O'Neal  
 Garrison, Charles R.  
 Gartman, Rita L.  
 Gary, Katherine Elizabeth  
 Garza, Jr., Jesus  
 Garzon, Neide Lucia  
 Gaskin, Colleen  
 Gaskin, Judy C.  
 Gaton, Guillermo R.  
 Gaton Felipe, Juana Luisa de  
 Gayed, Faiz Younan  
 Gayle, Darius  
 Gaylor, Darrel G.  
 Gaylor, Mildred Laura  
 Gehrett, David H.  
 Gehrett, Leslie H.  
 Gell Gomez, Luis Alberto  
 Genis Leon, Orlando Rene  
 Gentry, Pearl M.  
 Genus, Peter E.  
 George, Bonnie  
 George, Christiaan  
 George, Kappala  
 Georges, Kabore  
 Georges, Reginald C.  
 Georgiou, Stylianos  
 Germain, Macilien  
 German, Gerald  
 German V., Julio C.  
 Giamboni, William L.  
 Gibson, Aaron Elijah  
 Gibson, Dewey A.  
 Gibson, Jackie Burlene  
 Gibson, Jacqueline E.  
 Gibson, Joseph D.  
 Gibson, Leona  
 Gibson, Michael P.  
 Gibson-Saunders, Ruthlee  
 Gil Otiniano, Samuel Eliseo  
 Gilbert, Allen Dale  
 Gilbert, Clarina  
 Gilbert, Icilda  
 Gilbert, Sr., Joseph  
 Gilkison, Paul D.  
 Gilkison, Robert T.  
 Gill, Eddie  
 Gillenwater, Kenneth E.  
 Gillespie, Charlotte R.  
 Gilmer, Lucille  
 Gilmore, Frank Gregory  
 Gilmore, Wilbert Lee  
 Giordani, Francine  
 Gipson, Patricia  
 Gipson, Samuel D.  
 Girgis, Zakka  
 Giron, Rosa  
 Glanville, E. A.  
 Glasgow, Dexter  
 Glasgow, Isalene B.  
 Glaze, George  
 Glover, Helen Price  
 Gnaore, Modeste  
 Gobourne, Carmen  
 Godfrey, Daphne  
 Godfrey, Winsome Delores  
 Godoy, Luis Rogelio  
 Goeieman, Frans  
 Goeieman, Hendrick  
 Goin, Mary Martha  
 Goin, Randy A.  
 Goins, Gregory D.  
 Goins, William Lee  
 Gokool, Bir  
 Golding, Cecil Nathaniel  
 Gomes Dos Santos, Francisco  
 Gomez, Eduardo  
 Gomez, Margaret Ann  
 Gomez, Pedro Roberto  
 Gomez, Rudy H.  
 Gomez Mateos, Gilberto  
 Gomez Osegueda, Marcial  
 Gomez Reyes, Eliberto  
 Gomez Sanchez, Jose Antonio  
 Gomez Suarez, Luis Ernesto  
 Goncalves de Silvas, Marcelino  
 Gondo, Tavonga Shumba  
 Gongora, Mireya Ofelia  
 Gongora A., Gustavo Alonso  
 Gonzales, Dolores (Dolly)  
 Gonzales, Emilio Ruiz  
 Gonzales, Indalecio  
 Gonzales, Luis Vicente  
 Gonzales, Martin Angeles  
 Gonzales B., Medardo  
 Gonzales Castillo, Gilberto  
 Gonzales Cisneros, Juan Pablo  
 Gonzales Q., Jose Alberto  
 Gonzales Valverde, Eligio A.  
 Gonzalez, Edgar Jeremias  
 Gonzalez, Elsa Violeta  
 Gonzalez, Feliciano  
 Gonzalez, Juan Carlos  
 Gonzalez, Lorenzo  
 Gonzalez, Maria D.  
 Gonzalez, Ramon E.  
 Gonzalez, Wilfrido D.  
 Gonzalez Benevides, Camilo  
   Antonio  
 Gonzalez Calva, Jose Paz  
 Gonzalez Gonzalez, Sady  
   Jeremias  
 Gonzalez H., Celedonio  
 Gonzalez Marroquin, Luis  
   Alberto  
 Gonzalez Mendoza, Jacinto  
 Gonzalez Perez, Bonifacio  
 Gonzalez Rosales, Elfego  
 Gonzalez S., Santiago  
 Gonzalez Vallecillo, Mariano  
 Gonzalez Vasquez, Natalio  
 Good, Jr., William C.  
 Goode, Judith  
 Goodwin, Bennie F.  
 Gordon, Benjamin N.  
 Gordon, Donald Semore  
 Gordon, Headley C.  
 Gordon, Karen D.  
 Gordon, Marva L.  
 Gordon, Winston  
 Gosnell, Bertie Pauline  
 Gossett, Thomas G.  
 Gould, Carlston  
 Gowens, William James  
 Goynes, Bessie Lee  
 Goza, Isaac  
 Grady, Charles Oren  
 Graham, Edna S.  
 Graham, Garry Kirkpatrick  
 Graham, James W.  
 Graham, Llewellyn F.  
 Graham, Pansy Eloise  
 Graham, Sylvena A.  
 Graham, Trevor  
 Graham, Viola  
 Graham, Winford  
 Graham, Winston A. E.

Granda Guzman, Jose Eladio  
 Grant, Anthony S.  
 Grant, Eric M.  
 Grant, Gary Alvin  
 Grant, Gladys A.  
 Grant, Shirley J.  
 Grant, William E.  
 Grant, Willis W.  
 Granville, Stilford  
 Grassi, Ruby M.  
 Gravatt, Rita F.  
 Graves, Oather B.  
 Graves, Ron  
 Gravett, Stanley D.  
 Gray, George H.  
 Gray, Henry H.  
 Gray, M. Brenda Gail  
 Gray, Margaret Robena  
 Gray, Melvin  
 Greaves, Beresford T.  
 Green, Darrell  
 Green, Darrell F.  
 Green, David Lee  
 Green, Donald Edward  
 Green, Francisca  
 Green, Gloria Ann  
 Green, James H.  
 Green, Jerry Allen  
 Green, Joseph W.  
 Green, Loris  
 Green, Neville J.  
 Green, Stephen A.  
 Green, Tim J.  
 Green, Sr., John Odell  
 Greene, Rosiland  
 Greene, Rowena  
 Gregerson, James  
 Gregg, Julia J.  
 Gregorio Boix, J. Joaquin  
 (Ximo)  
 Gregory, Bruce  
 Gregory, Cleatus R.  
 Gregory, Colie B.  
 Gregory, Gladstone G.  
 Gregory, Ida Cook  
 Gregory, Kenneth L.  
 Gribbins, Timothy W.  
 Grier, C. J.  
 Griffin, Curtis Troy  
 Griffin, Howard M.  
 Griffiths, Donald E.  
 Griffith, Billy L.  
 Griffith, Charles  
 Griffiths, Eunice  
 Griffiths, Ezekiel H.  
 Griffiths, Rainford R.  
 Griggs, William Marvin  
 Grigsby, Helen A.  
 Grimsley, J. Carlisle  
 Grisham, Veleria B.  
 Groom, Grace Erla  
 Groves, J. B.  
 Groves, M. Bryan  
 Grubbs, Lillian D.  
 Grundling, Hendrik Willen  
 Gualberto, Mario  
 Guerissaint, Okes  
 Guerra, Luis Alonso  
 Guerra Bautista, Brigida de  
 Guerrero Pardedes, Baltazar  
 Guevara Calderon, Miguel  
 Guevara Mendez, Adrian  
 Guevara Reatequi, Dario  
 Guillaume, Smith  
 Guillen, Hector Noel  
 Guillen Villalta, Gamaliel  
 Guimaraes, Nicea De Castro  
 Guimaraes, Magdiel F.  
 Guirand, Joseph  
 Guire, Donna W.  
 Guire, Hazel G.  
 Guire, James W.  
 Guire, Willard F.  
 Gulo, Simon  
 Gumede, Gilbert  
 Gunay, Misak  
 Gunn, Horace  
 Gunn, Mary M.  
 Gunsar, Lumbangaol  
 Gunter, Loretta Mae  
 Gunter, William Eugene  
 Gusman Lopez, Jose del  
 Carmen  
 Gustinvil, Dorsainvil  
 Gutierrez, Eloy  
 Gutierrez, Juan  
 Gutierrez, Nazario  
 Gutierrez, Roberto E.  
 Gutierrez, Victor M.  
 Gutierrez Achocalla, Mario  
 Gutierrez B., Noe  
 Gutierrez C., Ana E.  
 Gutierrez Contreras, Juan J.  
 Gutler, Ademir Luiz  
 Gutshall, Stanley F.  
 Guy, Morris L.  
 Guzman, Juan I.  
 Guzman Estrada, Noe  
 Guzman Moreno, Jose Felix  
 Guzman de Sanchez, Emilia  
 Santiago  
 Guzman de Sierra, Maria  
 Bienvenida  
 Gwabeni, Samuel  
 Gwamanda, Timothy  
 Gwebu, Lavinah N.  
 Haase, Steadman  
 Hadsell, Nikki S.  
 Hagood, M. Kathleen  
 Hagy, Robert Lee  
 Hale, Darrell Eugene  
 Haley, Irene Murray  
 Halgryn, Christo  
 Hall, Albert B.  
 Hall, Babe  
 Hall, Delroy Wesley  
 Hall, Dolly Leola  
 Hall, Eulalee F.  
 Hall, Helen L.  
 Hall, James P.  
 Hall, Joseph Leon  
 Hall, Martin Taylor  
 Hall, Marva N.  
 Hall, Michael Lynn  
 Hall, Olive C.L.  
 Hall, Patricia Ann  
 Hall, Rodger D.  
 Hall, Therell Wayne  
 Hall, Vincent  
 Hall, Sr., Franklin C.  
 Halleluyamma, Ite  
 Halpain, Shirley L.  
 Halstead, Lascelles F.  
 Hamilton, Alvin T.  
 Hamilton, Herman W.  
 Hamilton, Lennod E.  
 Hamilton, Mary Ellen  
 Hamilton, Myrtis I.  
 Hamilton, Rupert G.  
 Hamilton, Swaby Jesler  
 Hamilton, Terry J.  
 Hamm, Jackie  
 Hamm, Mary Lois  
 Hammons, Davey Joel  
 Hampton, Vicky B.  
 Hamright, Rodney A.  
 Handfield, Annarena  
 Handfield, Consuelo A.  
 Handfield, Evelyn  
 Handfield, Jeffrey  
 Haney, Ionee L.  
 Hanf, Robert H.  
 Hanks, Kenneth M.  
 Hanna, Anwar  
 Hanna, Colette D.  
 Hanna, Ehud  
 Hanna, Emma C.  
 Hanna, Guilford James  
 Hanna, Robert L.  
 Hanna, Sr., Brenwill J.  
 Hanna, Sr., Hulan A.  
 Hans, Reuben  
 Hansby, Alfred  
 Hansen, Hugo Nestor  
 Harbin, Martha  
 Hardee, Gerald Wayne  
 Harding, L. Juanita

Hardy, Betty Ruth  
 Hardy, Earl H.  
 Hardy, Eleanor E.  
 Hardy, Wervin  
 Hare, Paul K.  
 Harless, M. Lee  
 Harmon, Goldia F.  
 Harnden, Kevin G.  
 Harper, Brenda G.  
 Harper, Marjorie G.  
 Harper, Nannie Florence  
 Harrell, Samuel M.  
 Harriett, Billy Lee  
 Harrinandan, Victor S.  
 Harrington, Keith Clint  
 Harris, Asmon L.  
 Harris, Bobby  
 Harris, Callie J.  
 Harris, Dennis Charles  
 Harris, Etta Belle  
 Harris, Eugene  
 Harris, Jacquelian  
 Harris, John Matthew  
 Harris, Kenneth W.  
 Harris, Lee Roy  
 Harris, Lois Ann  
 Harris, Michael E.  
 Harris, Michael James  
 Harris, Neville  
 Harris, Sybil Hope  
 Harris, William E.  
 Harris, Jr., Elmer  
 Harrison, Jesse W.  
 Harrison, Una Eugenie  
 Hartley, Harold Eugene  
 Hartley, Jesse E.  
 Hartley, Percy Gordon  
 Hartley, Prince A.  
 Hartley, Shirley Mae  
 Hartley, Vara Elizabeth  
 Hartsfield, Leslie M.  
 Harvell, Randall W.  
 Harvey, Fred  
 Harvey, Joanne  
 Harvey, Lloyd James  
 Harvey, Mary Jane  
 Harvey, Rhonda J.  
 Harvey, Vincent A.  
 Harvey, Sr., Tommy John  
 Hastings, Clarence  
 Hatley, Philip D.  
 Hau Kantun, Marcos Antonio  
 Haughey, Jr., William M.  
 Hauhio, William A. L.  
 Haun, Charles  
 Havens, Alfred P.  
 Hawk, Brice D.  
 Hawk, Dennis E.  
 Hawkins, Carl R.  
 Hawkins, H. Lavell  
 Hawkins, Jerald W.  
 Hawkins, Richard M.  
 Hawkins, Shirley E.  
 Hawks, Delia J.  
 Hawks, Perry K.  
 Hayden, B. Louise  
 Hayden, Jonathan A.  
 Haye, Arthur R.  
 Hayes, A. Thelma Jones  
 Hayes, Arley Glenn  
 Hayes, Larry J.  
 Hayes, Roy L.  
 Hayles, Mark Fitzgerald  
 Hays, Donald W.  
 Hays, Hayward L.  
 Hazel, Austin  
 Hazel, Vincent Robert  
 Hazelwood, Harvey Owen  
 Heacox, Robert P.  
 Head, Brian Lee  
 Headen, Clyde S.  
 Headen, David  
 Headlam, Junior Ralston  
 Headlam, Leroy Hylton  
 Heath, Minnie M.  
 Hebb, Mona Aleda  
 Hebert, Lettie L.  
 Heckert, William D.  
 Helsel, Larry J.  
 Henderson, Bernard  
 Henderson, Fred  
 Henderson, Harry D.  
 Hendricks, Ismail  
 Hendricks, Linval A.  
 Hendrickson, Troy Andrew  
 Hendrix, Grady T.  
 Hendrix, Harry D.  
 Henfield, Enoch C.  
 Henley, Carl Wilson  
 Henriques, Collin  
 Henriquez M., Guillermo Victor  
 Henry, Edwin  
 Henry, Errol G.  
 Henry, K. Y.  
 Henry, Magory Olympia  
 Henry, Maud  
 Henry, Melone Monica  
 Henry Mathews, Thomas  
 Rafael  
 Henry Matthew, Ruben Dario  
 Henry, Jr., William Fred  
 Hensley, Vivian Mae  
 Henson, Patricia Ann  
 Hepburn, Janet M.  
 Herman, Charles T.  
 Hernandez, Israel Arias  
 Hernandez, Jess M.  
 Hernandez, Jose Aaron  
 Hernandez, Juan M.  
 Hernandez, Miguel Angel  
 Hernandez, Napoleon  
 Hernandez, Nicolas M.  
 Hernandez, Pablo A.  
 Hernandez, Salvador  
 Hernandez, Victor M.  
 Hernandez Arraiza, Jose  
 Vicente  
 Hernandez C., Arturo  
 Hernandez Carrisosa, Jose  
 Hernandez Cruz, Francisco  
 Hernandez Cuellar, Miguel  
 Hernandez Degracia, Manuel S.  
 Hernandez E., Manuel  
 Hernandez Gomez, Daniel  
 Hernandez Herrera, Ismael  
 Hernandez L., Jorge  
 Hernandez Martinez, Alfonso  
 Hernandez Ortiz, Joel  
 Hernandez Paredas, Hector  
 Hernandez R., Damian  
 Enrique  
 Hernandez Rios, Jose T.  
 Hernandez Silva, Roberto  
 Hernandez Villanueva, Isidro  
 Heron, Percival Junior  
 Heron, Wantworth B.  
 Herrera, Christopher K.  
 Herrera, Felipe Clemente  
 Herrera, Israel  
 Herrera B., Angel Alfonso  
 Herrera Paredes, German  
 Herrera Perez, Carlos Deciderio  
 Herrera S., Carmen Carmelo  
 Herring, Elizabeth  
 Heyward, Christine D.  
 Hibbert, Clement Roy  
 Hichez Telleria, Juan  
 Hidalgo Luna, Humberto  
 Hidalgo Sanchez, Luis  
 Humberto  
 Higdon, Grace  
 Higgins, Earl N.  
 Higgins, Norman W.  
 Higgins, Samuel H.  
 High, Wriston B.  
 Hightower, E. Dale  
 Hightower, James  
 Hill, Curtis M.  
 Hill, Orpha  
 Hilley, Hazel Jean  
 Hills, Rhoda W.  
 Hinds, Walston  
 Hines, Donnie Ray  
 Hines, Lucille  
 Hinostrroza, Jose Angulo  
 Hiraldo, Francisco  
 Hitt, Roy Lynn

Hlatshwayo, Sherrington K.  
 Hlongwane, Fanyana Zeblon  
 Hobbs, Tony L.  
 Hobbs, Waid D.  
 Hodge, Carmelia  
 Hodge, Elvira R. L.  
 Hodge, Walter  
 Hodge, Yvonne  
 Hodge T., Fedrico  
 Hodges, Magdalene  
 Hodgson, Paul Nigel  
 Hogan, Ida Mai  
 Hogue, Steve W.  
 Holborough, Earl W. N.  
 Holcomb, Linda L.  
 Holcombe, Don  
 Holderfield, Claude  
 Holloway, Debra S.  
 Holloway, Harold R.  
 Holloway, Michael A.  
 Holloway, Robert Everett  
 Holmes, Thomas C.  
 Holmes, Virginia M.  
 Holness, Monica Yvonne  
 Holt, Monte Dee  
 Holt, William Davis  
 Holycross, Bryan Leroy  
 Homan, Morris G.  
 Homonozlis, Costas  
 Honore, Julien  
 Hood, Jr., Johnny  
 Hooper, Jerry W.  
 Hopkin, Richard Phillip  
 Hopper, J. Harold  
 Hopper, William H.  
 Horne, Eloise F.  
 Horne, Tommy H.  
 Horsley, Bruce W.  
 Horton, Kevin P.  
 Horton, Monte Arnold  
 Horton, Jr., Thomas G.  
 Horton, Sr., Thomas G.  
 Hosford, James J.  
 Hoskins, Eugene  
 Hoskins, Ruben  
 House, Charles William  
 House, Wendell L.  
 Houslin, Ernest Albert  
 Houston, Callie L.  
 Hover, Leroy  
 Howard, Avaleen  
 Howard, Ben F.  
 Howard, Brooks Douglas  
 Howard, Elva O.  
 Howard, William E.  
 Howell, Jackie S.  
 Howton, Sr., Lewis C.  
 Huanca Mamani, Tomas  
 Huaqui Alipaza, Pablo  
 Huará Pauyac, Andres  
 Huarac C., Eloy  
 Huaraca P., Eduardo  
 Hubbard, Nancy Carol  
 Hubbard, Jr., Murry Arthur  
 Hudgins, Curtis B.  
 Hudson, Delroy Horatio  
 Hudson, Floy Alice  
 Hudson, Mary E.  
 Huff, Darren  
 Huff, James Robert  
 Huff, Phyllis A.  
 Huffman, Fred  
 Huggins, Danla  
 Huggins, Milton G.  
 Hughes, Albert  
 Hughes, Alton Joseph  
 Hughes, Danny  
 Hughes, David Frank  
 Hughes, Earl William  
 Hughes, Gelene M.  
 Hughes, George E.  
 Hughes, George H. G. J.  
 Hughes, Howard E.  
 Hughes, Judy Diane  
 Hughes, M. Clyde  
 Hughes, Richard O.  
 Humphrey, Christine  
 Humphrey, James S.  
 Humphries, Ken  
 Hunkins, Francisco  
 Hunsinger, Randolph Michael  
 Hunt, Donald D.  
 Hunt, Lettie Elva  
 Hunt, Nancy  
 Hunter, Wade Hampton  
 Huntsman, Donald E.  
 Hutch, David M.  
 Hutcheson, Carl E.  
 Hutcheson, Jessie Mae  
 Hutcheson, Karen L.  
 Hutchinson, Jhonnette George  
 Hutchinson, Neville N.  
 Hutchinson, Palma Rose  
 Hutchinson, Rebecca C.  
 Hutchinson, Syreta E.  
 Hutchinson, Vernell  
 Hutchinson, William  
 Hutto, Daniel Phillip  
 Hutto, Jr., John R.  
 Hyatt, Roger Dan  
 Ibarra, Gabriel M.  
 Ifill, Ver-Walter Dacosta  
 Ignacio, Noel A.  
 Inestroza, Santos  
 Inestroza Alcerro, Francisco  
 Inga Anastacio, Andres  
 Ingram, Erma Jean  
 Ingram, Jr., Jerry W.  
 Ion, Alan J.  
 Iquise Juaniquina, Vidal  
 Irizarri Silves, Giovanni  
 Irving, Clementina  
 Isbell, Michael L.  
 Isles, Ana  
 Isom, Eugene Franklin  
 Isturis, Rufina C.  
 Ivins, Bertha S.  
 Ivins, W. Daniel  
 Ivy, Robert G.  
 Ixenat, Saimbrun  
 Ixpata G., Feliciano  
 Jabalera, Jorge  
 Jackman, Reuben M.  
 Jackson, Annie L.  
 Jackson, Beryl  
 Jackson, Carl N.  
 Jackson, Curtis I.  
 Jackson, Desmond Derrick  
 Jackson, Elsie M.  
 Jackson, Ima L.  
 Jackson, James I.  
 Jackson, James Lee  
 Jackson, Jannie  
 Jackson, Kelvin L.  
 Jackson, Louella  
 Jackson, Richard L.  
 Jackson, Robert A.  
 Jackson, Roger  
 Jacob, V.  
 Jacobs, Colin  
 Jacobs, Eddie W.  
 Jacobs, Geraldine I.  
 Jacobus, Koos  
 Jacome, M., Victor  
 Jaffray, Joseph Robert  
 Jalabera, Juan Antonio  
 James, Charles W.  
 James, D. David  
 James, David E.  
 James, Earl Loyd  
 James, Embra Allen  
 James, Gwendolyn A.  
 James, Joe Morris  
 James, Sylvia  
 James, Tommy Randall  
 James, Woolsey B.  
 Janakamma, Mathi  
 Jantjies, Jacobus S. B.  
 Jantjies, Martiens  
 Januario, Jr., Jose  
 Japa de Cueto, Victorina  
 Japhta, William H.  
 Jaquess, Doris E.  
 Jara Medina, Gabriel

Jaramillo Martinez, Eluis  
 Rene  
 Jarquin Vega de, Avelina  
 Jarrett, Ivy M.  
 Jarrett, Rashbert G.  
 Jarvis Joseph, Thomas Aquino  
 Jarvis P., Fello Alberto  
 Jasso, Juan Jose  
 Jawira Aly, Primitivo  
 Jean, Almagne  
 Jean, Voyant  
 Jean Baptiste, Jean Carlo  
 Jean-Baptiste, Elius  
 Jean-Pierre, Edward  
 Jeanty, Sifrant  
 Jeevanandam, Nannam  
 Jeevaratnam, Kollati  
 Jefferson, Ervin L.  
 Jefferson, Rutha Ann  
 Jenkins, Beverly Starr  
 Jenkins, Etta Mae  
 Jenkins, Gary W.  
 Jenkins, Jack O.  
 Jennings, Flora Ursula  
 Jennings, Patricia A.  
 Jerilus, Arisme  
 Jernigan, M. Jewel  
 Jernigan, III, James W.  
 Jessup, Donald H.  
 Jesuratnam, Dara  
 Jeudi, Arouleine  
 Jeveratnam, J.  
 Jeyakani, Paul David  
 Ji, Jeong Ae  
 Jimenez, Elias W.  
 Jimenez, Felix  
 Jimenez, Gabriel  
 Jimenez, Mitre  
 Jimenez, Odilio Roberto  
 Jimenez, Pascual  
 Jimenez, Rosalinda  
 Jimenez, Samuel  
 Jimenez, Vicente  
 Jimenez A., Felipe Mario  
 Jimenez Berroa, Frank Otilio  
 Jimenez Berroa, Israel  
 Jimenez C., Eliel  
 Jimenez Chi, Apolinar  
 Jimenez Cueto, Pura de  
 Jimenez Estrada, Francisco  
 Pablo  
 Jimenez L., Miguel  
 Jimenez Ruiz, Jose Albino  
 Jimenez, B., Erlindo  
 Jimenez, Jr., Jose A.  
 Jin, Yang Ree  
 Job, C.H.  
 Joflisi, Smart  
 Johansen, Geri L.  
 Johansen, Steve E.  
 John, C. Yohanana  
 John, Gampala  
 John, Mbeacha  
 John, Sarah P.  
 Johns, Barney C.  
 Johns, Edmon Wayne  
 Johnson, Atha  
 Johnson, Beatrice Faye  
 Johnson, Carolyn Jean  
 Johnson, Cecil L.  
 Johnson, Deannie Geleta  
 Johnson, Dennis  
 Johnson, Doris June  
 Johnson, Florence M.  
 Johnson, Fred M.  
 Johnson, Gary P.  
 Johnson, Geneva M.  
 Johnson, Hal  
 Johnson, Howard G.  
 Johnson, Hubert  
 Johnson, Jacobo  
 Johnson, John E.  
 Johnson, Julian Alvah  
 Johnson, Laureston B.  
 Johnson, Lionel George  
 Johnson, Mamie  
 Johnson, Melvin  
 Johnson, Paulette R.  
 Johnson, Pauline  
 Johnson, Phyllis R.  
 Johnson, Randy Lee  
 Johnson, Roy Lee  
 Johnson, Ruben D.  
 Johnson, Samuel  
 Johnson, Sarah E.  
 Johnson, Stanley Allen  
 Johnson, Susie C.  
 Johnson, Uhijah  
 Johnson, Willie Marie  
 Johnson Geronimo, Dorcas  
 Johnston, Donald Edward  
 Jolly, Georgie L.  
 Jombile, Maynard Makipha  
 Jonas, Alice S.  
 Jonas, Geary W.  
 Jonas, Shelia C.  
 Jonas Mafambisa, Eliya  
 Jones, A. Irene  
 Jones, Charlie R.  
 Jones, Christopher Lee  
 Jones, Collis  
 Jones, Frost  
 Jones, Harlan D.  
 Jones, Jasmine B.  
 Jones, Karen G.  
 Jones, Keith Anthony  
 Jones, Lewis J.  
 Jones, Lizzie L.  
 Jones, Luther C.  
 Jones, Mildred F.  
 Jones, Perry R.  
 Jones, Robert P.  
 Jones, Roger D.  
 Jones, Ruby Mae  
 Jones, Stanley J.  
 Jones, Stephen L.  
 Jones, Waymon  
 Jordan, Charles Glenn  
 Jordan, Virginia  
 Jose, Estevam  
 Jose, Frieda K.  
 Jose, Julia  
 Jose, Luiza  
 Joseph, Ganta  
 Joseph, K. Peter  
 Joseph, Kallati  
 Joseph, Lifaite  
 Joseph, Louiceus  
 Joseph, Nocius  
 Joseph, Occident  
 Joseph, Olius M.  
 Joseph, T.  
 Joseph, Vinuthi Kumari  
 Josephs, Hilda  
 Josephs, Percival M.  
 Josleyn, Treva Lee Fox  
 Jourdain, Theolinda S. Vda. de  
 Jubuisson, Thermonfils  
 Judd, Sherry L.  
 Julien, Ceneque  
 Jumps, Joyce V.  
 Justice, Gary Reed  
 Juvenal, Fernando  
 Jwando, Joshua O.  
 Kaisharis, George P.  
 Kalamba, Tshitadi  
 Kamba, Mukundayi  
 Kamba, Wilbert  
 Kanadaya, James D.  
 Kanemile, James J.  
 Kaniewski, Opal N.  
 Kanjuye, Alfred  
 Kankonde, Tshipangu  
 Kaotsane, Jiles  
 Kaperevere, Nyamudzai J.  
 Karera, Augustin  
 Kargbo, Alfred B.  
 Karr, Israel E.  
 Kasambala, Adam  
 Kashamoyombo, Wakadikuni  
 Kawesa, Lovemore M.  
 Kearing, Norma Edralin  
 Keaton, Sr., Scotty Ray  
 Kee, Albert L.  
 Keeling, Eileen  
 Keith, Anna Pearl  
 Kelemete, Elisaia

