

CHURCH OF GOD OF PROPHECY

# MINUTES

## 94TH INTERNATIONAL GENERAL ASSEMBLY

Held in the Gaylord Entertainment Center  
Nashville, Tennessee

August 22–27, 2006

*VISION NOW!  
VICTORIOUS FUTURE!  
Spirit-Driven*

Ministry Policy Manual—2006 Edition

*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 Judaea, and in Samaria,  
and unto the uttermost part of the earth (Acts 1:8).*



Church of God of Prophecy

# MINUTES

of the

## 94th INTERNATIONAL GENERAL ASSEMBLY

August 22–27, 2006

### MANAGEMENT

*Fred S. Fisher, Sr.:* General Overseer

*Sherman Allen:* Africa

*Sam Clements:* North America

*Daniel Corbett:* Asia/Australia/Oceania

*Clayton Endecott:* Europe/Middle East

*Miguel Mojica:* South America

*Felix Santiago:* Mexico/Central America/  
Spanish-Speaking Caribbean

*Brice Thompson:* Caribbean/Atlantic Ocean Islands

*Virginia E. Chatham:* Assembly Chief Clerk and Editor

*Elizabeth Witt, Ashleigh Chatham:* Assistants

*Londa Richardson, Theresa Lee, Judy Pratt, Debra McKinley,*

*Ina Dilldine:* Clerks

*Adrian Varlack, Sr.:* Consultant

*Perry Horner:* Cover Design; *Joann Nope:* Layout Design

*Court Reporting:* A to Z Court Reporting; Kathy Zebert, President  
of the Court Reporters Association for the State of Tennessee.



# Prefatory Notes

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God is at work in all the land!

The reports that were received at the 94th International General Assembly were encouraging and challenging. In light of what needs to be done in the world of six billion people, the task is overwhelming. But when you consider only 21 delegates from three states that composed the Assembly attendance one hundred years ago, compared to this Assembly with people from every continent, we know that God is at work everywhere.

The Church of God of Prophecy continues to grow. We will soon reach the one million-member mark. We rejoice and give God the praise for His blessings.

The vision of many has been enlarged, causing a new philosophy to emerge among us. One local church has purchased 27 acres of property to build new facilities to meet the needs for worship, youth activities, school, a family life center, and a place for the elderly.

With a balanced vision being driven by the Holy Spirit, a great and glorious future awaits the Church of God of Prophecy.

May God continue to bless you in your labors for Christ and the gospel.

Sincerely,

Fred S. Fisher, Sr.  
General Overseer

International General Assembly  
August 12–17, 2008  
Gaylord Entertainment Center  
Nashville, Tennessee

We regret the Ministers' List has not been included in this 94th International General Assembly Minutes. Please refer to our last Assembly Minutes for the Ministers' List provided there. The International Office is at your service if more current information is needed.

# 94th International General Assembly Minutes

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## ASSEMBLY PLANNING AND MANAGEMENT TEAM

Assembly Task Force  
Fred S. Fisher, Sr., General Overseer  
Perry Gillum, Chairman,  
General Director of Operations  
Shaun McKinley, Special Assistant to Chairman,  
Liaison, Media Operations, Advertising  
Evelyn Gillum, Administrator/Secretary

### Division 1

*Evelyn Gillum*

General Administration  
Stage Setup  
Signage  
Space Assignments

### Division 2

*Mike Willingham*

Ushers/Security  
Health/Emergency  
Handicap Services

### Division 3

*E. C. McKinley*

Parking  
Food Service  
Shuttle Service  
Nursery/Child Care

### Division 4

*John Payne*

Audio Operations  
Assembly Music Director  
Special Music/Singing  
Lighting/  
Image Projections

### Division 5

*Mike Luithle*

Coordinate Move of  
International Office  
Equipment/Supplies/Etc.  
Audio/Video Taping  
(Archival)  
Photography Coordination  
Set-up for Translation

### Division 6

*J. Scott Gillum, Coordinator of Operations*  
*Fred Fisher, Jr., Assistant*

Assist the chairman as  
Assembly Operational  
Floor Managers

# Section 1

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## Minutes of Assembly Sessions

# Pre-Assembly Activities

**94th International General Assembly 2006  
Business Decisions of International Presbytery Council,  
Church of God of Prophecy, August 18-20, 2006,  
Renaissance Ball Room, Nashville, TN, USA  
Moderator: Fred S. Fisher, Sr., General Overseer**

## **Thursday, August 17, 2006 General Presbytery Council**

The General Presbytery, comprising General Overseer Fred S. Fisher, Sr., General Presbyters Sherman Allen (Africa), Sam Clements (North America), Daniel J. Corbett (Asia/Oceania), Clayton Endecott, Jr. (Europe/Middle East), Miguel Mojica (South America), Felix Santiago (Central America/Spanish Caribbean), and Brice Thompson (Caribbean/Atlantic Ocean Islands) met in council at Classical Room, Renaissance Hotel, Nashville to review Assembly plans and the Church's business.

At the General Presbytery's post-Assembly meeting, David Browder, the new General Presbyter (Asia/Oceania), was duly chosen second Vice Chairman to replace Clayton Endecott, whose term expired this year. Browder will serve with Brice H. Thompson, the other Vice Chairman, whose term will expire in 2007.

## **Friday, August 18, 2006 Review of General Presbyters**

The International Presbytery Council meeting convened with General Overseer Fred S. Fisher, Sr., moderating. After worship, prayer, and announcements, he called for the evaluation of General Presbyters.

Five General Presbyters, Sherman O. Allen, Clayton Endecott, Jr., Miguel A. Mojica, Felix G. Santiago, and Brice H. Thompson, were reviewed in due order and re-affirmed to serve an additional four years. The sixth, Daniel J. Corbett, was not re-affirmed but led the caucus of Asia/Oceania overseers to recommend a new General Presbyter.

David Browder, Overseer of Samoan Islands, Hawaii, India, and Fiji, was duly recommended by the caucus, presented to the International Presbytery on August 20, and approved to serve as General Presbyter.

The seventh General Presbyter, Sam Clements, is due to be reviewed in 2008.

**Sunday, August 20, 2006****Selection of General Overseer**

Upon the retirement announcement of General Overseer Bishop Fred S. Fisher, Sr., dated January 31, 2006, and in fulfillment of its Assembly Mandate (88th International General Assembly, 1994), the International Presbytery, after prayer, due consideration, and discussion, reached one accord to recommend Bishop Randall E. Howard to fill the office of General Overseer. This recommendation was officially presented to the full International General Assembly, in session, August 25, 2006, and Bishop Randall E. Howard was duly accepted and approved as General Overseer of the Church of God of Prophecy. The presentation document and its formal acceptance will be printed in the *Minutes of the 94th International General Assembly*.

**General Overseer's Luncheon**

At the General Overseer's luncheon, Bishop Charles C. Winchester Jr., who served for 17 years as an overseer (Kansas/Missouri and Illinois/ Wisconsin), was honored for his dedicated and sacrificial service. He accepted a pastorate in Paris, Tennessee. Bishop H. E. Cardin, overseer of Georgia, was also honored for his eight years of service. He accepted the positions of Director, Tomlinson Center, and Faculty Member of the Center for Biblical Leadership at the Church's International Offices.

General Overseer Fred S. Fisher, Sr., and his wife, Betty, graciously and tearfully gave thanks to all who worked with them these eight years—two as North American Presbyter and six as General Overseer—capping their 55 total years of ministry service. They received a congratulatory and appreciative standing ovation from the International Presbytery and their wives, International Ministries Staff and their spouses, and all Assembly delegates and guests present for the occasion.

**Appointment of International Presbytery Commission**

In response to various suggestions from the floor, the Moderator and the International Presbytery jointly created an International Presbytery Commission to “refine [the] extensively written work on the selection, evaluation, and review process of the General Overseer and General Presbyters, and to make adjustments to the process based on the experiences gained.” The Commission (when fully constituted) is to function under Terms of Reference as directed by the International Presbytery and to submit its final document to the full International Presbytery for its approval.

## 94th International General Assembly Minutes

### Monday Morning, August 21

9:00—Praise and worship: Jason Duncan

Prayer: General Presbyterian Sherman Allen, Africa

Open forum (Assembly Business) on General Assembly Reports: Biblical Doctrine and Polity Committee; Finance and Stewardship Committee; Administrative Committee; Tomlinson Center Board

12:00—Dismissal

### Monday Afternoon

2:00—Open forum continued

4:00—Dismissal

### Monday Evening

6:30—“SPIRIT-DRIVEN” singing: Tennessee Harmony

7:00—*White Wing Messenger* boost: Virginia Chatham, Editor

“SPIRIT-DRIVEN” worship: Jason Duncan and Assembly Worship Team

“SPIRIT-DRIVEN” singing: Cabales Trio, Washington

Message: “A Spirit-Driven Move in North America”—Sam Clements, North America General Presbyterian (This message was printed in the November 2006 issue of the *White Wing Messenger*.)

Altar service

### Tuesday Morning, August 22

9:00—Prayer session

9:30—Scripture reading, Acts 2:14–21, General Presbyterian Miguel Mojica, South America

9:35—Prayer: General Presbyterian Brice H. Thompson, Caribbean/Atlantic Ocean Islands

9:45—Opening Comments, General Overseer Fred S. Fisher, Sr.

“ . . . On this, our 100th anniversary of the International General Assembly and the Azusa Street Revival, we welcome you to be Spirit-driven with your passion for prayer, worship, and receiving of the Word of God. This movement

was changed as the direct connection of G. B. Cashwell; the apostle of the Revival of the South brought the Holy Spirit Baptism doctrine to the Church of God of Prophecy.

“Together, with God, we can make this a memorial event, where the Holy Spirit really takes control and drives this Church to a waiting world for the message of His love and power. That’s what we want to emphasize all week long. Thank the Lord!

“Do you believe in the faithfulness of God? I’m sure you do. Let’s all stand and join together in singing.”

9:49—“SPIRIT-DRIVEN” song: “Great Is Thy Faithfulness,” Jason Duncan

9:54—Official Opening of the 94th International General Assembly of the Church of God of Prophecy by the General Overseer: “By the authority vested in me as the General Overseer of the Church of God of Prophecy, I hereby declare the 94th General Assembly open for all businesses that may come before us properly. And with still a commitment to the holy Word of God, we declare this Assembly open in the name of the Father, Son, and Holy Ghost.”

9:55—Church and Bible Pledges: Chaplain Doug Stephenson, Georgia Pastor, and Patricia Bona, New England Pastor

10:00—The General Overseer made some comments and led the Assembly in prayer.

10:02—Brother Fisher introduced Finance and Publications Director Perry E. Gillum and his wife Evelyn Gillum, who both greeted the Assembly. Brother Gillum serves as the Assembly Planning and Management Team Task Force and as Director of Operations Chairman. Sister Gillum serves as Administrator and Secretary.

10:03—Brother Gillum stated, “Thank you, Bishop Fisher. I just wanted my wife to come and to have the opportunity to see you and for you to see her. This girl has been a constant companion and partner in ministry. We have celebrated our 53rd wedding anniversary, and she has been following every step that I have taken as we have endeavored to serve the Church. We came to the International Offices in 1964, and we have served in various different capacities. And I just want to give honor to Evelyn for being a constant companion in ministry, and I thank her for all that she has done.”

10:06—Brother Gillum introduced Janice Miller, Chief Accounting Officer, and her husband Roy.

10:10—Janice Miller introduced her staff: Paulette Wilbanks, Barbara Roberts, Deanna Espinoza, Emily Horner, and Brittany Gillum.

10:12—Brother Gillum introduced the auditor, Gregg Capin of Capin Crouse LLP, who completed the 2004–2006 audit. Brother Gillum stated that “. . . he’s not a member of this Church, but he is a professional man in the field of accounting and auditing.”

Brother Gillum read the Finance and Publications Ministry Director’s Report to the 94th International General Assembly. (See Report in Section 2, p. 143.)

Comments from Brother Gillum as he read the Report:

“We still have operations around the world in various different locations where we are operating printing plants, both in partnership as well as total ownership. And those areas are very productive. A good amount of printed material that’s in this Assembly was printed on the two presses; one in Mexico City printing operation, and others from the Dominican Republic printing operation. So we thank God that we have been able to experience what we are experiencing due to our aligning with biblical stewardship principles.

“So what we are saying is where that we had a deficit occurring over and over again, now we have more income than we are spending which we are able, through White Wing Publishing House, to return to the tithe fund more than a quarter of a million dollars for the first time in about 14 years. And we thank God for that.”

10:34—Janice Miller introduced the members of the Audit Advisory Group: Everton Campbell, Hugh R. Edwards, Denton Partridge, and Joan Riggs and the members of the Organizational Effectiveness Team: Mike Luithle, Paul Holt, Londa Richardson, Dwayne Murray, L. V. Jones, and David Bryan, which serve with the Finance and Publishing Ministry at the International Offices.

10:35—Brother Gillum continued reading the Report.

10:42—Brother Gillum again presented the auditor Gregg Capin, who stated, “It’s a pleasure to be with you. And as was shared, we are a CPA firm that is privileged to serve many outstanding organizations around the world that are serving the needs of people and sharing Christ, and we’re pleased to work with the Church of God of Prophecy.

“Our role, as independent auditors, is to express an opinion on your financial statements. And in order to do that, we have to look at more than just the numbers. We have to understand the organization. We have to start with the tone of the top, the way that it’s operated, what processes are in place, what controls are in place to safeguard assets. And in the case of a church, particularly,



the people and ultimately the name of Christ, the reputation, but also to demonstrate good stewardship. . . .”

10:46—Brother Gillum introduced the Budget Investment Group members: Jim Gilbraith, Robert George, and Llewellyn Graham. Jim Gilbraith stated, “In 2003, by invitation of the Administrative Committee and partnering with other church leaders, we were asked to, as Brother Gillum stated, assist with consulting on financial matters, overseeing and advising the investment portfolio and providing an ongoing full disclosure and accountability to the leadership and General Assembly. That’s what we committed last year to you.

“There’s just a few statements and observations. As Brother Gillum has adequately stated, the financial health of the Church overall has greatly improved with reserves which have stabilized to 2004 levels of approximately \$4 million, with significant improvements to what was projected, largely because of the management team, their focus and the White Wing, which was restructured in a material manner to as to actually pass over approximately \$300,000 to the tithe fund. . . .

“Again, as stated, there’s been tremendous improvements. . . . We would suggest a a continued focus on biblical principles and stewardship.”

10:51—Llewellyn Graham stated, “Greetings. As I sat and was just preparing to speak to this Assembly, a word of scripture that came to me was in Daniel, chapter 6. I just want to read a couple of verses: ‘And over these three presidents; of whom Daniel was first: that the princes might give accounts unto them, and the king should have no damage. Then this Daniel was preferred above the presidents and princes, because an excellent spirit was in him; and the king thought to set him over the whole realm.’

“In our financial affairs as a church, we just want to ensure that there’s no damage brought to the name of our Lord and to this church, and also to encourage the spirit of excellence in all that we do. So in our Report and in our observation, we want to encourage the Church to continue to excel in this spirit of excellence because we are called for this time to portray a leadership not only to the church, but to the world. God bless you.”

10:53—Robert George stated, “It’s, indeed, been a pleasure to serve the Church in this capacity and to see how God has blessed and honored our efforts. My prayer at this time is that we will have the heart of God and that we will not assume that we have arrived. This is a journey that we’re on. We need to listen to God, that He’d lead us as we move forward in the future. God bless you.”

10:54—Janice Miller, Chief Accounting Officer, read the Combined Financial Statements With Independent Auditors’ Report. (See Report in Section 3, p. 189.)

11:00—The Report was presented to the Assembly body, and the Moderator asked for questions.

11:01—*Question:* Jessie Booth, Kingsland Chapel, Virginia—“I just have a question. In the Independent Auditors Report . . . I was just wondering about that third paragraph in the letter—if they would kind of explain a little bit. You know, we praise God for everything that’s done and all the good things that’s taken place, all the changes that’s been made, but I was just wondering about that third paragraph. . . .”

*Response:* Moderator—“Do you want to read it?”

*Question:* Brother Booth—“Yes. Well, it just says, ‘Because of inadequacies in the organization’s accounting records, we’re unable to form an opinion regarding the amount of international member and church contribution income in the accompanying combined statements of activities stated as \$1,623,468.’”

*Response:* Moderator—“Okay. Janice or Brother Gillum can explain.”

*Response:* Janice Miller—“Yes, sir. In the past, the financials that have been presented to the General Assembly were in threes as Brother Gillum had mentioned earlier. One was the domestic, U.S. basically, the accounts there. Those had received an audit with an opinion that said, you know, everything is clean; there are no exceptions to the audit. We had international financials that were presented when the auditors prepared the financials, but they did not issue an opinion on those. That is because in the past, there has been a separation of the books of the U.S. and the international. The international books did not have the same structure as what the U.S. books did. We are just now starting to combine those in order to get the same accounting structure globally, and that’s what you see reflected here as that statement, where they say, ‘As of right now, there’s not adequate structure in place for us to give an opinion on that amount.’”

11:03—The Moderator asked if there were any other questions. There were none, so he asked for all in favor of accepting the Report as read to say, “Aye.” The ayes were verbalized. He then asked for those opposed to say, “No.” There was no audible response.

The Report was accepted.

11:04—Brother Fisher introduced the General Presbyters: Sam Clements, North America; Clayton Endecott, Europe; Sherman Allen, Africa; Dan Corbett, Asia; Felix Santiago, Central America and Spanish Caribbean; Brice Thompson, Caribbean; Miguel Mojica, South America.

11:07—Tomlinson Center Board Chairman Tim Harper: “It is a pleasure to serve you as the Tomlinson Center Board. As I mentioned yesterday, this Board is comprised of Christian ladies and gentlemen who have a passion for this

Church and a passion to raise up leaders, equip leaders to minister in the harvest. They come to this Board with varying gifts and strengths that are necessary for the implementation of this great endeavor that we are on together. And I just want to say it is a pleasure to serve with them, and it is a pleasure to serve you. I would remind you again that these Board members do not get an expense account for what they do, their travels. They are not reimbursed for their travels, for their lodging while they are in Cleveland for the Board meetings, but they do so out of a great passion for this Church, and I applaud their effort and their dedication. Coming at this time to read our Report to this 94th International General Assembly is our secretary, Dr. H. E. Cardin.”

11:08—H. E. Cardin read the Tomlinson Center Report. (See Report in Section 2, p. 148.)

Committee members: Marvin Eskew, Director; Tim Harper, Chairman; H. E. Cardin, Secretary; Everton Campbell; Larry Duncan; Betty Fisher; Perry Gillum; L. Keith Lambert; Elias Rodriguez; and Sophia Smith.

11:15—The Moderator asked if there were any questions regarding the Report. He then asked all those in favor of accepting the Report as read to say, “Aye.” The ayes were verbalized. He then asked for those opposed to say, “No.” There was no audible response.

11:16—The Report was accepted.

11:17—Chairman Harper stated, “Thank you, Bishop Fisher. We would just remind you, as I stated yesterday, that Mr. Gregory from the Lazarus Foundation will be with us on Thursday evening of this Assembly. And we encourage you to invest on Saturday morning in this additional offering so that we could accept this additional offer of a quarter of a million dollars for the Tomlinson Center.

“In 1992, the Tomlinson College was closed, and for 14 years we have been without an entity of higher education with academic emphasis. And under our present General Overseer, we have now returned to that this year, as the Report has been read, with an accredited program partnering through Lee University.

“And we think it would be fitting and the right thing for this Assembly to do to express to Bishop Fisher our appreciation for his leadership in this regard. Would you like to stand and thank our Bishop for this?”

The Assembly responded by applause.

Brother Harper stated, “As well, Bishop Fisher, if you would join us on the platform, Dr. Cardin has a presentation that he would like for you to accept on behalf of the Tomlinson Center.”

11:20—H. E. Cardin stated, “Bishop Fisher, the great state of Georgia, with overwhelming consensus from the State Finance and Stewardship Committee, would like to start the offering with \$10,000 to realize this matching 250,000 offering.”

Brother Fisher stated, “Thank you. Yes, thank the Lord for the \$10,000 from Georgia. The Bahamas have given \$5,000. . . . We’ve written to you ahead of time to be prepared on Saturday because we want to match this other grant of \$250,000. Thank you, Georgia. I hope this will light a fire under our other states and they will come along with us. Just a few thousand from everyone’s budget, we could have it very easily. So, please, ask the Lord to help you. Thank you, Committee, for all your good work. And the Lord is helping us to be able to provide higher learning for more and more of our ministers and Christian leaders. Again, thank you so very much.”

11:21—Brother Harper mentioned about the extended enrollment into Tomlinson Center for the Fall semester.

11:24—The Moderator introduced the Administrative Committee: Fred S. Fisher, Sr., Chairman; Sam Clements; José Reyes; Larry Duncan; Perry Gillum; Randy Howard, Secretary.

11:25—Administrative Committee Report read by Randy Howard, Secretary. (See Report in Section 2, p. 150.)

11:31—The Moderator asked if there were any questions. He then asked all those in favor of receiving the Report as read, say, “Aye.” Ayes were verbalized. Then he asked if there were any opposed. No audible response was given.

11:34—The Report was accepted.

11:35—The Moderator introduced the Biblical Doctrine and Polity (BDP) Committee: V. Walter Doroshuk, Chairman; David L. Browder, Secretary; Enos C. Gardiner; Wallace R. Pratt; Antonios Charalambou; José A. Jimenez, Jr.; Arthur C. Wilson, Jr.; Basil K. Richards. (Note: Final wording changes were made in the Recommendations of this Report, which are reflected in the final document.)

11:38—Chairman Doroshuk stated, “Thank you, Bishop Fisher. It is our privilege to come before you at the 2006 General Assembly once again. We want to express our appreciation to all of you who have worked with us and dialoged with us over the last couple of years to bring us to the point where we are at today. We also want to express our appreciation to the Lord for the opportunity that He has given us to serve this Church in this capacity. And our hope and our prayer is that the Spirit of the Lord will help us and bring us together in

one accord so we could just move forward in the harvest.” Brother Doroshuk then led the Assembly in prayer.

11:45—Committeeman Wallace Pratt read a statement entitled “The Dynamics of Theocratic and Hierarchical Government.” (See this section of the BDP Report in Section 2, p. 176.)

11:49—The Moderator asked that all those in favor of this statement being entered into the *Assembly Minutes* as being read to say, “Aye.” The ayes were verbalized.

11:50—*Question:* Damous E. McGee, Oklahoma City, Oklahoma—“May I have a word?”

*Answer:* Moderator—“Yes, sir.”

*Question:* Brother McGee—“Will there be more to this Report, or is this all of it?”

*Answer:* Moderator—“Are you talking about this particular matter, or is this their whole Report? They’re going to come back this afternoon and give the rest of their Report.”

*Question:* Brother McGee—“Yes, sir. I want to know if they are going to read the whole report from the attorney?”

*Answer:* Moderator—“No. That’s not going to enter the *Minutes* at all.”

*Question:* Brother McGee—“Well, what’s the point of this? What they’ve already read is that we’ve been classified as a centralized government, but not a hierarchical government like the Catholic Church with a pope and cardinals and bishops, like the Church of Christ Scientist that has a mother church. Does that include all of this?”

*Answer:* Moderator—“Do you believe that?”

Brother McGee—“No, I don’t believe that.”

Moderator—“Neither do we. Do you believe that this statement even implies that? This is all that’s applicable to the *Assembly Minutes*.”

Brother McGee—“Okay. Thank you, sir.”

11:55—The Moderator asked if there were any more questions.

11:55—The document was approved.

11:56—Enos Gardiner read a section from the BDP Report entitled “Deaconess.” (See this section in the BDP Report in Section 2, p. 175.)

12:00—The Moderator asked if there were any questions concerning this section.

12:01—*Question:* Mike Edwards, Phoenix, Arizona—“Servanthood is good. I am for servanthood. We should have a lot of servants in the Church. The office of deacon, first given in Acts 6, began with seven men full of the Holy Spirit, proven faithful, to deal with widows. We see 30 years later in the development of First Timothy, third chapter, when Paul was giving instructions of both the office of bishop and of deacon: Everyone that preaches is not a bishop. Everyone that serves is not a deacon. As I read in First Timothy, second chapter, a chapter that we don’t look too much at now because of the jewelry issue; but if you read the rest of that, it talks about the relationship of husband and wife and of the woman learning from the husband.

“We then go into the discussion in chapter three of the office of bishop and deacon. I oppose this recommendation on the grounds that I do believe, for the sake of the family and the sake of the nature of the church, that there should be recognized male leadership in the role of bishop and deacon. Further, I would state that the Greek, concerning the term deaconess, could be a given title to the wife of the deacon. I’ve read different renderings of that and different translations related to that. It is a high calling, but not everyone needs to be licensed and ordained as a deacon who serves. That would be my point. We don’t know Phoebe’s situation. We don’t know if her husband, or if she had a husband, if that husband accompanied her. Paul didn’t give us those details.

“But again, many people are referenced as servants. Jesus said that He came to serve. We don’t refer to Him as a deacon. He was the bishop of our souls. And Luke tells us that He didn’t start His ministry until around the age of 30, and Hebrews tells us that He was the bishop of our soul.

“There’s a reason for having maturity in the office. So I have two oppositions. One, I don’t believe that women are to be put in the office of deacon though they are servants in the church. I would say that the maturity level should be there. And I suppose my third suggestion would be that we are undermining the leadership of men in this relationship.

“My fourth point would be that you’re not really looking at the real problem with deacons. The real problem with deacons is that once they are set forth in a local church, they’re never reviewed. There’s no way of rescinding their deaconship without difficulty, which should perhaps be a term, a limit.

“After all, Phillip started out as a deacon, but he became an evangelist in the Book of Acts. Others, we don’t know exactly what happened to them. Stephen was a very good deacon. He got stoned to death, but he was a very good deacon. This office was developed over 30 years. And remember, Paul wrote to the churches and said to the bishops and deacons at these churches that it’s a

very specific office. The role of deacon and bishop as elder, as we see in Titus, was developed for the stability of the local church.

“And I appreciate the women that serve. I think they can serve on church councils and leadership. I believe in women as pastors and ministering, but I just cannot see the office of deacon being opened up in that manner. And so on these grounds, I oppose the Committee, and I submit to the Assembly’s decision.”

The Moderator announced that there would be a two-hour lunch break. The Moderator allowed for one more question.

12:06—*Question:* James Guire, Carthage, Tennessee—“Can you tell me the sex of a disciple and the offices that are placed in the gifts that are placed in the church? They didn’t say male or female. And I would say to you that a woman is, if she is dedicated, she is qualified to be a deacon.”

The Moderator stated this issue would be taken up again after lunch at 2:00.

12:10—Dismissal for lunch

## **Tuesday Afternoon, August 22**

2:00—Moderator Fred S. Fisher, Sr. introduced the red and green cards (red is no; green is yes), which would be used as expression cards for the next session of the BDP Report. The Moderator expressed the need for each delegate who wished to ask a question to please state his or her name and church membership. As the ushers handed out the cards, music was played. The Moderator informed the delegates that they would be given a three-minute time limit to ask their question. He then asked if there were any more questions concerning the section titled “Deaconess.”

2:19—*Question:* Brenda Smith, Citronelle, Alabama—“My name is Brenda Smith, and I’m the pastor of Citronelle, Alabama. My question or comment is, where in Timothy it talks about how the wives—the wife of the deacon—and how the deacon has to be the husband of one wife and rule his house. How is the woman, who is not supposed to rule over her husband, be able to fulfill this role and still be in submission of him? I mean, that’s the way I feel God set it up. The husband is to be the ruler over the house.”

*Answer:* Moderator—“I’ll just let the Committee handle that one.”

*Answer:* David Browder—“The answer to that would be the same way that a woman can pastor a church and be in authority and be in submission at the same time.”

*Answer:* Walter Doroshuk—“I also think what our sister is dealing with here are issues of headship and issues of servanthood, and I think those are distinctly different.”

*Answer:* Moderator—“Yes, we’re speaking of servants in the church. Deacon means servant, and she would be recognized as a servant. And that’s what we’re talking about.”

*Question:* Sister Smith—“So as far as the household goes, if her husband objected to something, she should submit to his rule?”

*Answer:* Tony Charalambou—“That’s obvious, isn’t it? The relationship of husband and wife is well-described in Ephesians 5. So whether the woman is a pastor or a deaconess, in the house, in the home, in the household, she has to be subject to her husband.”

*Question:* Sister Smith—“I understand that, sir, but, I as a pastor, and my husband is not a Christian, I realize that a lot of times he objects to what I do. So that would be the same with a deacon. Right?”

*Answer:* Brother Charalambou—“Then if you think that we shouldn’t have a deaconess, with all due respect, you shouldn’t be a pastor.”

*Question:* Sister Smith—“I thought that also until a year or so ago, and so I had really trouble with women pastors. I really had to pray about that one. Thank you.”

2:22—*Question:* E. C. McKinley, Tennessee—“I’ve grown up in this Church, and I made a commitment to accept the Bible with the New Testament as my rule of faith, practice, government, and discipline. I have tried my best to live that commitment all of these years. I find ample evidence, and I had to say that to frame my point. I find ample evidence in the New Testament that there were women who served as deaconesses. Phoebe is the one you bring to the front to us; however, the early church fathers often referred to deaconesses as well.

“In A.D. 111, Pliny, the governor of Bithynia, had questioned the torture of two maid servants who were called deaconesses. After that, it seems like there was no clear writing concerning this office, but what basically happened was, as I understand it, that, because of a male-dominated society and culture that they lived in, this culture allowed women deacons the freedom of movement within households reaching women and children. They played an important role at the baptism of women and in continuing to teach converts. Around that time, 111 A.D., the word *diakonia* began to arise in some of the phrases that I have read in my research.

“It seems to me that if the scripture says, ‘Your sons and daughters will prophesy.’ Then if Phoebe was a deaconess in the church, which we read over and over about women who did prophesy, it seems that in this day as well (I want to return to that New Testament root) that those who wrote most about this subject close to the apostles wrote in favor of women serving the church in a role as a deaconess. And I would urge that we express and return to the New Testament concept and not be ruled by a male-dominated society.”



2:25—*Question:* Frandy Martin, Virgin Islands—“My question is, I have a problem with the gender argument concerning this recommendation. According to Paul, in First Timothy, third chapter, I think it is quite clear that it definitely is ‘genderistic.’ I want to point out that a wife or a woman cannot have a wife. Neither can a man have a husband. And as Paul spoke in this reference, he addressed these two offices of bishop and deacon. In the second verse, Paul said, ‘A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach.’ He concludes further down about having a good report (v. 7). But then when it gets to the eighth verse, he says, ‘Likewise must the deacons be grave, not doubletongued, not given to much wine not greedy of filthy lucre.’ Then we go down to the 11th verse, and it says, ‘Even so, must their wives be grave, not slanderers, sober, faithful in all things.’ Then in the 12th verse, he speaks, ‘Let the deacons be the husbands of one wife, ruling their children and their own houses well.’ My thought here, my conviction, is that I don’t understand this to say or to be saying that a deacon (I don’t want to be chauvinistic), is to be a male. Because as I earlier stated, a man cannot have a husband. Neither can a woman a wife. Thank you.”

*Answer:* Brother Charalambou—“Mr. Moderator, can I respond to this? When it goes to First Timothy, third chapter, verse 11, you have read the paper that was prepared for the subject; we point out that in the original language it does not say, ‘Even so must their wives be grave.’ It simply says, ‘Even so, women must be grave, not slanderers, sober, faithful in all things.’ So it’s not talking about the wife of the deacon. It’s talking about a woman who is serving in the same capacity as the deacon. In the next verse, verse 12, it speaks about the wife of the deacon. Of course, you may raise the question: Why doesn’t it say that the woman deacon must be the wife of one man? You have to realize that in that culture, it was the man that might have more than one wife. The women never had more than one husband. So it was not necessary to point that out. So I think we have to understand the context. And, certainly, even so, when it speaks in verse 11 about the women, it could not be the wife of the deacon. Because if he was giving the qualifications of the wife of a deacon, then he should have given the qualifications of the wife of a bishop. But he didn’t do that because that was not his concern. And also, if he was going to give again the qualifications of the wife of the deacon, the appropriate place would have been after verse 12 when he did make mention of the wife of the deacon.”

2:29—The Moderator stated that he would allow one more question before receiving the cards.

2:30—*Question:* Clyde Weathers, Bernie, Missouri—“So you’re saying that in the Church of God in the New Testament, a man could have more than one wife? That’s what you said. That’s the qualifications of a deacon.”

*Answer:* Brother Charalambou—“With all due respect, I don’t think I said that.”

*Question:* Brother Weathers—“You said culture.”

*Answer:* Brother Charalambou—“With all due respect, I don’t think I said such a thing.”

Brother Weathers—“No, not really, but you stepped all around it.”

The Moderator asked if the nature of his question dealt with a man having more than one wife.

Brother Weathers—“No.”

Moderator—“Then you will get to your question.”

Brother Weathers—“I don’t see the deaconess in the Bible. God made a difference in men and women, and not all servants are deacons. Not all pastors are deacons. Not all ministers are deacons. And to say, ‘Well, they’re servants, so let’s make them deaconesses,’ I can’t see that at all.”

2:31—Moderator—“We understand your opposition to it. Okay. We’re going to have the ushers to receive the expressions. I know there are some of you still wanting to speak, but ushers are going to receive the expressions. If you are in favor of this recommendation going forth at local churches, which would give license to ladies to be deaconesses, express yes with your green card. Obviously, then, red is no. Ushers are receiving them. And we need to do this quietly without too much discussion. And while they’re receiving them, we’re going to have some music.”

2:33—Music played while expression cards were received.

Result of the vote: 1,057 yeses; 423 noes; 71 percent voted yes; 29 percent voted no. The Moderator asked if the 29 percent would abstain or submit. The Moderator addressed the 29 percent and asked if they would be willing to abstain [or submit]. He asked Usher Michael Willingham to have the ushers do a hand count of those willing to submit to the 71 percent. He then allowed another question at this time.

2:57—*Question:* Jesse Booth, Kingsland Chapel, Georgia—“I’m not necessarily opposed to this. I voted in opposition because I just had a question in my mind I needed clarified. And my question is, we’ve talked about qualifications, but are the *General Assembly Minutes* going to outline duties and responsibilities for the deaconess, or is this going to be left up to the local church or pastor to set their duties and responsibilities? I just need some clarification on that.”

2:58—*Answer:* Moderator—“I think they would be the same duties as a deacon; they would be a full deaconess. And then, of course, they’re under the

auspices of the local church. They're not deacons under the direction of the international and state or national office. They would be under the direction of the pastor and local church however the pastor in that local church desired to use that person in what capacity they put them in. Same way it is with the brothers."

2:59—Brother Booth—"The deacons are still under the authority of the pastor. So the pastor would determine whatever their duties are in that local church."

The Moderator answered yes.

Brother Booth—"Is this not a doctrinal issue?"

Moderator—"That's why we're trying to reach one accord."

Brother Booth—"I don't really think I can submit from that."

3:00—Moderator—"Okay. We're getting ready to ask all those that are not willing to submit, would you stand? There's still a point of order that we're failing to mention: you must identify yourself when you come to the mike. State your name and the city and state you're from [and local church membership]."

3:01—The Moderator then announced that there had been 1,458 yes votes counted and 22 who were not willing to submit. A prayer time followed. Then he asked again if the 22 were willing to submit. He then allowed more questions to be asked.

3:02—*Question*: Ian Brown, North Hampton, England—"Are we adding the ones that submit to the ones that are in favor?"

Moderator—"No. We totaled it."

Brother Brown—"A thousand and something and 400 and something, and now you're saying there's 22 and 1400."

Moderator—"Yes because there were 400 and some odd submitted."

Brother Brown—"Right. So you're adding them to the ones who are for it?"

Moderator—"Yes."

Brother Brown—"I don't hardly think that's fair. I mean, if they submitted, evidently they weren't for it in the beginning."

Moderator—"They're willing to submit to the wishes of this Assembly."

Brother Brown—"I don't feel I can submit on this issue. I also feel that 1,400 or 1,500 people making a decision for a church of over 900,000 worldwide, that the vast majority of people wouldn't have known about the debate if they didn't have access to the Internet. I'm a bit nervous about the decisions we will make with the numbers that are here representing the sum of who we are."

3:05—*Question:* Dudley Francis, Canada—“I want to make a statement before I make a second decision, and that’s why I stand up in the first place. On the premise of logic, one of our Committee members states that Paul would have said certain things in verse 12. When Paul addressed the deacons and asked them to be the husband of one wife, it would follow up by saying also the deaconess must be the wife of one husband. So if that first logic is correct, then this one would be incorrect; or if this one is correct, then the logic in verse 12 is incorrect.”

*Answer:* Brother Doroshuk—“I think the same principle would apply there as it applies to bishops being ordained that don’t have children. There’s a particular context to those scriptures, and we do have bishops in this Church who are married and do not have children, but they still are bishops.”