Kell, Hershel Lee  
 Kelley, Gary Lee  
 Kelley, Gregory L.  
 Kelley, Lawrence C.  
 Kelley, Mary A.  
 Kelley, William Harley  
 Kelley, Sr., Larry D.  
 Kelly, Brazil  
 Kelly, Dale P.  
 Kelly, Daniel  
 Kelly, Joel D.  
 Kelly, Venecia J.  
 Kelton, Randy L.  
 Kemp, Richard M.  
 Kendrick, Betty L.  
 Kendrick, Jackie  
 Kennedy, Edna M. G.  
 Kennedy, Marie L.  
 Kennedy, Rickey K.  
 Kent, C. Daniel  
 Kernojitsi, Guennadi  
 Kerr, Hortense  
 Kersey, Andrew H.  
 Ketchum, Odessa Mae  
 Key, Anthony David  
 Key, Loyal Gerome  
 Key, Pauline  
 Khaemba, Faucett Makokha  
 Khanna, Shanta S.  
 Khawula, Johnson  
 Khokhar, Sardar Masih  
 Khowleta, Michael  
 Kiarie, Amos Karanja  
 Kibiki, Pascal  
 Kidd, Jr., William Clyde  
 Kietas, Benjamin  
 Kim, Geoung Mi  
 Kim, Weol Sun  
 Kinard, Harold J.  
 Kinard, Myrtle V.  
 Kinder, Joy K.  
 King, Brian Anthony  
 King, Burton Stump  
 King, Cephas Edward  
 King, Cesario  
 King, Charles  
 King, Douglas Vern  
 King, Irvin T.  
 King, Luis J.  
 King, Mary Jane  
 King, Norma E.  
 King, Ray Louis  
 King, William Lewis, Jr.  
 King Coats, Samuel  
 King Redman, Jose  
 Kinghorn, Petrona M.  
 Kinglock, Worrel O.  
 Kinsey, Betty Jean  
 Kinsey, Jr., D. Artis  
 Kirby, Donnie R.  
 Kirk, Clyde Thomas  
 Kirkman, David Allen  
 Kirkman, Jim  
 Kirkpatrick, Tommy W.  
 Kissinger, Mark S.  
 Kissinger, Robert William  
 Kissinger, William Robert  
 Kitchen, David A.  
 Kitchens, Roger Dale  
 Kittrell, Dorothy Louise  
 Kivett, T. Edward  
 Kleinhans, Solman Johannes  
 Kleinmoedig Morales, Criselma  
 Knauer, Charles L.  
 Knight, Jackie R.  
 Knight, Winifred  
 Knights, Wilma E.  
 Knowles, Frances A.  
 Knowles, Sandy  
 Knowles, Vernell  
 Knowles, Jr., Curtis M.  
 Knowles, Jr., Gary Clinton  
 Knox, Ricky A.  
 Koch, Colin Drew  
 Kofi, Addo John  
 Koiner, Jessie Baldwin  
 Koissi, Adjiman Antoine  
 Kolawole, James Enis  
 Kota, Monde Reginald  
 Kouma, Moses Onyango  
 Kourmouzi, Evanthia  
 Kowlessar, Anthony C.  
 Kpanti, Jean  
 Kraft, Edward A.  
 Krause, Marthinus Jacobus  
 Krupabayamma, Kanikelli  
 Krupanandam, Mallineedi  
 Krupavati, Medipati  
 Ku Mazun, Jose Dolores  
 Kubas, Jeff P.  
 Kuhl, Jacqueline B.  
 Kuka, Asalemo  
 Kunzu, Leveni  
 Kurbis, Daniel Lee  
 Kurz, David Duane  
 Kwan, Alofa  
 La, Mi Sug  
 LaBorde, Colin B.  
 LaFaille, Alfred  
 LaFever, Jimmy Kenneth  
 LaFon, Clinton Wade  
 LaSure, Clifford A.  
 Ladd, Brian K.  
 Laffleur, Dumas K.  
 Lafon, Kenneth Lee  
 Lafortune, Jean Philius  
 Lagos O., Jose Sergio  
 Lagos Rebolledo, Victor  
 Manuel  
 Laillet, Bernard  
 Lairsey, Ralph Lamar  
 Lamb, Carroll Dean  
 Lamb, David Eugene  
 Lamb, Michael L.  
 Lamb, William L.  
 Lambert, Sr., Harry R.  
 Lamont, Dionne  
 Lampley, Buna M.  
 Lamy, Mercilus  
 Lance, Daisy D.  
 Lane, Barbara J.  
 Lane, Linda Jane  
 Lane, Maisie O.  
 Lane, Nathan Ray  
 Lane, Ricky Lee  
 Lane, Robb  
 Lane, Robert D.  
 Laney, Jr., Clarence  
 Lang, Hilliard A.  
 Lang, Richard C.  
 Langhorne, I. Franklin  
 Langley, E. Bruce  
 Langley, Gary R.  
 Langley, Leon M.  
 Lanter, Ann L.  
 Lanter, Roger Dale  
 Larmond, Dudley N.  
 Laroque, Jean Damas  
 Laroque, Pierre Clebert  
 Larsen, Gary L.  
 Lashley, Junior O.  
 Laura Guarachi, Benito  
 Lauriston, Loubert  
 Lavender, Bobbie L.  
 Lawrence, Billy D.  
 Lawrence, Charles G.  
 Lawrence, Henry T.  
 Lawrence, Herbert C.  
 Lawrence, Herbert Royce  
 Lawrence, Janice Dean  
 Lawrence, Nehemiah  
 Lawrence, Pearlina  
 Lawrence, Uriah E. G.  
 Laws, Sr., Arnold R.  
 Lawson, Anthony W.  
 Lawson, Daniel Lee  
 Lawson, L. Bernice  
 Lawson, Phillip A.  
 Lawson, Rocky T.  
 Lawson, Ruth H.  
 Lawson, Shelia Diane  
 Lay Figueroa, Jose Santiago  
 Layne, Millicent A.  
 Lazare, Dadi Gago  
 Lazarus, Medapati  
 Lazo Coronado, Marvin W.  
 Le Roux, Janette Stephanie



Le Roux, Johannes Stephanus  
 Leachman, Yvette R.  
 Leacock, Lloyd H.  
 Leader, Alberta N.  
 Leamy, Eric J.  
 Ledbetter, Caroline Sue  
 Ledbetter, John A.  
 Ledezma Cheng, Angela de  
 Ledford, Carolyn  
 Ledford, Carrie Louella  
 Ledford, Raymond E.  
 Ledford, Robert  
 Ledford, Jr., Millard Lee  
 Ledford, Sr., Millard L.  
 Lee, Albert E.  
 Lee, Chang Ho  
 Lee, Denzel A.  
 Lee, Donald  
 Lee, Eva M.  
 Lee, Gene Leroy  
 Lee, Harold  
 Lee, Kenneth Wayne  
 Lee, Lena  
 Lee, Mark Scott  
 Lee, Mary K.  
 Lee, Naomi L.  
 Lee, Nettie R.  
 Lee, Rick  
 Leeper, DeLila  
 Lefler, Ellen P.  
 Lefler, Karen Arleta  
 Leger, Joanes  
 Leith, Winston A.  
 Leitner, Clarice Taylor  
 Leiva, Fernando  
 Leiva Gutierrez, Juan  
 Leiva Recinos, Cesar Augusto  
 Lemoan, Jim  
 Lemus Rivera, Juan Carlos  
 Lennon, Lucilda  
 Leonard, Dewey Lee  
 Leoncio de DeLa Cruz,  
     Carmen Lidia  
 Lephutha, Anthony T.  
 Lephutha, John N.  
 Leshou, Johannes  
 Leslie, Hurriah E.  
 Lester, S.  
 Letlisa, Cammilus M.  
 Levantis, Christo Immanuel  
 Levons, Elecia S.  
 Levy, Victoria Z.  
 Lewin, Clifton C.  
 Lewin, Kenrick F.  
 Lewin, Leaford O.  
 Lewis, Aliser D.  
 Lewis, Audrey L.  
 Lewis, Avena  
 Lewis, Chris  
 Lewis, Curtis  
 Lewis, Eric Adolphus  
 Lewis, Eugene A.  
 Lewis, Gary D.  
 Lewis, Marlene  
 Lewis, Robert Lee  
 Lewis, Rosa L.  
 Lewis, Rosezella  
 Lewis, Sr., Morris W.  
 Leyva, Daniel Dean  
 Liburd, Stephen E.  
 Lightbourn, Timothy A.  
 Lightener, Ivy N.  
 Lima, Olavo  
 Lima, Percia Luiza  
 Linder, Jimmy H.  
 Lindo, Miriam Elizabeth  
 Lindo, Sylvester George  
 Lindsey, Charles A.  
 Lindsey, Charles E.  
 Lindsey, Steven V.  
 Lindsey, Jr., Charles F.  
 Lineberry, Calvin Coy  
 Ling, Eunice  
 Link, Elcie Elaine  
 Link, Jr., William E.  
 Lino, Soto Jose  
 Linville, Cleo  
 Linville, Irene T.  
 Lira, Omar Colindres  
 Lisenby, Larry  
 Lister, Clifton R.  
 Litovchenko, Leonid  
 Litton, Wilce  
 Littreal, William S.  
 Llewellyn, Reginald  
 Lloyd, Lucille N.  
 Lobban, Chester D.  
 Lobban, Daisy Maye  
 Lobos, Maximiliano  
 Lockem, John Henry  
 Locklear, Jr., Charlie  
 Lockwood, Mozella Linnette  
 Lofton, Shelley S.  
 Lofton, Sr, T. David  
 Logan, James C.  
 Logsdon, Fred Lovell  
 Logsdon, Zelma L.  
 Loiras, Jose Zeca  
 Lone, Thomas Eugene  
 Long, Alfred  
 Long, Buster Eugene  
 Long, Polly Lea  
 Longin, Septimus A.  
 Lonzooy Ancajima, Walter  
     Ernesto  
 Looper, Mitchell Lynn  
 Lopez, Bernardita Lourdes  
 Lopez, Felipe  
 Lopez, Juan Louis  
 Lopez, Maisy  
 Lopez, Ramon  
 Lopez, Santos Israel  
 Lopez Aguilar, Moises  
 Lopez Cruz, Fernando  
 Lopez Escobar, Jose Javier  
 Lopez Garcia, Francisco  
 Lopez Gonzales, Marcial  
 Lopez Guillen, Trinidad  
 Lopez Ku, Sebastian  
 Lopez Lucio, Delfino  
 Lopez M., Angel Miguel  
 Lopez M., Felix  
 Lopez Mendoza, Julian  
 Lopez Perez, Juana Ercilia  
 Lopez R., Alejandro  
 Lopez Raymundo, Jose Manuel  
 Lopez Wright, Obed Wilfido  
 Lord, Barbara J.  
 Lord, Hyacinth  
 Lord, Laura Ethel  
 Lord, Lloyd Leonard  
 Lord, Tina  
 Lorenzana N., Alcides  
 Lott, Bobby Joe  
 Louis, Eddy  
 Louis, Maxi D.  
 Louisema, Jean-Claude  
 Lovacha, Strike  
 Love, Anna Lois  
 Love, Betty Lou  
 Love, Daniel R.  
 Love, Gene L.  
 Lovvorn, Sr., Richard D.  
 Lowe, Elwood L.  
 Lowe, Herman J.  
 Lowe, Irene  
 Lowe, Lela  
 Lowe, Orman E.  
 Lowery, Jimmie Ray  
 Lowery, Terry Ellis  
 Lowman, J. Dudley  
 Loyed, Robert E.  
 Lozano Madrid, Jorge A.  
 Lozano Mendez, Joel  
 Lubanyane, Madamu  
 Lubrun, Joseph Odency  
 Luicas Condori, Hernan  
 Luckadoo, William P.  
 Lugo Otero, Jose Luis  
 Lugo Rivera, Jose Luis  
 Luiz Cala, Daniel  
 Luka, David  
 Luka, John M.  
 Lumbantobing, Wilton  
 Lumbanturuan, Sorta  
 Lumbantouran, Frans D.  
 Lumu-Lua-Nzambi, Gustave

Luna, Jose C.  
 Luna Fisher, Ramon  
 Luna Huerta, Noel Carlos  
 Luna R., Luis Alberto  
 Luna Serrano, Presentacion  
 Lungowe, Wele  
 Luria Perez, Fabricio  
 Lusch, Stephen Allen  
 Lutta, Wilson Habra  
 Luttrell, Michael D.  
 Lux X., Tomas  
 Lycans, P. Chalmer  
 Lyle, Napoleon  
 Lynch, Fitchyou  
 Lynn, Barbara A.  
 Lynn, Johnny H.  
 Lyons, Barry D.  
 Machogu, Joseph Mbego  
 Machogu, Peter O.  
 Mack, Ivan  
 Mackens, James David  
 Mackey, Mary Lou  
 Madden, Christine Y.  
 Madede, Isaac  
 Madhunge, Dengende Ferguson  
 Madiba, Japhta B.  
 Madiba, Mavis B.  
 Madywe, William Z.  
 Magando, Nazalio  
 Magemeso, Christopher  
 Mageo, Pulelasi M.  
 Mageo, Teresa T.  
 Magubane, Bonginkosi  
 Mahema, Johannes  
 Mahoney, Sr., Kenneth R.  
 Maignan, Jean Elisois  
 Mais, Albert George  
 Maitland, Spencer M.  
 Makaya, Doreen M.  
 Makendlana, Archibell  
 Makhetha, Jim M.  
 Makhoebane, John  
 Makhotla, Hendrick M.  
 Makhotla, Vengalina K.  
 Makota, Daniel Michael  
 Makwetu, Rufus  
 Malcolm, John C.  
 Maldonado C., Jose Anaias  
 Maldonado Gonzalez, Jorge  
 Alberto  
 Maleho, Mokapa Isaac  
 Malit, Naman Okun  
 Mamani, Rosa Q.  
 Mamani Martinez, Matias  
 Mamani Quispe, Basilio  
 Mamani U., Emilio  
 Mamani Uchasara, Martin  
 Manaka, Philip  
 Manana, Ephraem M.  
 Manasse, Beauvais  
 Mandala, Moyowalelo M.  
 Manes, Cecil W.  
 Mangena, Jeffrey  
 Manghane, Terry Lee  
 Mangozho, Edward T.  
 Mangrum, Michael N.  
 Manley, Walter Barry  
 Mann, Gerald  
 Manning, G. Fitz  
 Manning, Norma Leone  
 Manning, P. Lloyd  
 Manrique Vasquez, Jose D.  
 Mansell, Margaret  
 Mansilla, Antonio A.  
 Mansilla, Roberto Jorge  
 Manteca Veliz, Nicolas  
 Manuel, Dennis H.  
 Manzanares, Oscar  
 Manzanarez Z., Fausto  
 Manzueta, Maria  
 Altagracia Vda  
 Mao, Nicholas Wasonga  
 Mappingure, Gedloligh  
 Maquera Torrez, Jose  
 Marcellus, Joseph  
 Marcellus, Noe  
 March, Inez A.  
 Mariamma, Mentu  
 Marin, Alejandro  
 Marique, Mary  
 Markland, Bernice  
 Markland, Sidney A.  
 Marko, Adam Kamettah  
 Marlow, Craig  
 Marlow, Jack  
 Marlow, Karen  
 Marquina Pena, Jose V.  
 Marrero Morales, Ismael  
 Marriott, Anthony  
 Marroquin, Connie  
 Marshall, Ringoal C.  
 Marshall, Roy Glenn  
 Marte, Enrique Aquino  
 Martes, Maria Francisca de  
 Marthamma, Talari  
 Marthinus, James  
 Martin, Barbara  
 Martin, Ceola  
 Martin, Elzie L.  
 Martin, Eudel Bonica  
 Martin, Fannie L.  
 Martin, Frandy M.  
 Martin, Glasper R.  
 Martin, John A.  
 Martin, Laney Reed  
 Martin, Marvin Dale  
 Martin, Maude  
 Martin, Myrna Louise  
 Martin, Olivene D.  
 Martin, Olivia S.  
 Martin, Owen Z.  
 Martin, Paul Russell  
 Martin, Paulalee P.  
 Martin, Ronald L.  
 Martin, Roy P.  
 Martin, Vickie Jean  
 Martines G., Vitalino  
 Martinez, Daniel V.  
 Martinez, Emily D.  
 Martinez, Ernest B.  
 Martinez, Francisco Ramon  
 Martinez, Henry  
 Martinez, Humberto Abad  
 Martinez, Jerry M.  
 Martinez, Jose Miguel  
 Martinez, Miguel A.  
 Martinez, Robert L.  
 Martinez Alvarado, Juan Jose  
 Martinez Arias, Maria  
 Mercedes  
 Martinez B., A.  
 Martinez Davila, Rafael  
 Martinez De Leon, Isabel  
 Martinez Escobar, Manuel de  
 Jesus  
 Martinez Ferro, Eduardo  
 Martinez Lugo, Juan Rosario  
 Martinez Pacheco, Juan  
 Martinez R., Jesus Endy  
 Martinez R., Luis Enrique  
 Martinez Ramirez, Delfino  
 Martinez Servellon, Denys  
 Martinez de Juarez, Delia  
 Margarita  
 Martinez de Robinson, Angela  
 Martinez de Soza, Barbara  
 Martinez, Jr., Belio A.  
 Martins, Pedro Aparecido  
 Martins Ferreira, Reginal  
 Marwa, Charles  
 Masanjole, Simbani  
 Masense, John  
 Masih, Iqbal  
 Masih, Nathaniel Bantu  
 Masih, Tanwir  
 Masilela, Stephen Tibobo  
 Masla, Reynaldo P.  
 Mason, Densel Lloyd  
 Mason, Dumy  
 Mason, Theresa C.  
 Masora, Magomera  
 Massenat, Jean Emile  
 Massengale, Roy L.  
 Massey, Darren R.  
 Massey, Donald R.  
 Massey, Larry B.  
 Massey, Ronald D.

Maston, Jerry D.  
 Matamoros, Anastacio  
 Matamoros, Ines Silva  
 Matangi, Godfrey  
 Mateo, Grecia  
 Mateo Mendez, Gabriel Dario  
 Mateo de Jimenez, Miguelina  
 Mateo de Peguero, Guadalupe  
 Mathai, P. Philip  
 Matheny, Ealon Jerome  
 Mathew, Kolli  
 Mathews, Timothy L.  
 Mathews, Sr., Steve  
 Mathis, Bill F.  
 Mathis, James Stephen  
 Mathis, John  
 Mathis, Raymond R.  
 Mathis, Jr., Billy Eugene  
 Mathis, Sr., Christopher Lane  
 Mathurin, Simieon  
 Matos, Rahadames  
 Matos Garcia, Silvia  
 Matthews, Benny V.  
 Matthews, Dexter Levon  
 Matthews, Jesse Jenkins  
 Matthews, Jr., Rudolph J.  
 Mattis, Lester George  
 Mattis, Olive May  
 Matute, Jose  
 Mawela, Elliot  
 Mawuko, Semondji  
 Maxwell, Reatha  
 May, Arrie  
 May, Errol G.  
 May, Patrick H.  
 May Chay, Francisco de Sales  
 Mayfield, Joel L.  
 Maynard, D. Alex  
 Maynard, Howard S.  
 Maynard, Lynda R.  
 Mazara, Jose  
 Mazibuko, Musa B.  
 Mbambo, Mahlarathi  
   Johannes  
 Mbengayi, Nkumbikumbi  
 Mbewe, Samison  
 Mbiga, Freddie Mponenti  
 Mbombo, Tshitenge  
 Mbuy, Musungay  
 McAdoo, Rosa L.  
 McAdoo, Sandra L.  
 McAfee, Jim N.  
 McAllister, Betty H.  
 McAllister, Floyd  
 McBain, Richard Lee  
 McBean, Kenrick J.  
 McBean, Rennie Livingston  
 McBride, Luner B.  
 McBride, William J.  
 McCall, Marion L.  
 McCalla, Boris P.  
 McCalla, Edward Alexander  
 McCalla, Vincent L.  
 McClain, Jimmy O.  
 McCleary, Myrtle V.  
 McClure, Jackie M.  
 McClure, Verna Joyce  
 McCoy, Eddy Ray  
 McCoy, Meredith J.  
 McCoy, Nellie Sue  
 McCoy, Sally J.  
 McCoy, Willie Louis  
 McCrary, Frank A.  
 McCright, Mildred C.  
 McDonald, Avis  
 McDonald, Diana L.  
 McDonald, Locksley H.  
 McDonald, Millicent M.  
 McDonald, Thomas  
 McDonald, Todd Dewayne  
 McDonald, Willoughby A.  
 McDougle, Reginald E.  
 McDowald, Oliver  
 McDowall, Marilyn  
 McDowell, Hyacinth D.  
 McDowell, Joyce  
 McEachern, Matthew D.  
 McFarlane, Trevor A.  
 McFarlane, Yvonne M.  
 McGlothlin, Onaway  
 McGowan, Gloria  
 McGowan, John C.  
 McGowan, John L.  
 McGregor, Alvin W.  
 McGregor, Michael S.  
 McGrew, Carl Richard  
 McGruder, B. Hugh  
 McGruder, Nellie V.  
 McGugan, Billy Carson  
 McGugan, Sandra  
 McGugan, Sr., Glen C.  
 McHargue, David Yancey  
 McHatantha, Montfort  
 McIlwain, Charlotte  
 McInnis, Mattie  
 McIntosh, Barrington  
   Nathaniel  
 McIntosh, Esmelda  
 McIntosh, Hazel J.  
 McIntosh, James Emmitt  
 McIntosh, Rosa Lee  
 McIntyre, William Kenneth  
 McKay, Frances Jane  
 McKee-Sims, Martha B.  
 McKenzie, Albert  
 McKenzie, Benjamin  
 McKenzie, Denzil  
 McKenzie, Karen Sue  
 McKenzie, Rita May  
 McKey, Clifton E.  
 McKinney, Bobby E.  
 McKinney, Floyd R.  
 McKinnon, Sylvia D.  
 McKoy, Astley L.  
 McLaren, Louisa  
 McLaughlin, William Larry  
 McLean, Fredericka  
 McLeggan, Elmera  
 McLemore, Dennis Leroy  
 McLemore, Joe S.  
 McLendon, Evelyn Spinks  
 McLendon, Franklin E.  
 McLendon, James E.  
 McLennon, Wilbert  
 McLeod, Kenneth D.  
 McLeod, Wallace Rayford  
 McManus, Elmer Leo  
 McMasters, Brent S.  
 McMillan, Terry L.  
 McPhee, Kirkland A.  
 McPherson, Georgia B.  
 McPherson, J. Dale  
 McPherson, John E.  
 McTaggart, Lottie C.  
 McTaggart E., Luis Jeroncio  
 McTear, Eola  
 Mdlalose, Christian  
 Mdlalose, Patrick  
 Meade, Melroy  
 Meade, Walter P.  
 Meadows, Ernestine D.  
 Meadors, Jr., R. C. (Chip)  
 Medders, Robert William  
 Medina, Bienvenido  
 Medina, Elias Mijares  
 Medina, Tony  
 Medina Andrade, Carlos  
 Medina C., Domingo Manuel  
 Medina Couoh, Jose Ruperto  
 Medina Lopez, A. Antonio  
 Medina Lopez, Leandro  
 Medina Rivas, Marllines  
 Medrano, Luis Ruben E. R.  
 Medrano Mendoza, Hector  
   Salvador  
 Meesuk, Sombut  
 Mefford, Danny Lester  
 Meindy, John P.  
 Meireles, Jerozino Jacques de  
 Mejia, Mario Antonio  
 Mejia, Pascual  
 Mejia Ciri, Ludovino  
 Mejia Duarte, Gregorio Antonio  
 Mejia Garcia, Juan Antonio  
 Mejia I., Jose Antonio  
 Mejia Morales, Jose Candido  
 Mejia Perez, Saturnino