*Question:* Brother Francis—“But that doesn’t change the position that he would have mentioned the very same thing on the very same breath. Because I take it to mean that the Bible was not in chapter and verses before. Only later on, we add the chapters and verses to the text. So, then, something would have to say in sequence as you point out in verse 12. So the immediate thing and the logical thing to say is that the wife must be the wife of one husband. So I can submit if you can answer that.”

*Answer:* Brother Charalambou—“Again, we have to go back to 1 Timothy, chapter 3, verse 11, where it says, ‘Even so, must the women be grave, not slanderers, sober, faithful in all things.’ And then he comes to verse 12, where he goes back to connect with verse 10.”

Brother Francis—“Yes.”

*Answer:* Brother Charalambou—“Verse 11, even though there was no division in chapters and verses, yet it was obvious that there was division between sentences. So verse 11, we could call it with today’s understanding of grammar, is like a parentheses, that because he’s moving from the deacon, which obviously up to the point is a male deacon, and he refers to women, not wives.

“We mentioned that; that that’s how it is in the in the Greek text. And then verse 12 comes back to the deacons the male deacons, who then must be the husbands of one wife, ruling their children and their own houses well. Because if he was going to say about the deaconess to be the wife of one husband, he should have said also ruling her children and her husband well. So, and again, we go back to remind you that, in those days, it was almost unnecessary to emphasize that the woman deacon needed to be the wife of one husband because in that culture it was very seldom that a woman would have more than one husband—not seldom. It was out of that culture.

“So you have to realize that verse 11 is something like a parentheses, and it’s not talking about their wives. This is unfortunately a mistranslation in the King James Version. And there are other translations who follow the Greek

more faithfully. For example, the Spanish translation also says the women and not the wives. So you have to see it in the whole context. And what we say is logical means the way we think it as logical. It's very difficult to say that Paul's logic should be exactly our logic. That's a little too presumptuous."

Brother Francis—"Okay. But I understand, according to the text, only a woman can be a wife."

*Answer:* Brother Charalambou—"But many women are not wives."

Brother Francis—"Exactly."

*Answer:* Brother Charalambou—"So in the Greek, the word *woman* is used in a general sense of a female. And in some places, it is used as wife. But you have to realize that if he was going to say something about the wife of a deacon, the place to do it would have been in verse 12, where it says, 'Let the deacons be husbands of one wife' who should be this, that, and the other. If we're talking about logic, I think this is more logical than the other proposed idea."

Brother Francis—"Yeah, but the word *wife* and the word *woman* in this text is used interchangeable."

*Answer:* Brother Charalambou—"Yes, it's true. But because it's used interchangeable, it doesn't mean that it's used with the same meaning. The context determines the meaning."

Brother Francis—"That is for the very reason why it's used interchangeable—because it carries the same connotation."

*Answer:* Brother Charalambou—"Then why didn't he give the qualifications of the bishop's wife? Why would Paul, if we're talking about logic now, insist on the qualifications of the wife of a deacon and say nothing about the wife of a bishop?"

Brother Francis—"It is because we are bringing in deaconess into it. That's why."

*Answer:* Brother Charalambou—"Or because he foresaw that we would have a problem 2,000 years later. So he thought of solving the problem 2,000 years ahead."

The Moderator asked again if the 22 were willing to abstain or submit.

Brother Francis: "I'll abstain, Moderator."

Three individuals remained standing in opposition. The Moderator consulted with his counselors while music played.

Moderator—"In keeping with our one accord, the three brothers that were not willing to submit, get with your overseer. . . . And the General Presbyters want to talk with you and find out your reasons for your unwillingness to submit, and they want to counsel with you. And then after they counsel with you, then we will make a judgment on what the Moderator is supposed to do in order to reach one accord. So we would like for those three brothers to come and meet with the General Presbyters. We would like for their overseers to come with them, if you would. We're only down to two [opposed]."

The Moderator then led the Assembly in a time of prayer. Music then played while the two in opposition talked with their overseer and Presbyters. After this counseling session, the two in objection to the Report were willing to submit.

The “Deaconess” section of the BDP Report passed with one accord.

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The Moderator stated that green and red expression cards would be passed out to the Assembly delegates for voting on Recommendation 1 of the BDP Report section titled “Biblical Institution of Marriage.” Music played while the expression cards were distributed. The Moderator then announced that he had been advised by the BDP Committee, the counselors, and the General Presbyters that the vote for the Recommendation would be done by standing.

BDP Committee Chairman Walter Doroshuk announced that Arthur Wilson would read Recommendation 1. Brother Wilson then read the Recommendation. (See Recommendation in BDP Report in Section 2, p. 159.)

After Brother Wilson read the Recommendation, Chairman Doroshuk stated the following clarification regarding the last Recommendation: “If I may, in regards to the last Recommendation, it has been brought to our attention that perhaps we need to put a bit of a statement of clarity in there, especially relative to the counseling, being is, that in counseling settings, the insurance companies and the legal process can get quite involved if there’s not real care given in terms of counseling. So we thought maybe that last Recommendation should have a bit of wording at the end, which may read something like ‘being sensitive to comply with national, state laws governing marriage counselors, where applicable.’ It doesn’t necessarily have to be that wording, and the Assembly could maybe help us a bit with that, but that might be a safeguard for us, especially when it comes to the legal system and the insurance companies.”

The Moderator asked the Assembly if there were any questions concerning the Recommendation.

*Question:* Dudley Francis—“I want to speak to paragraph four of the document. I want to speak to it from the premise of 2 Timothy, chapter 3, verse 16. I’m reading from the New King James Version: ‘All scripture given by inspiration of God, and is profitable for doctrine, for reproof, for corrections, for instruction in righteousness.’ I want to further ask if this procedure is recognized as a doctrinal issue.”

*Answer:* Moderator—“Yes, we’re dealing with a doctrinal position of this Church on marriage and family.”

Brother Francis—“Thank you, Brother Moderator. In Section 4, when a marriage is in trouble, the priority should be that. . . . That’s misleading; where marriages have ended in divorce, separated couples should be encouraged to maintain an open door for reconciliation and healing so that the Lord may

intervene to restore the broken marriage. If it ends in divorce, which means it has gone to that distance, I'm asking to share with us the restoration process."

*Answer:* Brother Doroshuk—"The restoration process would be part of the education materials that would be developed, which have been recommended that our international Church do. It would also be incumbent on pastors in local churches to use their discretion of wisdom and education in terms of counseling people. We have not come up with a restoration process. We have come up with recommendations, and we're hoping that that will flow out of this."

Brother Francis—"So, then, the local church or leadership will have to be in contact with both persons, then, or family?"

*Answer:* Brother Doroshuk—"However that process would work. If a person is part of a local church and their marriage is in trouble, either that local church would have those among them that were qualified to be able to assist and deal with the situation, or, according to the recommendations, they should seek other help where they know they can receive the appropriate help to a situation like that."

Brother Francis—"So if the divorcees are gone apart, how should we locate them?"

Moderator—"Many of our churches have premarital classes. They begin to teach their young boys and girls at courtship age. They start teaching and encouraging proper conduct at courtship, even before they marry. And then there are certain churches that will not perform weddings unless the couples sign an agreement to go through certain courses of counseling. I stand to be corrected, but I think that the church I'm a member of requires, when a couple comes for marriage, before ever marrying, they are required to go through several sessions of counseling. That's premarital counseling. And then there are churches that have ongoing classes all the time about marriage and family. That's what we need to do. If you're not doing it, get at it. Get someone to do it for you. This is all a part of the process of trying to save marriages."

The Moderator then asked if there were any other questions.

3:50—*Question:* Jose Champagne, New Haven, Connecticut—"The first question I was going to ask the Committee, after thanking them for the work that they do for us because I understand they have worked many hours and many prayers to come to this document, is this. I would like to know from the Committee: Marriage—is it an institution that comes from God, from the law, or from church?"

*Answer:* Wallace Pratt—"We have clearly indicated in the document that we believe that marriage is a divine creation of God. It's part of God's order. It's not a creation of man, nor of his government. We have to comply often to state and national governments in regard to matrimony or whatever, but we believe that

above all that, is God's law. And God has set out what he believes to be marriage, which is one man, one woman—a monogamous relationship. Yet at the same time, we do not believe any government has a right to circumvent that.”

*Question:* Brother Champagne—“Is the marriage an institution that comes from God? And I've read the document, and it's not an institution from the government, even though we submit to the laws of man; originally, marriage is an institution that comes from God.

“Today, on this morning, we promise on the Bible that we believe on the Bible, by it, in the best effort of our laws. The same Bible that you were mentioning, in the introduction of this document, you start by mentioning that the Bible talks about only one marriage—a man and a woman, until death do they part. But in the middle of this document, you change your version. If the Bible says in the Book of Genesis, chapter 2, verse 18, that God saw that man was alone, and He created the woman, when in his 24th verse, it says that He put them together, male and female. And what God created, man cannot put it apart.

“This Church has no power or authority over matrimony, and the government has no authority over matrimony. The only one that has power over marriages is God. . . .

“I would like for you to understand something. There are some areas that are already promoting remarriages. My point is the following: In the 19th chapter of Matthew, Jesus gave a very clear answer to the Pharisees in the sixth verse. Then He made reference to Moses in verses 7 and 8, where Moses allowed for divorce, but Jesus said ‘from the beginning it was not so.’

“The male and female were created by God; and what God united, man cannot put it apart. Neither the church or the law has power over marriage, but the Lord’ (1 Corinthians 7:10).”

*Answer:* Brother Doroshuk—“With all due respect to the Brother and through the process, he is addressing questions that are taken up in Section 3. It would be our request that we would deal with questions related only to Section 1. My apologies for interjecting, Bishop Fisher. I feel like it would be better if we stuck to Section 1. Otherwise, we're going to mix this whole thing up.”

Brother Champagne—“I want to finish right now. I'm going to sit down, but I would like to tell this Committee, with all due respect that you deserve, all of us are Christians. We have a Bible in our hands. And we understand that this document started with many pages and has changed many times. To come to the decision of matrimony, we have to deal with this closing with the pastors because our churches right now are going through a very difficult situation about this point in question. I don't believe that we need to bring this document to the floor because it's very clear in the Bible. God bless you.”

The Moderator stated that another couple of questions would be allowed.



4:01—*Question:* Bruce Sullivan, Greenville, South Carolina—“I do question a little bit about the restitution where possible and whether that actually applies to the one-flesh union, instead of reconciliation where possible, but I can live with that part of the Report. My concern is really a small one; it is in Section 2. You did cover this a little bit, but I’m concerned about your wording at the end of Number 2. Starting in the middle of the paragraph, it says, ‘Strong marriages and loving families serve as a buffer to prevent societal maladies, such as abortion, incest, abuse, euthanasia, adultery, polygamy or homosexuality, lesbianism. These are destructive to the unity, health and prosperity of families and must be diligently taught as contrary to God’s original design.’ Now, I know you cover this in Section 2 pretty strongly, but I am concerned about the wording there because this is the same wording we used regarding marriage—that it is God’s design for it to be together. But if Section 3 passed, we would be making exceptions to that. Someone looking at this could use that wording there as it’s God’s design, but not necessarily His commandment. Do you understand what I’m saying?”

“So I would caution you that that may be a little bit of wording, and I know you cover it in Section 2, but somebody could pull that out, and that could be easily corrected if you would. That’s my question, anyway, or comment.”

Moderator—“What wording would you add?”

Brother Sullivan—“Well, I think it might need to be a little bit stronger. Instead of it saying, ‘must be diligently taught as contrary to God’s original design,’ it may be ‘contrary to God’s original command’ or something to that effect. Because if you leave it to design and then you say the same thing about divorce, remarriage, and you make exceptions for it in Section 3, then somebody could come by and say, ‘Well, you know, that was the design for that, but you made exceptions’. . . I’m very concerned about loopholes that we may be opening later on and could come back to haunt us a little bit on issues that we’re not even dealing with as much right now as we may in the future.”

Moderator—“I don’t think that’s their intent.”

Tony Charalambou—“May I respond to this observation? I don’t think we can separate the concept of God’s design and God’s command or commandment. If you could bring us some examples from the Bible where that is separate, then we would be more concerned about defining these in a little different way. But can you show us any places in the Bible where God’s design and God’s will and God’s commandment are separated?”

Brother Sullivan—“My concern about that is that, even on the Ten Commandments, it’s not the design of God. It’s the commandments of God. A commandment means there’s no alternative to it. You have to obey the commands of God. If you say it’s designed, but you may not have to do it, then, to me, that isn’t a command. There is a difference. Do you understand where I’m coming from?”

Brother Charalambou—"I do, yes. And I appreciate what you say, but can you show us examples in the Bible where something is presented as God's design, but it's left to the individual whether he would follow it or not?"

Brother Sullivan—"All right. Is 'Thou shalt not kill' the design of God or the commandment of God?"

Brother Charalambou—"It's both."

Brother Sullivan—"Okay."

Brother Charalambou—"I cannot separate them. God created life, and only God has the right to [separate them]."

Brother Sullivan—"So there's not an alternative to that, right? You cannot kill, but there may be an exception to that?"

Brother Charalambou—"Well, if God gives an exception. He's the lawgiver. Even with the commandments, He said, 'Do not make any images,' and yet he ordered Moses to make images in the Holy of Holies. He's the lawgiver, and He's the only one who has the right to do that. We don't have the right to do it, but He does."

Brother Sullivan—"I'm very concerned about that viewpoint, but thank you very much."

The Moderator allowed for another question.

4:05—*Question:* Edwin Pharr, Bethany, Mississippi—"This deals with Number 2, too, where it talks about abortions, incest, abuse, adultery, polygamy, homosexuality. These are destructive to the unity, health, and prosperity of families and must be diligently taught as contrary to God's original design. I would like to understand why we left off divorce and remarriage. We know that [concerning] divorce and remarriage, Moses said, 'because of the hardness of your heart.' Of course, in their study, it said that God gave Moses a commandment, you know, to command that He gave them a bill of divorcement; but the Bible says Moses, because of the hardness of the heart, give them the bill of divorcement.

"We are talking about that whatsoever God has joined together, let not man put asunder. We are talking about the design of marriage. These are destructive to the unity, health, and prosperity of families and must be diligently taught as contrary to God's original design. I would like to see against divorce and remarriage added to that."

*Answer:* Brother Browder—"Brother Pharr, there's a very simple answer to your question. We covered that when we were in Number 1 under the created gift of marriage. It's covered under that, and we didn't see any need in reiterating it."

Brother Pharr—"To be honest with you, a lot of people are under the misconception that this makes divorce and remarriage acceptable because you

have left it off; you or the Committee. And it's responsible for you to present this in a way to where this Assembly and the people on the field will not misrepresent it, and so we can understand it."

Brother Doroshuk—"But it is not left off. It's in there, in Number 1, under those recommendations. It says, 'This blessing afforded us through understanding God's Word should provoke us to avoid the pitfalls of today's culture that is rampant with premarital sex, adultery, divorce and remarriage. Marriage is the foundation of families and the cornerstone of promoting good morals that preserve high value of children, the elderly and disabled.' So it's covered in Number 1, and that's the reason we didn't feel like there was a need to repeat it since it's covered in Number 1."

Brother Pharr—"It wouldn't hurt for it to be covered in Number 2 too. Thank you."

4:13—The Moderator allowed for another question or comment.

4:13—*Question:* Tim Winters, Fulton, Mississippi—"I'm kind of in line with what Brother Pharr said. It's kind of in line with what they have said along in Section 1. With the situations today in other organizations and they're teaching one man and one woman, they, as well, failed to put in there 'for life' because many of them believe it's one man or one woman at a time. And the covenant relationship is a lifetime relationship . . . there are organizations that ordain ministers, and their feeling is as long it doesn't matter that you've been divorced, but what matters is that you're married now and you're faithful in your second marriage or your third marriage.

"Are we, through this, to look at the gift of marriage being a second or a third marriage and say let's build on that one? Could we not acknowledge that the covenant relationship between a man and wife is for life? I went back and did a lot of reading because you used in your document a lot of statements of our former General Overseer, Brother Murray, about turning to the harvest. But almost every Assembly, he made the statement that the marriage was for life, and only death would dissolve that marriage covenant. I really don't see the strength in Section 1 to cover that even though you said it addresses that. Someone that comes up and says, 'Yes, but my spouse was unfaithful, and this is not the unforgivable sin, I have a better wife now, and I have a better marriage now.' So are you saying that we accept that and go from there, or do we still have our stand as the way we've understood divorce and remarriage along with this?"

*Answer:* Brother Doroshuk—"The document, indeed, is not promoting that. In fact, in the first sentence in Number 1, under the created gift of marriage, the very first few words there read: 'We believe in lifetime, monogamous

marriages.’ That simply means one man with one woman in a lifetime covenant marriage. So we think that the very opening statement in that covers that.”

Brother Winters—“So can I leave here with an understanding from you that we’re really not changing our understanding the way God revealed it to us years ago? We’re just kind of updating what we’re saying? That it’s still one man, one woman for life; that we still teach against divorce? I really like Sections 3 through 7. I agree with them. We have premarital counseling at our church, and I think all doors should be open for reconciliation. But I want to know when I leave here today, the understanding that I have is this is not a change, but this is maybe something to enhance or build what God has already given us. Is that the way for me to understand it?”

Moderator—“This section, yes.”

Brother Winters—“Thank you.”

Brother Doroshuk—“Perhaps we would ask the question: In the first two, do you see anything that violates the biblical principles of marriage or violates the stand that we’ve had? We are only dealing with the first two recommendations in Section 1 at this time.”

Brother Winters—“Right, and that’s all I asked about, and the Moderator clarified that we’re not changing; we’re just enhancing what we already have.”

Brother Doroshuk—“We’re hoping what we have done is we have strengthened the idea of marriage in this Church, according to the scripture.”

The Moderator asked for all in favor of accepting this Section of the Report to stand. Then he asked for all unwilling to accept the Section to stand. Four were unwilling. He asked them to come forward and ask questions or make comments.

4:15—*Question*: Scott Bambrough, Tucson, Arizona—“My concern is in part two of Section 1 where it says, ‘We also endorse the value of the extended family in our societies.’ The concern that I have with that is, as I was going to school for my degree in social work in some of the classes I took, the extended family defined by them also included lesbian and homosexual relationships. So I think by adding that in there, you know, it does open the door to some things that I think we need to take out the part where it says, ‘endorse the value of the extended family,’ not defined by our society, but according to the Word of God, and what we see is appropriate, not what society sees and values. . . .”

4:17—Brother Doroshuk—“If it would help the Report, we could take those three words out of there because our intent all along is, we’re talking about a biblically based family as this Church traditionally would understand family. We could take those words out if that would help.”

Brother Bambrough—“Well, or if it stated that . . . we’re not defining it by what society’s definition is. That would be my only concern.”