Mejia de Fria, Leoncio  
 Melee, Mondelus  
 Melendez, Jose M.  
 Melendez Calero, Segundo  
   Alberto  
 Melius, Mezadieu  
 Melo Cedeno, Juan  
 Melson, James Lee  
 Melton, James S.  
 Melvin, Cleo L.  
 Membreno J., Gregorio  
 Mena A. de Rodas, Judith  
 Mena Condori, Paulino  
 Mendez Amador, Alonzo  
 Mendez S., Jose Domingo  
 Mendez Sanches, Pedro Jose  
 Mendoza, Jose Paz  
 Mendoza, Santos G.  
 Mendoza Blandon, Valerio  
 Mendoza Martinez, Daniel  
 Mendoza Tolentino, Mauricio  
   Antonio  
 Mercado, Lazaro A.  
 Mercedes Berrora de, Santa E.  
 Mercedes DePena, Eusebio  
 Mercedes Mota, Santa M.S. de  
 Mercer, Robert John  
 Merchant, Christine  
 Merck, David Eugene  
 Meredith, Louis  
 Meredith, Murrell T.  
 Merizier, Jean Lucien  
 Merrell, Mary L.  
 Merrell, Paul L.  
 Merriett, Odis  
 Mesa Pena, Manolo  
 Mesana, Leonardo Fernando  
 Messer, Betty L.  
 Messick, John W.  
 Metaxas, Tassos M.  
 Metayer, Magloire  
 Metcalf, Gary L.  
 Metcalf, Grant Jessie  
 Metcalf, Jr., Willie O.  
 Metheny, Jr., Richard L.  
 Metiviar Luis, Fernando  
 Mezeta Alcocer, Moises  
 Mezeta Lopez, Elmer  
   Gertrudes  
 Mganga, Phares Y.  
 Mgeshane, Daniel  
 Mhina, Emmanuel Lameck  
 Mich, George  
 Michael, George Edward  
 Michail Bakkit, Shokry  
 Michel, Alejandro  
 Michel, Joseph  
 Michel, Saint Aubert  
 Michel, Saintilien  
 Middlebrook, Rose Mavis  
 Middlebrook, Jr, A. Harry  
 Miggels, Jan  
 Mighty, Clovis L.  
 Mighty, Louise  
 Mignott, Verley  
 Mijangos Pacheco, Jovito  
 Mijares Avina, Arnulfo  
 Mikhail, Issac Labeeb  
 Milburn, Prentice David  
 Miles, Belisana A.  
 Milien, Millus  
 Millar, George Anderson  
 Millard, Ronald N.  
 Millen, Edgar  
 Miller, Anthony E. L.  
 Miller, Betty Jo Potterbaum  
 Miller, Charles A.  
 Miller, Devon Bill  
 Miller, Eric  
 Miller, Jeff H.  
 Miller, Lovina  
 Miller, Mavis A.  
 Miller, Miranda L.  
 Miller, Nannie E.  
 Miller, Richard W.  
 Miller, Jr., Wendell H.  
 Millet, Albertha D.  
 Mills, Everett G.  
 Mills, Michael A.  
 Millsap, Beulah Mae  
 Millsap, Floyd Leslie  
 Minchew, James S.  
 Minor, Ernesto  
 Minor, Lillian M.  
 Minor, Richard E.  
 Minor Lopez, Graciela de  
 Minter, Byron E.  
 Minter, Charles Frankie  
 Minter, Eric Malone  
 Minter, Phillip D.  
 Minter, Timothy Mark  
 Miranda Blanco, Baltazar  
 Miranda Fulguera, Eduardo  
 Miranda M., Gustavo  
 Miranda S., Jesus Dacio  
 Missasse, Yose S.  
 Mitchell, Albert James  
 Mitchell, Clyde Wilburn  
 Mitchell, Forrest J.  
 Mitchell, Frank Lee  
 Mitchell, Gaston  
 Mitchell, Ival H.  
 Mitchell, Miriam M.  
 Mitchell, Stanford G.  
 Mixon, Roy D.  
 Mkwandawire, Newton  
 Mkhize, Elijah Mxhakaza  
 Mkhize, Sibongile  
 Mmila, Samson  
 Mnisi, Benjamini Iamon  
 Moates, Gerald R.  
 Mojica, Alejandro  
 Mojica, Juan Jose (Joey)  
 Mojillo, Carlos S.  
 Molina, Feliciano  
 Molina, Soriano Rodolfo  
 Molina Martinez, Roger  
 Momblach Alvarez, Eugenio  
 Mondespan, Oreste  
 Monosso, Bahi Rene  
 Monroe, Betty J.  
 Monsalve L., Ruben Dario  
 Montealegre C., Eulogio  
 Montenegro, Manuel de Jesus  
 Montero Morillo, Juan  
 Montes, Daniel G.  
 Montes, Victor  
 Montgomery, Davy Joe  
 Montgomery, Maxine  
 Montilla Mateo, Jose Altargarcia  
 Mooney, Eva Sue  
 Mooney, Sr., Lawrence E.  
 Moore, Carmen  
 Moore, Donald Earl  
 Moore, James C.  
 Moore, Jolene  
 Moore, Junior B.  
 Moore, Keith D.  
 Moore, Kenneth D.  
 Moore, Lessie M.  
 Moore, Louie J.  
 Moore, Luevertia  
 Moore, Mary R.  
 Moore, Rhonda R.  
 Moore, Velma Joyce  
 Moore, Jr., Ernest Leon  
 Moore, Sr., Thomas R.  
 Mora, Freddie  
 Mora Valero, Josefa  
 Mora, Jr., Robert George  
 Morales, Andrew T.  
 Morales, Epifanio S.  
 Morales, Francisco  
 Morales, Myrta  
 Morales, Santos  
 Morales Garcia, Marcos A.  
 Morales Lobo, Fernando  
   Alberto  
 Morales Pena, Juan Jose  
 Morales Romero, Efrain  
 Morales S. de M., Rosa Nelly  
 Morales Samora, Prudencio  
 Morales H., Froilan  
 Moran Garcia, Vitalino  
 Moran Jama, Byron Adalberto  
 Moranchel Pacheco, Juan  
   Antonio

Morel, Sergio  
 Moreland, Charles B.  
 Moreno, Jose Luis  
 Moreno Godines, Ascencion  
 Moreno M., Juan Felizardo  
 Morgan, Chalmer L.  
 Morgan, Cleopatra  
 Morgan, David  
 Morgan, Ivy  
 Morgan, Tennie Ruth (Smith)  
 Morgan, W. Earl  
 Morinvil, Marcel Hughe  
 Morris, Adella L.  
 Morris, Alice E.  
 Morris, Bernard Allanzo  
 Morris, Clarice  
 Morris, Daisy T.  
 Morris, Dallas D.  
 Morris, Elizabeth  
 Morris, Frederick Christophe  
 Morris, Gloria C.  
 Morris, Lloyd F.  
 Morris, Manton M.  
 Morris, Ronald G.  
 Morris, Wycliffe S.  
 Morrison, Eva May  
 Morrison, Inton  
 Morrison, M. Anesta  
 Morrison, Samuel A.  
 Morrison, Winston  
 Morrow, Timothy D.  
 Mortimer-Harris, Shirley Onita  
 Morton, Marlion Rudolph  
 Morvan, Elitese  
 Morvan, Erosier  
 Mosala, Johnson K.  
 Moseley, Errol Roy  
 Moseley, Jerry Glenn  
 Moser, Albert Lee  
 Moser, Harry D.  
 Moses, Pidakala  
 Moss, Cecilia  
 Moss, Dale A.  
 Moss, James E.  
 Moss, Mary G.  
 Moss, Samuel Buster  
 Moss, Sterling L.  
 Moswedi, Knox Thatoyabone  
 Mota, Gregorio  
 Mota, Ismael  
 Mota Rodriguez, Ofelia de  
 Motes, Avvis  
 Motsa, Nathaniel  
 Mowmen, Felimon Felipe  
 Moya Azor, Manuel Estaban  
 Mpanza, John M.  
 Mphahlwa, Limile  
 Mpindula, Paul  
 Mpoyi, Kabengele  
 Mrutu, Fadhili Jonathan  
 Mtetwa, Ellen  
 Mthimkhulu, Thanduxolo  
 Mtisi, David  
 Mthshakazana, Yoyo  
 Mubanga, Chilufya  
 Mudikolele, Kasongo  
 Mugema, Livingstone  
 Mugwanju, Petros Chemakore  
 Muinos, Alfredo Jose  
 Muir, Rupert A.  
 Mujica Bautista, Arcenio  
 Mukengeshayi, Musangu  
 Mukhuna, Benard  
 Mullin, Wayne A.  
 Mullings, Lewellyn  
 Mullings, Mandelela  
 Mullings, Sheila A.  
 Mullins, Adam D.  
 Mullins, Alton Duane  
 Mullins, Arnold D.  
 Mullins, Billie Geraldine  
 Mullins, Donna Esther  
 Mullins, James Glen  
 Mullins, James T.  
 Mullins, Juanita  
 Mulumba, Joseph T.  
 Mulumba Panu, Shambuuyi  
 Munga, Peter Oburu  
 Munoz, Antonio  
 Munoz, Candido  
 Munoz, Isaias  
 Munoz G., Marvin J.  
 Munoz Garcia, Juan Pablo  
 Munoz J., Samuel  
 Munoz L., Fortunato  
 Munoz Salvatierra, Gabriel  
 Munroe, Ralph Berlin  
 Munyengabe, Sylvester  
 Murillo Merlot, Israel  
 Murillo Merlot, Javier  
 Muro E., Samuel  
 Muro M., Ezequiel  
 Murphy, Harold  
 Murray, Edna  
 Murray, Harvey G.  
 Murray, Leslie G.  
 Murray, Lula M.  
 Murray, Marie R.  
 Murren, Vickie Renay  
 Murrieta Perez, Agustin  
 Murua, Rita  
 Murua-Ornelas, Alfredo  
 Murza, Mykhaylo  
 Musgrove, Chester Lee  
 Musgrove, David E.  
 Musgrove, Donald Earl  
 Musgrove, Joseph Coraline  
 Musngi, Alice Bernabe  
 Mususa, Guveya  
 Musyani, Andindilile  
 Mutevan, Phillip  
 Muthupalackal, John Samuel  
 Mutombo, Mande  
 Muzambi, Nellia  
 Mvududu, Sydney  
 Mwakabaga, Asangalwisye  
 Burton  
 Mwakalinga, Emmanuel  
 Mwakalukwa, Edward Charles  
 Mwakapesa, Lazaro  
 Mwakipesile, Jescar Beatrice  
 Mwalubandu, Dickson S. M.  
 Mwamatenge, Emmanuel  
 Mwambigija, Eric  
 Mwandiambira, Justin Mutsa  
 Myers, Benny E.  
 Myers, H. Tobey  
 Myers, Raphael  
 Myers, Vaughn Edward  
 Myeza, Christopher Sizuyise  
 NG'omba, Fanuwel  
 Nababan, Labvan Pasman  
 Nababan, Punia  
 Nababan, Tiddorix  
 Nabors, J. R. Mitchell  
 Nagel, Arthur E.  
 Nagel, Frederick H.  
 Naidoo, Dorasagren  
 Nambwambwa, Wellington  
 Lwande  
 Namntu, Pumeleni Ernest  
 Namukoa, Maurice Juma  
 Nandolo, Samson  
 Narro M., Nicolas  
 Nasif, Roque Salomon  
 Nasr, Adly Tawfik  
 Nau Luka, Fayez  
 Navgire, Suceilabai  
 Naylor, Ricky A.  
 Nazaire, Lenord  
 Ndallu, Joshua Peter  
 Nde, Martin  
 Ndede, Harrison  
 Ndimande, Robert  
 Ndraha, Gelisa  
 Ndumbulula, Kalombo  
 Neal, James W.  
 Neal, Major W.  
 Neal, Richard  
 Nehangani, Elizabeth  
 Nehul, Nelio  
 Neill, Scotty E.  
 Nelkitts, Francisco Richard  
 Nelson, Alexander  
 Nelson, Allen K.  
 Nelson, Barbara Y.  
 Nelson, Mavis

Nelson, Ronald Levey  
 Nembhard, Estina A.  
 Neptune, G. Verlene  
 Nesmith, Mary L.  
 Nevarez de R., Aida R.  
 Nevill, Vernon  
 Newberry, Joseph Hoy  
 Newbold, Howard F.  
 Newkirt, Sr., Edwin C.  
 Newson, Jr., Richard W.  
 Newton, Jr., Raymond E.  
 Ngalile, Reuben A.  
 Ngaluye, Cypriano  
 Ngambi, Anderson K.  
 Ngirazi, Henereki  
 Ngwenya, Amon V.  
 Ngxingolo, Wilson  
 Nibbs, Beryl B.  
 Nichols, Claude  
 Nichols, Clyde Jeff  
 Nichols, Earl F.  
 Nichols, Hollis M.  
 Nichols, Jr., David E.  
 Nicholson, Josephine  
 Nicholson, Joy D.  
 Nickson, Mary L.  
 Nicolas, Nelzil  
 Nicolas Jr., Emmanuel  
 Nino, Jose Inocente  
 Nino, Jr., Fidel R.  
 Nkanyi Bungi Tsh, Norbert  
 Nkatala, Richard  
 Nkhoma, Rickson R.  
 Nkomo, Simon  
 Nkundabera, Redias  
 Nobles, Dorothy F.  
 Noblin, J. Harvey  
 Noe, Dorothy L.  
 Noe, Nelson Greg  
 Noe, Rogelio D.  
 Noel, John  
 Norbert, Atchego Koovi  
 Norman, Mabel A.  
 Norman, Thomas M.  
 Norris, Ray  
 Norris, Jr., Robert G.  
 Norton, Jonathan Richard  
 Norton, Ruth  
 Norton, William J.  
 Nosworthy, Josette Madge  
 Nottage, Lorina B.  
 Novelo Torres, Rafael D.  
 Nsambo, Zambia  
 Ntezimana, James  
 Nthomba, Nyirenda  
 Ntimbane, Johnson  
 Ntlola, Simanga Aaron  
 Ntombolo, Muamba  
 Ntuli, Goodenough  
 Nulph, M. Alberta  
 Nunez, Hacsalon  
 Nunez, Harrieta  
 Nunez, Juan A.  
 Nunez, Julio Osvaldo  
 Nunez De Jesus, Marie de  
 Nunez Guerrero, Pedro  
 Nunez Santana, Esaul  
 Nunez Toribio, Carlos  
 Nunley, Spencer R.  
 Nunnery, Flora Laws  
 Nutter, Zelda R.  
 Nya, Philippe  
 Nyamadzi, Grace  
 Nyamhuka, Francis  
 Nyamhuka, Gladys N.  
 Nyamohanga, Moses J.  
 Nyangi B.  
 Nyamuki, Joseph Mongare  
 Nyanga, Moses  
 O'Brien, Terence P.  
 O'Connor, Abraham M.  
 O'Connor, Gilmore A.  
 O'Dell, Angela Wilson  
 O'Gilvie, Nathan A.  
 O'Lear, Kelly Lane  
 Oaks, Audrey  
 Ober, John Onyango  
 Obert, Michael E.  
 Ocampos Avolos, Jorge  
 Ochieng, Joshua Kangie  
 Ochoa, Lionel H.  
 Ochoa Gimenes, Eugenio  
 Ochoa Quispe, Flavio  
 Odegi, Isaac Ojwang  
 Odell, Robert W.  
 Odendo, Cyril Opondo  
 Odendo, Rose Anyango  
 Odhiambo, Felix Barclay  
 Odhiambo, George Owino  
 Odhiambo Nyagena, Peter  
 Odindo, Protas Paul  
 Ododa, Samwel Odhiambo  
 Odom, Alice Marie  
 Odom, Helen E.  
 Odongo, Paulina V.  
 Odongo, Walter Roderick Otie  
 Odongo O., Martin  
 Oelf, John Johannes  
 Ofula, Henry Opondo  
 Ogam, Vincent Polo  
 Oglesby, Sarah Ann  
 Ogoda, Gordon  
 Ogola, Isaya  
 Ogolla, Sylvanus Otieno  
 Ojeda, Gregory R.  
 Ojeda, Pedro S.  
 Ojeda Pech, Jose David  
 Ojenge, Jeremiah  
 Ojwang, Robert  
 Okello, Ochieng Harryson  
 Okello, Susan  
 Okelo, Naphtaly Onyango  
 Okelo, Tobias  
 Okongo, Sylvanus  
 Okosun, Anthony E.  
 Okudah, Pat C.  
 Okwuonu, Johnson Nwankwo  
 Olabode, Caleb  
 Olan Castillo, Abel  
 Olinger, David L.  
 Oliva, Alcides  
 Oliveira Costa, Joao  
 Oliver, Errol Alfonso  
 Oliver, F. James  
 Ollivierre, Cecily Maria  
 Olou, Samuel  
 Olson, Dennis K.  
 Ombakua, Z. Gamason  
 Ombima, James D.  
 Ombima, Mary  
 Omolo, Joseph Owili  
 Omonayin, David Kolawole  
 Omondi Ogolla, Victor  
 Onani, Andrew Orego  
 Ong'iro, Sabensia Amonjong'o  
 Ongcas, Ricardo V.  
 Ongere, Michael Ndiege  
 Onkst, Harold  
 Onyango, Gaddy Otieno  
 Onyango, Vitalice Mbeche  
 Opondo, Samwel Menya  
 Oporta G., Tomas Antonio  
 Oporta L., Angel Tranquilino  
 Oporta Lopez, Julio  
 Oporta Reyes, Santiago  
 Oporta Somoza, Juan Ramon  
 Oracio, William  
 Orange, Jr., James C.  
 Orcino, Ernesto M.  
 Orellana, Jose Manuel  
 Orellana, Roman Lima  
 Orellana Oliva, Ovidio  
 Orisme, Frederic  
 Orlyn, K. Kerneels  
 Orman, Johnny Arthur  
 Ormsby, Beverley  
 Orson, Daniel R.  
 Orona, Elias R.  
 Orona, Joe M.  
 Orozco Chino, David Esteban  
 Ortega, Cesar Augusto  
 Ortega, Rebeca J. de  
 Ortega, Sr., Manuel J.  
 Ortiz, Celso  
 Ortiz, Francisco  
 Ortiz, Jacob Montano  
 Ortiz, Joseph

Ortiz, Tiburcio  
Ortiz Linares, David  
Ortiz Martinez, Abraham  
Ortiz, Jr., Joel J.  
Osban, Kay  
Osborn, Esther Fay  
Osborne, Robert H.  
Osbourne, Samuel E.  
Oscar, Clinton George  
Osio, Jose Luciano  
Osoi, Patris Abondo  
Osuju, Dalmas Omollo  
Otway, May T.  
Outerbridge, Marcia P.  
Ovalles D., Miguel  
Overstreet, Hilda  
Owen, Earnest E.  
Owen, John Leon  
Owens, James D.  
Owens, Lillian E.  
Owiti, John Owana  
Owvor Obondi, John  
Oyaga, Jacktone  
Oyungu, Jared Otieno  
Ozuna Martinez, Julio  
Abenamar  
Ozuna Santamaria, Juan  
Francisco  
Ozuna de Paula, J. Felix  
Paatan, Jeanna L.  
Pacheco, Fernando  
Pacheco, Pablo  
Pacheco M., Benito  
Pacheco Otero, Humberto  
Pacheco Potten, Julio  
Pack, Gary J.  
Paden, Muriel L.  
Padgett, C. Linda Fay  
Padilla, Edward  
Padilla Z., Julian  
Pagan Lorenzana, Alejandro  
Page, Dywayne  
Paige, Brian D.  
Pain, Dennis R.  
Pakdahan, Marlon Kaman  
Palacios Zarate, Saturnino  
Pallangyo, Lazaro P.  
Palmer, Clarion H.  
Palmer, Davie Joe  
Palmer, Ethle M.  
Palmer, Hugh L.  
Palmer, Keith Benjamin  
Palmer, Matthew  
Palmer, Tony Wayne  
Panduro Cardenas, Wilson  
Panduro Estrella, Cresencio  
Panduro Estrella, Heber  
Panjaitan, Kanan  
Paoletti, Doreen

Papageorgiou, Nicolas S.  
Papaiaovou, Savvas  
Papapostoloy, Iraklis  
Parayil, George Kutty  
Pardede, Huntal  
Pardede, Perwira Kasa  
Pardede, Tiur Elisabeth  
Paredes P., Jorge Camilo  
Parham, Frances G.  
Parichuk, John  
Parker, Edwin L.  
Parker, Hoplyn L.  
Parker, James M.  
Parker, Ralph Danny  
Parkerson, Billy James  
Parkinson, E. M.  
Parkinson, Norma J.  
Parmar, Rasiklal S.  
Parraga M., Victor  
Parris, Daniel F.  
Parrott, John D.  
Parry, Rupert  
Parton, Betty June  
Parton, Evan L.  
Pate, Ganus Clifton  
Paton Osco, H. Javier  
Patrick, George Lee  
Patrick, Paul G.  
Patrick, Ruby L.  
Patrick, Teddy R.  
Patterson, Betty  
Patterson, Joe  
Patterson, John W.  
Patterson, Julia M.  
Patterson, Nettie  
Patterson, Oliver  
Pattishall, Susie A.  
Patton, Gregory N.  
Paul, Inovoi  
Paul, Turenne  
Pauley, Sr., Dennis L.  
Paulu, Tumma  
Payano Cabo, Felicia de  
Payano P., Antonio  
Payne, Catherine H.  
Payne, Keith Maxine  
Payne, Mark A.  
Paynter, Willie T.  
Payton, Sr., David S.  
Paz Ayala, Maria Francisca  
Peacock, Frank G.  
Pearce, Albert Nathaniel  
Pearson, Roy Tommy  
Peavy, Benjamin Keith  
Peavy, Britt C.  
Pebworth, Lois J.  
Pech Euan, Jose Gaspar  
Pech Jimenez, Crisanto  
Pech Polanco, Dionicio

Peedin, James Ronald  
Peek, Celia J.  
Peek, Roy P.  
Pelagio, Marcio Dos Santos  
Pelegrin Zorrilla, Rafael  
Pelham, T. Joyce Curenton  
Pellington, Carmen I.  
Pemberton, William  
Pena, Abelardo  
Pena, Francisco  
Pena, Isidora  
Pena, Isidro  
Pena, Jaime Ernesto  
Pena, Jaime Wilfredo  
Pena, Rafael Geronimo  
Pena Ancalle, Victor Benardino  
Pena Sequeira, Santos  
Pena Silva, Fernando  
Peninger, F. Sandy  
Pentecost, Helen L.  
Peoples, Robert L.  
Perdomo, Rafael  
Perdue, Gary N.  
Pereira, Antenor Vicente  
Pereira, Edmar Alves  
Pereira Cerqueira, Iracema  
Perez, Abel  
Perez, Jonas Jose  
Perez, Jorge A.  
Perez, Natividad  
Perez, Paz de  
Perez, Roberto Arturo  
Perez, Roberto D.  
Perez Acosta, Santo  
Perez Argollo, Vicente  
Perez Ceron, Juan Manuel  
Perez Espino, Froilan De  
Jesus  
Perez Francoiz, Marcoeu  
Francique  
Perez Gaitan, Jose de Jesus  
Perez Hernandez, Pedro  
Perez M., Orlando  
Perez Morales, Sebastian  
Perez Perez, Sergio  
Perez R., Daniel Macario  
Perez Rodriguez, Eduvigis de  
Perez Roman, Andres  
Perez Sanchez, Alfredo  
Perez Sanchez, Antonio  
Perez Sanchez, David  
Perkins, James M.  
Perkins, Paulette L. Walters  
Perrill, Nancy  
Perry, Arnetter P. (Hamby)  
Perry, Harry Gregg  
Persinger, F. Gertrude  
Peter, Herricks  
Peter, N.

Peters, Clarence  
 Peters, Desmond L.  
 Peters, Gary Alphonso  
 Peters, Kelly J.  
 Peters, William E.  
 Peters, Winston L. E.  
 Peterson, Charles R.  
 Peterson, E. H.  
 Pethuru, Bathula  
 Pethuru, Nukapeyyi  
 Pethuru, Vyrala  
 Petit-Homme, Pierre Raoul  
 Petrona Dominguez, William Rafael  
 Petrowich, Vladimir Gearich  
 Petty, Elmer Houston  
 Pettyjohn, Woodrow W.  
 Peturu, Dara  
 Peyton, Fronie Daisy  
 Phakedi, Lindiwe P.  
 Pharelus, Jules Julien  
 Phillips, David C.  
 Phillips, Jerome P.  
 Phillips, Michael K.  
 Phillips, Morgan A.  
 Phillips, Ray Dean  
 Phillips, Roy E.  
 Phillips, Jr., Johnnie  
 Phipps, Lynn  
 Phipps, Sr., Lloyd G.  
 Phiri, Chakhomba  
 Phiri, Saidy  
 Picado Chavarria, Juan Alberto  
 Picard, Armand  
 Pichardo M., Fernando  
 Pichardo Moran, Mario Salome  
 Picklesimer, John L.  
 Pierce, Ralph L.  
 Pierre, Ayemou Vangah  
 Pierre, Emile  
 Pierre, Henry  
 Pierre, Macedoine  
 Pierre, Michel  
 Pierre, Michel  
 Pierre, Polcius  
 Pierre, Sabales  
 Pierre, Sagesse  
 Pierre Herane, Eugene  
 Pierre-Charles, Claude  
 Pierre-Louis, Holdman  
 Pierre-Louis, Mrs. Holdman  
 Pierson, Bobby D.  
 Pierson, Debbie L.  
 Pigorsch, Ernest A.  
 Pimentel, Carlos Julio  
 Pimentel, Juan  
 Pimentel R., Serafin  
 Pimer, Sarah Evon  
 Pinales Hibrea, Clara E. de  
 Pineda Garcia, Porfirio  
 Pinnock, Levi A.  
 Pintos, Miguel Angel  
 Pitiele, Elby  
 Pittman, Cora Lee  
 Pittman, Emma E.  
 Pittman, Geraldine  
 Pittman, J. K.  
 Pittman, Macey  
 Pitts, John B.  
 Pitts, Leland D.  
 Pitts, Lucille R.  
 Pitts, Walter G.  
 Plaatjies, A.  
 Plaatjies, Andres  
 Plata M., Santiago J.  
 Plata S., Ramon  
 Pleril, Baptiste Edouane  
 Pleril, Piervilus  
 Plumley, Jr., Bernie  
 Plummer, Everett L.  
 Plummer, Stedman G.  
 Poindexter, Dorothy Marie  
 Polanco, Eligio  
 Polanco Marcolfo, Eddy A.  
 Polanco Martinez, Samuel  
 Pole, Rita C.  
 Policarpio, Abundia  
 Pollard, E. Jean  
 Polycarpe, Ovigot  
 Polyraakis, Pavlos  
 Pompa, Rudy G.  
 Pompey, Maude E.  
 Pondiwa, David  
 Pontes, Dimas Francisco  
 Pool M., Moise Rolando  
 Poole, Wayne D.  
 Poole, Jr., Gordon J.  
 Pooler, Norval Shane  
 Poot Uc, Freddy Alberto  
 Pope, Arthur C.  
 Pope, H. Romaine  
 Pope, Kimble Nathan  
 Pope, Margaret Mae  
 Pope, Sr., Timothy W.  
 Poppell, Michael Brian  
 Popplewell, Judy V.  
 Popplewell, Roger H.  
 Pore, Sr., Willie M.  
 Porter, David P.  
 Porter, Leslie E.  
 Portilla Higuera, Edain  
 Portillo Alanez, Luis  
 Portillo Alvarado, Salvador Alberto  
 Portillo Alvarez, Mercedes  
 Posey, David D.  
 Posey, Helen Christine  
 Possinger, Blaine L.  
 Possinger, Helen  
 Posuwan, Thongaeng  
 Potter, Duncan Wade Lee  
 Potter, Esmie  
 Potter, Kenneth  
 Poulos, Chris  
 Pounders, Bobby  
 Pounders, F. Tracy  
 Pounders, Lenneth O.  
 Powden, Sally L.  
 Powell, Alberga  
 Powell, Betty H.  
 Powell, Charles Leslie  
 Powell, Colin C.  
 Powell, Dovon A.  
 Powell, J. C.  
 Powell, Joseph W. H.  
 Powell, Wesley Agustus  
 Powers, Douglas Y.  
 Powers, Sr., Carson A.  
 Prabhudoss, Ithi  
 Prakasam, Amuldala  
 Pralin, Tessier  
 Pratt, Carole Genean  
 Pratt, Ernest W.  
 Pratt, Minerva F.  
 Preece, Karleen  
 Prescott, Roy Keith  
 Prescott, Vernon W.  
 Pressnell, Clifford  
 Pressley, Roy Andrew  
 Preston, Johnnie H.  
 Prevost, Orel  
 Prewett, Ronald Dion  
 Prewett, Stacey E.  
 Prewitt, Charles E.  
 Price, Freda  
 Price, Robert S.  
 Price, Wilton R.  
 Primus, Roland Clyde  
 Prince, Josephine R.  
 Prins, Gert  
 Prins, Jacobus Johannes  
 Proctor, Elaine N.  
 Proffitt, George Wayne  
 Prospere, Glenford T.  
 Proveaux, Sr., Jerry Wayne  
 Providence, Cornelius  
 Pruitt, Ella M.  
 Puckett, Stephen Erwin  
 Pugh, Leonard L.  
 Puicon Mayanga, German  
 Purba, Yusup Parsadaan  
 Purdham, Vernon D.  
 Purdham, Jr., Harry Lee  
 Purvis, Evelyn  
 Quarles, Doris  
 Quaye, Ebenezer Ardey