Brother Doroshuk—“Or we could just state in there ‘or as defined by the Word of God.”

Moderator—“What is an extended family?”

4:18—Brother Pratt—“It is our understanding that the extended family is a mother and a father, their children, their grandchildren, and so on. That is the extended family or their grandparents or whoever. There’s a great loss of that in our society.”

Moderator—“In other words, it’s the Waltons? It’s children taking in their old mother and their old father and looking after them as long as they possibly can. Is that what we call an extended family?”

Brother Charalambou—“That too, yes.”

Brother Pratt—“If it would help us, we will just simply state, ‘We also endorse the value of the extended family, period.’”

Moderator—“If it sounds better, I think Brother Doroshuk, as one has said, ‘as is defined by the Bible.’”

Brother Doroshuk—“That would be fine.”

Moderator—“‘As is defined by the Bible.’ Would that strengthen that more? Yes, you know, worldly terms and our terms mean two different things many times. We think bad is bad, but the world thinks, sometimes they say, ‘I’m really bad.’ They mean, ‘I’m really good.’ But we want to get it correct.”

4:19—Judy Enxuto Gregorio, Spain—“I have a question. Because we come up, for example, in Europe with different cultures and with different ways of marrying (not all of them even though they’re in a society where, for example, in Germany, you’re in a society that requires you to marry with the civil marriage), and then you can have a church marriage, if you want. But there are other people groups within that society, for example, some of the gypsy people who do not marry according to the social laws. They marry in their own way. They just disappear; if they’re gone for more than three nights, they’re married. And I’m sure there are many other examples of people groups that I am not familiar with, and that is considered by them to be a marriage. You know, some people call themselves a married couple by common law. I don’t mean this disrespectfully. It’s a genuine question. What is really marriage outside of the context of what we’re familiar with? Is this, for example, if someone lives together for a certain amount of time and by their group they’re considered married? Is this marriage in our eyes and the eyes of the church? What do we do in these cases when we come to people’s groups that don’t understand the marriage relationship as we do?”

4:20—Brother Doroshuk—“That is actually covered in Section 2—what constitutes a lawful marriage and the types of marriages.”

4:21—Moderator—“And I’m not justifying any marriage is not compatible with scripture, but when you’re reaching an entire world, there are circumstances that both minister, overseer, and presbyter of the area must work with in compliance with Scripture. And sometimes their customs in their minds, they are as committed and married as we are with a \$10,000, \$25,000 wedding; jumping broomsticks and different other things that they do. But as they said, it was covered in Section 2, but there are some situations that must be worked on as they’re presented to us.”

The Moderator stated he would allow the two remaining that wouldn’t submit to ask questions.

*Question:* Dudley Francis, Canada—“Brother Moderator and the Assembly, dealing with a subject of this magnitude that is over one hundred years old and to permit one three minutes to address something that is so long in my opinion is not gone far enough because I want to set the premise for Number 2 and Number 3. Because if we continue the way we are, all of the facts will not be revealed. And to take a decision without all the facts being revealed is troublesome.”

4:23—Brother Doroshuk—“If I may respond to that, Brother Moderator, this Report began about eight years ago. We had it completed for the 2004 General Assembly. So it’s been out in the field for study for two years now. The entirety of our Church world, as much as possible, has had this Report in their hands. We have received much input from this Report in terms of people who have received it and responded back to us. So this is not a matter that’s just being dealt with in three minutes at the General Assembly. This is a matter that we have been considering for four years now, extensively working for two years now, finally coming to the General Assembly with recommendations.”

Moderator—“We spent a better part of a day yesterday on this, too; several hours.”

4:24—*Question:* Clyde Weathers, Bernie, Missouri—“You know, I want to know that if we pass this and these other sections, are we saying that we’re going to take people into the Church that are in double marriage?”

*Answer:* Moderator—“We will take that up in Section 3.”

Brother Weathers—“And one other thing. We talk about there’s just a few of us that are opposed or whatever, but we only represent one-sixth of a percent of the whole body of Christ. And we were supposed to have proxies from the local churches, and we don’t have them. And this is a very serious issue.”

Moderator—“I agree.”

Brother Pratt—“Brother Fisher, could I address the part about the section? We have never made a statement stating that we clearly promote marriage, and we want to try to keep marriages together. We’ve never made a clear

statement of that. We've said that we were against divorce and remarriage, but we've never made a public statement on our Assembly floors that I know of that would say that marriages are so important that we feel like we need to take all the precautions we can and make all the efforts we can to restore people and to try to keep marriages together. And that's what we're trying to do in Section 1. We're trying to say we believe in strong marriages, and we believe that we need to make every effort we can to make sure that marriages stay together. That's all we're saying in Section 1."

Brother Weathers—"This is actually a very small turnout for a General Assembly, anyhow. I remember in Cleveland we had 16,000 people in the General Assembly. I don't really think that we should pass anything like that in this Assembly because of that and because the fact that we didn't have the proxies, like we were supposed to, and it is an issue of such importance."

Moderator—"Those who were opposed have spoken. They have two choices, and that's to abstain or submit. And if you remain seated, I'm going to understand that to mean that you are either abstaining or you are submitting. You're not doing either one, Brother?"

4:27—Brother Francis—"Brother Moderator, I am not doing either of the two."

Moderator—"You're not submitting?"

Brother Francis—"And I'm not abstaining."

Moderator—"You're still standing against it?"

Brother Francis—"Yes."

Moderator—"I'd like for you and your overseer to come and talk with the counselors now, if you would."

4:27—Brother Weathers—"I don't believe my question was answered. If we pass what the Committee has recommended on marriage, are we going to say that we're going to start taking members in that are in double marriage?"

Moderator—"Not in this recommendation."

Brother Weathers—"Not in this recommendation, but in the marriage issue?"

Brother Charalambou—"I think your question is irrelevant to this Section."

Brother Weathers—"Okay. I know that it's being done already."

Brother Charalambou—"And your statement is irrelevant to the discussion of this Section."

Brother Weathers—"Okay."

Moderator—"Are you submitting? So we only have one that is not submitting, and he has come with his overseer, and they are in council. . . . We're down to one person opposing, and we are in council session with that one person. And

we're hoping and praying that he will find it within his heart to submit. . . . This Committee felt challenged, and you challenged us from the field that our Church needed to say something, and that's what this is saying. And it is giving support for the importance of family."

The Moderator made further comments about the family.

"Do we have an answer, Brother? Through clarification by counselors to our brother, he has abstained, which gives us one accord. And the recommendation, Recommendation Number 1, has passed. Shall we say, 'Praise the Lord?'"

The Recommendation, Number 1, passed.

Dismissal.

## **Tuesday Evening, August 22, 2006**

6:00—Bahama Brass Band Concert

6:30—The General Overseer asked for a cheer of welcome from Nashville, Tennessee, to the Bahama Brass Band.

Announcements in Spanish

Welcome by E. C. McKinley, Tennessee Overseer—"I'm here on behalf of the Church of God of Prophecy of Tennessee to extend a warm welcome to all of you who have made the journey to share the wonder of Nashville as well as those of you who may be watching tonight by way of the worldwide Web. We, the people of the great State of Tennessee, count it a privilege and an honor to host the 94th International General Assembly. If you are a student of history, you know that it was just a hundred years ago in the mountains of Western North Carolina, that a handful of people gathered together to search the scriptures and seek the Lord for a fresh move of Pentecost and to restore what they felt was a Church that had been covered over by the creeds and the traditions of men.

"We who have continued in their quests are the recipients of a rich heritage. As well, we are the guardians of a sacred trust. This sacred trust should be passed on to our children, as well as to our grandchildren . . . and for the succeeding generations that will come behind us."

Brother McKinley presented a video presentation of Tennessee and history of Tennessee. ". . . In the past 100 years, the General Assemblies of the Church of God of Prophecy has left Tennessee only on a few occasions—North Carolina, Kentucky, and Texas. Every other General Assembly has been held in the State of Tennessee, and we're so proud to have you, and we want to welcome you home."

Brother McKinley concluded with video footage of the past 100 years in the Church of God of Prophecy.

7:00—International Flag Processional



“SPIRIT-DRIVEN” worship: Jason Duncan and the Assembly Worship Team. Songs: “I Am Free,” “Fairest Lord Jesus,” “How Great Is Our God”

7:45—Offering and prayer: Jefferey Davis, California

8:05—“SPIRIT-DRIVEN” singing: Antoine Cunningham, Bahamas

8:35—David Baroni Concert

8:45—Message, Cathy Payne, Women’s Ministries Director (Message was printed in the January and February issues of the *White Wing Messenger*.)

9:30—Altar Service

### **Wednesday Morning, August 23, 2006**

9:00—Prayer Session of States, Region, and Nations

9:30—“SPIRIT-DRIVEN” worship: John and Cathy Payne

The Moderator greeted the General Assembly and asked the Finance and Stewardship Committee to come forward with their Report.

Robert Davis, Finance and Stewardship Chairman, greeted the Assembly and asked Janice Miller to come forward to read the Report.

Janice Miller read the Finance and Stewardship Report. (See Report in Section 2, p. 177.)

The Moderator asked all those in favor of the Report to say, “Aye.” He then asked for all opposed to say, “No.”

10:21—The Report passed. The Moderator asked for delegates to stand and pray.

10:24—Janice Miller gave closing remarks.

The Moderator asked the BDP Committee to come forth to finish their Report.

10:44—The secretary of the Committee read the Recommendations One and Two from Section II of the Report:

“Recommendation number one: Due to the departure of society from Judeo Christian values, the Church must renounce all unlawful unions such as homosexuality, incestuous or polygamous, even if they are legal in the eyes of local, state, or national governments.

“Number two: In light of the teaching of our Lord Jesus Christ, (Matthew 19 and 12), concerning some men choosing celibacy/singleness, we further recommend that Bishops may also be individuals who have a God called commitment to celibacy for the sake of their ministry in the kingdom.”

The Moderator stated, “You have heard the reading of both recommendations. Do we have any questions concerning either of these sections?”

10:30—*Question:* James Green, Douglasville, Georgia—“. . . As part of the directives to this recommendation, you mentioned the Church fathers, and I would like to read from one of our Church fathers from the *Assembly Minutes* of 2000, the last address of our General Overseer, Brother Murray.

“The Church of God of Prophecy has stood firmly for a long time against the sin of divorce and remarriage. A great emphasis, however, has been against remarriage as we have embraced Jesus’ Word. ‘Whosoever putteth away his wife and marries another commiteth adultery. Whosoever put away from a husband commiteth adultery’ (Luke 16:18). It is important that we continue to be faithful to Jesus’ teachings against the sins of divorce and remarriage.

“In a memo to the United States, Canadian, and European overseers, which I never received, Bishop Murray says on February 3, 1997, ‘I’ve been told that it is being circulated that I have endorsed a special covenant for local membership for those people whose marriage is not biblically valid. This is groundless rumor, and such a practice does not have the approval of the General Overseer.’

“Satan seems to be increasing his attack upon the sanctity of marriage using every devious means at his disposal to undermine what God has instituted. We must make certain that we do not even without intentions, lend credence to Satan’s attempt to minimize the sacredness of the one flesh of a true marriage. You do not have to be reminded that we live in a corrupt society where marriage is regarded so very highly. ‘When the enemy shall come in like a flood, the spirit of the Lord will lift up his hand’ (Isaiah 59:19).

“In this manner the Church has a sobering responsibility. I believe that Brother Murray at that time was properly representing some 700,000 people in the Church of God of Prophecy, and I would suppose at least half of those people would have agreed with him at that time, 1997, which would be somewhere around 350,000 people.

“I’m here today, and I don’t just represent myself, but I represent a Church of 98 members, and I know from pastoring them for 13 years, that at least 80, probably 90 percent of my members are opposed to what is being recommended today. The title of this document as stated, the subtitle is Marriage, Divorce and Remarriage.

“Your recommendation says that the Church must renounce all unlawful marriages. My problem with your recommendation on page 13 is that it leaves

out the most common unlawful union in the world, which is the unlawful remarriage of an already married person to a second person while the first companion is still alive. This marriage then creates an adulterous marriage according to Luke 16:17, 18; Mark 10:11, 12; Romans 7:2, 3. These passages speak clearly about unlawful unions unless you can say that an adulterous union is unlawful or an adulterous union is lawful. To leave out the unlawful adulterous union of Romans 7:2, 3 opens the door of acceptance for Church membership.

“I prepared a lesson for my church. I spent about 50 hours preparing the lesson, and I actually taught it in an hour and a half; and I would like to read about two or three minutes, if you will allow me, of that lesson. I tried to prepare it on a seventh grade level, so if it's simplistic to some of you, then understand I was trying to communicate to the youth even though I presented it to the whole church. Romans 7:2 states, 'For the woman which hath a husband is bound by the law to her husband so long as he liveth, but if the husband be dead she is loose from the law of her husband.' If she is bound to him, then he is bound to her, regardless of what sin either of them commits; they are equally bound together. What makes her marriage an unlawful, adulterous marriage is that her first husband is still alive, according to the next verse: 'So then if while her husband liveth she be married to another man, she shall be called an adulteress. But if her husband be dead she is free from that law so that she is no adulteress, though she is married to another man.'”

The Moderator stated that six minutes had been taken up with this question, but that he would give Brother Green a chance to return and finish his remarks after everyone else had finished.

10:44—Malachi Reeves, Yonkers, New York—“I would just like to address number two on this section two, the part about the Bishop. While I understand the necessity to reward good labor and good work, I do believe that the position or the office of evangelist is an honorable position. In addressing singleness here, I do think Jesus Christ was talking about marriage or being single after being divorced. But according to Genesis chapter 2, verse 18, I see where God said, 'It is not good for man to be alone.'

“I do not think a person can be completely successful in ministry without a partner, especially when we talk about a Bishop being the most senior position as it pertains to the Church; that is, for the male God provided the woman as a helpmate for the man. And I do believe certain positions of ministry do need balance, and to be in a position of a Bishop, which is a very high position, I believe it will bring certain degree of temptations. There are priests in the Catholic Church that have a call for celibacy, but in today's world we see a lot of scandals. . . . I do not believe that we should be putting people in these

positions unless they have a partner to complete their ministry. So I do have reservations about naming somebody or giving somebody the title of Bishop when they're not married. Thank you."

10:45—Ed Rutherford, Allen, Oklahoma—"I would like to know where those who are wrong on these issues will spend eternity? The first Bible study recorded in the history of man was a total disaster. Two parties sat down and asked what God really meant, and after Eve decided her decision and it was wrong, man died spiritually.

"We talk about these things as though we're exempt. I've heard no warnings. You know, if my soul is not at stake here, then my pride can rare up, and I can say whatever I want; but if my soul is at stake here, my eternal soul, and if that's the only reason I came to this microphone, it is political suicide, and I have missed a good opportunity.

"But my soul is at stake, and I don't believe that any of us can preach or teach something that's wrong and think we'll make heaven. Jesus found no common ground with the Pharisees. He said they were the blind leading the blind, and they would both fall. If that's dangerous here, would you please stand up and tell me, Brothers, those who are wrong here will be lost for eternity. Do you believe that danger is here?"

The Moderator asked if the Committee would like to address Brother Rutherford.

Brother Rutherford—"... what I'm saying is I have never heard this mentioned. Can one person preach one thing and another person preach another thing? I'm not trying to be argumentative. I mean, if you're wrong, if I'm wrong, if anyone is wrong, where will they spend eternity—that's been my issue for ten years. I stayed away from this microphone for ten years, and all I'm asking you is to tell me whoever is wrong. I'm not arguing right or wrong of the issue. I'm saying where are those who are wrong going to spend eternity? Do you have any idea?"

Moderator—"What specific part of one or two are you speaking in opposition to?"

Brother Rutherford—"I'm not opposing anything. I'm talking about the rights and wrongs of our deceivers here. Sister Cathy preached last night this is not a light thing. This is a critical moment. I'm asking if we make the wrong decisions, are our souls in eternal danger of being lost; and if I go home and preach things that are not right, will I be lost for all eternity? That's what I'm asking you and this Committee. Thank you."

10:55—John Cook, Wooster, Ohio—"The first recommendation says, 'The Church must renounce all unlawful unions such as homosexuality, incestuous or polygamous marriages even if they are legal in the eyes of the local, state, or

national government.’ First of all, I’d like to commend the Committee. I think you have done wonderful work, and I commend you for that. My question is, the exact wording of this recommendation. If we’re going to say that the Church must renounce all unlawful unions, and I think that word ‘unlawful’ to mean unbiblical, since we are not in the biblical context, and you later in the statement say even if they are legal, so I think that word ‘unlawful’ to mean unlawful by God’s standard.

“But the word ‘all’ is inclusive, and if we’re going to give examples for all, then we should give all examples that would come in on their own. We only give three. I commend the Committee because we’re taking a stand against homosexuality, and I commend the Committee because we’re taking a stand against incest and also against polygamy. But I think that the word ‘all’ should include divorce and remarriage in order to use the word ‘all.’ Now, I believe I would feel free to accept this if we just said that we renounce all and not give partial examples, but if we’re going to use the word ‘all,’ I think we should include all unlawful marriages. And the Bible very plainly says that divorce and remarriage constitutes the sin of adultery, which my understanding makes it unlawful. Does the Committee understand my point?”

Committeeman—“I think your question is well understood. I think this Committee would be difficult to state everything that comes under unlawful marriages because this Report is put together in a global perspective rather than just a North American context, and this Committee is quite global in its composition. This is an issue that we believe would have to be dealt with and would have to be carefully discerned and handled by the Presbytery in different parts of the world because there may be situations in parts of the world that we’re totally unfamiliar with here, which would constitute unlawful marriages, and so we only give an example here.

“If you go back to the recommendation of the 86th Assembly, there’s a couple of things that are mentioned there, but it would be pretty difficult for us to include everything from a global perspective that may come under the headline of an unlawful marriage, so we would expect that our presbyterial leadership around the world would hopefully have a little more hands on this and be able to deal with it more objectively than what we would be able to as a Committee, or what we would be able to from the General Assembly floor.”

10:56—Jose Champagne, New Haven, Connecticut—“Where is the issue between the homosexuality and lesbianism with the institution of marriage?”

Committeeman—“Homosexuality and lesbianism would be considered the same. Same-sex marriages, we’re referring to any two men being married or two women being married when we use that term. It’s a term that can apply both ways.”

Brother Champagne—"I believe the point of marriage needs to be discussed by itself and the homosexuality and lesbianism needs to be brought to the floor by itself because when you talk about homosexuality, there's a lot of things to be said. If you are talking about marriage with this Assembly, everything that needs to be discussed needs to be about marriage, including divorce or remarriage; but to my understanding, it's kind of like bringing a candy shop and bring all of the candies into the same bucket.