Quelex, Salome  
 Quembo, Albino Alverinho  
 Quenha, Domingos  
 Quenun, Jordan  
 Queroz Garate, Hector Sergio  
 Quesinberry, Kurtes D.  
 Questelles, Agatha N.  
 Quetzal Ch., Juan Francisco  
 Quevedo Paz, Antonio Orestes  
 Quick, Jason  
 Quick, William Alonzo  
 Quillen, Mark E.  
 Quillen, Mark E.  
 Quillen, Wanda Jean  
 Quinn, Harvey O.  
 Quinones Rosario, Ernesto  
 Quintana, Patrick J.  
 Quintao, Venny  
 Quintero Cruz, Francisco  
 Quinton, Henry Leroy  
 Quispe Cahuaza, Roberto  
 Quispe Limachi, Antonio  
 Quispe Limanchi, Aquilino  
 Quispe M., Angel  
 Quispe Mamani, Eusebio  
 Quispe Mamani, Francisco  
 Rabess, Madeline A.  
 Rabon, Charlie H.  
 Race, Denver E.  
 Rachier, Maurice Seda  
 Radkiewicz, Sr., Anthony O.  
 Rahming, Jacqueline B.  
 Rahu, Kusno K.  
 Raines, Charles Michael  
 Rainford, Sr., Fitz A.  
 Rajamahanthi, Jillella  
 Raju, Goda Solomon  
 Raju, Kunche Issac  
 Raju, M. David  
 Raju, Naladi Navamani  
 Raju, Penke David  
 Raju, Tirukoti Paul  
 Rakes, Fred Ramsey  
 Ralda Cano, Rigoberto  
 Ramarao, Panda  
 Ramirez, Angel Gomez  
 Ramirez, Daniel  
 Ramirez, Ernesto  
 Ramirez, Joel Garcia  
 Ramirez, Juan  
 Ramirez, Juan A.  
 Ramirez, Juan R.  
 Ramirez A., Primitivo  
 Ramirez H., Natividad Ismael  
 Ramirez L., Constantine Eli  
 Ramirez M., Guillermo  
 Ramirez Manuel, Hipolito  
 Ramirez Osorio, Sixto  
 Ramirez Perez, Pedro  
 Ramirez R., Irlando Fabio  
 Ramirez Rivera, Aroldo  
 Ramirez Santana, Martin V.  
 Ramirez Ulloa, Raul  
 Ramirez V., Benito  
 Ramirez Valle, Santos D.  
 Ramirez, Jr., Miguel  
 Ramirez, Jr., Pedro  
 Ramkisson, Kelvin R.  
 Ramos E., Martin  
 Ramos Joseph, Alejandro  
 Ramos Perez, Jose Miguel  
 Ramsay, Pauline Y.  
 Ramsey, Mary  
 Ramsey, Mary Hartsel  
 Ramsey, Richard Dwight  
 Ramsey, Ruel Gary  
 Randle, Richard Doyle  
 Randolph, Florence  
 Randolph, Nola  
 Randolph, Robert L.  
 Randolph, Sr., Matthew  
 Rangel, Ezequiel  
 Rao, Atluri Rama  
 Rao, D. Subba  
 Rao, Gutala Ananda  
 Rao, Ippe Srinivasa  
 Rao, Juthuka Ananda  
 Rao, Kakarla Sundar  
 Rao, Kaladasi Bhaskana  
 Rao, Padavala Sampatha  
 Rao, Sadhu Yesupadam  
 Rao, Vara Sundara  
 Ratcliff, Jr., Bueford Rayfield  
 Ratliff, Marcia Latrell  
 Ratnam, Jalli  
 Rawlins, Jettie L.  
 Rawlins, Robert E.  
 Ray, Bary Nelson  
 Ray, Ruth R.  
 Rayburn, Andrew W.  
 Raymond, Boswell R.  
 Rea, L. Kevin  
 Reaves, Laura Scott  
 Reddy, Karri John  
 Reding, Victor  
 Redman Hilton, Isaias  
 Redmond, Troy G.  
 Reece, Imelda  
 Reece, Sandra  
 Reed, CDR. William A.  
 Reed, Edna E.  
 Reed, Sandra L.  
 Reedy, Vanita A.  
 Reeves, Stanley M.  
 Reid, Clifton E.  
 Reid, Clyde W.  
 Reid, Daisy  
 Reid, David James  
 Reid, James A.  
 Reid, Kenton L.  
 Reid, Leanna E.  
 Reid, Zelpha C.  
 Relaford, Dicie S.  
 Renew, John L.  
 Renford, Roxroy G.  
 Restreop Restreop, Santiago  
 Revanger, Edner  
 Revers, Gladstone  
 Reyes, Bienvenido Medina  
 Reyes, Ulises  
 Reyes A., Domingo  
 Reyes Bock, Pedro  
 Reyes Flores, Fortino  
 Reyes Garcia, Josefina de  
 Reyes Hernandez, Valente  
 Reyes Minaya, Tomas Rafael  
 Reyes P., Gamaliel  
 Reyes Rojas, Sergio Alexi  
 Reyes T., Francisco Jose  
 Reynolds, Bertha E.  
 Reynolds, James H.  
 Reynolds, Larry D.  
 Reynolds, William R.  
 Rezkallah, Fayez Yassa  
 Rhoden, Randall  
 Rhoden, Stanley G.  
 Rhodes, Marion W.  
 Rice, Tami H.  
 Richard, Kadato Ounsu  
 Richard, Samson  
 Richards, Bob  
 Richards, Hilda M.  
 Richards, Juanita  
 Richards, Leeland A.  
 Richards, Luther George  
 Richards, Noel O.  
 Richards, Pearl M.  
 Richards, Trevor E.  
 Richards, Viviene I.  
 Richardson, Kenneth Ray  
 Richardson, Londa Joylene  
 Richardson, Phillip W.  
 Richey, Marion R.  
 Richmond, Connie G.  
 Rickard, Joe A.  
 Ricker, Verna  
 Ricketts, Joyce Lyn  
 Ricketts, Lily A.  
 Rierson, Mary Joan  
 Rigby, Emmanuel W.  
 Riggsbee, Cecil T.  
 Riley, Jerlena Fae  
 Rincon, Beato Pascual  
 Rios Jaldin, Emeterio  
 Rios Ruiz, Manuel S.  
 Rippee, Randy Dean  
 Rippee, Jr., Robert G.

Ripper, Kenneth R.  
 Ripper, Thelma Mae  
 Riquelme Aguilera, Jose  
     Belsario  
 Rising, Kirk D.  
 Rising, S. Irene  
 Ritchie, Keble B.  
 Rivas, Leonard L.  
 Rivas Rodriguez, Atiliano  
 Rivas Ruiz, Abel  
 Rivas Z., Juan Esteban  
 Rivera, Irma  
 Rivera, Maximo  
 Rivera, Ramon  
 Rivera Casanova, Dolores  
 Rivera Davila, Santos  
 Rivera Guante, Demetrio  
     Virgilio  
 Rivera Molpei, Maria  
 Rivera Perez, Juan Apolonio  
 Rivera Quintero, Julian  
 Rivero, Jose Agustin  
 Rivero, Justo J.  
 Rivers, Charles  
 Roach, James R.  
 Roach, Joseph Samuel  
 Roach, Kenneth Wayne  
 Robb, Rebecca A.  
 Robb, Roger Lee  
 Roberson, Robert Douglas  
 Roberto de Martinez, Piedad A.  
 Roberts, Anthony R.  
 Roberts, Gennis  
 Roberts, Jennifer V.  
 Roberts, Ronald L.  
 Robertson, Anna L.  
 Robertson, Jack M.  
 Robinson, Beryl C.  
 Robinson, Cleaver U.  
 Robinson, Clevans G.  
 Robinson, Esmada  
 Robinson, Georgetta G.  
 Robinson, Henry J.  
 Robinson, Iris E.  
 Robinson, Irvin H.  
 Robinson, Marita M.  
 Robinson, Paulette V.  
 Robinson, Richard Keith  
 Robinson, Vickie I.  
 Robinson, Jr., Otto  
 Robinson, Sr., Talmage  
 Robison, Jr., William Glynn  
 Robles Hernandez, Alejandro  
 Roby, Thelma L.  
 Rocha, Jose Ivan  
 Rochester, Freda I.  
 Rochester, Paul Ray  
 Rodas, Ovidio  
 Rodney, Valentine A.  
 Rodney Pena, Caridad de  
 Rodrigue, Jacques Jean  
 Rodriguez, Adela C. de  
 Rodriguez, Alberto Marcelino  
 Rodriguez, Alfredo William  
 Rodriguez, Cipriano  
 Rodriguez, Cristina Hernandez  
 Rodriguez, Domingo  
 Rodriguez, Francisco  
 Rodriguez, Genoveva M. de  
 Rodriguez, Gerardo Arturo  
 Rodriguez, Gerardo Jesus  
 Rodriguez, Ignacio  
 Rodriguez, Joe A.  
 Rodriguez, Juan  
 Rodriguez, Juan  
 Rodriguez, Julian Gerardo  
 Rodriguez, Lelis Amando  
 Rodriguez, Milciades  
 Rodriguez, Onofre  
 Rodriguez, Pedro Laureano  
 Rodriguez Alvarenga, Lesbia  
     Ondina  
 Rodriguez B., Daniel  
 Rodriguez B., Victor M.  
 Rodriguez Castillo,  
     Maximandro  
 Rodriguez Cuello, Jose Ramon  
 Rodriguez Dos Santos, Osvaldo  
 Rodriguez Estrada, Noe  
 Rodriguez Garada, Esequiel  
 Rodriguez Jimenez, Bulmaro  
 Rodriguez M., Rafael  
 Rodriguez Mamani, Jesus  
 Rodriguez Matuz, Nabel  
 Rodriguez Moreno, Ramon A.  
 Rodriguez Papa, Esteban  
 Rodriguez R., Dionisio  
 Rodriguez R., Esteban  
 Rodriguez Ramos, Eustaquio  
 Rodriguez Reyes, Rudy Antonio  
 Rodriguez Rijo, Epifanio  
 Rodriguez Rosa, Edwin  
 Rodriguez Vargas, Silvestre  
 Roe, Tannie T.  
 Rogers, Doreen O.  
 Rogers, Verona M.  
 Rogers, Sr., Garnet L.  
 Rojas, Elba Maria B. de  
 Rojas, Francisco Antonio  
 Rojas B., Hernando  
 Rojas Ticona, Guzman  
 Roker, Sr., Anthony Templeton  
 Roldan Perez, Jose  
 Rolle, Dora Mae  
 Rolle, Garnet L.  
 Rolle, Isabelle  
 Rolle, Joseph W.  
 Rolle, Maud  
 Rolle, Rosevelt  
 Rolle, Tom  
 Rollins, Wilkinson D.  
 Roman, Alfonsia S.  
 Roman, Berris May  
 Roman Baez, Luis Felipe  
 Roman Chavez, Calinerio  
     Ignacio  
 Romero, Pascual  
 Romero A., Luciano J.  
 Romero Espinal, Victor  
     Radhames  
 Romero Perez, Secundino  
 Romero Romero, Martin  
 Romero S., Martin  
 Romilus, Oxygene  
 Rondon D., Miguel A.  
 Roodamma, Bavana  
 Root, James R.  
 Roper, David H.  
 Roper, Nehemiah N.  
 Roque B., Alejandro  
 Rorrer, Wanda J.  
 Rosa, Miguelina  
 Rosa Ortiz, Beatriz de  
 Rosales, Alberto R.  
 Rosales, Manuel Antonio  
 Rosales, Matute  
 Rosales Ayma, Mario  
 Rosario, Juan  
 Rosario Perez, Quiterio  
 Rose, A. Dorthalene  
 Rose, Anthony Glen  
 Rose, Bobby Ray  
 Rose, Clayton G.  
 Rose, Clyde Genell  
 Rose, Deloris  
 Rose, Jimmy  
 Rose, Leo Stanley  
 Rose, Margaret K.  
 Rose, Uriah A.  
 Roseboro, Janice L.  
 Roseboro, Michael Gerard  
 Rosier, Exaucer  
 Ross, Franklyn E.  
 Ross, Freda Mae  
 Ross, Jeremiah O.  
 Ross, Lacy Earl  
 Ross, Leonard A.  
 Ross, Rebecca A.  
 Ross, Tracy Lee  
 Ross, Sr., James C.  
 Ross, Sr., Jerry P.  
 Rouchon, Iris E.  
 Rountree, Uldine  
 Rowe, Lenford G.  
 Rowe, Lloyd W.  
 Rowe, Sedgro Augustus  
 Roy, Jashodra Devi

Roy, Stephen Binod  
 Roybal, Nathen R. A.  
 Roybal, Ramon Arthur  
 Roye, Enid  
 Ruano Hernandez, Jose Luis  
 Rubianes Grugnola, Nelson  
 Rucker, Daryle S.  
 Ruedecindo Santana, Julian  
 Rueda, Carmen Emilia T.  
 Ruedas, Emilio  
 Ruedas, Martha  
 Ruiz, Alfonso  
 Ruiz, Armando Luis  
 Ruiz, Jose  
 Ruiz, Ysidro J.  
 Ruiz Agundez, Maria C.  
 Ruiz Dominguez, Pablo Jesus  
 Ruiz Galicia, Jose  
 Ruiz R., Diego  
 Ruiz Soto, German  
 Rumble, Bradasley Wesley  
 Runnels, Vernon L.  
 Rupe, D. Wayne  
 Rushing, Jr., Leonard  
 Russell, Beatrice Letetia  
 Russell, Charles R.  
 Russell, Collette M.  
 Russell, Michael D.  
 Russell, Nettie May  
 Russell, Patsy  
 Rutherford, Jr., E. L. (Ed)  
 Rutledge, Ann  
 Ruwanya, Achiwandala  
 Ryans, Mammie Jeanette  
 Rye, Edna M.  
 Rye, Sammy T.  
 Rymer, Ramona  
 Rymer, Jr., Samuel R.  
 Sabelo, Aaron  
 Sadler, Florence  
 Sadler, Lawrence  
 Safian, Nasef  
 Sagastume, Catalino  
 Sagimo, Joshua  
 Sahli, Thomas A.  
 Sainatus, Joseph Sylphra  
 Sainjour, Justin  
 Sainsoit Simeus, Pierre  
 Saint Jean, Stephen  
 Saint-Victor, Vil  
 Sainthal, Marthiel  
 Sainvil, Pierre S.  
 Sakellariou, Agamemnon  
 Sakellariou, Dimitrios  
 Salas Rayo, Tomas Antonio  
 Salazar U., Jose T.  
 Salbatierra Munos, Casimiro  
 Salcedo, Confesor  
 Saldanha, Olival  
 Saldanha Rocha, Ercilia  
 Salgado A., Carlos A.  
 Salmeron B., Francisco  
 Salmon, Arnold E.  
 Salmon, Herbert A.  
 Salmon, Lynette  
 Samarpan, Mortha Satya  
 Samboy, Inocencio  
 Sammy, Kelvin P.  
 Sampathamma, K.  
 Sample, Jason L.  
 Sample, Johnny G.  
 Samples, Edwin E.  
 Samraj, Juthika  
 Samuda, Elsa  
 Samuel, Dolston C.  
 Samuel, K. John  
 Samuel, Kasilinka  
 Samuel, Kudelli  
 Samuel, P. V.  
 Samuel, Pitta  
 Samuel, Sabbithi  
 Samuel Reyes S., Brigida de  
 Samuels, Daphne E.  
 Samuels, Fay Evadnie  
 Samuels, Ida  
 Samuels, Middleton H.  
 Samuels, Ralston Clive  
 Sanchez, Gerardo  
 Sanchez, Julian G.  
 Sanchez, Lawrence S.  
 Sanchez, Ovidio  
 Sanchez, Ramon  
 Sanchez, Ramon  
 Sanchez, Santos Gabriel  
 Sanchez Aguilera, Toribio  
 Sanchez Ampie, Nicasio de  
 Jesus  
 Sanchez Cantillano, Jose  
 Antonio  
 Sanchez Castillo, Teresa de  
 Sanchez Evaristo, German  
 Sanchez G., J. Antonio  
 Sanchez Garcia, Maria De  
 Los Angeles  
 Sanchez O., Veronica Leticia  
 Sanchez Paredes, Alfonso  
 Sanchez Revollo, Moises  
 Sanchez S., Santos Tomas  
 Sanchez Tinajero, Antonio  
 Sanders, Hazel Irene  
 Sanders, Joseph  
 Sanders, Rena  
 Sanders, Simpson  
 Sandoval, Felisa  
 Sandoval Soza, Carlos Jose  
 Sands, Jerry L.  
 Sanford, David H.  
 Sanford, Faye  
 Sankar, Pooran  
 Sano Joseph, Diesel  
 Santana, Arsenio  
 Santana Abreu, Pablo  
 Santana Jimenez, Manolo  
 Santana Perez, Vicente  
 Santana Rivera, Jorge  
 Santana Vargas, Ismael  
 Santana Y Santana, Tomas  
 Santiago, Alfredo C.  
 Santiago G., Marcelo  
 Santiago Nunez, Carlos  
 Enrique  
 Santis, Alex N.  
 Santizo Rodriguez, Genaro  
 Santos Acosta, Isabel  
 Santos Ake, Manuel de Jesus  
 Santos Murillo, Maria  
 Santucho Gonzales, Irma R. de  
 Sappington, Ruby  
 Sardar, Augusteen  
 Sare, Joseph  
 Sarmento, Elias Manoel  
 Sarris, Androulla  
 Sarris, M. I.  
 Satila, Tapio  
 Satyam, Mortha  
 Satyam, Mygapula  
 Satyanandam, Borusu  
 Satyanandam, Cheridadi  
 Sauls, Richard Burley  
 Saunders, Veta M.  
 Sauveur, Lavanty  
 Savieri, Eston D.  
 Sawtelle, Rory W.  
 Sawtelle, Teresa  
 Scallions, Shelly Reese  
 Schall, Jerry Lee  
 Scheideler, Daniel G.  
 Scheurer, Murphy J.  
 Schnelle, Ralph E.  
 Schwenke, Karl T.  
 Schwing, Janis Lynn  
 Scott, Bertha  
 Scott, Cecil  
 Scott, Jack Randall  
 Scott, James D.  
 Scott, Lawrence D.  
 Scott, Mary Ann  
 Scott, Mervelyn  
 Scott, Noel Ray  
 Scott, Willie Mae  
 Scotton, Bruce Anthony  
 Scotton, Gladys  
 Scotton, Harry F.  
 Scotton, Marie F.  
 Scotton, Sr., Johnny T.  
 Scotton, Sr., Ronald M.  
 Scrivner, Lounez L.

Scroggins, William E.  
 Scully, Ralston U.  
 Sculthorp, Durand B.  
 Sculthorp, Elizabeth  
 Seacrist, Gary W.  
 Sealy, Benjamin  
 Sears, Betty Jo  
 Sedano Sevilla, Ruben  
 Sedillo, Joyce Vaillancourt  
 Seebaran, Rosey  
 Seekoei, Petrus S.  
 Segundo Lopez, Francisco  
 Segundo Salva, Ricardo  
 Segura, Julio Anibal  
 Selemogo, M. Gaseitsewe  
 Sellers, Lotton  
 Seme, Leonord  
 Senior, Canute C.  
 Senior, Clifford A.  
 Senior, Roderick George  
 Seraphin, Joseph  
 Seratt, David E.  
 Serpas, Leoncio  
 Serpas Ayala, Josue  
 Serrano Lira, Fermin A.  
 Serrano Rivas, Eduardo  
 Serrano S., Juan  
 Serrant, Ismay  
 Servandieu, Estin Manuel  
 Nicolas  
 Servellon Mazariego, Ignacia  
 Sesay, James P.  
 Sesay, Joseph  
 Sesay, Tommy Y.  
 Sessions, Sr., Jimmie E.  
 Sexton, Zelmer R.  
 Seyama, Zephania S.  
 Seymour, Charles Cedric  
 Seymour, Delegal  
 Seymour, Eugennie  
 Seymour, Mayrona  
 Seymour, Trevor Francis  
 Shand, Charley  
 Shannon, Jr., Theodore  
 Sharpe, Ronald  
 Shaver, Jr., Gerald Lee  
 Shaw, James Hubert  
 Shaw, Letitia  
 Shaw, Vincent Roderick  
 Sheline, Philip L.  
 Shelton, Lee F.  
 Shelton, Mary Beatrice  
 Shepard, Jose  
 Shephard, Cesario  
 Shephard Forchue, Elisito  
 Shephard Miller, Moises  
 Shephard, Guida F.  
 Shepherd, Billy  
 Shepherd, Jacobo  
 Shepherd, James  
 Shepherd, Kyle  
 Shepherd, Leshia  
 Shepherd, Shirley F.  
 Shepperd, L. A.  
 Sherman, William G.  
 Sherman, II, Charles E.  
 Sherriff, Ruth  
 Sheshulamma, A. V.  
 Shewbridge, Shirley  
 Shewmaker, Gerdia  
 Shezi, Qeku Michael  
 Shiakallis, Odysseas C.  
 Shiakallis, Vasiliki  
 Shields, Allen D.  
 Shinault, Bobby Joe  
 Shipley, Harry W.  
 Shipley, Timmy  
 Shirley, Ruby S.  
 Shite, Bindu  
 Shroyer, Jeffery Dell  
 Shroyer, Pleonard G.  
 Shultz, Walter E.  
 Shumate, Rhonda Hartley  
 Shupe, Bertha L.  
 Siagian, Selamat  
 Sianipar, Wilher  
 Sibisi, Solomon Z.  
 Sibuet Rios, Ruben  
 Sidebottom, Denzil R.  
 Sidebottom, Wyndell R.  
 Sides, Michael Q.  
 Sides, Quay I.  
 Sigalingging, Jony Krisman  
 Sihombing, Emmy  
 Silencieux, Joseph  
 Siler, Marie  
 Siler, Pattie B.  
 Siles Gutierrez, Cirilo  
 Silva Gonsaga Basili, Geni da  
 Silva Reyes, Braulio Waldemar  
 Silva de Jesus, Terezinha  
 Silveira Souza, Aurelino  
 Silveira Souza, Nicanor  
 Silver, David R.  
 Silver, Sedrick Roy John  
 Silvers, John K.  
 Simamora, Lemyung  
 Simangunsong, Bonar  
 Simanjuntak, Osman  
 Simeon, Dieudonne  
 Simmonds, Joslyn D.  
 Simmons, Salathaniel  
 Simmons, Samuel Linieux  
 Simms, Claudette B.  
 Simms, Denzil L.  
 Simms, Jacob  
 Simms, Rodney E.  
 Simon, Gunnepalli  
 Simon, Vincent M.  
 Simon Quijano, Javier  
 Simpson, C. S.  
 Simpson, Daphne A.  
 Simpson, Hattie G.  
 Simpson, Luklen  
 Simpson, Luna O.  
 Simpson, Pamela K.  
 Simpson, Jr., Walter S.  
 Sims, David  
 Singh, Gary D.  
 Sims, Lottie M.  
 Sinanan, Nazir  
 Sinceris, Sincima  
 Sinclair, Beverley  
 Sinclair, Icyline A.  
 Sinclair, Linburth R. E.  
 Singh, Balram  
 Singleton, Dennis R.  
 Singleton, L. Steve  
 Singleton, Sr., Lawrence  
 Sion, Kollam  
 Sipi, Tandoh Eric  
 Sisco, Doris Jean  
 Sitepu, Marta  
 Sitorus, Ngolu  
 Situmorang, Demak  
 Situmorang, H. M. T.  
 Situmorang, Nahor  
 Situmorang, Roselly  
 Skaggs, Jr., Frank  
 Skidmore, David L.  
 Skilpad, Michael  
 Skinner, Ted A.  
 Skiver, Carol F.  
 Skiver, Glen E.  
 Skyers, Joan May  
 Slayton, Charles E.  
 Sloan, Robert D.  
 Slone, Jeffery Darian  
 Slone, Ray  
 Slone, Stewart A.  
 Slowley, Iona  
 Small, Lawrence J.  
 Smallwood, Buddy E.  
 Smith, Allard L.  
 Smith, Barry P.  
 Smith, Brent L.  
 Smith, C. Dewayne  
 Smith, Carl A.  
 Smith, Carolyn Ann  
 Smith, Clarence G.  
 Smith, Cleveland L.  
 Smith, Delano C.  
 Smith, Delano E.  
 Smith, Elizabeth  
 Smith, Errol G.  
 Smith, Eunice  
 Smith, Eva May

Smith, Frank W.  
 Smith, Frankie  
 Smith, George  
 Smith, George Headley  
 Smith, George L.  
 Smith, Howard Leroy  
 Smith, Hubert C.  
 Smith, Isaac  
 Smith, James David  
 Smith, Jerry Hilton  
 Smith, Linwood  
 Smith, Mark D.  
 Smith, Mary Elizabeth  
 Smith, Mike  
 Smith, Neita Fay  
 Smith, Nevissa E.  
 Smith, O. Maxine  
 Smith, Phillip U.  
 Smith, Randall D.  
 Smith, Rea Dona  
 Smith, Robert A. C.  
 Smith, Roger C.  
 Smith, Ruth Ann Elizabeth  
 Smith, Sam Allen  
 Smith, Samuel Ryan  
 Smith, Sonia C.  
 Smith, Thomas Allen  
 Smith, Timothy E.  
 Smith, Vicki Lou  
 Smith, Victor Emmanuel  
 Smith, Willa B.  
 Smith, William Dean  
 Smith, William Fred  
 Smith, William Russell  
 Smith de Leonard, Emelinda  
 Smith, Jr., Floyd  
 Smith, Jr., William  
 Smith, Sr., James H.  
 Smitherman, Prentiss E.  
 Snedegar, Edith K.  
 Sneathern, Melvin J.  
 Snow, Bobby Ray  
 Snow, Glenda Faye  
 Snyder, Jeffrey E.  
 Solano Agüero, Luis Armando  
 Solis, David  
 Solis Che, Cristino  
 Solis Che, Gamaliel  
 Solis Che, Isaias  
 Solis Ortiz, Benjamin  
 Soliz Quino, Javier  
 Soliz Quino, Raul Jaime  
 Solomons, Mentoor  
 Solorio, Richard  
 Somasekhar, Kommu  
 Somoza S., Jose Esteban  
 Sona, Jose Rede  
 Song, Joung Lang  
 Soriano, Modesto  
 Soriano Rijo, Julio  
 Sornrit, Thongby  
 Sosa A., Francisco  
 Sosa Solano, Efigenia  
 South, Walter E.  
 Souza, Serafim Francisco  
 Sowell, Jessie M.  
 Spangler, Jr., Archie Vinson  
 Spears, Elsie Mae  
 Spears, Odie H.  
 Spears, Ronny G.  
 Spence, Azariah  
 Spence, Calbert Uriah  
 Spence, Jr., Alvia L.  
 Spencer, Charles W.  
 Spencer, Denzil  
 Spencer, Michael David  
 Spencer, Steven B.  
 Spicer, Rebecca  
 Spivey, Ronald F.  
 Sporer, Verla Jean  
 Springer, Cecil E.  
 Springer, James P.  
 Sprinkle, William E.  
 Spruell, Shirley J.  
 Spurlock, J. Leslie  
 Squire, Glenford R.  
 Srinivasarao, Beera  
 Srygler, Alpha J.  
 St. Clair, Brenda Gail  
 St. Clair, James Harold  
 St. Felix, Emmanuel  
 St. Louis, Delva  
 Stafford, Arlinar A.  
 Stafford, M. S.  
 Staggs, Florence  
 Stagner, Lillian  
 Stamatis, Dimitris  
 Stanford, Betty Jane  
 Stanley, C. Diane  
 Stanley, Nellie L.  
 Stapleton, Ralph W.  
 Starling, Linda Mae  
 Starling, Paul E.  
 Staten, Sylvia B.  
 Steele, Stacy L.  
 Stein, Michael A.  
 Stenger, Donna Jean  
 Stennett, Hervin S.  
 Stephenbabu, Chagalamavi  
 Stephens, Alida V.  
 Stephens, Jack Verlin  
 Stephenson, Tina G.  
 Sterling, J. P. McCoy  
 Sterling, Winston C.  
 Sterling-Wilson, Gwendolyn  
 Stevens, David H.  
 Stevens, Jerry D.  
 Stevens, Levi  
 Stevens, Rick E.  
 Stevens, Sherman A.  
 Stevens, Vincent  
 Stevenson, Catherine B.  
 Stewart, Burchell  
 Stewart, Hugh Jeffrey  
 Stewart, James Wallace  
 Stewart, Mavis  
 Stewart, Michael A.  
 Stewart, Sonia D.  
 Stewart, Steven Wayne  
 Still, Kitty Sue  
 Still, Roy S.  
 Stilwell, Danny D.  
 Stinson, Betty C.  
 Stiverne, Emmanuel  
 Stone, Glenna June  
 Stone, Lucille  
 Stone, Stephen C.  
 Stone, Syble F.  
 Stoneburner, Clarence W.  
 Stoots, Deborah Meade  
 Storm van Leeuwen,  
     Hendrik W. A.  
 Story, Flossie E.  
 Story, Richard R.  
 Stovall, Jon R.  
 Stover, Cora  
 Strachan, Joseph  
 Strahan, Charles A.  
 Strauss, Petrus A. S.  
 Street, D. Edward  
 Strickland, Anthony L.  
 Strickland, Bruce  
 Strickland, Hubert Keith  
 Strickland, James B.  
 Strickland, Jean  
 Stroman, Ada P.  
 Strong, Danny Ray  
 Strossner, Edward N.  
 Stroud, Clifford E.  
 Stroud, Jr., Tommie L.  
 Stroup, Tommy Leon  
 Stubbs, Becca Mae  
 Stubbs, Felix Alexander  
 Stubbs, Leon J.  
 Stubbs, Vivian Janet  
 Studdard, Leland  
 Stultz, Joyce Y.  
 Sturdivant, Harford Lee  
 Sturgill, Edward C.  
 Suaste, Maria Yam  
 Succes, Elnevers  
 Succes, Jean-Marie Annual  
 Sudarsanam, Peeta  
 Sudarshanam, Kothapalli  
 Sudarshanam, Pydimalla  
 Suero Feliciano, Felina de  
 Sugandharatnam, Mekala

Sullivan, Bruce P.  
Sullivan, Gregory L.  
Sullivan, J. V.  
Sullivan, Pearl  
Sullivan, Prince  
Sullivan, William  
Sullivan, Yvette D.  
Summers, Evelyn Vickie  
Sumwike, Lugano M.  
Sunio, Joel N.  
Sunio, Paz N.  
Suping, Jacob  
Surin, Dieuvais  
Surwumwe, Jonathan  
Suseelamma, Netala  
Sutherland, Lloyd G.  
Sutherland, Ormie  
Sutton, Arlene  
Sutton, Barry Curtis  
Sutton, Brian Truman  
Sutton, Doris  
Sutton, Gloria H.  
Sutton, Hilda M.  
Sutton, Jimmy L.  
Swain, Doris L.  
Swan, Dorothy  
Swann, Ghaly Septimus  
Swann, Roselyn Fairlene  
Swartz, Julian Andrew  
Sweat, Rayford L.  
Sweeney, William O.  
Syffrain, Delorme  
Sykes, Geneva  
Sykes, James T.  
Sykes, James Vernon  
Sykes, Ruth V.  
Sylvestre, Mauricette  
Tabor, Willard Glenn  
Tachie, Bernard Mawuli  
Tackett, Floyd V.  
Tackett, Ronnie L.  
Tackett, Virgil E.  
Tadlock, Edmond E.  
Taft, Dennis L.  
Talavera, Maria L.  
Talavera Valle, Dario Alejandro  
Talbot, Henrietta Pearl  
Talbot, Oscar A.  
Talkington, C. J.  
Talley, Rosa  
Tamayo R., Carlos Antonio  
Tamayo Rujano, Lilia de  
Tambosi Cespedes, Sr, Gian Carlo  
Tampubolon, Jamin  
Tampubolon, Sabam M.  
Tanchez Lopez, Emilio  
Tanzarella, Cosimo  
Tapia Rios, Eduardo Custodio

Tapusoa, Sunema F.  
Taquer Chajon, Angel  
Tarin, Pablo G.  
Tasker, Vernard  
Tate, Beniah Augustas  
Tate, H. Adele  
Tate, Marty Ray  
Taulapapa, Lipano  
Taulbee, Margie A.  
Taufae, Fiavivini  
Tavara Perez, Juan R.  
Taveras Cabrera, Alexis  
Taveras Rojas, Francisco  
Tawfilis Geroges, Talaat  
Taylor, David L.  
Taylor, David W.  
Taylor, Earl Thomas  
Taylor, Egbert George  
Taylor, Gerald W.  
Taylor, Hudston E.  
Taylor, Jennifer D.  
Taylor, Joseph A.  
Taylor, Levern C.  
Taylor, Lloyd George  
Taylor, Mager M.  
Taylor, Melvin C.  
Taylor, Myrtle E.  
Taylor, Pearlina Douglas  
Taylor, Punchetta  
Taylor, R. Larry  
Taylor, Segismund A.  
Taylor, Teresa Ann  
Taylor, Vincent Roy  
Taylor, Jr., C. Alvin  
Taylor, Jr., Herbert A.  
Teape, Bursha E.  
Teasdale, Robert Frank  
Teemane, Kooagile Dingalo  
Teik, Peter Chee Koon  
Telfer, E. A.  
Tembe, Moses Mthunzi  
Tennyson, Norma Hyacinth  
Terrero Zarzuela, Juan Agustin  
Terry, Bernard Gerald  
Teshiera, Maurice O.  
Tessnear, Paul William  
Tharp, Terry L.  
Tharvorn, Akrapol  
Thelisma, David  
Thigpen, Preston E.  
Thomas, Alma Mae  
Thomas, Alvin  
Thomas, Ardell  
Thomas, Bernice  
Thomas, Bettelyn de  
Thomas, Brenda Joyce  
Thomas, Delroy A.  
Thomas, Dennis C.

Thomas, Edward  
Thomas, Egbert A.  
Thomas, Floyd Joel  
Thomas, Frances  
Thomas, George David  
Thomas, Horace E.  
Thomas, Isaac  
Thomas, Janet J.  
Thomas, Kathleen  
Thomas, Larry E.  
Thomas, Marie C.  
Thomas, Maybelle  
Thomas, Minnette R.  
Thomas, Pearl Agatha  
Thomas, Ralford  
Thomas, Ralph E.  
Thomas, Randolph C.  
Thomas, Rayfield  
Thomas, Roslind O.  
Thomas, Samuel  
Thomas, Sylvia  
Thomas, Urcella  
Thomas, Jr., Edward  
Thomas, Jr., Ollie C.  
Thomas, Sr., Edward L.  
Thompson, Andre R.  
Thompson, Arthur F.  
Thompson, Basil M.  
Thompson, Carlton C.  
Thompson, Charles H.  
Thompson, David  
Thompson, David E.  
Thompson, David S.  
Thompson, Emma Arlene  
Thompson, Gregory E.  
Thompson, Grevell  
Thompson, Herbert  
Thompson, Herman M.  
Thompson, Joe Miller  
Thompson, Joseph D.  
Thompson, Juan Michael  
Thompson, Levi A.  
Thompson, Linton S.  
Thompson, Loretta  
Thompson, Luther M.  
Thompson, Mary J.  
Thompson, Mary Sadie  
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Thompson, Oliver P.  
Thompson, Viola  
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Thompson, Wayne Harrison  
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 Tillman, M. Ernestine  
 Tilton, Roy George  
 Timmons, George Phillip  
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 Timson, Timothy  
 Tindle, Doris Marie  
 Tindle, Henry Edgar  
 Tinsley, Edna C.  
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 Tittsworth, C. Allen  
 Tivil, Estiverne  
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 Topham, Laura Allene  
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 Torrealba, Victor  
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 Torres Collazo, Angel Jose  
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 Torres Velasquez, Marco  
 Antonio  
 Torrez O., Jose A.  
 Tosh, Randall E.  
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 Townsend, Hilda Mae  
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 Traylor, Ferman L.  
 Treadwell, Jason Lee  
 Treminio Urvina, Israel  
 Triana Rueda, Apolinar  
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 Trout, Roy D.  
 Trowbridge, Todd  
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 Tseki, Caswell K.  
 Tselapedi, Shadrack  
 Tshamala, Mbala  
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 Tsvanhu, Nyasha Shelton  
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 Udoeka, Johnson James  
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 Ulloa, Jose Manuel  
 Upchurch, A. Dallas  
 Upton, Dixie Phillips  
 Urbina Gastulo, Luis Alberto  
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 Urvina S., Guillermo  
 Vaca Avarico, Pedro  
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 Valcin, Harold  
 Valdez, Andy L.  
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 Whittington, Earlene  
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 Williams, O'Neil C.  
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 Williams, Patterson A.  
 Williams, Rafael  
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 Williams, Robert L.  
 Williams, Rosie Lee  
 Williams, Shirley F.  
 Williams, T. Homer  
 Williams, Thelma S.  
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 Wolff, Chester L.  
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 Woolever, Sharon D.  
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 Wray, Leopold S. G.  
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 Wright, C. Neal  
 Wright, Cynthia  
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 Wright, Gloria  
 Wright, John L.  
 Wright, Latiman Dennis  
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 Wyatt, Mary Ellen  
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 Wynter, Urbane  
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 Xeque Solis, Jorge Adalberto

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Yajahuanca Flores, Albertanio  
Yam Suaste, Silverio  
Yamamoto, Charles S.  
Yanez, Jr., Jesus S.  
Yard, Michael N.  
Yates, Edith Nora  
Yergo Condori, Venancio  
Yesudanam, Vijjana  
Yesudas, Talari  
Yesudass, Guthula  
Yesudoss, Ithi  
Yesupadam, Natta  
Yesupadam, Pinipe  
Yesupoul, Madhura  
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Yonce, James C.  
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Young, Edna J.  
Young, Herbert Alton  
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Youssef, Basher Dawood  
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Yucra Tito, Carlos  
Yuit Pacheco, Carlos  
Zaki Sous, Kamel  
Zamarron Castillo, Enrique  
Zamora, David Coello  
Zamora Archila, Victor Manuel  
Zamora Calero, Dominciano  
Zamora Cruz, Ruben  
Zapata, Leonardo Carlos  
Zapata Barahona, Juan Cesar  
Zavedo, Peter  
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Zelaya, Vidal Eduardo  
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Zeledon G., Luis C.  
Zeledon G., M. Eleazor

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Zelon Mendez, Castulo  
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Zetino, Hector Armando  
Zetino, Juanita  
Zetino Carcamo, Ricardo  
Zhoroni, Sonny Thom  
Zincume, Elias M.  
Ziqubu, Petros M.  
Zondo, Clement  
Zongo, Albert  
Zorn, Hugh G.  
Zorrilla Calcan, Deoris  
Zulu, Joseph B.  
Zuma, Reuben  
Zungu, Isaac  
Zuniga, Santos Tomas  
Zuniga, Victor Manuel  
Zuniga D., Wilfredo  
Zurbano, Arturo Almin

**DECEASED MINISTERS**  
**1996-1998**

ALABAMA	Bishop Billy Nettles; Evangelist Mary Helen Johnson; Evangelist John H. Cockrum; Evangelist Grady C. Lawley; Bishop Grover C. Beck; Evangelist Oscar Carr; Bishop Royce Wasburn.
ANTIGUA	Evangelist Edna Lake.
ARIZONA	Evangelist Clifford C. Wilson; Evangelist Leatha Brown.
ARKANSAS	Bishop William J. Fox; Evangelist Fred L. Keown.
BAHAMAS	Evangelist Madlin Hall; Evangelist Wilbur A. Gibson; Evangelist Rowena A. Davis.
BERMUDA	Evangelist Phyllis L. Fubler.
BOTSWANA	Preaching Deacon Jim Gontse.
BRAZIL	Bishop Daniel Felipe.
CALIFORNIA	Evangelist Helen Moore; Bishop Santos Cabales; Bishop O. D. Smith; Bishop George D. Foster; Evangelist Russel L. Wright; Bishop Ernest E. Josleyn.
CALIFORNIA (Spanish)	Evangelist George Noriega; Bishop Larry D. Gomez.
CANADA	Bishop Irvin Folkes.
DELAWARE	Bishop Cliate F. Carter.
DOMINICAN REPUBLIC	Evangelist Daniel Luis.
EGYPT	Evangelist Annis M. Hanna.
ENGLAND	Bishop Herbert England; Evangelist Clinton Frances; Evangelist Stanley Messenger; Evangelist Doreen Carty.
EL SALVADOR	Evangelist Pablo Flores.
FLORIDA	Bishop Tallie Saxton; Bishop Ralph Ray Phillips; Evangelist Dewey Holloway; Bishop James L. White; Bishop Woodrow W. Weldon; Evangelist Thomas Fenton.
GEORGIA	Evangelist Dewey C. Wimpy; Evangelist Millard Gaddis; Evangelist Ermine Green; Evangelist Onnie Kemp;

	Evangelist Jesse C. Smith; Evangelist Marshall T. Reid; Evangelist Guy Olmsted; Evangelist Ione Rountree; Evangelist Asa C. Deal; Evangelist Pearl Gibson; Evangelist Paul Harper; Bishop Aaron Callahan; Bishop Jerome Lewis; Evangelist Sadie Willis; Evangelist Photena Cox; Bishop Eugene B. Richardson.
HAITI	Evangelist Lerand Louis Pierre; Evangelist Ivois Mathurin; Evangelist Olibrum Pierresaint; Bishop Emilio Giordani; Evangelist Pompilus Jean.
INDIANA	Preaching Deacon Sam Wariner.
JAMAICA	Evangelist Willesley Brown; Bishop Stephen Ellis; Evangelist Basil B. Hopkins; Evangelist Beryl Wright; Evangelist Nason N. Ncube; Evangelist Kenneth Wallace; Bishop Caleb Biggs; Evangelist Charles S. Brown.
KANSAS	Evangelist Joan M. Sonntag.
KENTUCKY	Evangelist Joseph J. Hughes; Bishop D. D. Creasy.
KENYA	Evangelist Silvanus Okoth; Evangelist Elijah Otieno Onunga; Evangelist Robinson Ondigo Oyando.
MEXICO	Evangelist Moises Arreola Gutierrez; Evangelist Francisco Quezada Maciel; Evangelist Sophia P. de Martinez; Evangelist Amancio Obregon; Evangelist Esteban Tut Pech; Evangelist Lino Marques Perez; Evangelist Enequina L. Romero; Evangelist Guillermo Nunez T.
MICHIGAN	Evangelist Robert L. Buchanan; Evangelist M. Kate Buie.
MISSISSIPPI	Evangelist Joseph R. McDaniel; Evangelist Eunice Faye Parker; Bishop William C. Fendley; Bishop James E. Singleterry; Evangelist W. Irene Whitten; Preaching Deacon Maron Gray Gardner; Evangelist Willie L. Turner.
MISSOURI	Evangelist Ina A. Lay; Evangelist Clyde H. Clark; Evangelist Everett Lancaster; Evangelist Thelma Spry.
MONTANA	Evangelist Loah Pedarsen.
NEBRASKA	Evangelist Evia Jane Zoes.
NEW JERSEY	Evangelist Frederick Henry; Bishop Elbert Ryans; Evangelist Alma Riggs; Evangelist Estella Morris.
NEW YORK	Evangelist Dorothy Ien.

NORTH CAROLINA	Evangelist Sophia Ricks; Bishop Vernon B. Riggs; Evangelist Daisy W. Jones; Preaching Deacon Preston L.V. Marsh; Evangelist Ernest Carter; Evangelist Thomas G. Melvin; Evangelist Clara P. Vollers; Evangelist Constance H. Gee; Evangelist Rena J. Barnhardt; Bishop William A. Grant; Evangelist Sudie Franks; Evangelist Pearle M. Williams; Evangelist Homer F. Edwards; Evangelist Lolar P. Trogdon.
NORTH DAKOTA	Evangelist Mervin Larson.
OKLAHOMA	Evangelist Dallas R. Stone; Bishop James F. Stone, Sr.
OREGON	Evangelist Susie Paschall.
PENNSYLVANIA	Bishop Stanley G. Kline; Bishop Kemp W. Wallen.
PUERTO RICO	Evangelist Francisco Navarro Betancourt.
SOUTH AFRICA	Evangelist Israel M. Seshemane; Evangelist William Maphalala; Evangelist Andrias Mthinkhulli.
SOUTH CAROLINA	Evangelist Mary Lou Cowart; Evangelist Doyle D. Barker; Evangelist Joe Kelley; Bishop E. A. McDonald, Sr; Bishop William T. Looper; Bishop Henry E. Smith, Jr; Evangelist Jennie Butts.
ST. VINCENT	Evangelist Rosevelt L. George; Preaching Deacon George W. Pope.
TENNESSEE	Evangelist Ben Green; Evangelist Earnest C. Nixon; Evangelist Ewing E. Tanner; Bishop James A. Johnson; Evangelist Thomas O. Hardin; Bishop Richard O. Wix; Evangelist D. E. Garr; Bishop Noah B. Smith; Bishop Z. R. Young; Bishop William H. Brooks; Evangelist Lydia Hopper; Bishop O. R. Hogan; Bishop Virgil O. Johnson; Bishop L. S. Rhodes; Evangelist Lois Curry; Bishop James F. Montgomery; Evangelist Verna Brown.
TEXAS (E)	Evangelist Bertha Clark; Evangelist Julia E. Green; Bishop George E. Parker; Evangelist Bernice I. Craver.
TRINIDAD	Preaching Deacon Donald Millet.
URUGUAY	Evangelist Vicente Orama Gomez; Evangelist Felipe Ramirez.

VENEZUELA	Evangelist Javier E. Perrez M.
VERMONT	Evangelist Medora M. Fox.
VIRGINIA	Evangelist Annie Royal Robinson; Evangelist Raymond C. Brown, Jr; Evangelist Olena F. Arnold; Evangelist Edith Wolfgong; Bishop W. E. Lowman; Bishop Edward W. Atkins.
VIRGIN ISLANDS	Evangelist Rosalia Jones.
WASHINGTON	Evangelist Wilburn J. Curtis; Evangelist H. V. Gaylor.
WEST VIRGINIA	Evangelist Leonard J. Pyles; Evangelist Marie Baker.
WISCONSIN	Bishop George E. Yohn.



# Ministry *Policy* Manual

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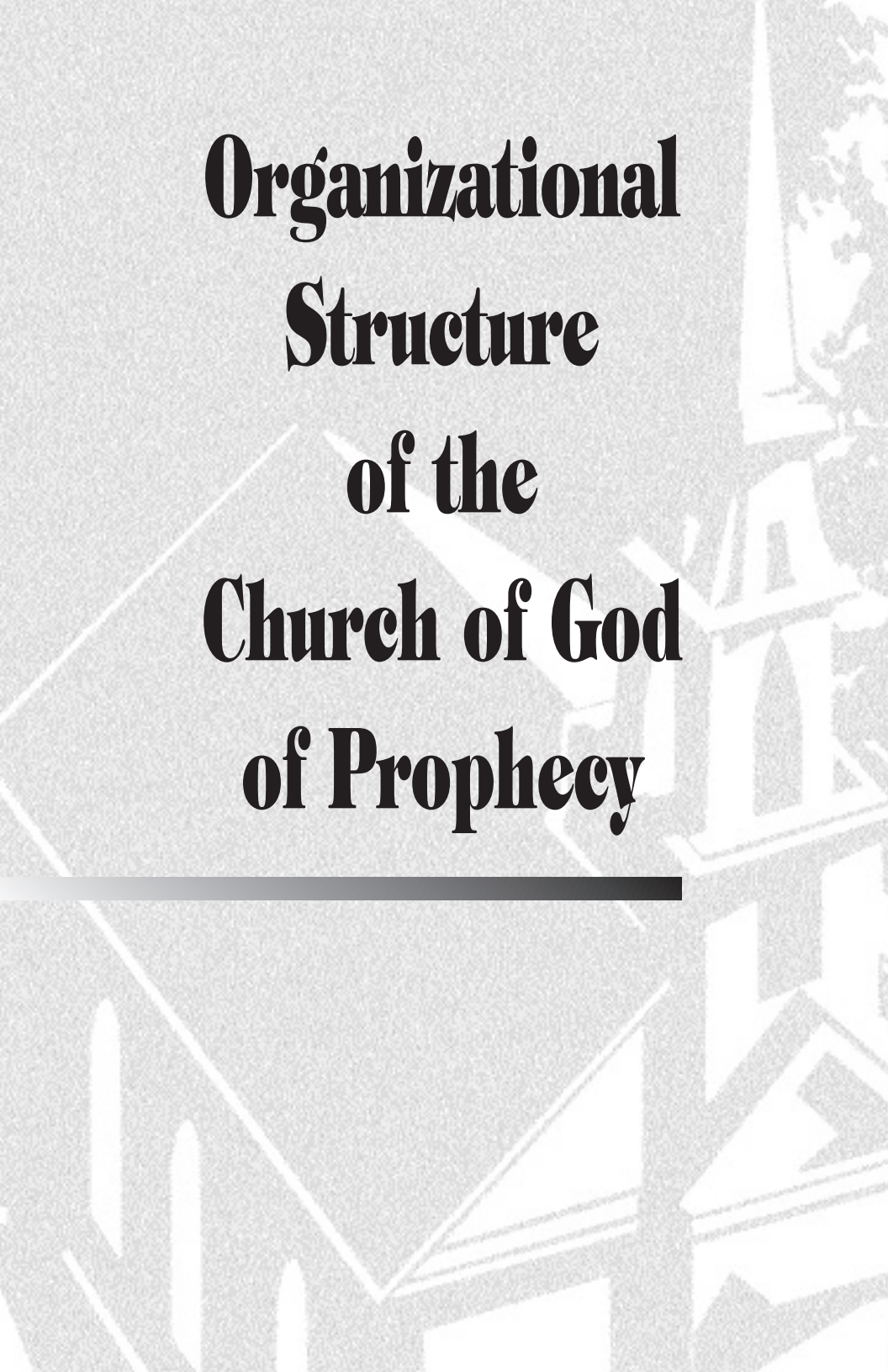
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**Organizational  
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# **Organizational Structure of the Church of God of Prophecy**

The organizational structure of the Church of God of Prophecy exists and operates at three interdependent levels—international/national/regional/state, and local. The international level of the church organization functions on a worldwide basis and provides a global network of support and interaction for the church's ministries in all 50 United States and more than 100 other nations. The state/regional/national level provides more focused leadership and support directly within the context of the states and nations where the church is at work. The local level is the heartbeat of the church, providing caring congregations in the thousands of cities, towns, and communities around the world where the church's mission is carried out on a daily basis. These local bodies of believers form the framework within which the church meets its objectives of worship, evangelization, equipping believers, and preparation for Christ's return. At all levels of organization in the church, efforts are being made to retain a dynamic flexibility in order to avoid stagnation. In increasingly complex and ever-changing societies, the ability to remain relevant to people's needs is dependent upon the ability to respond to societal change in a positive manner without compromising truth. God is dynamic, not static; He is a God who moves and acts in the affairs of mankind. The church is committed to be a mobile and pilgrim people who move when He moves and who stop when He stops. Thus, the organizational structures described below are currently serving our mission, but they are subject to review and revision as God's Holy Spirit may direct.

## **I. THE GENERAL ASSEMBLY**

The General Assembly, a meeting open to all members, is the highest decision-making body in the Church of God of Prophecy. It currently convenes every two years. The General Oversight of the church establishes the program and acts as general moderator for the Assembly. During discussions of doctrinal and business matters, every member has an equal voice. Decisions of biblical doctrine and polity are made by "one accord" rather than by a majority vote, whereas administrative matters are settled by overwhelming consensus. The Administrative Committee of the International Offices serves to bring such items of administrative and practical nature to the General Assembly for its approval. The Assembly also provides times of inspirational worship, preaching, teaching, and fellowship. It is during the General Assembly that the General Oversight Group reveals the burden of its heart and provides vision for the direction it believes God is leading the church. At the international level of organization, the General Oversight Group, led by the General Overseer, who is selected by one accord in the General Assembly to serve for an indefinite term, has a broad range of spiritual and administrative leadership responsibilities. It makes the final selection of all international leadership, including the

national/regional/ state overseers and the standing Assembly committees. Furthermore the General Oversight Group constantly seeks God for spiritual direction and casts vision for the worldwide outreach efforts of the church.

### **A. The Purpose of the General Assembly**

The primary purpose of the General Assembly is to serve as an interpretative and decision-making body that deals with pressing universal truths requiring definitive decisions for translocal matters in expediting the proclamation of the gospel (Acts 1:21-23; Ephesians 2:13-16, 19, 20; Acts 15:6-9). It is the place at which members of the church assemble together under the headship of Christ to search the Scriptures. As the Bible is illuminated by the Spirit, understanding and resolution of differences of interpretations, which tend to be divisive among the churches, will be received. The General Assembly accepts the Bible as its highest authority.

A secondary function of the General Assembly is to decide on administrative actions the church deems helpful in accomplishing the Great Commission (Matthew 28:18-20).

Specific matters without universal impact, which pertain to particular regions, will be handled by the Presbytery in that region in harmony with accepted Assembly interpretations.

### **B. The Infrastructure of the General Assembly**

#### 1. The Chief Moderator

The General Oversight Group of the Church of God of Prophecy shall serve as Chief Moderators of the General Assembly. In this role they have the following responsibilities:

- a. The authority to convene a General Assembly as outlined by the General Assembly
- b. The moderation of the General Assembly
- c. The appointment of Assembly committees
- d. The facilitation of the decision-making process in conjunction with the Assembly Counselors

#### 2. Assembly Counselors

The Area Presbyters will serve as the Assembly Counselors.

### 3. General Assembly Committees

a. The Assembly Committee for Biblical Doctrine and Polity is appointed by the General Overseer to serve the church by preparing an exposition for dialogue on universal matters of biblical doctrine, theology, ethics, and polity for General Assembly consideration. Decisions are reached through one-accord agreement.

b. The Assembly Committee for Finance and Stewardship is appointed by the General Overseer to serve the church by addressing financial concerns and stewardship plans based upon scriptural principles. It is required to produce a document germane to these concerns with recommendations for General Assembly consideration. Decisions by the Assembly regarding such issues require one accord agreement (*Minutes of the 88<sup>th</sup> General Assembly*, 1994, p. 149).

c. The General Overseer will appoint a group of at least six bishops from leadership who will serve to support and advise him in facilitating the decision-making process during the General Assembly. This group should reflect the international constituency of the church. They may be used by the General Moderator to assist him in moderating the General Assembly at his discretion. This group only serves for the duration of the General Assembly and is not a standing committee (*Minutes of the 88<sup>th</sup> General Assembly*, 1994, p. 149)

d. The Administrative Committee will bring to the Assembly for its consideration all other matters. Decisions are reached through overwhelming consensus.