"According to my understanding last afternoon, a question was brought to the Committee, and Bishop Brother Charalambou completed the question. The answer to the question was: the point was irrelevant. With all due respect, as a minister of this Church, as a Bishop of this Church, what's irrelevant from my perspective to you, to me is relevant. My point is we are dealing with a doctrinal point that can sentence the life of millions of people. The document that you send is very clear. Now there's a problem. In the Assembly of 2004, when this document was brought to the Assembly, it was shared in English, and it was given in the last minute. . . .

"I'm Hispanic. We don't have the same level of communication that the rest of the people have. As an example, there are many people that come traveling from the Hispanic world that did not speak English; and yesterday the document was shared, and it was shared in English, when Spanish is the second official language of this country. For many years Hispanics have come from the back door, and you almost don't see the Hispanic speaking to the Assembly. I'm sorry. Please let me be apologetic for my inprudence, and I have to say so much; but I don't feel intimidated because we are dealing with the future of our children and our children's children.

"I appreciate the work of this Committee. I believe that marriage and remarriage has to be set aside and be dealt by itself, and homosexuality and lesbianism needs to be dealt with in a different meeting."

Moderator—"Thank you, Brother Champagne."

Committeeman—"First of all, I'd like to remind this Assembly that this is not an issue that we are dealing with since we came to this Assembly. This document has been in a process or has been processed for four years now. We sincerely apologize to any of our beloved Church members anywhere in the world who may have not received this document. This is why we so desperately cry out to our International Presbytery to make sure that all of our members have this document, so for the sake of clarification, we would like you to understand that we have spent four intensive years working on this with input from the field; and we're now here in this Assembly to deal with the recommendations.

"Let me also clarify that we have divided this document into three different sections to actually avoid the candy shop style of dealing with this thing. In the first section, we're trying to deal with what biblical marriage is, which we dealt

with yesterday and was passed with the Assembly. In the second section, we are dealing with the different types of marriages and unlawful marriages, and the third section, we are dealing with New Testament perspectives and perhaps what we would call biblical interpretation of these scriptures, and so we feel like if we deal with this document in three segments like this, it should greatly simplify it.

“We also believe that when you deal with a marriage document, you cannot only deal with what is marriage, but we also have to deal with all of those things that impact marriage and all of those things that violate God’s biblical principles of marriage, so we feel like what we have addressed is very relevant and is very important to this Assembly. And also, we would like to encourage you to deal with this section one at a time because otherwise we are bringing in questions from all three into one, and that can have a tendency to be more confusing than it can be clarifying.

“So our encouragement to you would be let’s see if we can deal with the recommendations that are given in Section Two that deal with the different types of marriages, and then we will go on to discussion in terms of theological perspectives and biblical interpretation, what the scriptures mean and so on as far as the New Testament Order is concerned. I trust that these comments can help to bring some clarity to the process that we’re sincerely trying to implement in doing this business in this General Assembly.”

11:08—Jason Heacox, Jasper, Alabama—“I’m rising in support of this Report. I would just like to make a couple of suggestions of slight wording change in both the first and the second recommendation. In the first recommendation where we state, ‘The Church must renounce all,’ that we would change that to the ‘Church renounces all.’ That changes this from a statement of intent for the Church, to a statement of action, so instead of saying that we must renounce, let us make a recommendation that states emphatically that our Church does renounce these actions.

“Then the second recommendation where it says, ‘Some choosing celibacy and singleness,’ I would suggest that we change that to ‘those gifted with celibacy and singleness’ since the way Jesus teaches that is a gifting rather than just a choice. And then finally, also adding one line to that second recommendation: ‘For those who have not yet found their companion.’ Thank you.”

Committeeman—“Brother Fisher, in brief response, there was a request that we change some wording in the recommendation. The Committee would have no problem in changing that wording where we say ‘must renounce all unlawful unions’ to ‘does renounce all unlawful unions.’ We agreed it would be worded ‘the Church renounces all unlawful unions.’ If that would be acceptable, that’s the way we would reword that. We also have no problem including something in the area of celibacy in terms of giftedness; however, if one is gifted

with celibacy, called and gifted with celibacy, then perhaps adding the terms, ‘who still have not found a mate, that if God has gifted and called someone to celibacy, that they would not and perhaps should not be looking for a mate.’”

Committeeman—“Brother Fisher, one more thing. We will change the unlawful union such as homosexuality. We will put the terms in there, ‘same sex marriage.’ That way, we’ll be sure all the bases are covered.”

Moderator—“You have the document and the recommendation before you. You see these adjustments that are being made on the floor. All who are unable to accept these two recommendations and want to express yourself in opposition to these two recommendations, please stand.”

The Moderator asked for a count on those two recommendations. There were 25 that expressed themselves in opposition. The Moderator then asked everyone to stand and ask for God’s guidance.

The Moderator asked everybody to be seated and stated that our procedure asks the 25 if they would be willing to submit or abstain. He stated, “To *abstain* means ‘remove yourself from the process because of conscience’s sake.’ In your conscience you are uncomfortable with these two recommendations. You may submit, which does not mean you agree with it. It merely means you will submit in order for the process to be carried forward. It’s not a compromise. You don’t compromise your principles.

“All right, we will ask again. Are there those who will be willing to submit or abstain and let these recommendations go forth? How many do we have that will not submit? Give us a count on it. Then we’re going to have you to come and have a private meeting with our counselors. How many? There are 16 that will not submit, and you are standing in opposition to this Assembly’s decision, so would you please come and visit with our counselors?”

11:17—John Cook, Wooster, Ohio—“I would like to address the word *all*. I believe the word *all* means all, and if we’re going to say all, we either need to remove the examples or include all. I’m not against this recommendation, but two years ago, we passed in the Assembly that if a recommendation was passed on the Assembly floor, that it would be adopted immediately and would supersede all other policies concerning that particular recommendation. If we pass this recommendation and say *all*, we are passing an untruth, and that is my reason for objecting.”

11:19—Arnold Harper, C. C., Kentucky—“I am certainly not opposed to the statement of all unlawful unions, homosexuality, same sex marriages, but my great concern is that we have omitted divorce and remarriage. And if we’re going to say *all* in there, and I know this has already been stated, but if we’re going to say *all*, and we don’t name that also which is biblically unlawful, then



we are not addressing what is lawful in civil law. We're addressing the typical unlawful marriages because if we were addressing civil law, some recognize same sex marriages, so why would it be wrong to put in this Report, in this Section, divorce and remarriage if we was not going to compromise that point? If we're going to say biblically, we need to stand on what the Bible says, and we need to include it in this Report."

The Moderator—"I understand what you're saying, Brother Harper. What would give us a problem on that is because the present theology that this Church has practiced—that we do allow divorce and remarriage. Say that I'm married to a woman that's been married more than one time, and we've been married 25 years. To get out of that marriage, I've got to divorce her, put her away, and then she's to go back to her husband. Well, he's married again. Now he's got to divorce that wife and go back to his first wife, but she's married again, so she's got to divorce her husband. So we couldn't say all divorces because we have a teaching that creates divorces, and so on that score it would be difficult for us to determine totally what was involved. We're talking about trying to make a recommendation that would cover our world, not the United States, Southeast United States, but cover the world because there are many places that we're taking the Gospel. And we have to teach, do many things, but we still don't recognize a structure of marriage that is not in accordance with the Scripture, and this is what the Committee is saying. Where those conditions exist, we do not recognize those as marriages. Another thing this Church has never recognized is annulment. Even if one has been forced into a marriage, we have special policy for that, but annulment has not been recognized; but we're trying to bring before the Assembly a study that would be recognizable and fair to where we could deal with many of the situations that come before us. The other part that you're talking about, I think, will be taken up in the third recommendation."

Brother Harper—"Is not the Bible the same in all nations? Is not God's Word for all peoples of all nations? Isn't it the same for everybody?"

Moderator—"Yes, it is."

Brother Harper—"Then why do we have to make society adjustments and culture adjustments for the Word of God? I have great concern with not having the Bible teaching against divorce and remarriage. I have great concern in not including that in this Report."

Committeeman—"The Word of God is the Word of God, and the Word of God scans everywhere. I don't believe it's the attempt of this Assembly nor this Committee to try and adjust societal and cultural understandings and models and terms and make the Word of God apply to them. We stand firmly on the Word of God and do not believe that the cultures are what dictate how the Word of God is necessarily interpreted, and so I don't see that what we are doing here

is allowing societies and legal systems and what not to determine what the Church does. The fact of the matter is: What this Committee is trying to do is to recognize that society's cultures and legal systems are doing things, which are contrary to Scripture, and we are saying that we do not, when especially our legal system does things that are contrary to the Scripture, that we as a Church standing on God's Word, we cannot support something like that."

Committee—"We'll be dealing with the question that's on your mind in Section Three. We didn't deal with it in Section Two because we were trying to deal with the national governments and all of how they deal with marriage. In Section Three is where we deal with the subject that's on your mind, the divorce and remarriage; so if we did not get the two mixed together, it might help the process. Thank you."

Moderator—"All right. The counselors are saying there's too many to counsel. We got 16 that will not submit. Do we have any word from the pastors or overseers? Has anyone counseled with you? Can I get a word from anyone? Okay. I want all of you to return to your seats, please. All of you return to your seats. Those that are standing, please be seated."

Moderator—"Everyone that's in opposition, please return to your seats. . . . Okay. We have 20 that are opposed, so you may be seated. I'm thinking that you're opposing Number One of the recommendation. All right. Let us look at Number Two. We will leave Number One as it is with 20 opposed. How many would agree in accepting Number Two? All of you that could not support Recommendation Number Two, will you stand? I don't see anyone opposed to that. One? Will you be willing to submit to this Assembly or abstain?"

11:38—Tim Winters, Fulton, Mississippi—"I think I misunderstood what you said awhile ago: accept both sections."

Moderator—"No. Number One is on hold."

Brother Winters—"My problem with Number Two is: Of all the documents that are written, many pages, a very small section was given to this titled Marriage Alternative, and you list those scriptures as 1 Corinthians 7:7; 9:5; and Matthew 19:12. There's a statement that this option should not be overlooked as God's will after a broken marriage or before a marriage. The rendering and the recommendation to me doesn't reflect everything written in the study; however, personally, I think that particular item should be given more attention and a more in-depth study because in the study it says about the apostle Paul had never been married, yet there are other studies in other books to say he was married because he was associated with the Sanhedrin council. So to me the study is incomplete and needs to be given more attention on that."

Moderator—"Are you willing to submit to this Assembly?"

Brother Winters—“Yes, I would be willing to submit to the Assembly, but, like I said, I believe the study is incomplete.”

Committeeman—“The reference is to those who believe that Paul was married because of his connection to the Sanhedrin, to the high council of the Jews—the only argument that I have found because we have researched that. We don’t state it in our Report, but we have researched that. It’s because in one place Paul says he gave his vote when he was sent to prison and where he was punished. This argument said for Paul to have the right to give a vote, he must be a member of the Sanhedrin; and in order to be a member of the Sanhedrin, he must have been married. What these people have missed is that in the Greek language, that’s not an idiom. That is used even to this day after 2,000 years, simply meaning, I approved. Because when Stephen was stoned, Paul was there, but he didn’t have the right to even participate in the process of the stoning; but he did approve, and he participated by keeping watch over the clothes of those who were stoning. So the argument these people give is a very weak one and cannot be supported from Scripture or from history or from literature.”

Moderator—“I think he has given the word that he will submit, and we’ll certainly take a thorough study into consideration; but Section Two is passed with exception of Number One, which is contested and on hold. On Number One, we have 20 that are opposed. Because of the lack of one accord agreement, we are unable to pass this at this time.

“When we close this session, those who have opposed will meet with the Committee. Please do meet with them and share your concerns and talk through this, and then we will reconvene and reconsider it. It’s also been suggested that the pastor and overseer of those that have opposed would need to meet with them and counsel with the Committee.”

The Moderator told Brother Green to return.

11:42—Brother Green—“On the first part of Number Two, if you would just change, and somebody suggested that, the *all to the*, then I’m fine with the first part. I think we need to make some expressions about homosexuality and how to apply those things.”

Brother Pratt—“Brother Green, we have no problem. We have discussed that. We can change that and take the word *all* out. Let me explain one of the problems we are faced with. Overseers and many pastors know this complexity is growing. My area, in particular, is hit hard by this; I am in an area where polygamy is practiced daily. It is growing constantly in both Utah and Idaho. Already there are major referendums coming forth to try to legalize, based on some of the homosexual rulings across our nation. In Oregon, we narrowly defeated a homosexual proposition last year. If our ministers are to retain their ability to do marriages, this is going to put us in direct face to this.

“In the first section that we passed yesterday, under Recommendation Two, where we spoke about an affirmation for families and against the maladies of our society today such as homosexuality, incest, etc.—that affirmation is not enough. Our ministers are going to have to have something that clearly says that we believe there’s unlawful unions, and that we announce them such as homosexuality, which, by the way, is a general word (homosexuality is a term for both lesbians and homosexuals). We use the terms sometimes separately, but actually under homosexuality, it’s also the sub-subject of lesbianism.

“But we need some stronger language like this worded because if we don’t, we open ourselves up for a lawsuit. All of our churches are going to be in jeopardy because now they’re trying to back door it through our state legislature. It is a major fight in our area. We are opening ourselves up to repeated lawsuits because we have nothing on this Church doctrine that forbids or renounces homosexuals from joining our Church. Even though we understand it from the Word of God and we preach it strongly, we must have strong language calling it unlawful, and also that we renounce it. If we do not, what we have in the Family Affirmation Section is not sufficient.”

Committeeman—“Relative to that, we’re trying to come to a good understanding of the difficulty with this Recommendation, and it seems with the expression of one of the last brethren there that there was some problem with using the word *all* in there. If that is what is holding this up, we are certainly prepared to just simply state that the Church renounces unlawful unions such as same sex, incestuous, or polygamous marriages. If that would help to clarify this, then we’re prepared to do that.”

The Moderator asked if the suggested wording were changed on Section Two, Number One, if the 20 would be willing to accept. The 20 were willing to accept; therefore, the Moderator stated there would be no need to meet with the counselors and their pastor or overseer. The Moderator then stated that Recommendations Number One and Two had passed.

Moderator—“It seems I missed seeing one person. There is one person who is opposed. Are you willing to submit?”

11:52—Vicki Campbell, Riverbank, California—“I have a problem with the word *unlawful* because it gives just a legal definition. We need to add *unbiblical* because unless we put *unbiblical* in there, we open ourselves up to just having somebody come back and saying same sex marriage is lawful because it is being passed. Then where do we go? It needs to be *unbiblical* and *unlawful*.”

Committeeman—“If I may respond to that, Brother Fisher, we do address that in the heart of the document, and we deal with it. One of the reasons we’re dealing with this is because in the document we deal with those marriages that are unlawful based on the scripture, and the reason we do that is because in so

many areas marriages are being determined as legal by the legal systems of the land. So the word *unlawful* there is definitely placed in there in terms of what the biblical values of that are, and those are that is clearly stated in the document.”

Moderator—“Would you have a problem with putting that since that’s the sentence we’re working on? The Church renounces biblical, unlawful unions.”

Committeeman—“I don’t think we would have a problem with that. They’re one in the same in terms of what the Committee is doing here, but I don’t think it would be a problem to add the word *biblical* in there.”

Sister Campbell—“If you would put that in there, I will submit.”

Committeeman—“We will put that in there.”

Moderator—“It’s going to read, ‘The Church renounces unbiblical, unlawful unions.’ All in favor of accepting, stand.”

Committeeman—“The wording will read ‘biblically unlawful.’”

Basil K. Richards read Section Three: The New Testament and Marriage Recommendations. (See Report in Section 2, p. 174.)

Number One Recommendation: The Christian Church recognizes many variations of marriage throughout the world, with the exception of polygamy, free common law marriages, same sex marriages or where other elements of biblically lawful marriages have been violated. Where unlawful marriages have taken place, annulments may be required to invalidate these violations of biblical standards.

Number Two Recommendation: While we recognize that with God all things are possible, we also recognize that some things are beyond human ability to repair or reconcile. This dilemma can best be approached based on the principle in Acts 15, verses 8 through 11, which states, “And God, which knows the hearts, bare them witness giving them the Holy Ghost, even as he did unto us. And put no difference between us and them, purifying their hearts by faith. Now, therefore, why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear? But we believe that through the grace of our Lord Jesus Christ, we shall be saved, even as they.” Caution must be exercised so as not to require of people something that they are unable to do, lest we put a yoke of bondage around their neck. Matthew 23, verse 4. This means the situation must be left to God’s sovereignty.

Number Three Recommendation: We accept the biblical principle of forgiveness of all sins by the grace of God through the shed blood of Christ and that in every nation all those who come to God are acceptable without respect of persons. Acts Chapter 10, verses 34 to 35. Ongoing discipleship by the pastor and local church is very important for all members. Acts 2, verses 42 to 47. Ephesians 4, verses 11 through 16. This will require great wisdom and loving care by our leadership and people as we continue in the harvest. Therefore, we further

recommend that the International Offices develop a program of extensive discipleship to help all members mature in Christ Jesus.

Number Four Recommendation: An ordained minister must be held to a higher standard that is Titus 1, 6 through 9 than other members of the body because of the biblical mandate and because of their high profile influence on other believers who may be struggling with society's concept for marriage and the family. Therefore, we recommend that the International Presbytery use discretion in ordaining ministers to ensure that biblical standards are maintained.

Number Five Recommendation: The word *fornication* as used in Matthew 5, verse 32 and Matthew 19, verse 9, is used in broad sense of the definition of this word. Based on our commitment to walk in the light, our historical pursuits to better understand and align with scripture, and in light of our present definition of this term taken from the *Assembly Minutes, the 81st Assembly, 1986, page 41*, we believe it important to let the Word shine light on our existing definition of fornication to include homosexuality, bestiality, and sexual immorality.

The Moderator stated the Assembly would look at each Recommendation individually. He then asked for all those who would accept Recommendation Number One of Section Three to stand. There were nine who opposed.

12:01—Barey B. Morris, Bahamas—“We have a term used here. The Christian Church recognizes many variations of marriage throughout the world. My question is, who is the Christian church?”

Brother Doroshuk—“We were not thinking there in terms of specifically our own Church organization, but we're talking in terms of an overview from Christian churches around the world.”

Brother Morris—“My difficulty with that is the Methodist Church in North America has ordained lesbian ministers. The Episcopal Church and the Anglican Church also ordained gay bishops and, of course, the same with marriages. Should we make a statement and go under the umbrella of the Christian churches? We often quote John Wesley, who was a wonderful preacher, who followed methods of Christian living; but that same organization that he began is the very organization who recognizes, quote unquote, anointing of lesbian ministers. I think when we speak to an issue as the Church of God, and not a general realm.”