## II. INTERNATIONAL PRESBYTERY

The International Presbytery consists of the General Overseer, General Presbyters, all national/regional/state overseers under the General Overseer's appointment, and all approved bishops serving on the staff of the International Offices. Ministerial licensure and discipline rest in the hands of the General Presbytery. Those bishops serving at the International Offices in a translocal preaching/teaching ministry may be recommended by their Ministry Director to be included in the International Presbytery with the specific approval of the General Overseer. The International Presbytery functions in such a way that the three dimensions of general, area, and national/state leadership are realized. The specific structure remains flexible fore changes a time, growth, and necessity may warrant.

Among the responsibilities of the Presbytery are the following:

A. Licensing and ordaining of ministers (*Minutes of the 36<sup>th</sup> General Assembly*, 1941, p. 92; *Minutes of the 88<sup>th</sup> General Assembly*, 1994, p. 153)

B. Disciplining of ministers (*Minutes of the 82<sup>nd</sup> General Assembly, 1987, p. 56; Minutes of the 54<sup>th</sup> General Assembly, 1959, pp. 128, 256; Minutes of the 58<sup>th</sup> General Assembly, 1963, pp. 126, 256*)

C. Disbanding of churches (*Minutes of the 71<sup>st</sup> General Assembly, 1976, p. 134*)

D. Restoring ministers (*Minutes of the 82<sup>nd</sup> General Assembly, 1987, p. 47*)

E. Dealing with ministers who preach contrary doctrine (*Minutes of the 54<sup>th</sup> General Assembly, 1959, p. 128*)

F. Dealing with ministers who usurp authority (*Minutes of the 58<sup>th</sup> General Assembly, 1963, p. 126*)

G. Handling certain matters pertaining to marriage (*Minutes of the 78<sup>th</sup> General Assembly, 1983, p. 137; Minutes of the 80<sup>th</sup> General Assembly, 1985, p. 139*)

H. Establishing procedures and policies for ministerial license (*Minutes of the 88<sup>th</sup> General Assembly, 1993, p. 153*)

Those who serve as overseers are responsible for the appointment of pastors. Overseers who have this responsibility should fully consider the needs and desires of both the pastor and local church to ensure their maturing and growth. Likewise, no specific requirement can be made at this time in regard to length of pastoral tenure; however, the requirement of the ministry to equip the saints is such that sufficient time must be expended for the maturity of both the minister and the congregation. The two-year appointment cycle should be taken as a time of review for ministerial effectiveness.

### **III. GENERAL PRESBYTERS**

A move toward “plurality of leadership” was accepted in the 1994 General Assembly. This plurality of the General Overseer’s office is represented by the General Presbyters, one of whom is recognized as the General Overseer. The General Overseer is selected for recommendation by the General Presbytery to the General Assembly for approval (*Minutes of the 88<sup>th</sup> General Assembly, 1994, p. 154*), whereas the remaining General Presbyters are selected and approved only by the General Presbytery (*Minutes of the 88<sup>th</sup> General Assembly, 1994, p. 155*). In both cases, General Presbyters are chosen according to their giftedness by God for providing direction to the worldwide church in accomplishing its mission.



General Presbyters are selected by, but not limited to, the International Presbytery as gifted by God to provide leadership to the worldwide church in accomplishing its Christ-ordained mission. They work with the General Overseer to provide shared-leadership responsibility in carrying out the functions of the General Overseer by developing vision, processes, and plans in accomplishing the church's mission. The plurality of leadership is to stay abreast of the international church's needs in order to facilitate its mandate of world evangelization. Those General Presbyters who work with the General Overseer at the International Offices make up the General Oversight Group. Those who function in various areas of the world and supervise the respective church work there are recognized as Area Presbyters.

#### **IV. INTERNATIONAL OFFICES**

The mission of the church's International Offices is "to encourage inspirational leadership and to deliver essential support services that would significantly increase the church's gospel witness and promote the unity of believers." The staff of the International Offices is also selected by the General Oversight Group and works with them to carry out the worldwide mandate of ministry given by God to the church. Some of the departments headed by these staff members are briefly described in a subsequent section.

Instead of being divided into many different departments with separate agendas, the work at the International Offices is carried out by six inter-related ministry divisions. These ministries work together across organizational lines to better serve the needs of the church at large. Each area is led by a Ministry Director who selects and employs appropriate middle-management personnel and support staff.

The ministry divisions and their responsibilities are as follows:

##### **A. Inspirational Leadership**

This ministry area provides spiritual oversight, vision, and direction to the church as a whole. Responsibility for credentialing and ministerial discipline rests with this ministry. It is also to provide the arrangements necessary for conducting the General Assembly. This area consists of the General Overseer and the General Presbyters.

The office of the General Overseer is recognized within the Church of God of Prophecy as one that provides, to the membership in general and the leadership in particular, God-given direction to accomplish the Great Commission (Matthew 28:18-20) given by the Lord Jesus Christ. The General Overseer, selected (without ethnic preference) by and accountable to the General Assembly, should have freedom to exercise his spiritual giftedness, and realize the potential for ministering as the Holy Spirit directs. His selection is in accordance with the one-accord

principle. He is responsible, in conjunction with the General Presbyters, to carry out the following functions:

1. Inspirational–short-term and long-range planning
  - a. World outreach evangelism
  - b. Representation among others involved in the kingdom of God
  - c. Leadership development
  - d. Special events/meetings
    - 1) General Assembly
    - 2) Presbytery meetings
    - 3) Other
2. Administrative/Executive
  - a. Appointment of general and area leadership
  - b. Establishment of ordination and licensure requirements and procedures in conjunction with the General Presbytery
  - c. International Offices committees–serve as ex-officio members
  - d. Stewardship–international budget and planning
  - e. Communication–publishing and mass media
  - f. Representation for the General Assembly in legal matters
  - g. Development of plans for infrastructure to meet the changing needs of the body
  - h. Management and implementation of infrastructural changes
3. Oversight of the Ministry
  - a. Pastoral oversight
  - b. Discipline
  - c. Counseling
  - d. Education

#### 4. Accountability for General Oversight and the Implementation of General Assembly Recommendations

- a. To General Assembly through the Administrative Committee
- b. To General Presbytery through spiritual recognition/confirmation

### **B. Global Outreach Ministries**

This ministry provides for the church's outreach efforts throughout the world. Particular attention is given by this ministry to the call for the church to enter wholeheartedly into the harvesting ministry that results from Christ's Great Commission. The World Missions and Evangelism ministries are a part of this ministry. The director is responsible to develop the ministry that would efficiently and effectively perform the following functions:

1. Promote/Provide
  - a. World Mission drives
  - b. Harvest Partners/Helping Hands/World Harvest Funds
  - c. Mission Markers
  - d. Global mission perspective
  - e. Outreach/evangelism strategies, including cross-cultural evangelism
2. Manage/Coordinate
  - a. Global mission budget
  - b. Ministry budget/resources
  - c. Disaster relief
  - d. Administrative efficiency (international church registrations)
3. Facilitate
  - a. Short term missions
  - b. Mission conference
  - c. Good news exchange
  - d. Multi-cultural/Cross-cultural development

4. Initiate/Develop
  - a. Missions training
  - b. Global prayer effort
5. Evaluate
  - a. Funding levels
  - b. New mission starts
  - c. Outreach results
  - d. Growth (membership, countries)
  - e. Cost-effectiveness
6. Communicate
  - a. Monthly with global church
  - b. Utilization of radio/television (Voice of Salvation Ministries and Evangelism)

### **C. Leadership Development and Discipleship Ministries**

This area is responsible for the continuing development of all levels of church leadership. Its task is equipping new leaders and encouraging growth in existing ones. It includes the Center for Biblical Leadership and its existing initiatives such as Leadership Development Institute and World Harvest Institute, as well as the Pastoral Care ministry. Certification of leadership, through on-going, educational programs, and provision of education resources are major trusts of this ministry. This area also encompasses Heritage Ministries, which includes Fields of the Wood and other aspects of promoting the church's history. The director is responsible to carry out the following functions:

1. Promote/Provide
  - a. Philosophy of ministry
  - b. Preparation & education (practical/theoretical)
  - c. Adult education (local church level-non-Sunday school)
  - d. Primary-level education (local church base, non-Sunday school)

- e. Heritage ministry
  - f. Small group ministry and lay-leader development
2. Manage/Coordinate
- a. Short-term (Leadership Development Institute) and long-term educational programs
  - b. Recording/validation of achievements
  - c. Ministry budget/resources
  - d. International budget
3. Facilitate
- a. Servant leadership development (modeling)
  - b. Leadership forums (conferences, tele-conferences, seminars, Instructors' Intensives)
  - c. Continuing education
  - d. Understanding of Christian history
  - e. Application of Church of God of Prophecy development and heritage
4. Initiate/Develop
- a. Foundational curriculum–small group leaders–Pastor's Institutes
  - b. Revenue strategy
  - c. Heritage awareness (Fields of the Wood)
5. Evaluate
- a. Ministry effectiveness
  - b. Cost-effectiveness
6. Communicate
- a. Inspirational publications for ministry development and motivation

## **D. Specialized Ministries**

This ministry focuses on meeting the spiritual needs of various specific target all groups such as children, youth, women, men, and families. It currently consists but is not limited to the youth, children's women's and men's ministries. The Specialized Ministries director is responsible to develop the ministries' capacity that efficiently and effectively performs the following functions:

1. Promote/Provide
  - a. Visibility and focus on need/importance of people-centered ministries (men, women, youth, children, seniors, singles, family)
2. Manage/Coordinate
  - a. Global ministry efforts with emphasis on empowerment of national/local personnel
  - b. Ministry budget/resources
3. Facilitate
  - a. Awareness of people development needs in conjunction with other worldwide ministries
  - b. Understanding worldwide demographics with emphasis on cultural diversity
4. Initiate/Develop
  - a. Capable leaders, resources
  - b. Revenue strategy
  - c. Conferences/Retreats planning, modeling, releasing
  - d. Global prayer effort
5. Evaluate
  - a. Ministry-effectiveness through assessment and information gathering
  - b. Cost-effectiveness

## 6. Communicate

- a. Inspirational publications for ministry development and motivation

### **E. Communications/Publishing Ministries**

This area is responsible for the spread of the gospel by every medium available in today's technologically-sophisticated world. This entails the use of printing, computer technology, radio, video, and television, as well as newly-emerging media. This ministry assumes the functions of the White Wing Publishing House. The director is responsible to develop the ministry capacity that efficiently and effectively performs the following functions:

#### 1. Promote/Provide/Produce

- a. Publications and services at world class standards
- b. Sunday school/Christian education—benefits and responsibilities
- c. Networking capabilities through the Internet

#### 2. Manage/Coordinate

- a.. Operations to deliver required levels of performance
- b. Ministry budget and resources
- c. Sunday school curriculum and delivery of Sunday school literature (including international languages)

#### 3. Facilitate

- a. International ministry efforts consistent with church's mission
- b. Efficiency of reporting and communications using computer-based networking

#### 4. Initiate/Develop

- a. World-wide printing capacity as required to meet area-regional needs
- b. Comprehensive revenue strategy
- c. On-line service

#### 5. Evaluate

- a. Ministry effectiveness and service delivery
- b. Cost-effectiveness/profitability

6. Communicate
  - a. Financial results
  - b. Sales results
  - c. Statistical data/services provided

### **E. Administrative Services**

This division carries out all the duties associated with the church's stewardship of finances, properties, and human resources. It includes such functions as the Financial Director, Ministerial Services, General Properties, Personnel, and Records. The director is responsible to develop the ministries' capacities to efficiently and effectively perform the following functions:

1. Promote/Provide/Produce
  - a. Support services for International Office ministries (record keeping, financial data, information systems development and coordination, budget process, human resources, maintenance services, office management)
2. Manage/Coordinate
  - a. General budget process
  - b. Statistical analyses
  - c. Internal controls
  - d. Ministry budget/resources
  - e. Management of general properties
  - f. Ministerial services
3. Facilitate
  - a. Decentralization of decision-making regarding expenditures
  - b. Efficiency in delivery of services
  - c. Efficiency of reporting and communications using computer-based networking



4. Initiate/Develop

a. Procedures to meet applicable Assembly guidelines and current legal requirements

b. Information systems

5. Evaluate

a. Specified key parameters indicative of health/progress towards major goals

b. Cost-effectiveness

6. Communicate

a. Financial results

b. Relevant data indicating current status of church's and ministers' records

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**National/  
State  
Ministry**

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## **I. THE ROLE OF OVERSEER**

**“If a man desire the office of a bishop, he desireth a good work”  
(1 Timothy 3:1).**

### **A. The Responsibility of Being an Overseer**

The office of a “servant-leader” (overseer) is a biblically-based function in the church. To fulfill the office of overseer is an awesome responsibility. There are many overseer leadership challenges, but none surpasses that of one’s total commitment to caring for, nurturing, protecting, and leading the ministry of an entire nation/region/state.

The caring overseer must always make himself available for personal counsel with any minister or local church representative in his assigned area. This is not to say that the overseer should address every situation; rather, when possible, the various levels of leadership (pastor, district overseer, minister, etc.) should function so as to allow the body ministries to operate fully. The overseer should function so as to allow the body ministries to operate fully. The overseer should encourage delegation of all ministerial functions, including his office work, but should always remain ready to support and undergird any and all church work under his “servant-leadership.”

It is most important that the overseer commit priority time in prayer, biblical studies, planning, promoting, and evaluating of those ministries, which will serve the spiritual needs and potentialities of the churches. The overseer must feel a deep commitment to the New Testament principles equipping the ministry and laity.

The overseer should desire to give special attention to the development of a ministerial, educational program to better equip the ministry, as the ministry is a biblical gift for the purpose of equipping the saints for body ministry. The Center for Biblical Leadership (CBL) will assist the overseer in developing this educational program.

The office of overseer has a broad base of responsibility and authority within the nation/region/state assigned by appointment. The “servant-leader” (overseer) should use power and authority with restraint and be very careful not to abuse either the authority or the influence of his office. Also, he must be careful not to promise people more than he can deliver.

He should strive to build the character that reflects openness, honesty, fairness, and godly firmness in all his relationships. It is most important never to betray the confidence of the ministry or laity in the state or region.

The role of overseer provides a challenge for development and growth of the churches. He can spark revival in his assigned area by giving himself to prayer and ministering the Word. He can effect mobilization of all energies that are committed to the church, resulting in spiritual and numerical growth of the organized churches, as well as the establishment of churches in new communities. He can equip and develop spiritual leaders by giving himself to the joy of discipleship.

## **II. Church of God of Prophecy Overseer**

### **A. Principal Function**

The overseer is responsible for the organizational structure, implementation, and administration of the total ministries of the Church of God of Prophecy in a given nation, region, or state, as well as the supervision of the ministers and personnel involved in those programs and ministries.

### **B. Appointment**

1. The national/regional/state overseer is appointed by the General Overseer for a two-year term.
2. He should reside in the nation/region/state over which he is made overseer (where possible).
3. As a normal rule, the overseer is notified two or three months prior to the General Assembly if his ministry is to be re-directed. The overseer is to be contacted by the General Overseer and/or General Presbyter through an official letter prior to this time.

### **C. Relationships**

1. The overseer is directly responsible and accountable to the General Overseer/General Presbyter relative to this ministry performance.
2. The overseer must maintain a "servant" relationship, as he directly supervises the national/regional/state office staff, programs, and ministers.
3. There is an indirect responsibility to supervise the local church, insofar as the overseer must appoint pastoral leadership for each local church. In a sense, the overseer is the pastor for all appointed ministry in his area.
4. The General Overseer, the General Presbyters, and members of the International Offices staff are always available to the overseer for counsel and support.

## **D. Qualifications**

(These are broad-based qualifications.)

1. An ordained minister
2. A man of proven ability and experience (not a novice)—1 Timothy 3:6
3. A loyal minister of the Church of God of Prophecy and committed to the church's biblically-mandate mission

## **E. Administrative Duties**

1. To create, maintain, and leave all records pertaining to the national/regional/state work—such as minister's reports, church clerk reports, ledgers, financial records, Finance and Appropriation Committee records, as well as any and all other files
2. To report newly-organized churches to the office of the General Overseer
3. To make monthly reports to the General Overseer/General Presbyters on forms prepared for same
4. To officiate at all ordination services in his nation/region/state, to process new ministers' applications, and to sign credentials of all ministers in his area who have been approved by the Presbytery; to serve along with the General Overseer/General Presbyters as a presbytery member in counseling, disciplining, and/or revocation of ministerial credentials
5. To decide the geographical boundaries of each district in his assigned area
6. To discontinue or disband churches and report same to the General Overseer/General Presbyter on form prepared for such reports; to transfer members from disbanded churches to a church most convenient for the member
7. To implement resolutions and directives duly passed by the General Assembly

## **F. Supervisory Duties**

1. To supervise, with the Finance and Appropriations Committee, all funds received and disbursed by the national/regional/state treasurer
2. To see that the reporting system of the church functions promptly and accurately

3. To evaluate all national/regional/state reports and surveys as a means of measuring job performance and projecting future goals
4. To delegate responsibilities to others for more effective administration
5. To approve the setting in order of new churches before organization is effected.
6. To contact churches whose clerks are delinquent in reporting
7. To supervise and/or delegate the care and maintenance of all national/regional/state properties
8. To supervise all office administrative functions necessary to ensure proper oversight of the work assigned to the overseer

### **G. Promotional Duties**

1. To promote evangelism and missions, both at home and abroad (These endeavors are key to the mandated challenge of the church. Therefore, the overseer should place promotional priority on evangelism and missions. He should arrange for and assist in conducting a general evangelism campaign throughout his nation/region/state. Home and global missions should be promoted on a regular basis.)
2. To promote, through the district overseer, district activities; to promote a national/regional/state convention or meeting at which the overseer will give general instructions relative to the growth and development of the ministry and churches
3. To promote national/regional/state or district meetings to introduce and launch programs
4. To promote all the departmental ministries of the church (In most cases, the overseer will appoint national/regional/state leadership for the departmental ministries, but the overseer should feel responsible to always give promotional directions when the opportunity arises.)
5. To promote the circulation of the *White Wing Messenger* as well as other church-published periodicals and publications

### **H. Appointive Duties**

1. To appoint pastors
2. To appoint national/regional/state staff

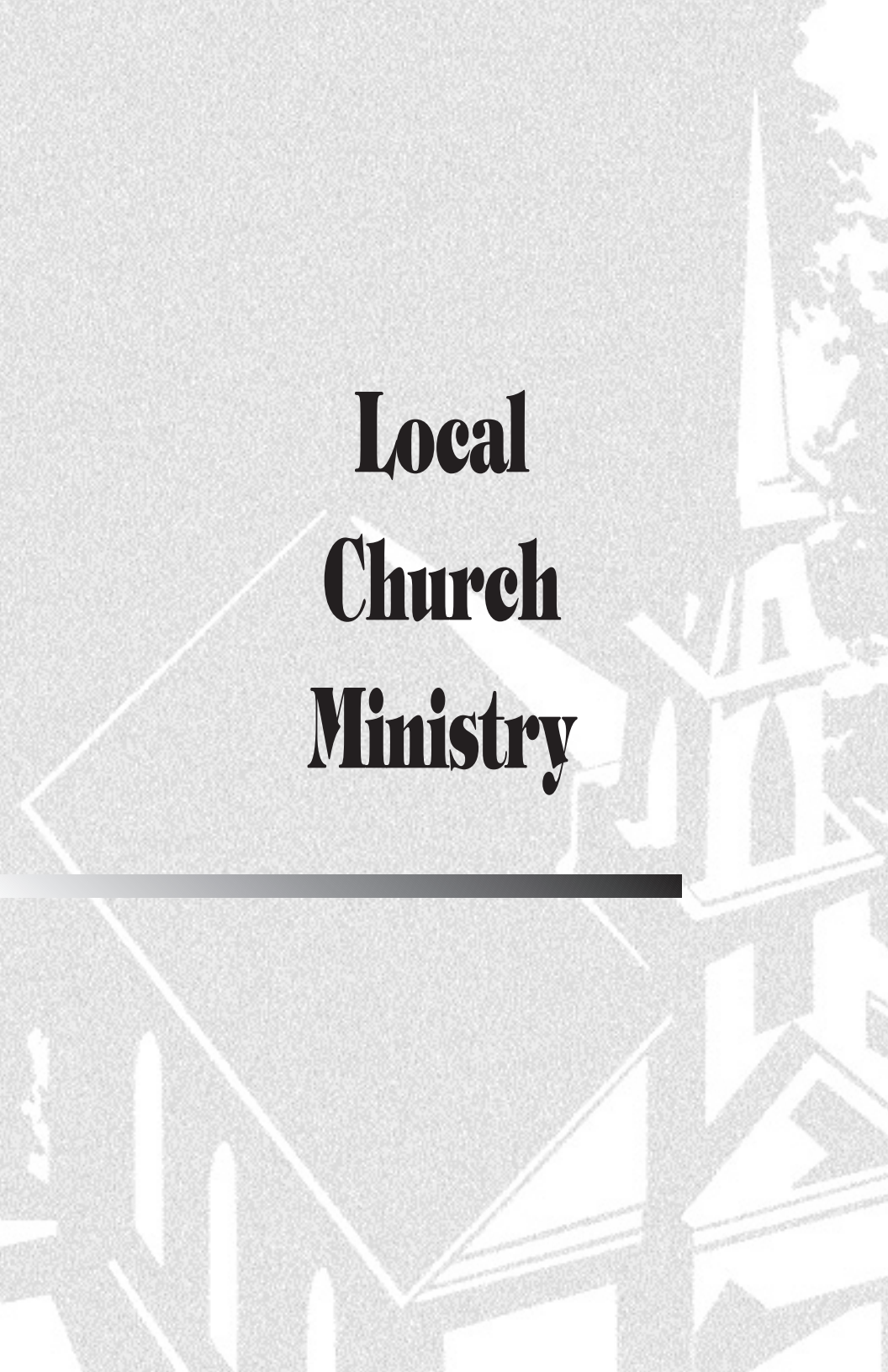


3. To appoint a national/regional/state Ministerial Review Board
4. To appoint national/regional/state boards and committees as needed
5. To appoint district overseers and any other personnel necessary to administrate the national/regional/state programs

#### **I. Cautionary Rule**

1. Before launching large financial projects, the overseer should seek counsel from the General Presbyters. The overseer must have the consent of the General Trustees before buying, selling, or encumbering properties.
2. For the purpose of emergency or economy, the National/Regional/State Finance and Appropriations Committee may pass a measure giving the overseer authority to make expenditures not to exceed a reasonable amount. No action or any disbursements of funds may be taken unilaterally by either the overseer or the Finance and Appropriations Committee.

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**Local  
Church  
Ministry**

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# Local Church Ministry

## I. ORGANIZING A NEW LOCAL CHURCH

After a new area has been evangelized, and the people have been made acquainted with the church through its prominent Bible doctrines, teachings, and scriptural standards for eligibility of membership, the minister in charge must come to a conclusion about the advisability of organizing a local congregation. No church should be organized without the approval of the national/state overseer.

### A. Considerations That Should Be Included

1. The strength or weakness of the new church if organized with the prospective members, including any who may transfer from an already organized church
2. The prospects for future growth in view of the stability of the community's population and the attitude of the community toward the church
3. The availability of a building or regular place to hold services
4. The national/state overseer's advice

All of the above being favorable, the overseer or authorized minister—bishop or licensed minister—acting as moderator may proceed with the business of setting the new church in order.

### B. Organizing Procedures

The following procedures should be used in organizing a new church:

1. Be sure that some capable person will record the minutes of the organization of the new church.
2. The moderator should begin with a clear statement to the congregation concerning the intention to organize and explain the purpose of such organization according to the Scriptures.
3. The prominent teachings of the Bible should be carefully read and explained.
4. The moderator should give opportunity for any who desire membership to present themselves and then administer the church covenant to them.
5. The moderator will appoint a clerk and treasurer, and other church officers, depending on the local situation and the willingness of such persons to serve.

6. If the overseer is not present, he should be notified of the new church immediately so that he may appoint a pastor.

### **C. Local Church Trustees**

The role of local church trustees provided below is comprised of direct quotes from Assembly rulings regarding their authority and selection.

#### **Authority**

Since certain needs relative to the deeding of our . . . [include the intermediate paragraphs of text from p. PM 230] . . . such documents to be notarized (*Minutes of the 58<sup>th</sup> General Assembly*, 1963, p. 125).

#### **Selection and maintenance:**

Diligence should be given to the selection . . . [include the intermediate paragraphs of text from p. PM 230] . . . taken care of at the same time (*Minutes of the 77<sup>th</sup> General Assembly*, 1982, p. 83).

### **D. Deeds for Church Property**

(Quoted from *Minutes of the 89<sup>th</sup> General Assembly*, 1996, pp. 161-162)

The following resolution was adopted by the 58th Annual Assembly of the Church of God of Prophecy, held in Cleveland, Tennessee, September 10-16, 1963:

WHEREAS it has been advised by competent attorneys that specific mention of proper authorities be stated in an effort to ease the complications arising in our endeavors to be recognized by the courts, and to facilitate the handling of deeds to our church properties,

BE IT RESOLVED that trustees to hold title to local church property for the Church of God of Prophecy with international headquarters at Cleveland, Tennessee, be selected by the local church either in a regular or called business meeting, said trustees to be vested with authority to bargain, buy, sell, convey or encumber such property by mortgage or otherwise only when authorized to do so by the local church in regular or called business meeting, and with the consent of the General Trustees. BE IT FURTHER RESOLVED that said consent of the General Trustees be evidenced by a separate writing or by the signature of the Chief Clerk of the said General Trustees, such documents to be notarized.

BE IT RESOLVED that state church trustees appointed by the State Overseer to hold title to property for the Church of God of Prophecy with international headquarters at Cleveland, Tennessee be vested with authority to bargain, buy, sell, convey, or encumber such property by mortgage with the consent of the General Trustees. This applies to property being held by state trustees where churches have been disbanded or are too weak to function and to property which has been given to the state. All other property with title in the state trustees or

a state Holding Association may be disposed of or mortgaged only by the consent of the state convention in session (modified in 1981).

Note: The following Warranty Deed form has been prepared by the General Trustees and should be used where it is possible to do so. Blank forms may be secured from the General Trustees.

WARRANTY DEED

FOR AND IN CONSIDERATION OF the sum of \_\_\_\_\_

\_\_\_\_\_ Dollars ( \_\_\_\_\_ ) cash in hand paid and other good and valuable consideration, the receipt of which is hereby acknowledged, We, \_\_\_\_\_

\_\_\_\_\_ have this day bargained and sold and by these presents do hereby bargain, sell, transfer and convey unto \_\_\_\_\_

\_\_\_\_\_ local Trustees for the Church of God of Prophecy, at \_\_\_\_\_, for the use and benefit of the Church of God of Prophecy, with headquarters at 3720 Keith Street NW, Cleveland, Tennessee, and their successors and assigns, the following described real estate, to wit:

(Add description of real estate here.)