Brother Doroshuk—“Our thoughts there are basically in what we believe constitutes the Christian church, and we realize there are many that call themselves Christian and may not necessarily be so. We're not here to judge that one way or the other, but we certainly could change that wording if that's what would help that. We could simply say that the Church of God recognizes many variations in marriage. We can put that wording in there. We would be happy with that. Thank you.

“Instead of stating there that the Christian Church recognizes many variations of marriage, there’s a particular context to use of the words Christian churches there that’s causing some difficulties. We can just simply say that the Church of God recognizes various variations of marriage throughout the world, with the exception as what we named it, and also including there where the biblical elements of lawful marriages have been violated.”

Moderator—“The exception would free us from endorsing. We’re not saying when we use the term Church of God, we’re not saying with the exception of. We recognize marriage, but we don’t recognize polygamy, common law. It would not confuse your statement, is what I’m saying.”

Brother Doroshuk—“It had been suggested that we use the term the Church of God recognizes many variations of marriage. If you wanted to state it in simpler form, you could just simply say the Church or this Church. Would it help if we just simply said the Church recognizes many variations of marriage throughout the world with the exception, we would change that first part, because we can see where the Christian Church is causing some difficulty. Let’s just simply state the Church.”

Brother Morris submitted.

Moderator—“There is a minor correction. The Methodist Church is discussing this subject; but as a church as a whole, all of their bishops have not endorsed this. So the Methodist Church in North America, with exceptions, does not ordain homosexual and lesbian priests or ministers.”

12:04—Randall Smith, Bakersfield, California—“In principle, I don’t object to Section One, but I don’t think that we can go piecemeal down the line: one, two, three, four, five. So many of these are connected together. How in the world can we decide this incrementally?”

Moderator—“All of you who would like to have these five Recommendations as a whole, please stand. Overwhelmingly, they do not want to. This is a polity procedure, not doctrinal, so we’ll go a section at a time. Do those nine still have a problem, or would you be willing to submit or abstain? Let us have another count.”

12:08—Todd Newberry, Sparta, Tennessee—“It states here that unlawful biblically unlawful violated marriage. I would just like a simple example of what would be a biblically lawful marriage that has been violated?”

12:09—Adrian Varlack, Cleveland, Tennessee—“The wording of that Number One where you say the Christian Church, even if you changed it to the Church, it seems to give when we say many variations of marriage, are we trying

to say marriage ceremonies, or is that what you want to say? If that's the case, you need to put the word in there that would be helpful to say ceremonies because obviously they're not standardized across the world.

“Point Number Two: if we're going to recognize that there are cases and, of course, we've had experience with that before, myself having worked with situations like that in my years in the Church where unlawful marriages have taken place, annulments may be required to invalidate these violations of biblical standards. It would not hurt to try specifically in that, authorize our ministry to be able to work with those because it leaves it a little bit vague and open to administrative interpretation of who could do what. And I think it would help to solidify it and clarify it, if there's a way to include some language that would say that in view of this Church of God of Prophecy, marriage officers or ministers licensed to marry can work with the Presbytery to help resolve these situations. I think that would be helpful. Thank you.”

Brother Doroshuk—“Again, this is an area that deals with the practical implementation of this, and we as a Committee try and steer away from practical implementation because of such a variety of issues that can arise from the field. By the same token, we would highly endorse some method or some clear method of what would be used to work in implementing this. We certainly are happy to try and adjust this wording if it would work if we could do something. In that first section, we would be happy to include the many variations of marriage ceremonies if that would help that; and in the last segment where unlawful marriages have taken place, annulments may be required to invalidate those marriages of biblical standards in consultation with their pastor. Consultation with their pastor and the Presbytery would be necessary. If that would help that wording, which is the intent, we would be happy to include that. Brother Varlack has signaled that that would be helpful, and we would include that wording in there—consultation with their pastor and the Presbytery would be necessary.”

Brother Browder—“That section will now read, “The Church now recognizes many variations of marriage ceremonies throughout the world, with the exception of polygamy, free, common law marriages, same sex marriages, or where other elements of other biblically lawful marriages have been violated. Where unlawful marriages have taken place, annulments may be required to invalidate these violations of biblical standards in consultation with their pastor and the Presbytery.”

The Moderator asked the nine standing, who were in opposition, if they would be willing to abstain or submit. He then asked for a count.

12:08—Glenn Creasy, Hartsville, Tennessee—“In the way that you've read that still doesn't, by inserting those words and not changing a couple of others,



still doesn't come out just right, does it? The Church recognizes many variances of marriage ceremonies throughout the world with the exception. . . .”

Moderator—“We don't recognize the other things that are listed. What's giving us a problem with that, Brother, is in the Church we don't accept annulments. But in order to correct some of these unlawful. . . .”

Brother Creasy—“It looks better when you can read it. When he said it, it sounded different from the way you can see it when you can read it, so it's okay.”

Moderator—“Let me get this count. We have one that's in opposition. Would you be willing to submit to this Assembly, or abstain?”

12:16—Mark A. Payne, Barbados—“I want to raise a question with respect to the changing of the words *marriage ceremonies* because in my understanding, if the words *marriage ceremonies* are excepted that polygamy and plural marriage is a marriage type. Same sex marriage is a type, not a ceremony, so if you were in a marriage ceremony in India, it's just demeaning.”

Moderator—“I believe the word *exception* takes care of that—with the exception of. We do not accept those others, even as marriages. We don't even recognize them as marriages.”

Brother Payne—“I understand that, sir, but the ceremony is distinct from marriage type. It says, ‘The Christian Church recognizes many variations of marriages.’ If this is changed to read, ‘Many variations of marriage ceremonies,’ the meaning is shifted because polygamy is not a ceremony. Marriages of common law are not a ceremony. Same sex marriage is not a ceremony. They are marriage types. So if you switch and put the word *ceremony*, the meaning is altered.”

Moderator—“No, sir. It doesn't change that at all. It still reads that we do not even recognize those as marriages. Ceremony wouldn't even apply.”

Brother Doroshuk—“Brother Fisher, I believe our brother has a valid point there. As a Committee, I think we would feel better about leaving these variations of marriage, with marriages, with the understanding that there are a variety of different type of ceremonies that take place around the world; but the true context of that is a variation of marriages with the exception; the original wording does best represent what we're trying to accomplish here. ”

Brother Payne—“That's the point I'm making.”

Brother Doroshuk—“Your point is well taken. We would be happy to leave it the way it was, and instead of saying *marriage*, we would pluralize the word *marriage* there and say the word *marriages*.”

Moderator—“Number One of Section Three is accepted.”

Number Two of Section Three was re-read.

Moderator—“All who would be in opposition to Number Two, please stand. We have 76 that oppose this Number Two.”

12:25—Ron Martin, Cottdale, Alabama—“I’m not in opposition, but I would like to ask an addition to the wording at the end of this paragraph. Two years ago, this Assembly approved the opportunity for pastors and churches to discern God’s work in the lives of redeemed people. Since that time, our Church has been blessed with the harvest of God. We have received 40 new members covenanted into our Church. Of the 120 members that I have, 65 percent are now eligible, who were formerly ineligible to be members of the Church of God of Prophecy. They are Spirit-filled, redeemed members of this organization. I’m delighted by what God has done.

“I believe he has removed the proverbial horse from the barn, and he will not allow us to be bridled by our institutional fears. I would ask that while we understand these things must be left to the sovereignty of God, we also acknowledge and embrace the sovereignty of God’s working in these situations. If we could add that wording into that, I think it would be better for us on the local level, when God is moving in these particular situations, that we embrace and acknowledge the sovereignty of God in these matters, and we allow his sovereignty to be complete in our churches.”

Brother Doroshuk—“Yes, without having stated in those words, that is very strongly implied in this recommendation. Adding that wording would simply bring further affirmation to what is already been stated in there. What you are stating is definitely the context of that particular recommendation. In fact, we have one complete section in the third part of our documents that’s entitled “The Wondrous Works of God” that deals with us recognizing the workings of God in the life of these people. So what you are suggesting there is good and accurate, and we feel like it is strongly, at least implied, within the context of this recommendation. I guess if we could add some wording that would help further clarify the understanding of that, that would not be a problem.”

Brother Martin—“My reason for this is because we have so many ambiguous, gray areas that we’re dealing with right now. Across the line, it becomes difficult for us to really work through all of this when there are outside entities apart from our local churches that are trying to distract from that, and if the wording is a little more clear, I think it will be a helpful asset to us.”

12:28—Tom McMahon, Tuscaloosa, Alabama—“I’m not speaking in opposition or affirmation, but I would like to read some points that I feel like might be helpful to the Committee and to others that are attending, if you would allow me. I will be done in just a few minutes.”

Moderator—“Is it something we have already agreed on?”

Brother McMahon—“No, sir. It fits in with this part. I’ve written a thesis sometime back and passed a copy to Brother Browder. I think he is familiar with that. With much humility and nervousness, I come before this Assembly. I only asked in Jesus’ name that you seriously and prayerfully consider and indulge my humble input. Of course, this is one man’s work. If you could for a moment consider this work and not this man.

“As God-fearing men and women, we do accept that there are definite absolutes, but only as God speaks. He is immutable. Our very existence now and forever depends on what he chooses to reveal to us and the parameters and laws he has established for our good. When God accepts a marriage, He creates a new entity. I call this the one-flesh concept. The previous two are still two separate people in the eye of the beholder, but to God, as He says, ‘They are no longer twain, but one. Bone of bone and flesh of flesh.’ Their spiritual and physical laws God has set in order are clear. This new entity of one flesh cannot be dissolved except by death. God the Father in Genesis, Jesus in the Gospels, all in Romans, and the Holy Spirit in our hearts have clearly spoken. Jesus basically said, don’t even try to asunder His Father’s creation.

“The second point of consideration is the one word *fornication*. It is quite clear that secular and biblical scholars pretty much agree that a wide variety of sexual activity matches the use of this word. Please allow me to offer the view I’ve discovered by many years of study of this one word, *fornication*.

“We know that many of the heathen religions mention the Old Testament included explicit or illicit sexual behavior. However, the Israelites, who were espoused to God and bound by covenant, attempted to divorce themselves from Jehovah and join themselves to other gods and practice heathen acts.

“Every prophet that preached to Israel about this, called that act *fornication*. Let’s not forget Hosea and his prostitute wife. They were still one until death. We know that marriage is an example of Christ and his bride the Church. The marriage of man and woman is only a type or example of God’s choosing of Israel and of Christ and His bride.

“The connection is clear. God’s espousal covenant with Israel and Christ’s espousal to the bride of Christ cannot be dissolved. Any attempt to sever this God-ordained bonding enjoined to another is nothing short of fornication. Any person who has broken their original, biblical marriage vows and joined themselves to a secondary partner, is committing fornication and sexual sin.

“Finally, there is a covenant. I have failed to find one case or even a hint in the Bible that God ever allowed His covenant to cease. Contractual with people, covenants are with God. Here’s the question. Can a man-made divorce dissolve God’s creation of one flesh? That’s the first point. Can a man-made divorce dissolve or disallow a covenant made with God? So what happens to the one flesh God has created? And what happens to the ’til-death covenant that God has sanctioned?

“Gentleman, I appreciate you very much for listening to me, and it is my honor to present these ideas to you. I appreciate, if you have a question for me in any of these areas, I would be happy to answer them.”

The Moderator allowed Brother Green to come back and finish speaking.

12:30—Brother Green—“The way this is broken up, it’s a little difficult to communicate what I want to. I will try to read the second part that I have; You mentioned turning to the harvest in the document. In the local church I pastor, we have a harvest already, which we’re trying to protect from the ravages of sin, Satan, and the world. As a pastor/shepherd, I understand my duty is to feed them and protect the flock. Our harvest includes 100-plus people. Beyond our marriage couples and children, we have over 40 in our Church that this recommendation could affect from teens, to young adults, to adults.

“We have five divorced individuals who attend our Church regularly, none of which I am aware of are looking to remarry. I have at least four or five of my youth who have dated divorcees, two of which developed serious relationships. God has thus far helped us to avoid remarriage of any of the divorced or no marriages of our single youth to divorcees. It’s going to be extremely difficult for me to maintain this biblical position of no remarriage after divorce if this recommendation passes. Some of our people will take the Assembly position over what I have to say. Since we don’t know how long it will be before Christ returns, there is potentially millions of youth worldwide to harvest who have never married, that need to be harvested and taught about no divorce and no remarriage.

“There are millions of people in their first marriage that need to be harvested and taught no divorce and no remarriage before it is too late. I would like to interject that if it hadn’t have been for this Church’s position, I could be divorced today. I have been married about 35 years and had some rough ones in the first couple of years. But if it hadn’t been for this Church’s position, I could have been divorced today. Thank God for the Church of God of Prophecy’s position in the past. I personally know of two very large youth groups in our Church made up mostly of youths whose parents are not connected to the local churches. What will we teach these youth?

“As I understand this Document and the recommendation, it opens the door for divorce and remarriage for all but bishops, which you speak about on page 19. Will we teach these youths that, yes, even though you shouldn’t, you can divorce, remarry, God’s grace will cover you? The subject of divorce, remarriage has the potential of being a deciding factor of eternal life or eternal death, heaven or hell for some people.

“One day each of us will be judged by Jesus Christ according to Matthew 25:31, 32. The Church has said that a particular divorce and remarriage situation is not sin, and God says it is sin. It’s going to be too late on judgment day for

one who is in that situation to find God's truth, then repent and be saved from hell. I hope we all can stand before the Lord one day and say as Paul did, to the Ephesian elders in Acts 20:26, 27: 'Wherefore I take you to record this day that I am pure from the blood of all men, for I have not shunned to declare unto you all the counsel of God.'

"My question to this Committee and especially to the three pastors on this Committee, which I don't think we have heard from yet, would you be willing to stand before the youth of the Church where I pastor and tell them that they can marry a divorced person and maintain a born-again relationship with our Lord, and then say with Paul, 'Wherefore, I take you to record this day that I am impure from the blood of all men, for I have not shunned to declare to you all the counsel of God.'

"If you cannot say this before the youth of the Church I pastor, then this Document and this recommendation needs more work; and I would address those three pastors. Could you tell me, and I'm looking to the entirety of this?"

Brother Doroshuk—"May I respond? I would like to make an observation in response and certainly leave it up to these pastors to respond if they would so choose. First of all, in your presentation, you mentioned millions who are single that need to be ministered unto, and millions who are in a valid marriage state that need to be ministered unto; and unless I missed it, you omitted the multiplied millions who live in our neighborhoods whose lives have been devastated by broken families and broken marriages. These also need to be ministered to.

"Point number two is our hope that we will never ever see a divorce and a remarriage among our Church people, for whatever reason. And I'm not sure why the impression is being left, or you are taking this impression, this Report is opening the door to divorce and remarriage. We are not embracing that. The two major things we have tried to accomplish in this report is number one, what is the biblical—God's biblical intent and design for marriage—and to strengthen that bond and that principle in this Church, so we would have stronger marriages that are going to help to prevent marriages from defaulting to divorce or breaking up and this type of thing.

"The second thing that we're trying desperately to grasp with and deal with in this Report is not to open the door to divorce and remarriage. We believe divorce and remarriage is sin as the Scripture clearly points out; however, we also understand that there are millions of people around the world who have been victimized by this atrocity and this tragedy, and what we are grappling with in this General Assembly is what are we going to do with these people?"

"There are situations in which, and our Bishop has mentioned that to us a few moments ago, if you begin to try, for lack of a better term to use, to unscramble the scrambled eggs, you may be going around the world to try and multiply divorce and bring marriages back together. That may indeed be an impossibility to do. So in situations like that, we're saying that must be left to God's sovereignty.

“I think the bigger question to what’s here is: what are we going to do with those people who come to our Church altars and seek God, and God offers them acceptance, love, and forgiveness? What are we going to do with these people? Are we going to discard them, or are we going to embrace them with the love that Jesus would embrace them with and receive them and minister to them and leave the situation of their marriage and their brokenness in their marriage to God’s sovereignty? That’s what we are saying.

“You and I may totally have the incapability of being able to restore that marriage. In the midst of all of that, we still must continue to preach and teach God’s biblical design for marriage. If someone comes into the midst of our Churches, and their marriages have been devastated and broken, and God has accepted them and forgiven them, they must be taught that they cannot continue on getting remarried, and breaking up another marriage, and getting remarried, and breaking up a marriage. . . . That is not what we’re trying to present here. We’re trying to deal with this objectively from the perspective of harvest, hopefully, that we have an understanding in this Church that we firmly believe that we must work with people and not allow divorce and remarriage to take place in our midst; and I wonder if we could really be unanimous and agree together in this Assembly that we’re going to stand together and embrace the biblical principle of God’s design for marriage.”

Moderator—“I would like for us to address those 76 in opposition. We’re 40 minutes past time, and we have a situation that’s presenting itself. We will not be able to continue to talk as we are talking and get to this entire Report, and it’s most important that we do. The points that are being taken are being repeated over and over again. You’re quoting the same Matthew, the same New Testament. What I’m asking for is for us to either accept or disapprove the Report, so please honor my request and be seated. Let us make a count again. We still have 76 that opposed it. Will those 76 please be willing to abstain or submit?”

12:44—R. B. Finlayson, Convington, Georgia—“I’m not here so much in opposition, but I need a clarification; and I could very easily submit, but as has been stated in this Assembly, we go by biblical principles. Take the whole Bible rightly divided, and I’ve heard it preached. . . .

“Jesus is soon to come, and I want to be on the right side. I don’t want to preach one thing and hear Him say, ‘Depart from me.’ So based on that, allow me a couple of minutes. In this Section Two, it deals with whether or not we’re putting a yoke on people that they’re not able to bear, and we’re supposed to use the love of God. And this is true, but I believe that if a person wants to do what is right, the sovereignty of God is going to go behind His Word. He is not going to compromise His Word for me or anyone else in this place. So if God has said and the Committee has said, I esteem you highly because when I read

the first section, your recommendation, you nailed it. You said from the Scriptures. The brother said just awhile ago what the Scripture says. I honor that. If a person gets saved, and I believe God can save anyone in a double marriage. I know that because we all were born in sin. Some of us are not in double marriage, but we are alcoholics, and we are this, that and the other. Sin is sin. But when Jesus met that and He dealt with it, He said to the woman that was caught, ‘Go in peace, but sin no more.’

“So now if we accept through love that we could do this and allow this and leave it up to God, then that’s disregarding what God’s Word has told us. What do we preach then if we say that’s between you and God? It was stated we need to preach the Word and teach them. What are we going to teach them if we have no basis? What do I preach to a person when they come to me?