TO HAVE AND TO HOLD said real estate unto the said

\_\_\_\_\_ local Trustees, for the use and benefit of the Church of God of Prophecy, with headquarters at 3720 Keith Street NW, Cleveland, Tennessee, and their successors and assigns forever, provided , however, that neither they nor their successors in office as such local Trustees may sell, convey or encumber the said real estate without the written consent of the General Trustees of the said Church at Cleveland, Tennessee, which consent may be evidenced by a separate writing or by the Chief Clerk of the said General Trustees joining in the execution of a deed of the above named Trustees or their successors in office for the purpose of certifying the consent of the General Trustees to the execution of such conveyance.

WE COVENANT that we are lawfully seized and possessed of said real estate; that we have a good and lawful right thus to sell and convey the

same; that the title thereto is clear, free and unencumbered, and that we will forever warrant and defend said title against the lawful claims of all persons.

IN TESTIMONY WHEREOF, witness our hands and names, this \_\_\_\_\_ day of \_\_\_\_\_, 19 \_\_\_\_.

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

## **II. DISBANDING A LOCAL CHURCH**

To disband a local church means to disorganize or render it non-existent. Except in extreme cases a church will have already ceased to function before it is officially disorganized.

The presbytery should not disband any work that is properly organized and functioning; in fact, it is not the practice to disband a church that is in working order with the probable exception of extreme cases. The only time it is necessary to disband a church is when the members move away or become scattered, and not enough members remain to carry on the services. Before a church is disbanded, if there are loyal members, they should be transferred to the churches nearest them. If there are members that are disloyal, they are to be notified, if possible, that the church is disbanded. Since they are disloyal, they could not be transferred, and their membership would automatically cease when the church is disbanded by proper authority.

No church should be disbanded by anyone other than the national/state overseer. The national/state overseer should have the consent of the General Overseer before disbanding a church. Special care should be given to members when disbanding a church. They should be contacted for the purpose of assessing their feelings and noting the church to which they desire their membership transferred. If it is known that members are disloyal, they should not be transferred to another church; however, special attention should be given them (*Minutes of the 42<sup>nd</sup> General Assembly, 1947*).

The Assembly has ruled concerning the property. See the Church of God of Prophecy Business Guide, section III, "Local Church Business."

## **III. CHURCH MEMBERSHIP**

Church membership is a biblical principle, and those who desire to join themselves to the church are making an important decision. Great care should be taken by both the candidate for membership and the minister who is to officiate the service to ensure that there has been sufficient prayer and counseling.



## **A. Adding Members to the Church**

It is the responsibility of the pastor who will be the shepherd of the new member to ensure that the candidate for membership is familiar with the teaching, government, and practices of the church. Stress should be placed on the following points:

### **1. The Teachings Made Prominent**

They should be thoroughly explained with an opportunity given for any questions the applicant may have. Special explanations should be made about the teachings that are tests of fellowship: (1) Total abstinence from all liquor and strong drinks; (2) against the use of tobacco in any form, opium, morphine, etc.; (3) against members belonging to lodges; and (4) against the divorce and remarriage evil.

### **2. Walking in the Light**

It should be distinctly understood that a saved member is expected to go on to sanctification and the baptism of the Holy Ghost with the initial evidence of speaking in other tongues. Walking in the light also includes keeping pace with the advancing church program as it moves forward to perfection.

### **3. Loyalty to the General Assembly**

This should be presented as being loyal to the Bible since the church stands for the whole Bible rightly divided. This includes helps and governments (1 Corinthians 12:28).

### **4. Divine Healing**

The applicant should be encouraged to exercise faith in God to heal.

### **5. The Divorce and Remarriage Evil**

Since there is so much controversy on this subject among the denominations, it is important that the Bible teaching be made perfectly clear.

### **6. Tithing and Giving**

The Bible plan for paying tithes into the local church treasury and giving offerings for the support of the church's program should be explained showing the promised blessings of God upon those who tithe and give.

## 7. The Church Covenant

The obligation for membership should be explained.

### **B. Administering the Covenant**

The prominent teachings should be read and explained again just before giving opportunity for church membership. When all are satisfied, the minister should invite any who desire membership to stand before the congregation. He/She will then ask the local church if they know of any reason why any applicant should not be accepted as a member. If there are objections from the local church, the applicant should be asked to wait for counseling. If there are no objections, the minister administers the following covenant:

*“Will you sincerely promise in the presence of God and these witnesses that you will accept this Bible as the Word of God, believe and practice its teachings rightly divided – the New Testament as your rule of faith and practice, government and discipline, and walk in the light to the best of your knowledge and ability? The answer is, I will.”*

It is important that each potential member responds affirmatively to the obligation. Then the minister may say, “By virtue of the authority that is vested in me as a minister of the gospel of Jesus Christ, I pronounce you a member of the Church of God.” It is customary to allow the congregation to extend the right hand of fellowship, welcoming the new members into the church. The local church clerk should record the name and address of each new member immediately.

## **IV. CHURCH DISCIPLINE**

A member who, through the deception of Satan, has become disloyal or backslidden presents a challenging problem for the local church and the pastor. Before dealing with such a one, biblical attitudes must be prevalent in the lives of those seeking to bring about reconciliation. Such attitudes are love, patience, and humility.

### **A. Objects of Church Discipline**

Those who must deal with this problem should have the soul of the erring one on their hearts, not his/her wrongdoing or failings (Galatians 6:1). If possible, these should not be mentioned. Three objects should be kept in mind:

#### 1. The Glory of God

Anything that properly requires discipline is dishonoring God. If a sinner is recognized as a member of the church, the Body of Christ, it reflects on God’s holiness, making Him appear to approve of sin.

## 2. The Purity of the Church

It is only through formative and corrective discipline that the local churches can advance in purity and perfection. Urging the expelling of an unworthy member, Paul said, “. . . Know ye not that a little leaven leaveneth the whole lump?” (1 Corinthians 5:6).

## 3. The Spiritual Good of the Member

The persons who exercise discipline should have as their ultimate objective the salvation or restoration of the erring member. This is the principle reason for church discipline (1 Corinthians 5:3-5).

### **B. Classes of Offense**

Two different kinds, or classes, of offense are described in the New Testament:

#### 1. The Private or Personal Offense

This is an offense brought about by one member who is in conflict with another. In Matthew 18:15-17, our Lord instructs us to begin reconciliation by private confrontation. Thus, the first step is to go to the offender privately and seek to bring about reconciliation. This may resolve the conflict. If not, the second step is to confront the erring one with one or two witnesses (preferably friends of the offender). If this effort proves fruitless, the third step is to bring the matter to the church for confrontation.

It must be remembered not to take the last step first; it must also be remembered that it is the offended one who is to select one or two witnesses to go with him/her to the offender. The church may elect to do this again later, but first the offended one must do it. Up to this point, reconciliation has been the goal. When the church confronts the offender, then restoration becomes the Church's goal (2 Thessalonians 3:14, 15).

#### 2. The Public or General Offense

This is an offense against the church which brings reproach on the Body of Christ through unholy living, spreading false doctrine, or bringing division within the church. Such an offense is usually dealt with without delay. Paul warned Timothy to withdraw himself from those who consent not to wholesome words (1 Timothy 6:3-5). To the Romans he wrote, “. . . Mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them” (Romans 16:17).

Reconciliation of this magnitude requires a different approach from that of the private offense. The pastor, and perhaps the local deacons, should confront the offender about his/her attitude and intent. If there is no desirable change after one or two confrontations, the church may need to resort to exclusion (Titus 3:10). However, the church must realize that discipline is not punishment. Punishment has the past in mind; it is retributational. Discipline has the future in mind; it says, "We love you too much to allow you to continue repeating this offense." The possibility of exclusion sets the stage for restoration by showing the severity of this kind of offense.

## **V. THE LOCAL CHURCH CONFERENCE**

### **A. The Constituents**

The conference is open to every member of the local body. All members have a voice in all business matters; however, the Assembly has advised that "children be given no voice . . . until they are of age to use wisdom" (*Minutes of the 45<sup>th</sup> General Assembly, 1950, p. 110*).

### **B. Types of Conferences**

Local church conferences generally fall into one of two categories—regular or called.

1. The regular quarterly conferences are advised for the first Monday night in January, April, July, and October.
2. A called conference may be convened by the pastor or overseer at any time necessary—even at the beginning or close of a regular worship service. However, it is advised that
  - a. called meetings should be announced ahead of time, especially for other than routine matters—transfers, for example;
  - b. a called conference should not be held unless the business cannot wait until the next regular conference;
  - c. business never be transacted hastily or hurriedly, or as an effort to address issues while a known objector is absent; and
  - d. only the business which necessitated the called conference should be acted upon.

(NOTE: Other matters may be discussed, but official action should not be taken unless all members are present and agreeable to official action. In the eyes of the law, "legal business" might be declared illegal if transacted without proper notice being given to the membership in advance.)

### **C. Purpose and Objective**

There are generally four purposes for the regular conference:

1. To keep all members informed of the progress of the local church by reviewing the work through reports of the clerk and treasurer, local leaders, and pastoral care ministry
2. To receive and grant membership transfers
3. To transact all other business relative to the efficient operation of the local church
4. To develop plans for the outreach and spiritual development of the local church

The objective of conferences is to obtain the best possible solutions to local church problems, giving all members equal opportunity to express themselves.

In light of the above purposes and objective, it is advised that the general membership be informed of any official actions taken by the conference. After all, all members will be expected to cooperate in the actions of the conference, and they are entitled to know what was done.

### **D. Officers of the Conferences**

Three officers are directly involved in local church conferences:

1. Pastor

The pastor is the moderator. If there is no pastor, the overseer has authority to act or appoint a licensed minister to preside.

2. The Church Clerk

The church clerk keeps the minutes of the meeting, reads the previous minutes and all papers and correspondence as requested, and signs the officially accepted minutes along with the moderator.

- a. The specific duties of the church clerk are
  - 1) taking and recording the minutes of all business procedures
  - 2) sending out and receiving membership transfers
  - 3) writing letters authorized by the conference

4) answering requests for information from the national/regional/state office and International Offices; and

5) preserving and filing all papers and records of the church as assigned to him/her.

b. The clerk's records include

1) an alphabetized church membership roll with current addresses and telephone numbers;

2) historical and statistical information about each member, such as: date of birth, date added to the church, date of transfer received/granted, date disfellowshipped, etc.;

3) copies of incoming and outgoing reports; and

4) complete minutes of all meetings which are an official record of transactions of important events.

3. The Church Treasurer

The church treasurer reads the financial report and keeps the books ready for questions or inspection. Sometimes one person serves as both clerk and treasurer, especially in smaller churches. For the protection of the funds and the treasurer's own integrity, all church funds should be deposited in a church bank account, never in the individual's personal account; and they should not be kept on one's person or in the home.

a. The treasurer's duties include

1) receiving and holding all funds as authorized by the church—tithes, general and special offerings, and ministry funds (NOTE: Once each month the treasurer of each ministry is to turn over to the local church treasurer all funds raised during the month.);

2) keeping proper account of all monies received and disbursed, including each individual's tithes and contributions for verification of non-taxable contributions;

3) the proper filing of all receipts, vouchers, and other papers relating to financial accounts;

4) the making of all necessary financial reports, both monthly and quarterly; and

5) making himself/herself fully acquainted with the general Church's financial system.

## **E. Duties and Powers of the Conference**

The local church in conference has certain duties, along with the power or authority to carry them out.

1. To select the local church trustees
2. To direct the raising and spending of all monies not already designated by the General Assembly
3. To accept and grant membership transfers
4. To discipline and/or reconcile members of the local congregation, when necessary
5. To set forth candidates for the ministry, with the recommendation of the overseer
6. To receive an account of the business acts of the General Assembly in the first regular conference after that Assembly
7. To assist in setting the days and times for the regular church services
8. To sell, borrow, or execute a mortgage on local church property, after proper consent of the General Trustees through the Chief Clerk

(NOTE: All actions are subject to review by the General Presbyters and National/State Overseers.)

## **F. Order of Business**

While not absolutely necessary to use the *Roberts Rules of Order Newly Revised*, it provides a guide for the orderly conduction of business. These, however, should not interfere with the spiritual nature of the conference when spiritual matters are being decided.

1. The following is the usual order of business:
  - a. Official opening of the conference, usually with a statement similar to the following: “The local church at \_\_\_\_\_ is now in business conference to transact any business which may properly come before it” (The statement is necessary to make the acts of business legal and binding in case the minutes should be needed in legal procedure any time in the future. The clerk must include this statement in the minutes of each conference).

- b. Minutes read by the clerk of the last regular conference, and of any and all called conferences held since, with opportunity being given for corrections and acceptance
  - c. The treasurer's report, including an itemized statement of receipts, disbursements, and balances, with discussion, corrections, and acceptance following
  - d. Reports from the ministry activities of the local church, which include those of the deacons and lay ministers
  - e. Pastor's report of the work done in the Pastoral Care Ministry
  - f. Receiving and granting of membership transfers
  - g. Reopening of any unfinished business from previous conferences
  - h. New and/or miscellaneous business
2. The rights and duties of members during the conference include the following:
- a. The right to offer motions or resolutions
  - b. The right to discuss or explain (or request explanation of) any subject brought before the conference
  - c. The right to hold the floor without interruption until finished, unless such is called out of order by the moderator
  - d. The duty to await recognition by the moderator when introducing or discussing a motion, or when otherwise desiring to speak
  - e. The duty to refrain from speaking on any matter not properly moved, seconded, and stated by the moderator
  - f. The duty to not interrupt one who has been given the floor even when opposing a matter
  - g. The duty to indicate a choice by a "yeah" or "nay" or abstain when "the question" is put before the conference by the moderator

### **G. The Decision-Making Process**

All administrative decisions are concluded by the local conference when an overwhelming consensus of the members present are in agreement. However, spiritual matters, such as setting one forth in the ministry or withdrawing fellowship from a member, are to be decided upon in "one accord."





# **Ministry Policies**

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# Ministry Policies

The ministry is a high and holy calling and should not be entered into lightly. A deep reverence and sincerity toward God, who has called the candidate, should always be first and foremost in priority as he prepares for entering the ministry. It is not the church that calls, but God. Therefore, one's first allegiance should be to God. The candidate must meet some fundamental requirements and qualifications before he is licensed or ordained. God's work does not operate in a vacuum, but in the real world where civil duties are required, as well as spiritual. The Apostle Paul instructed Timothy to "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Timothy 2:15). "But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry" (2 Timothy 4:5).

## I. RECOMMENDING A MEMBER FOR THE CHURCH MINISTRY

### A. The Local Church's Responsibility

The local church's responsibility in the matter of ministerial recommendations is no less awesome than the individual's profession of the calling. It is too sober a business to allow personal feelings or relationships to influence the recommendation. The applicant should be made aware of this from the start so that there will be no feeling of offense if the local conference does not see fit to grant the recommendation or if more time is requested.

### B. The Necessity of Examination

The welfare of the church and its mandate to carry out the Great Commission requires that men and women entering the ministry be examined as to their qualifications in order that the ministry not be degraded by being committed to unworthy persons. It is expected that the candidates be of mature spiritual stature and possess the necessary gifts and abilities sufficient to lead and instruct God's people.

For this reason, no new minister shall be licensed or ordained without first having served a time of apprenticeship with experience in preaching and ministry under the supervision of a seasoned and experienced minister in the church. In this way, the church will have opportunity to observe and ascertain the candidate's potential for the ministry.

The areas of proof to the local church will include the following:

1. Evidence of the spiritual experiences of justification, sanctification, and baptism with the Holy Ghost in the everyday conduct of life

2. Evidence of God's calling
3. Evidence of aptitudes and abilities by way of positive response to the requirements
4. Evidence of a beginner's knowledge of the Word of God and of the teachings and practices of the church
5. Evidence of consistent and persistent study of the Scriptures
6. An interest in the general on-going program of the church
7. Evidence of ability to preach with a dependence on and the unction of the Holy Ghost

Since licensure is its formal endorsement, the church has the responsibility to require the candidate to meet minimum qualification standards before granting ministerial privilege and authority. It should assist the candidate toward meeting those requirements. The Presbytery has prescribed the completion of the **Foundation's Course** before the candidate can apply for ministerial licensure. The candidate should be made aware of this so that he/she may begin immediately to apply him/herself in preparation for his/her being set forth as a minister. In some cases the overseer may assist the candidate in completion of the course when the circumstances demand.

### **C. The Official Recommendation**

It is the local church in conference that does the recommending of those entering the ministry. If there is reason to believe that the applicant is still not ready for the ministry, for reasons of which the overseer may not be fully aware, two possibilities exist: (1) explanatory communication between the church and the overseer; or (2) an application and endorsement, clearly reflect the situation, so that the Presbytery can reach the proper decision.

As a matter of record in the local church's minutes, it would be in order to rescind the recommendation of a candidate for the ministry if the recommendation does not result in acceptance and licensing by the proper authority. This would include recommendations for lay ministers, ministers, and bishops.

## **II. LAY MINISTRY**

When a person begins to recognize that he/she has been called by God into the ministry, it is necessary that he/she have a time of preparation and study to prepare him/herself for the ministry. The lay ministry period is a time when a ministerial candidate can prove him/herself deserving of being recommended for the ministry by the local church, examined by the

Presbytery, and licensed by the church. The Lay Minister's Certificate is designed to give the ministerial candidate the recognition needed while gaining experience and being proved. This certificate is to be endorsed by the overseer of the nation/region/state in which the lay minister is working. It is necessary for the local church where he/she is a member to recommend the one who desires to work for the Lord to the overseer; and if in his judgment the candidate is worthy of receiving this certificate, it can be granted. (*Minutes of the 55<sup>th</sup> General Assembly, 1960, p. 134*).

### **A. Procedure of Certification for Lay Ministry**

The following are the formal steps that will be taken by the local church to prepare the candidate for being licensed:

1. The ministerial candidate will be recommended initially for the office of lay minister by the local church in regular or called conference, after being formally recommended to the church by the pastor.
2. After the local church approves the recommendation of the pastor, the *Lay Minister's Application* will be completed by the candidate. The pastor and church clerk will complete and sign the Lay Minister's Endorsement section of that application form. The completed form (both sections) will be sent to the overseer for his action.
3. The overseer will either approve or reject the application. If he rejects, he will notify the pastor and the candidate of his reason(s) and advise them what requirements remain to be fulfilled. If the application is approved, the overseer will issue the official *Lay Minister's Certificate* for the current calendar year and mail it to the pastor with instructions that it should be presented to the candidate in a public ceremony of installation and consecration. The overseer will write to commend and instruct the candidate regarding the exercise of the ministry, under the guidance of the pastor, and the duty to report quarterly to the local church conference on the form in back of the *General Assembly Minutes*. A record of the lay minister's certification (the stub of the certificate) will be sent to the General Overseer's office where it will be recorded. A current copy of the Minister's Edition of the Assembly Minutes will be sent to the lay minister and the cost billed.

### **B. Authorization**

The *Lay Minister's Certificate* authorizes the lay minister to publish, preach, and defend the gospel of Jesus Christ; to conduct prayer meetings; and to hold revivals. He/she cannot receive members, baptize, administer the Lord's Supper, conduct business meetings, or perform weddings.

### **C. Policies**

1. The lay minister should keep a careful record of all ministerial activities so that an accurate quarterly report can be given to the local church conference on the forms provided in the Assembly Minutes. This report must be made in duplicate. One copy will be sent to the overseer so that the activities may be observed from that office, and the second copy will be kept on file in the local church office.

2. When the local church concludes that a lay minister has satisfactorily been prepared to become a minister in the church, it could make known its feelings to the overseer, who could make the recommendation, at his discretion, that the candidate is to be set forth in regular conference (*Minutes of the 78<sup>th</sup> General Assembly*, 1983, p. 135).

3. The local church's endorsement of the lay minister is limited to that ministry only and does not authorize further advancement in the ministry without approval of the overseer and further action by the local church in "regular" or "called" conference.

4. The *Lay Minister's Certificate* must be renewed at the beginning of each calendar year if the lay minister wants to continue pursuing the ministry. The request for renewal should be made to the overseer.

5. When a lay minister moves to a new location his/her membership should be immediately transferred to a church in that area. Preparation for becoming licensed may then continue between the lay minister, the local church, and the overseer. It is to be understood that this new local church would give its consideration [recommendation] at the end of the year to the person's worthiness of continuing as a lay minister. If the local church deems it wise, the lay minister would be set forth in conference in the regular manner as was done initially by the church from which the lay minister transferred (*Minutes of the 77<sup>th</sup> General Assembly*, 1982, p. 83).

### **III. LICENSED MINISTERS**

All who are called of God into the preaching ministry shall be licensed with a minister's license following completion of the requirements as set forth by the General Overseer in conjunction with the International Presbytery.

#### **A. Pastoral Ministry**

Those experiencing a calling into the pastoral ministry are to be set forth by the local church. After meeting specified requirements, over a certain time frame, they are to be examined and licensed by the national/state and International Offices. Pastoral responsibilities include the following:

1. The oversight of the local church (1 Peter 5:2)
2. Administration of discipline (Titus 1:13; 3:10)
3. Settling disputes among Christians (1 Corinthians 1:10)
4. Conducting of public worship (1 Corinthians 14:26)
5. Preaching and teaching the Word (2 Timothy 4:2)
6. Administration of the ordinances (Matthew 28:19; John 13:15; 1 Corinthians 11:23-34)

Those men in this ministry who prove themselves worthy of being an elder could become ordained as a bishop.

## **B. Evangelistic Ministry**

Those who feel called to be evangelists are to preach the gospel, lead sinners to Christ, and baptize. Much of their work will be itinerant; however, the nature of their work should not excuse them from being rooted in a local church where they may receive instruction, care, and discipline.

Those with an evangelistic ministry are to be acknowledged (set forth) by a local church and licensed through both national/regional/state and International Offices. They would receive a Minister's License. Those men in this ministry who prove themselves worthy of being an elder could become ordained as a bishop. The evangelist should have accountability to a shepherd (pastor) and local church. Churches should consider sponsoring an evangelist as a missionary and contribute to his/her ministry. The evangelist should return periodically to the sponsoring church to labor in outreach and instruct others in soul-winning.

## **C. Women**

Women are to be acknowledged in the preaching ministries of the church. Those who feel a calling on their lives will be set forth by a local church and, after meeting certain requirements within a specified time frame, be examined by the national/state and International Offices for issuance of a minister's license. National/regional/state leadership may place temporary restraints relative to their ministerial functions based upon cultural consideration which would hinder the work of the gospel until full implementation can be achieved. The only restraints that seem to be consistent with the New Testament is upon women serving in apostolic (bishopric) or eldership roles, such as ordaining elders. Therefore, they could not be ordained as a bishop.

## D. Procedures for Licensure

The following describes the process needed to license a person as a minister:

1. After the candidate for licensure has completed a minimum of one year of apprenticeship and has demonstrated competence as a minister, the pastor may recommend, with the overseer's approval, to the local church that he/she be set forth for the ministry in a regular or called conference of the local church.
2. Once the local church has set the candidate forth for the ministry and the church clerk has recorded the action in the minutes of the church conference, the pastor and church clerk will complete the *Church and Pastor's Endorsement*. The clerk will forward it to the overseer for his action.
3. When the overseer has received and approved the *Church and Pastor's Endorsement* form, he will ensure the candidate is enrolled in or has completed the **Foundations Course** which has been prepared by the Center for Biblical Leadership.
4. After completing the **Foundations Course** and receiving the numbered certificate of completion, the candidate should complete the *Application for Ministerial License* and submit it to the national/regional/state overseer.
5. When the applicant has completed the application, the overseer will arrange for the candidate to appear before a review board of three or five able ministers, including the overseer, who will examine the candidate regarding his/her knowledge of the Scriptures, doctrine, church history, polity, personal and family devotional life, family life, personal business, financial situation, and personal standing with those outside the church.
6. The Review Board may desire a meeting prior to the official meeting to become acquainted with the applicant. The official meeting with the Review Board should open with prayer; after which, the moderating overseer will read an appropriate scripture and speak regarding the purpose of the meeting, the profound significance of the sacred calling to the ministry, and why adequate preparation is important. Following this, general questions may be asked by members of the Review Board in the areas named above. The applicant will be counseled as the situation requires and as the Spirit of the Lord directs.
7. When the Review Board is satisfied that the candidate is ready for licensure or ordination, it shall recommend that the candidate be licensed or ordained by the Presbytery. Should the Review Board decide that the candidate is not ready to be licensed, it will make such recommendation, or the candidate may be given more time to prepare.



8. When more time is needed, a date will be set, with the candidate's consent, for a second meeting with the Review Board. If he/she is not approved after the third appearance before the board, the Presbytery may conclude that he/she not be reconsidered for at least one full year, at which time the candidate would be required to start from the beginning.

9. The authority of licensure is limited to the Presbytery, composed of the General and national/regional/state overseers. Review Boards serve in advisory roles. Upon approval by the Review Board, a recommendation letter will be written by the overseer to be placed in the candidate's file in the national/regional/state office. The overseer will also forward a copy, along with the *Church and Pastor's Endorsement* and the completed application, to the General Overseer.

Upon receipt of the recommendation letter and other specified forms, the Area Presbyter will, after his approval, notify the General Overseer of the applicant's readiness for licensure. Upon this advisement, the General Overseer will issue a license or ordination certificate and mail it to the overseer for his signature.

#### **E. Ministers Coming into the Church from Other Organizations**

When ministers come from another organization, they may be licensed or ordained after they have been examined to determine their qualifications and their spiritual and doctrinal purity. In exceptional cases, with the specific order of the General Overseer/ General Presbyters, some of the standard provisions for examining candidates may be waived.

#### **F. Authorization**

Licensed ministers are authorized to preach and defend the gospel of Jesus Christ, establish churches, baptize, administer the Lord's Supper, and the washing of the saints' feet. Those who pastor have the authority to conduct local business conferences and solemnize the rites of matrimony in legal marriages. Ministers who are not currently pastoring a church may receive permission from their overseer to solemnize the rites of matrimony in legal marriages that are biblically valid according to the church's understanding.

#### **G. Installation**

No formal installation of ministers has been recommended. Since the local church has been involved throughout the recommendation procedure, it would be a complimentary gesture for the newly licensed minister to be recognized and congratulated more or less formally in a local church service. As a matter of record in the local church's minutes, the acceptance and licensing of the individual should be noted by the next conference.

After licensing, the minister continues to be a private member of the local church and is subject to its government and discipline as prescribed by the General Assembly. However, in matters relating to his/her ministry, the minister is under the supervision of the Presbytery. The local church may take no action regarding the termination of a licensed minister.

#### **IV. ELDERS**

The principle of eldership serves as a framework for understanding how leadership is selected and recognized within the church. Leadership should be chosen from among those whose experience, moral life, and abilities are manifest in such a way that the hand of God is evidenced upon them. Such leadership is needed in every dimension of the church's life. This principle applies to those who will provide leadership in "prayer and word" (bishop) and those who provide care for the temporal needs of the church (deacon). It should not, however, be misconstrued that eldership always requires a license within the church. Some will function as elders because of their quality of life and not because of a license in the church. At the same time it is apparent that those who serve in leadership roles should possess eldership character.

The study presented at the 89<sup>th</sup> General Assembly, 1996, affirmed the understandings of elders as passed in two previous Assemblies. In the 18<sup>th</sup> General Assembly, 1923, it was stated, "We recommend that the General Overseer's recommendation, as to making all bishops and deacons elders, be accepted by the Assembly..." (*Minutes of the 18<sup>th</sup> General Assembly*, 1923, p. 24). The 78<sup>th</sup> Assembly of 1983 concluded: "We recommend that the minimum age for a bishop hereafter be set at age 30" (*Minutes of the 78<sup>th</sup> General Assembly*, 1983, p. 137).

##### **A. Deacons**

Both biblical and historical records concerning the activities of deacons confirm they served alongside and in harmony with the bishop or pastor as servants to the congregation. They were assigned responsibilities which contributed to the spiritual and social well-being of the congregation. This office functions to

1. complement the office of the bishop or pastor (Acts 6:1-7);
2. serve more in the temporal needs of God's work rather than in teaching and presenting the Word; and
3. minister to the needs of the poor and needy (Acts 6:1-5).

They constitute a vital part of local church government (Philippians 1:1). The qualifications of a deacon are similar to a bishop, except for the

requirements of teaching and directing oversight of the flock. Their qualifications are taken from the scriptural references of 1 Timothy 3:8-12 and Acts 6:4 (as a prototype). The New Testament account regarding the office and function of deacons gives very clear understanding that their activities are generally confined to and carried out in the local congregation. This ministry is local rather than translocal.

Since deacons function in the arena of a local church, they are to be acknowledged (set forth) by the congregation and with pastoral recommendation. They serve first as trial deacons for a period of not less than one year, after which time they are to be recommended to the national/regional/state overseer of their respective area for approval and licensure. Because their service and ministry is based more within a local area, there is no need for them to be licensed through the International Office. A deacon is to be a male and at least 30 years of age.

Deacons are ordained at the local church or national/state convention by the overseer, pastor (if a bishop), and other deacons of their local church. The deacon should report quarterly to his local conference and annually to the national/regional/state overseer. Should discipline become necessary, the local church would work in conjunction with the national/regional/state office to address the situation. When moving to a new location, the eldership status of a deacon would continue but would need reaffirmation from the new congregation after an appropriate time. The deacon should never attempt to transact business matters, etc., over the desire of the pastor or the local church, nor usurp the authority of the pastor or local church (*Minutes of the 66<sup>th</sup> General Assembly*, 1971, p. 44). When the deacon's wife is backslidden, his ordination should be terminated if she will not be restored (*Minutes of the 82<sup>nd</sup> General Assembly*, 1987, p. 57). The International Offices will produce a standardized license for those ordained as a deacon.

## **B. Bishops**

It is important to realize that individuals function according to their giftedness within an office. The bishop is one of the eldership offices that provides oversight leadership to the church. A bishop could function as a general appointee, national/state overseer, district overseer, an evangelist, or as a pastor. Bishops serve either on local or translocal levels. Whatever the level, bishops are to lead "among" those they serve, rather than "over" those they serve. They are responsible for the diligent oversight of the flock in their particular area of the work. Some of the functions of the bishop include the following:

1. Properly caring for the flock (1 Peter 5:2)
2. Shepherding in a Christ-like manner

3. Declaring the counsel of God
4. Protecting the flock against grievous wolves
5. Watching in spiritual matters
6. Caring for the weak and needy (Acts 20:28-35)

Scripturally, as an elder, a bishop is not to be a novice but must display a mature Christian lifestyle. He is to be a male, and at least 30 years of age. He must fulfill the qualifications as described in 1 Timothy 3:1-7 and Titus 1:6-9. Prior to receiving a bishop's license, he should have fulfilled significant years of faithful ministerial service, without reproach, making full proof of his ministry. Those who are to be considered for ordination as a bishop should be involved in a program of ministerial development. The nature of his ministerial service should indicate that he is worthy to be recognized as a biblical elder in maintaining the integrity of the scriptural requirements.

Because of local and translocal functions, bishops are to be acknowledged (set forth) by a local church and licensed through both national/regional/state and International Offices. Bishops who are no longer under specific appointment should function under the authority of their local church as they continue to make full proof of their ministry. The General Presbytery should make provisions to ensure that the quality of ministry is maintained through periodic review. During this time of transition national/regional/ state leadership should recognize tenured pastors as elders in the process of becoming ordained as bishops.

### 1. Recommending

The General Assembly instructed that an individual should not be set forth by the local church for a bishop's license except at the request of the national/state overseer (*Minutes of the 55<sup>th</sup> General Assembly*, 1960, p. 135).

### 2. Authorization

The bishop is authorized to publish, preach and defend the gospel of Jesus Christ; to baptize, establish churches, administer the Lord's Supper and the washing of the saints' feet, assist in ordaining elders by special appointment, and solemnize the rites of matrimony in legal marriage as outlined in the New Testament and interpreted by the General Assembly. The bishop who is pastoring has the authority to conduct all local church business conferences.

### 3. Procedure for Ordination

The process to obtain the minister's license is also used for licensure of the bishop except that the overseer must first make a recommendation to the local church and the minister must be involved in a program of ministerial development before appearing before the Ministerial Review Board. In the absence of the apostles, it was determined that the authority to ordain should be in the Assembly and those the Assembly invests with such authority. The overseers act as a Presbytery in cooperation with the General Overseer/Presbyter. It is also advised that the Presbytery fast before the laying on of hands in ordination (Acts 13:3; 14:23; 1 Timothy 4:14; *Minutes of the 7<sup>th</sup> General Assembly*, 1912, p. 63; *Minutes of the 8<sup>th</sup> General Assembly*, 1913, p. 120).

When a bishop is to be ordained, it is required that either the General Overseer/Presbyter, or a bishop whom he authorizes to represent him, be present and participate in the ordination service (Appendix XVII).

After ordination, the bishop continues to be a private member of the local church and is subject to the government and discipline of the local church as prescribed by the General Assembly. However, in matters relating to his ministry, he is under the supervision of the Presbytery. The local church may take no action regarding the termination of an ordained bishop.

After ordination, the Presbytery shall continue to show constant and personal concern for the growth and enhancement of the minister and his work.

### 4. Ordination

Bishops are ordained by the laying on of hands by member (s) of the International Presbytery at the first opportunity following the issuance of the minister's license. [Note: Ordination is usually done in the General Assembly. However, it is not always possible for the newly licensed bishop to attend the Assembly. The General Overseer/General Presbyters may authorize another (possibly an International Office Representative) to represent him as a member of the Presbytery and join the overseer in the act of ordination in a national/regional/state convention or other special services.]

## V. GENERAL INSTRUCTIONS

### A. Guidelines For Ministerial Expense

(Developed by the Executive Committee and approved by the 79th Assembly.)

First of all, let every minister look upon tithing as both a privilege and responsibility. The Word of God is very explicit concerning tithing. Ministers should see to it that tithing is carried out in such a way and manner as to have the favor of God upon it and not in any way seek to take advantage of the Lord in this regard.

Each minister must distinguish between living expenses and ministerial expenses. Everybody has living expenses, consisting of food, clothing, shelter, etc. However, there are certain professional people, including ministers, who have expenses in the course of their work which the average wage-earner does not have.

In no case shall living expenses such as house rent, water, lights, grocery bills, etc., be paid before paying his/her tithes; all these shall be paid out of the remaining nine-tenths (*Minutes of the 13<sup>th</sup> General Assembly*, 1917, pp. 294, 295; see also *Business Guide*, Section VII Minister's Support, Pastor's Expense, p. 111).

Since some ministers are provided parsonages, others without such benefits have felt that their cost of housing should be considered as expense in the ministry. The more realistic approach would be for those who are provided housing to consider this as supplemental income on which they would pay tithes, even as they do on grocery poundings and other things they receive as a means of additional support. After all, food, clothing, and shelter are basic expenses which everyone has.

A minister's automobile in many places is almost indispensable in carrying on his/her work; therefore, it seems proper to pro-rate automobile expenses in proportion to the amount it is used in ministerial work. This relates to the cost of the vehicle and its operating costs. Consideration may also be given to other types of travel—plane, train, bus, etc.—and computing expenses accordingly.

For income tax purposes, some ministers keep a record of the actual expenses of each trip that is a function of the ministry. For these persons, automobile expense is not a problem when computing their income that is to be tithed.

Other ministers, especially in the USA, may prefer to keep a strict record of miles traveled in the ministry and take credit for this mileage as outlined by the Internal Revenue Service. In countries where this is not applicable, ministers could use a reasonable amount per mile traveled in the ministry for calculating their expense.

Regrettably, many ministers still must resort to secular jobs to supplement their income, and they use their automobiles in going to and from their jobs. Of course, this is not expense in the ministry, as neither would

be other personal uses of these vehicles, such as shopping, visiting relatives, etc.

Consideration may also be given to ministerial long distance telephone calls. The purchase of books for study in sermon preparation and for preparedness in other facets of one's ministerial work would be chargeable as expense in the ministry, as would expenses to attend ministerial training programs, conventions, and General Assemblies.

These guidelines are not meant to be all-inclusive but to serve as markers that guide the individual conscience and one's desire to worship the Lord through tithing and giving. In regard to calculating tithe, it seems that one who is capable of counseling others in separating professional from living expenses is also able to properly make such judgments in regard to his/her own expenses. A good rule of thumb to follow is for the minister to tithe personal income in the same manner that others would be counseled to tithe. Basically, expense in the ministry is that which is incurred in the discharge of ministerial duties that would not have been otherwise acquired.

Tithing is a form of worship, and ministers should be examples to other Christians in honoring God with their substance.

## **B. Tithing by Ministers**

A minister should not be allowed to retain a license who does not tithe on personal income. Paul's instructions to Timothy are timely in reference to this question: ". . . be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity" (1 Timothy 4:12). Tithing is a teaching made prominent by the Assembly. Every minister, in being examined for the ministry, stated that he/she paid tithes faithfully on all personal income. When a licensed minister in the church fails to be an example in this matter of stewardship, it indicates a spiritual problem. It is the Presbytery's responsibility to investigate and, if possible, help the failing minister overcome this problem. If a minister does not respond to such attempts to help by repenting and resuming faithfulness in being an example of the believers, the Presbytery has no recourse but to see that his/her ministry is terminated (*Minutes of the 81<sup>st</sup> General Assembly*, 1986, p. 35).

## **C. Ministers to Respect Guidance of Assembly in Doctrine**

A minister should not be allowed to preach anything that brings confusion and conflicts with the doctrine of the church. If this is done, the attention of the national/state overseer should be called to it. The individual should be admonished and cited by the overseer to the findings and rulings of the General Assembly. If such a one persists and continues

in the practice, then the minister should be brought before, and dealt with by, the Presbytery (*Minutes of the 54<sup>th</sup> General Assembly, 1959, p. 128*).

#### **D. Identification Card**

In some cases a pastor needs identification to certify that he/she is a duly appointed pastor. It was therefore recommended by the Assembly that a uniform identification card be made available by the International Office and issued by the national/regional/state overseers as the need arises (*Minutes of the 75<sup>th</sup> General Assembly, 1980, p. 165*).

#### **E. Secular Work**

Overseers should discourage ministers from working at manual labor where the tithes are sufficient for their support (*Minutes of the 48<sup>th</sup> General Assembly, 1953, p. 107*).

#### **F. Observing Ordinances**

The pastor of the local church should ensure that the ordinances of the Lord's Supper and Feet Washing are conducted at least quarterly (*Minutes of the 57<sup>th</sup> General Assembly, 1962, p. 134*).

#### **G. State-to-State (Nation-to-Nation) Ministering**

Licensed and ordained ministers have been examined and approved by the Presbytery as being duly authorized to preach in the Church of God of Prophecy. If for some reason an overseer objects to a particular minister who desires to minister within his area of supervision, the basis for his objection should be communicated directly and personally to the particular minister. If this is done, it would not then be necessary for every minister in good standing to secure approval before preaching in another nation or state.

Where a minister feels that an overseer's objections are unjust, the matter may be brought to the General Overseer who will either hear the case himself or appoint a select committee to assist in resolving the situation. We must endeavor always and in every way to relieve tensions between fellow licensed ministers, endeavoring to keep the unity of the Spirit in the bond of peace (*Minutes of the 82<sup>nd</sup> General Assembly, 1987, p. 51*).

#### **H. Performing Marriages**

The minister should inquire of both parties to be married if they are of age according to the requirements of the particular area in which they reside. If either of the couple is underage, inquiry should be made to



determine if the parents have given consent to their marriage. If they have not given consent, it is not advisable to perform the ceremony until the parents give consent. Never marry a couple if either of them has been married and his or her companion is still living, even if divorced. Marriage ceremonies should be performed in harmony with the teachings of the Bible. If, in some cases, the minister needs additional advice, he/she may consult the overseer.

Pastors and bishops are authorized to perform marriages by virtue of their office. However, those who are new as pastors, or not capable of providing marriage counseling, should seek the permission of their overseer before performing marriages. A special permit to perform marriages may be granted by the national/regional/state overseer to licensed ministers who are not pastoring . All special permits are subject to the approval of the Area Presbyter and may be recalled at any time by either the Area Presbyter or the General Overseer. Neither this permit nor the Minister's license takes the place of the national/state law. A minister must meet all the requirements of the state or country in which the wedding ceremony will be performed.

## **VI. REPORTING SYSTEM OF THE MINISTRY**

Effective October 1, 1996, licensed ministers and pastors are to send the tithes of income from the ministry with their monthly reports to the national/state office.

### **A. Bishops**

1. Report Monthly to the National/State Office
2. Report Quarterly to the International Office

Note: Report forms are in the back of current *Assembly Minutes*.

### **B. Licensed Ministers**

1. Report Monthly to the National/State Office
2. Report Quarterly to the International Office

Note: Report forms are in the back of current *Assembly Minutes*.

### **C. Deacons**

1. Report Quarterly to the Local Church Conference in Duplicate

2. Duplicate Report to be Forwarded to the National/State Overseer by the Church Clerk

Note: Report books may be obtained from the National/State Office; deacons do NOT report to the International Office.

#### **D. Trial Deacons**

1. Report Quarterly to the Local Church Conference in Duplicate

2. Duplicate report to be Forwarded to the National/State Overseer by the Church Clerk

Note: Report books may be obtained from the state office; deacons do NOT report to the International Office.

#### **E. Lay Ministers**

1. Report Quarterly to the Local Church Conference in Duplicate

2. Duplicate Report to be Forwarded to the National/Regional/State Overseer by the Church Clerk

Note: Report forms are in the back of current *Assembly Minutes*.

#### **F. Retired Ministers**

1. Report Monthly and Pay Tithes from the Ministry to the National/State Office

2. Report Annually to the National/State Office if no Tithes from Ministry

3. Report Annually to the International Office (Those desiring to continue reporting monthly to the state office may do so.)

Note: Report forms are in the back of the current *Assembly Minutes*.

#### **G. Unable Ministers**

Not required to report to State or International Office

Note: Those who receive a monthly allotment from Ministerial Services will continue to pay their tithes to the national/state office.

## **VII. MINISTERIAL DISCIPLINE**

### **A. The Nature and Purpose of Discipline**

Discipline is the church's exercise of authority given by Christ through the Scriptures (Matthew 18:18: "Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven"). The goals of discipline are that God may be honored, that those who fall into error may be brought to repentance and restoration, and that purity, integrity, and the general welfare of the church may be maintained.

The purpose of discipline is for correction and edification, not for destruction. Being redemptive as well as corrective, it should always be exercised with mercy and humility in the spirit of Galatians 6:1, 2: "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfil the law of Christ."

### **B. Offenses Which Require Disciplinary Action**

Offenses, both private and public, being sins against God, are grounds for discipline. However, there are levels of discipline which are to be determined by the nature of the offense and the attitude and restitution of the offender. Some private matters can be settled to the satisfaction of both the offended and the offender by following the principle of Matthew 18:15: "Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother." Or, the offender may take personal initiative and the matter be settled in accordance with the principle of Matthew 5:23, 24: "Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift."

1. A private offense is defined as being something which the minister commits against one, or a very few persons, and which violates the divine law and does wrong or injury to particular individuals.

Following the principle of Matthew 18:15, the offended should go to the offender in the spirit of meekness and tell him/her his/her fault and entreat him/her to make restitution. If he/she makes restitution and is reconciled, that should be the end of the matter.

If the offender is contentious and uncooperative and refuses to be reconciled, then the offended should select one or two others of

reputation to go with him/her for the purpose of effecting a reconciliation (Matthew 18:16). If he/she still refuses to be reconciled, then the offender must be brought before the overseer, since a local church is not authorized to discipline a licensed or ordained minister. In the event the offender is an overseer, the matter may be brought before the General Overseer and pursued according to the general principles outlined below.

In most cases of private offenses, the overseer should try to bring about a restoration when the case is brought to his attention. He should endeavor to bring the offender to repentance and restoration before any further disciplinary action is taken. The principle is established in 2 Timothy 2:24-26, "And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; And that they may recover themselves out of the snare of the devil, who are taken captive by him at his will."

Any accusations made against a minister must be verified by two or more witnesses (1 Timothy 5:19).

2. A public offense is more notorious in nature and less personal in its focus. Some examples of public offenses requiring disciplinary action are: moral indiscretions; gross incompetence and/or negligence which would render the minister unfit to represent the church adequately; insubordination, the manifestation of a contentious spirit by refusing to submit to the counsel of those over him/her in the Lord; refusal or inability to minister in harmony with the teachings and polity of the church in word or conduct; the assumption of a harsh and dictatorial authority toward those with whom he/she works, which could be described as acting as a Lord over God's heritage (1 Peter 5:2); a deliberate and serious perversion of sound doctrine; habitual failure to manage personal finances so that delinquent debts become a reproach to the church; any violation of the church's position on marriage and divorce; ministry without prior approval in another church or institution on an extended basis; and neglect of consistent tithing and giving as a faithful steward of the Lord.

### **C. Discipline Procedure**

These procedures were developed in accordance to the resolution of 84th Annual Assembly (*Minutes of the 84<sup>th</sup> General Assembly*, 1989, p. 133):

1. The Presbytery is empowered to examine candidates for the ministry, to issue licenses, to ordain, and to terminate a minister's endorsement when any infraction is considered serious enough to warrant such discipline.

2. Great care should be exercised in receiving accusations against a minister. In accordance with the principle given in 1 Timothy 5:19, no charges should be received by the Presbytery against a minister unless there are two or three reliable witnesses who have presented to the overseer sufficient evidence of wrong doing. 1 Timothy 5:19 says, "Against an elder receive not an accusation, but before two or three witnesses." No witness should be accepted who is known to have ill-will toward the accused, who is not of sound character, who is him/herself under censure, who may have ulterior motives for having the accused person disciplined, or who is known to be contentious and imprudent.

3. In every instance of accusation, the accuser must be warned that if he/she fails to show reasonable grounds for the charges made, the accuser shall be censured as a slanderer of the brethren and shall be disciplined in proportion to the weight of the accusation made against the minister. When the malicious accuser is a lay member, discipline will be exercised by the local church. Where the false accuser is a minister, discipline will be directed by the Presbytery.

4. In all investigations of offenders, it must be remembered that the admonition of Galatians 6:1 governs.

5. Any charges made against a minister must be made by two or three responsible persons who are convinced that the evidence warrants investigation. The accused must be informed of the charges. At a pre-announced time, the charges shall be clearly stated before the overseer. The accused should be present, if possible, to hear the charges as they are formally presented to the overseer. If the accused confesses, the overseer may deal with the person according to his discretion. If he/she rejects the charge and desires a further hearing, a formal hearing of the case should occur within thirty days from the time the charges are formally presented before the Ministerial Review Board.

6. Before the hearing begins, the General Overseer should be apprised of the charges against the offender so that he may follow the case and participate as he deems necessary.

7. The overseer shall appoint a panel of five ministers from his region. If panel members are limited, it may be necessary to use only three ministers on the board. The accused shall be given proper notification advising him/her to attend the hearing. Should the person not appear for the hearing (unless providentially hindered, in which case the panel should be properly notified), such failure to respond should be entered into the records, along with a written account of the charges; and his/her ministry shall be dealt with as the Presbytery deems appropriate.

8. When the hearing is about to begin, the overseer/moderator shall solemnly remind the panel of their awesome responsibility as representatives of Jesus Christ to hear the charges against a fellow minister and to dispose of the case in a manner that would be acceptable before the High Court of Heaven. The moderator shall at this time caution the participants in the hearing to maintain strict confidentiality of the proceedings.

9. The substitution of a panel member is permitted, if for good reason the member desires to be removed from a particular hearing, or if either the accused or the accuser should give the moderator reasons acceptable for substituting another person in that place on the panel.

10. Before and during the hearing of a case, any panel member who expresses an opinion on the merits of the case to either party, or any other person who is not a member of the panel, or a panel member who is absent without permission of the moderator or satisfactory reasons shall be disqualified from taking part in this and subsequent proceedings. The member shall be replaced with a qualified and responsible person.

11. If either party insists, no witness, who is to be later examined, shall be present during the examination of another witness in the same case.

12. The order of the hearing shall be as follows:

The moderator shall charge the panel. The indictment shall be read, and the answer of the accused heard. If charges are denied, the accuser(s) shall be heard and examined, then the witnesses for the accused shall be heard and examined. After the witnesses have been heard and examined, both parties and their witnesses shall be excused from the room, and members of the panel shall express their opinions in the case. When a unanimous decision has been made, both the accuser and the accused shall be recalled to the room for the recommendation of the Ministerial Review Board to the Presbytery. The recommendation shall be announced and entered into the record of the proceedings.

13. The Presbytery shall review the findings of the Ministerial Review Board and make a determination of the minister's status. As early as possible thereafter, the overseer will give the decision of the Presbytery to the accused.

14. When a minister is found by the overseer or Ministerial Review Board to be innocent of any charges that have been made, the overseer should ensure that those who may have been aware of the charges are informed that the minister in question has been exonerated.

## **D. Termination of Ministerial Credentials**

When a minister is found guilty of an offense which is considered by the Presbytery to be serious enough to require the termination of ministry—for instance, an offense of a base and shameful nature—the Presbytery may without delay revoke the ministry in question.

Terminations may occur for the following reasons:

### 1. Resignation

When a minister, against whom no charges have been filed, has elected to remove him/herself from the body of licensed or ordained ministers, acceptance of the resignation is subject to the decision of the Presbytery.

### 2. Decease

When the death of a minister is verified, his/her name will be removed from the roll of active ministers.

### 3. Change of Status

When the wife of a bishop falls into sin and there is no charge against the minister himself, the Presbytery shall change the status of his ministry to that of a licensed minister. He shall be informed of the change. A widowed bishop who marries a wife not meeting the criteria for the wife of a bishop shall have the status of his ministry changed according to that of a licensed minister. There is to be no change of status in the case of a bishop who is widowed (*Minutes of the 82<sup>nd</sup> General Assembly, 1987, p. 57*).

### 4. Revocation

A minister who has been found guilty of or has confessed to a serious violation of biblical principles shall be disciplined; and where the nature of the case requires it, his/her ministry shall be revoked. It is understood that prior to this action the minister shall be duly informed of the decision.

### 5. Lapse

Any minister who has not reported to the national/state or International Offices, or who is inactive for two consecutive years (who has not preached at least twelve times per year)—unless due to ill health, retirement, or other justifiable cause—shall be notified by the Presbytery that his/her ministry is lapsed.

## 6. Suspension

When a minister is censured for an offense which the Presbytery does not deem to be serious enough to warrant revocation, his/her minister's license or ordination certificate shall be held in the national/state office for the period of rehabilitation. Suspension of ministry does not affect the minister's ministerial benefits, insurance, or pension. The extent to which he/she can minister shall be determined by the overseer.

### **F. Restoration of Ministers**

#### 1. Restoring Fallen Ministers

The Apostle Paul referred to ministers as stewards of the mysteries of God (1 Corinthians 4:1). He wrote, "Moreover it is required in stewards, that a man be found faithful" (v. 2). When a person is called by God into the ministry and set apart with due recognition by the church for this high calling, it is expected that his/her life be above reproach. A minister must be faithful in all things.

When a minister goes back into sin and brings reproach upon the name of Christ, it places a blot upon the church image before the world. We want to be merciful and dare not fail to forgive one who truly repents of having failed the Lord. However, it is necessary that a person prove faithfulness as a Christian and as a member of the church before returning to the ministry. To be licensed too soon before demonstrating faithfulness in all things does damage to the image of the ministry of the Church of God.

When a minister's license or ordination has been terminated due to falling into sin, the person may not be reinstated until after an extended time of help and counseling directed toward complete rehabilitation and until the confidence of the church is fully restored as in his/her readiness to be a minister in the Church of God of Prophecy.

The primary help and counsel should come through the pastor and local church. However, where possible, it is highly recommended that the overseer be directly and actively involved in the restoration process. The factors relating to the minister's failure should be explored and properly identified so as to prevent any recurrence.

Although there is no specific time period for effecting the full restoration of a fallen minister, no one should be relicensed until a proven record of faithfulness and integrity has been established. In some cases, this might require a year; in others, a longer period may be needed depending upon the degree of damage suffered from the seriousness of the sin and the rate of progress being made by the candidate.



With the underlying principle in discipline being redemption, justice can best be served with mercy. A local church should readily extend its support and strength to a minister who is repentant.

When restoration is considered to be complete, the candidate may then be set forth for the ministry with the approval of the overseer. The person will be reinstated by following the procedures required of all candidates for the ministry.

## 2. Procedure for Restoring Erring Ministers

“A bruised reed shall he not break, and smoking flax shall he not quench: till he send forth judgment unto victory” (Matthew 12:20).

When a minister fails and undergoes discipline, it is imperative that responsibility be immediately assigned for his/her restoration.

Regardless of one’s previous position, the pastor will normally be the primary person to initiate the restoration process. Contact should be made with the erring one as soon as possible. It is vital that the pastor convey genuine Christian love and support. Sometimes there will be attempts to justify oneself, to deny guilt, to accuse superiors of mishandling the case, or to experience bitterness. At other times there will be open confession and a true spirit of penitence. In any case, it is the role of the pastor to establish a good rapport with the person with the aim of leading him/her away from negative attitudes and back to spiritual health.

At the earliest possible time, the pastor, overseer, and the former minister’s immediate supervisor (when such is the case) will meet together as a committee and coordinate their approach. Each one should accept a significant role in helping his/her former co-worker in the ministry. They should be sensitive to the Holy Spirit and recognize that every person is unique and therefore must be worked with on an individual basis. He/she must be made to feel the support and willingness of those helping.

At some point, the candidate should meet with the committee regularly for prayer, counsel, reinforcement, and guidance. The pastor should appoint a prayer/visitation group or class of Spirit-filled individuals who will minister daily by telephone, cards, etc. The companion must also be included in the restoration process. In most cases, the spouse has been wounded and needs healing.

Often the committee will find that those involved would benefit from professional Christian counseling. Help should be given in finding competent counseling. If the former minister is the head of a household, he/she may need help in finding employment; and the pastor should see that help is given in that area.

The membership of the local church should see the penitent minister as a wounded member of the body who needs healing. Members who are acquainted with the individual should be encouraged to call and/or write expressing their confidence that he/she will make it.

During the first several months, the local church should be patient and supportive as the healing process begins. At some point, depending on the individual's progress, the person should have an opportunity to participate in the services of worship. As progress is made toward full recovery, he/she may be permitted to minister. After a year or so, if the progress is satisfactory, the candidate may be recommended for reinstatement in the ministry through the normal process, if the local church and overseer feel the person is ready.