“They go to another Church of God, and we are preaching different things, and the Bible says we should walk by the same rule. Am I the same thing? . . . I hope you understand what I’m saying. I’m not against anything. I’m for it because you Brethren have said this is what the Bible says about this situation. I believe it. God bless you.”

Moderator—“All right. Let us work with the 76 that are not willing to submit or abstain. How many are not willing to submit? You know, submitting doesn’t mean you agree. It means you will submit to the wishes of this Assembly. How many do we have? There are now 72 that are not willing to submit. Okay. It is very obvious that we’re not going to be able to finish this Report today. We’re at Recommendation, Number Two, Section Three. We’re going to adjust the program. We will come back on Friday afternoon at two o’clock. . . .” (See p. 67.)

12:50—Dismissal for lunch.

### **Wednesday Afternoon, August 23, 2006**

3:00—“SPIRIT-DRIVEN” worship—David and Lagonda Nichols: “When We All Get to Heaven,” “There’s No God Like Jehovah”

Comments by the General Overseer—“It’s a special moment in the lives of our bishops and their families, and we praise the Lord for their gathering. And Timothy’s writings by the pen of Paul is a true saying: ‘If a man desire the office of a bishop, he desires a good work. A bishop then must be blameless, a husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach; not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; one that ruleth well his own house, having his children in subjections with gravity; (For if a man know not how to rule his own house, how shall he take care of the church of God?) Not a novice, lest being lifted up with pride, he fall into the condemnation of the devil. Moreover, he must have a good rapport of them which are without; lest he fall into reproach in the snare of the devil.’

“We have candidates from outside U.S., and we would like for the General Presbyter and the overseer of Hawaii, India, Indonesia, Jamaica, and Ukraine to come at this time under the direction of the ushers, placing them in their position.”

3:20—Bishop Ordination Service (See list of bishops in Section 5, p. 258.)

4:15—Special Tribute to Billy Murray/Honor in Memory of Deceased Ministers and Honor to Their Families, Jan Couch, Ministerial Services and Stewardship Director. (See Deceased Ministers List, p. 307.)

Brother Adrian Varlack, Sr. read a tribute to Billy Murray: “On behalf of our General Overseer, our Ministerial Services Director, and our International Office leadership and staff, it is my honor to read this memorial to Bishop Billy D. Murray, Sr. (1930 to 2004), General Overseer Emeritus.

“On July 16, 2000, incoming General Overseer Bishop Fred S. Fisher, Sr. said of Billy D. Murray, and I quote, ‘The Church of God of Prophecy has experienced unprecedented growth under the leadership of Billy D. Murray. Many will never know the healthy changes that have come to this Church during the past ten years. Under the new leadership of Bishop Murray, many freedoms have been realized; freedoms to study and respond to the Bible, to respond to grace and the working of the Holy Ghost. This has been strongly emphasized by Brother Murray, who preached the Bible. In ten years, we have grown to 500,000, more than doubling the membership.’

“Billy Dwayne Murray, Sr., was born in Nash County near Spring Hope, North Carolina, April 8, 1930. His parents, Willabee and Flora Murray, were farmers, and so Billy grew up on the farm with six siblings, four sisters and two brothers. He accepted the Lord Jesus Christ as his savior at a very young age during a revival in his community and quickly joined the little holiness church, along with his mother, discovering that it was the Church of God of Prophecy. He was a bright student, a natural-born intellectual and ended high school as president of his senior class and voted most likely to succeed. After graduation, he enrolled in King’s Business College, Raleigh, North Carolina, but his was not to be a life of secular business.

“August 13, 1969, he married Alma Lee Hansley, whom he first met when she visited his area as a traveling state youth secretary for the church in North Carolina. To this union was born Billy Dwayne, Jr., Susan and Beth, all married. A devoted husband, father, and grandfather, he set a good example of hard work, integrity and Godly devotion before his children, grandchildren, and those he led in Christian service.

“Bishop Murray began his ministry in 1950 and was licensed by the Church in 1951. After this, he served as a state secretary and held pastorates at Selma, Leakesville, and Bethany, North Carolina. He moved to pastor the Riverside



Church, now College Park, in Greenville, South Carolina in 1966. While there, he was appointed to the Church's International Offices, then General Headquarters, and remained as general Sunday school secretary until 1972. He authored the popular, *Call to Teach* course, an instructional and motivational guide to the teaching ministry. He was transferred to the position of overseer of Tennessee during the Assembly of 1972 and served until 1977, when he was called back to the International Offices as assistant editor for the Church's official publication, the *White Wing Messenger*. He performed his editorial duties with consummate skill and diligence for 12 years, assisting with many and varied clerical and writing needs of the General Overseer's office, which was the Chief Administrative Office of the Church. September 1989 saw Brother Murray appointed as state overseer of Illinois, a position he held for a brief eight months due to his selection by his peers May 2, 1990, to replace the late Bishop M. A. Tomlinson, who was retiring after a record 46-plus years of service of General Overseer.

“Brother Murray had to assume office as interim General Overseer right away and was duly and overwhelmingly confirmed in the position by the Assembly, on August 13, 1990. While serving as assistant editor, he preached 12 precedent-setting messages to capacity crowds in General Assemblies from 1978 to 1989, sermons that undoubtedly influenced the Church in a more harvest-oriented direction, which embraced what God was doing among His people throughout the world. That direction became the hallmark of his ten-year administration. With the Lord's hand evident in his leadership, but not without the difficulties that accompany change, Brother Murray steadfastly maintained that Christ is the message; the Church is the messenger.

“He labored tirelessly to focus the Church on a world of lost people. These efforts are most clearly seen in his urgent call in 1994 for the Church to embrace turning to the harvest as its passion, a passion that would result in vibrant local churches. In the course of this paradigm shift, he led in pluralizing the Church's leadership and in restructuring its International Offices. He encouraged leadership development and lifelong learning, while focusing on the privacy of the local church, as the church's presence for ministry in each particular community.

“The ten years of his administration, 1990 to 2000, saw the Church expand its presence from 90 countries and territories to over 120. Membership grew 109 percent from 261,641 to 546,600. After retiring from office August 1, 2000, he continued to minister from his home base in Charlotte, North Carolina, supporting the Church in every way possible.

“Brother Murray was promoted to glory on December 8, 2004, while in the loving care of his precious family. As current General Overseer, Bishop Fred Fisher, Sr., has appropriately observed that this Church will never know in

our lifetimes all the good Billy Murray has done, but she will eventually come to thank him for the vital role he has played.

“To paraphrase David’s remark over Abner in 2 Samuel 3:38, “A prince and a great man left us on December 8, 2004.” We have felt weaker the last 20 months because our dear friend, ministry companion, outstanding Christian leader, the Lord’s servant, a wonderful and loving husband, father, grandfather, brother, and uncle is no longer with us on the journey. He fought a good fight. He finished his course. He kept the faith. Therefore, this 94th International General Assembly of the Church of God of Prophecy in Nashville, Tennessee, USA recognizes and proclaims that Billy D. Murray not only has finished his course and the ministry he received of the Lord, but that he finished well and made an outstanding and invaluable contribution to this Church.

“May we stand in a moment of silence in his honor. Now, while we’re standing, can we express our gratitude to his family as we celebrate his memory.

“Sister Murray, the Church loves you dearly and appreciates your years of dedication and service during your very early and young years and also the 55 years you served alongside your dear husband.”

The Assembly gave Sister Murray a round of applause.

4:25—Jan Couch stated, “Thank you, Brother Varlack, and a very special ‘thank you’ to the Murray family. For those of us that worked with Brother Murray in the International Office, we have felt this great loss, and we wanted to take a moment to express to his family how much we appreciated his ministry and their gift that they gave to this Church as well.

“We are here today to honor our licensed bishops and evangelists who have passed away from June 1, 2004, through May 31, 2006. This is a time to acknowledge their contribution to this Church and also to celebrate their work. Author Victor Hugo spoke of anticipating his work in heaven by saying, ‘I haven’t given utterance to the one-thousandth part of what lies within me. When I go to the grave, I can say my day’s work is done, but I cannot say my life is done. My work will recommence the next morning. The tomb is not a blind alley. It is a thoroughfare. It closes upon the twilight, but it opens upon dawn.’

“Luke expressed it this way in Luke 20:38: ‘For he is not a God of the dead, but of the living, for all live unto him.’ A missionary couple stationed on an island in the Pacific was stunned by the sudden death of their infant daughter. She had contracted a tropical disease just four days previously, and now she was gone. To give her a proper burial, they had to carry her to the other side of the village. It was a sad journey most of the way until they overheard two native women commenting on their plight. One said, ‘It is such a pity that they should lose their baby in death. I feel very sorry for them.’ The other quickly

replied, ‘Oh, you must not feel sorry for them. They are Christians. They get back their dead.’

“That glorious truth so simply stated by that native woman came like a shaft of spring sunlight to pierce the gloom of these bereaved parents. The joy of Resurrection hope broke out on their faces as they realized anew that there is truly no loss to the Christian. Jesus said, ‘Because I live, ye shall live also.’

“Seated on the stage behind me are family members of these ministers who have gone on to their reward. The family members are wearing a lapel pin shaped as a crown to signify that their loved ones have received the crown of righteousness. The crown is placed on a black ribbon, which signifies our loss, and a white ribbon, which signifies their gain, the resurrection. When you have an opportunity to speak with one of these family members, please remember to express your appreciation of their loved ones’ ministry and service in building the kingdom of God. Pictures or names of our deceased ministry will be projected alphabetically on the screens by the nations. The family member representing their loved one will stand in his or her honor. Please extend solemn reverence during this time of remembrance.”

#### 4:30—Slide show presentation

The General Overseer stated that because of the lateness of the Business Session earlier that day, the schedule had changed: “We will have the General Overseer selection and introduction of our General Presbyters on Thursday at 10:00 a.m. If you have an uneasiness about the BDP Report that will be coming back to the floor on Friday afternoon, you can meet with the Biblical Doctrine and Polity Committee from 2:00 to 3:00 on Thursday and on Friday from 10:30 to 11:30 in the Hospitality Room, which is right behind these curtains.” (See p. 63.)

#### 5:00—Dismissal

### **Wednesday Evening, August 23, 2006**

#### 6:00—Bahama Brass Band

#### 6:30—“SPIRIT-DRIVEN” Concert—Lester and Holly Rector, Tennessee

The General Overseer stated, “Lester and Holly are available for concerts. If you could find an available date for them to come to your church, they’d be glad to do this with you and your church or district or state and bless you.

“There is another change in the schedule. Because of the Mission Encounter all day Thursday, the General Overseer selection process will be on Friday from 2:00 to 4:00. We will also be finishing the BDP Report on Friday. Sunday is going to be a commissioning Sunday, so purchase one of the lights in the bookstore. We want to launch this Church with the fire of the Holy Ghost to really affect us for the next two years or next Assembly.

“Billy Murray—we honored him today, and our VOS Department has put together a beautiful CD of four of the sermons of the 12 that he preached in the Assembly. Four of them are on these CDs, and you can go to the Voice of Salvation booth and get one of these. And as I told you today, we’re going to pay tithe off of all that comes in, and we’re going to pay those tithes to Sister Murray. Brother and Sister Murray pastored and all they lived off of was tithes. So we’re just going to keep the tithing fund going their way for a little while. So it’ll be a double blessing. You’ll be blessed by blessing Sister Murray, and you’ll be blessed by hearing the sermon. Thank the Lord.”

7:10—DVD Presentation: Sherman Allen, Africa

7:15—“SPIRIT-DRIVEN” worship—Jason Duncan and the Assembly Worship Team: “Forever,” “Everyday,” “In Christ Alone”

7:44—Offertory and Prayer by Pastor Wayne Murphy, Virginia

8:00—Introduction of Special Guests: Brother Fisher introduced General Overseer of the Church of God Dennis McGuire

Dennis McGuire stated, “I greet you in the name of Jesus Christ, the name above all names. It’s such a privilege to be here with Bishop Fisher and with all the Presbyters and your General Overseer Select that’s coming up to take leadership. It’s such a delight for me to be here on this special occasion. I want to, first of all, say to you from the Church of God, thank you very much for preserving our history. You have taken it to heart to preserve our history, and that’s so much appreciated by our Church. I have been impacted so much this past year by something that has a commonality among us all. Back in the month of January, we traveled together out to the Murphy House, and we remembered what happened to us a hundred years ago. A hundred years ago, as our forefathers assembled in that small mountain cabin, something glorious and something marvelous took place.

“As I sit here tonight and realize that probably this summer there’ll be 35,000 or generations that will have assembled in this General Assembly and our General Assembly. God has been doing something marvelous in our midst, and God has raised the stream up in Pentecost for a special, special time. There is something common to us, and I think it was put in our spiritual DNA on that particular day. Because if you will read on the wall the Minutes that were recorded for that first General Assembly, it said, ‘And strong men wept.’ That has impacted my life in such a marvelous way; that, in our first General Assembly, strong men wept. I know that others were weeping. The children, no doubt, were weeping. The women were weeping. But they noted that strong men wept when they saw the ripened harvest field. I am so thankful for what

God is doing in the Church of God of Prophecy because I believe that still at the very heart of this Church, there are men and women of God who were weeping for the harvest.

“We can’t dry our tears until every one of our children are saved. We can’t dry our tears until every home is put back together. We can’t dry our tears until our altars are full of men seeking to be saved and sanctified and baptized with the Holy Ghost. We can’t quit crying as long as we’re slaughtering unborn babies in this world. We can’t quit crying as long as there are people who have no shoes and nothing to wear, but I think He’s raised us up as a mighty army to move as the Church of God in these last days, to weep over a harvest, weep so strong that we will bring back the coming of Jesus Christ. Because when He returns and we cross the banister to glory, God Himself shall wipe away all tears from our eyes, and there shall be no more sorrow. The former things are passed away. I pray that you’ll have an old-fashioned Holy Ghost outpouring in this camp meeting that somebody gets drunk on the Holy Ghost, somebody gets saved and sanctified and filled with the Holy Ghost.

“Be Spirit-driven, and let the fire of God fall. Let the fire of God fall. You are a Pentecostal church, and let His fire fall. God bless you, Brother Fisher. This is a man of God. We appreciate him so very much. God bless you.”

8:10—Brother Fisher introduced his granddaughter Alea, who worshiped in song.

8:19—Brother Perry Gillum introduced the other special guests and thanked Brother McGuire for being a great leader of the Church of God. He then introduced M. Thomas Propes, the General Director of Publications from the Church of God and his wife; Reverend Clyde Hughes, Pentecostal Church of Christ; Dr. David Ferguson from Intimate Life Ministries and his wife; Dr. Ron Carpenter, International Pentecostal Holiness Church; Pastor Gary Sears, Cooperative Initiative Committee member; Scott Carter, Director of Communications for the Church of God; and Kevin Brooks, Coordinator of Publications and Meeting Planner for the Church of God.

8:23—Message by Leroy Greenaway, “Absolutes in a Postmodern World” (This sermon was printed in the February and March issues of the *White Wing Messenger*.)

9:30—Altar Service

Dismissal

### **Thursday Morning, August 24, 2006**

9:00—Prayer Session

9:38—“SPIRIT-DRIVEN” worship—David Cabales and Washington State Worship Team: “Days of Elijah,” “How Great Is Thy God,” “How Great Thou Art,” “When I Think About the Lord”

10:01—Comments by General Overseer

10:05—Message by Sophia Pringle, Jamaica: “Living Holy in an Unholy World” (This message was printed in the December 2006 issue of the *White Wing Messenger*.)

10:50—“SPIRIT-DRIVEN” singing—Jay and Suzanne Thompson, Mississippi

10:55—“In Times Like These . . . the Anchor Holds”—Reports from disaster areas, directed by Larry Dotson, Florida. Speakers were Malcolm Berseygay, Louisiana; Fred Lawson, Mississippi; L. V. Jones, Alabama; and E. C. McKinley, Tennessee.

12:00—Dismissal for lunch

### **Thursday Afternoon, August 24, 2006**

There was no formal session; instead, the Mission Encounter and workshops were conducted.

### **Thursday Evening, August 24, 2006**

6:00—“SPIRIT-DRIVEN” music—Bahama Brass and Turks/Caicos Island Bands

6:38—John Payne introduced a special guest, Mark Caleb from Rowden Music, who presented a short concert.

6:55—Jerry Chalk from Ukraine greeted the Assembly. (Brother Chalk’s testimony will be printed in an upcoming *White Wing Messenger*.)

Video Presentation of Ukraine.

7:14—Vitaly Voznyuk, overseer and pastor, Ukraine, spoke about the work in his area while Jerry Chalk translated for him. (This testimony will be printed in an upcoming *White Wing Messenger*.)

7:35—“SPIRIT-DRIVEN” worship—Jason Duncan and Assembly Worship Team: “Let Everything That Has Breath,” “Doxology,” “You Are My King,” “Amazing Grace”

7:59—Video presented by General Presbyter Brice Thompson of the Caribbean area

8:06—Offertory and prayer by Pastor Frank Ferguson, Bahamas

8:25—“SPIRIT-DRIVEN” singing: Francisco Lopez, Argentina

8:30—Message by William M. Wilson (This message will be printed in an upcoming issue of the *White Wing Messenger*.)

Altar call

Dismissal

### **Friday Morning, August 25, 2006**

9:00—Prayer session

9:30—“SPIRIT-DRIVEN” worship—June Gordon and Northeast Choir, New York: “Step by Step,” “You’re Worthy of My Praise,” “How Great Is Thy God,” “I Can Only Imagine”

10:13—Message by Pastor Ron Brisson, North Carolina (This message will be printed in an upcoming issue of the *White Wing Messenger*.)

11:02—Larry Duncan, Director of Leadership Development & Discipleship Ministries:

Brother Duncan introduced the new resources that have been developed in the last two years. In cooperation with Intimate Life Ministries in Austin, Texas, three courses that form the Relational Ministry Series have been produced. Each course comes with a student workbook with a facilitator guide as well as instructional DVDs and CDs. The first book, *Relational Foundations*, is currently available in both English and Spanish. The second book, *Relational Discipleship: Transformed by God’s Glory*, is currently available in English. The third course called *Relational Leadership: Leading as Jesus Led* is available in three of our major languages, English, Spanish, and French; the translations into Russian and Indonesian are in progress. This year, the first major revision in 14 years of the Foundations Series was accomplished. This year, also produced on behalf of the General Overseer’s office, was a brochure for pastors and leaders entitled “Church Membership Matters: Ideas for Designing a Course for New Members.”

11:15—Teacher of the Year Awards were presented by David Bryan to Beverly Dixon, Ohio (Bessie Hardin Award for teaching children/youth), and Linda Stevens, Georgia (Billy Murray Award for teaching adults).

11:24—“SPIRIT-DRIVEN” singing—Lainez Family, South Dakota: “Now Is the Time to Worship,” “Open the Eyes of My Heart, Lord”

11:37—Message by Benjamin Feliz, Southeast Spanish Regional Overseer (This message will be printed in an upcoming issue of the *White Wing Messenger*.)

12:15—Dismissal for lunch

### **Friday Afternoon, August 25, 2006**

2:00—Presentation of General Overseer Select

The Moderator asked for the Secretary of the International Presbytery, H. E. Cardin, to come forward and read the communique from the International Presbytery meeting:

“To the 94th International General Assembly, greetings. Pursuant to our mandate, as authorized by the 88th International General Assembly, 1994, the International Presbytery of the Church of God of Prophecy met in regular order to transact business, which included the selection of a candidate for presentation to this Assembly to fill the office of General Overseer being vacated by present General Overseer, Bishop Fred S. Fisher, Sr., in accordance with his written notice to the International General Presbytery January 31, 2006. The International General Presbytery of the Church of God of Prophecy highly commends Bishop Fisher and his wife, Betty, for their labor of love and dedicated service these six years, over their 55 years of consistent ministry in the Church. We ask this Assembly to join us in a hearty expression of appreciation for their long, faithful, and invaluable service and bid them Godspeed.”

[The Assembly stood and gave the Fishers a hearty applause of appreciation.]

“After fasting and prayer, and in dependence upon the Holy Ghost, through the due process outlined by the International Presbytery, as authorized by the Assembly, said International Presbytery reached a one-accord agreement on August 20, 2006, to recommend Bishop Randall E. Howard of Cleveland, Tennessee, for your consideration to fill the office of General Overseer.

“Bishop Howard was born on July 12, 1954, and accepted his call to the ministry at age 25. He has served this Church for the last 25 years as a youth minister, pastor, itinerate evangelist, campus pastor as Tomlinson College, Sunday school and evangelism director, and as a member of the faculty for the Center for Biblical Leadership. Twelve years ago, he was appointed World Mission Secretary, later changed to Global Outreach Director; and in that capacity, he



has served on the administrative and Global Outreach Committees until the present. He is married to former Bess Stoup, and they have their three children: their married daughter, Lauren Harding and her husband Jay, and two sons Ben and Brett.

“We, the International Presbytery of the Church of God of Prophecy, having reached one accord, present for your due consideration and action, Bishop Randall E. Howard to fill the office of General Overseer.

“Given at Nashville, Tennessee, USA, on this 25th day of August 2006, International Presbytery of the Church of God of Prophecy, Bishop Fred S. Fisher, Sr., Moderator and General Overseer, Bishop H. E. Cardin, Secretary.”

Moderator—“All in favor of accepting this Recommendation, please stand. Are there any justifiable objections to this selection that is presented to us by the International Presbytery? You may stand.” Assembly stood.

Earl Walsh, Macon, Georgia—“And forgive me, Brother Randy, but I have to be opposed. I was here six years ago, and I wasn’t taken seriously, and Brother Murray overruled me. And everybody laughed at me, and I can understand why, but the man that has the anointing knows it. He lives with it, day and night. And aren’t you tired of making business decisions without the Holy Ghost? That is all that I am really concerned about. I didn’t ask for this anointing. God placed it on my life, and all I ask is that you take me seriously. If it’s not of God, nothing will come of it. If it is of God, then you will see it. All I ask is to be taken seriously. The length of my hair is symbolic to the time frame that you have rejected me.”

Moderator—“Are you willing to submit?”

Brother Walsh—“No, sir.”

Moderator—“You’re not willing to submit to this whole Assembly?”

Brother Walsh—“I’m willing to submit to the Lord.”

Moderator—“Are you willing to abstain?”

Brother Walsh—“No, sir.”

Moderator—“The Moderator feels, in the judgment of this Assembly, that this objection is not in accordance with our order, and we declare Randall E. Howard General Overseer of the Church of God of Prophecy. If you all agree, you may stand and give him a good welcome as he comes to greet us.” The entire Assembly stood and applauded.

2:17—General Overseer Select Randall E. Howard—“Thank you, Bishop Fisher, Moderator. Thank you, Church of God of Prophecy. The International Presbytery has been so supportive. This entire Church this week has been so supportive. As I walked through the halls, I realized that, more certainly than I’ve ever known in all of my life, that I am the son of the Church of God of

Prophecy—people stopping me, greeting me, hugging me, letting me know they would be praying for me, for my wife, for my family, for this ministry. And they let me know that this Church esteems the office of the General Overseership so highly that they have placed that office in their hearts. And deep in their hearts they love this Church, and they want to raise that office. And I've felt your embrace this week. I felt more than that—your prayers.

“Hardly anyone has passed me without saying, ‘I am praying for you. I have been praying for you.’ We’ve heard Bishop Fisher say it over and over again. I have heard him say it. I have been with him when people have said it to him, but it never came home so powerfully as this week, as people were telling me that they would be praying for me.

“This Church has invested in me and young men like me—young men, I guess, who are no longer quite as young as we used to be. I was thinking of that as Brother Wilson was ministering last night. My mind went back to an Assembly when he was appointed as International Youth Director. I had spoken at the National Youth Director’s Banquet that year under Terry Mahan, as Brother Wilson was appointed. We were young men together, which makes my mind go back to an International Youth Camp where a young man out of Illinois, Clayton Endecott, was in that International Youth Camp, and we shared those joys. We shared those honors. We shared those moments of visitation from the Lord together, as with hundreds of other young men, young women of our generation.

“And now the time has come for this generation to step forward and to take the baton of leadership. I enjoyed so much the video that was shown on the very first evening; I saw a white-haired man that actually happened to be sitting in the audience that night early this week, like Elwood Matthews. We saw many, many others. They represent a generation that’s gone on before. They’ve led us. They’ve challenged us. They’ve inspired us. We have wept with them. We have cried with them. We have laughed with them. And most of all, we have been inundated by the rains of the Spirit of God with them.

“But today, this Church has said it’s time to pass the baton to a new generation of leadership. As I stood before the International Presbytery to speak to them, I let them know that I cannot do it alone. I cannot lead this Church. I do not have it in me to lead this Church. I shared with them the signature scripture that, since a teenager, has been on my heart. It’s been in my prayers. It’s been woven into my spirit. From 2 Corinthians, chapter 3, verse 5, it says, ‘Not that we are sufficient of ourselves, to think anything is of ourselves, but our sufficiency is of God, who also has made us able ministers of the New Testament, not of the letter, but of the spirit. The letter kills, but the spirit gives life.’

“I need the work of the Holy Spirit to carry out this ministry, just as I have needed the work of the Holy Spirit, His anointing, His inspiration, His presence

for any ministry that God has laid before me. And I call for this Church if they would pray that the Holy Spirit would stir in me the leadership gifts, the leadership wisdom, the leadership guidance, and the presence of the Holy Spirit—that He would lead in this office of the General Overseer that it falls my lot to enter and to carry.

“The Church has invested in me. I couldn’t count the dollars. I couldn’t count the thousands and thousands of dollars. I don’t know of clothes that I’ve worn that haven’t been purchased by the Church of God of Prophecy throughout my life. When I stepped into ministry, this Church supported me to be a full-time youth pastor, when it was very rare to have full-time youth pastors.

“This Church supported me and my wife, Bess, when we packed up into a motor home, and we traveled all over this country—across this country several times. We were in many of your homes. We were in many of your churches, teaching how to share the gospel, sharing eternal life. This Church supported me as Tomlinson College decided that it needed a campus pastor, and I was so privileged—some of the greatest days of my life fulfillment, working with those young men and young women. I would leave that campus every day thinking how fulfilling it is to be touching some of the great young men and young women that will fill pastoral pulpits all across this country. As a matter of fact, my wife has reminded me of that many, many times after the college was closed. It was several years ago when with Brother H. E. Cardin we visited the Georgia Convention, and my wife began to point out all across that congregation that there were pastors who had been through Tomlinson College, and now they were blessing that state and blessing this Church with their ministry.

“I feel that I have been blessed as I said to the International Presbytery, and I know it’s a biased feeling. I know that many share that feeling. I know many, many of my peers, young men, if we can call ourselves that, share this same feeling, that I am more blessed or as blessed as anyone in this Church.

“You invested in me when I entered into the International Offices some 15 years ago, and an inspiration was on my heart to write a book. You let me write that book. You invested in me when I took the responsibility on to follow a legend, Adrian Varlack, after 25 years of his leadership, to step into the World Mission Secretary Office, later called Global Outreach.

“You’ve invested in me and allowed me to travel to nation after nation after nation around the world. You invested in me to allow me to become friends with some of the great harvesters that we have in the Church of God of Prophecy, to sense the Holy Spirit falling around the world in miraculous ways that God has intended for His last days’ church. You invested in me to be allowed to participate in the great harvest days that God has launched among this world and is even now carrying out, following through, I believe, to His great, climactic end. This Church has invested so much in me. I want to give back to this Church.

“I want to commit to be a faithful leader for this Church. I want to commit to hear the voice of the Spirit. I want to commit to be a leader that would glorify and honor God in all that he does. As I stood before the International Presbytery, I shared with them three goals that I would like to see. But I shared with them three things that I felt I desperately needed, and I would like to call this Church to 100 days of prayer.

“Brother Fisher and I have been talking about transition, and we’re pointing toward October 1. And I would like to call this Church to 100 days of prayer from the point of October 1 on. I believe we’re stepping into a new age of leadership in this Church; and if we do anything, stepping into a new time, it must be covered in prayer. It must be covered in seeking the Lord and asking for His divine intervention and His covering.

“Church, would you join me in 100 days of prayer covering? I know that you will. I know it because, already, the overseers who have heard this in the International Presbytery meeting have been coming up to me. Brother Marrero came from the Dominican Republic, and he said, ‘We are going to be praying for you during these 100 days. I’m going to have 100 people praying every one of those 100 days, asking God to fill this leadership with His divine will and knowledge.’ I’ve had other overseers come up to me and tell me, ‘We are with you. We are going to pray 100 days with you.’

“I know we’re sensitive about fasting and about speaking of fasting, but I have felt in my prayers, entering into this time before this Assembly, that if God would move in this way, I want to begin this office with the first ten days fasting and seeking the Lord that He would lead us in this Church. I’m not asking you to join me, only by the work of the Holy Spirit. I’ve already had some who say, ‘I may not fast the whole ten days, but I would like to join you in a day here or a day there or in a fast that will go through that.’ I want to see the Spirit lead us into the glorious future that He has for this Church.

“Brother Fisher has led us through these last six years, and there’s been no greater cheerleader. Thank you, Brother Fisher. You have been a cheerleader of harvest. You’ve been a cheerleader of outreach. You’ve been a cheerleader of growth. You’ve been a cheerleader of progress. And every one of you know that he has led us to the point that North America is rising, and we praise the Lord for the leadership of North American Presbyter Sam Clements and every North American state overseer. You have led us to the place where North America has turned the tide in the last ten years, and they are rising.

“And I can only see great days ahead for the work of the Church of God of Prophecy in North America. Brother Fisher, when he came into this office, didn’t know much about the work in the world, but he soon found out. And his heart leaped with joy to see what God was doing in the nations.

“We are still on the threshold of the greatest work that we will ever see God do in the Church of God of Prophecy among the nations. And in these years, I

believe God is going to do glorious things for us. I've made one other commitment in prayer, and I know some may be saying, 'Perhaps you're pushing this prayer thing just a little too much.' With the International Presbytery, I shared quite extensively my own personal feelings and testimony about prayer and how it's impacted my life. I won't do that today, but I will make this one commitment to you. I am committed, and I have been committed for several years, as a worker, a leader in Global Outreach. Because when I began to travel in the nations, I began to sense the work of God. I began to see the harvest of God. I began to be stirred in my spirit and become more aware of what God was doing in the world. I determined I want to be a part; I want to be a participant in the mighty streams of God that God is stirring all over the world. And I determined that myself, personally, I would join in the movements of God that He is raising up for these last days.

"I know you may not understand what I'm saying. So let me try briefly to take a moment. You see, it says in Acts, chapter 2, 'And it shall come to pass in the last days I will pour out of my spirit upon all flesh.' You know as well as I what God is doing today—He is pouring out His Spirit all over this earth.

"The Scripture speaks much about the latter rain and the rains of God and the spirit being like waters flowing up out of our belly or like rivers or like rains coming down. . . . You know what happens when rain comes? It begins to form small, little trickles, and then from trickles into gullies, where it unites and then from gullies into creeks and from creeks to streams and from streams into rivers.

"The rivers of God are flowing all over this world, Church, and we are sharing in that and participating in that. Oh, let the rivers flow free in the Church of God of Prophecy. I see rivers of prayer that God is using all over the world, and that's the one that I wanted to mention today. I could stand here today and mention many, many of the rivers that God is using, but the river of prayer is flowing powerfully. It's been one of the first rivers that could be seen and could be designated as the end-times, Holy Spirit, move of God working in the world. And I have committed my life that I want to be a person participating in these rivers of God, and prayer is one of those.

"And I am asking and calling for a General Overseer Prayer Council. I wish that many could be a part of that, but I'm asking this council, for the first 100 days, to commit to meet with me and to take my hand, almost as those who stood beside Moses and lifted up his hands, and to lift up my hands, so that in the first 100 days, we will cover this work with prayer that God will give us grace.

"And I say that for another reason as well. As I have entered into this season, I have not wanted to enter into this office with impurities on my heart. I shared this with the International Presbytery. I've not wanted to enter this office with animosity, with enmity. I've not wanted to enter this office with strife. Nothing of impurity have I desired to carry into this office. As a matter of fact, I had to

beg the help of the Presbyters, this week, every morning at 6:00, many of them have been meeting with me, and they've been praying and asking God that He would simply just lift up the hands that hang down, lifting up my hands, lifting up me in this week of this time of this great responsibility.

"I'm calling for a prayer council that, for the first 100 days, will join with me at least once a week for 14 weeks and that they will cover this step into ministries with prayer that will stir an anointing deep in me that has never been stirred before with prayer that will begin to cover our International Offices, with prayer that will begin to cover the work of our Church all over the world.

"So, Church, I'm leaning on you. This work cannot be done alone. And I have never been one to think that I could do any ministry alone. I fall on the General Presbyters and dependence. They are gifted men. They have mentored me. Many of them I've worked with. I've seen them. I've watched the anointing of God in their lives. I've watched the wisdom of God. I've seen their work, and I've learned from them.

"I've been mentored by Brother Fisher. I've watched him as he's carried burdens. I've watched him as he shared those burdens. I've seen him as he bowed down under that weight. I've been mentored by him, and I'm grateful.

"I've been mentored by peers at the International Offices who have come alongside me. They've shared encouragement. They've shared counsel. They've shared help. They've shown me the way.

"Church, I still need that help. This is not a one-man office. This is not a Church that can be led by one man any longer. We have passed the half-million mark under the leadership of Brother Fisher; we and his momentum will carry us past the one-million mark, I believe, before this year is over.

"It's no longer a Church that can be led by one man, but it is a Church that can be led as we unite together, join hand-in-hand and let God work through gifted leaders—gifted leaders of evangelism, gifted leaders of teaching, gifted leaders of administration, gifted leaders with wisdom, giftings in every area.

"And as we unite and as we see our common cause, God will lead this Church to glories that we have not dreamed of before. Church, I commit myself, that I will seek God to find His voice, to find His guidance, and to follow Him. My call to this Church today is to pray for me, love me, and unite with me. Take the hands of a leader that needs your help to see this Church achieve the potential, and more than potential, the destiny that God has laid before this Church since the foundation of time. Thank you, Church of God of Prophecy, for investing your trust in me this day."

2:36—Brother Fisher stated, "Let's start off by extending our hands toward Brother Howard and praying." He then led the Assembly in a time of prayer. He then stated, "Along with the selecting of a of a new General Overseer, we also

affirmed and selected another General Presbyter. And I want our Presbyters to come at this time: Sherman Allen, Daniel Corbett, Brice Thompson, Clayton Endecott, Felix Santiago, Sam Clements, Mike Mojica, and David Browder. David Browder will be our new General Presbyter to Asia/Oceania, but these brethren would like to stand with Brother Howard as a plurality of leadership of our Church, and they want to join in a prayer with him. They want to surround him in prayer. On Sunday, there will be the official installation of the new General Overseer.”

2:53—Business Session continued from Wednesday morning session.

Moderator—“We’ll have the Biblical Doctrine and Polity Committee come at this time. As they are being seated, I want you to read something that pertains to our business procedure. We, as you well know, operate differently to Robert’s Rules of Order. We have a process that we feel fits into the Scriptures of striving to find the will and the rules of God. . . . But this is recorded in our *Assembly Minutes*, and it has to deal with submission and abstaining. It will be on the screen, and we can read it together. We will be dealing with Section 3, which has five recommendations.

“I have been talking with the Lord about what is the best thing to do, and I certainly want to try to arrive at that today. . . . Let’s read it together: ‘Reaffirming our stand for biblical submission, a more active role by the Moderator and Assembly counselors in discerning spiritual manifestations to ensure an aligning with the Spirit and the Word. Those who would be deemed to be out of order would be dealt with decisively. This would also include those who expressed attitudes of disrespect and contempt for that Moderator and General Assembly and its official Committees. It could mean their voice being removed from the proceedings. New Testament policies concerning decision-making. Role of the elders. General Presbyters will serve as the Assembly counselors, *Minutes of the 90th General Assembly*, page 87. They are to counsel together in sensing the Lord’s direction and a one-accord agreement among us. *88th Assembly Minutes* states a matter will be considered accepted when it is discerned by the General Moderator and Assembly counselors that the Assembly has reached one accord through delegate expression.

“One accord includes the common understanding that the decision seemed good to the Holy Ghost and to us. This indicates that the Assembly has reached an agreement that this is the best possible decision, given our present understanding of the will of God. For one accord to be reached, debate, dialog, and study of Scripture must be allowed among the delegates in the general session.

“A general expression by the delegates may be necessary to discern if one accord has been reached. If it is discerned by the General Moderator that one accord cannot be reached in a general discussion, he may call for leadership

session in which the ministerial leadership of the Church engages in a more thorough dialog and biblical analysis in the presence of the delegates.

“It must be understood that the entire Assembly’s decision-making delegates must come to one accord. This may occur at any point in the decision-making process. The ministerial leadership simply dialogs in order to facilitate the delegates’ decision.

“When the General Moderator calls for the delegates’ expressions, it may be necessary for a delegate to submit personal preferences to what the multitude of counselors has discerned to be the will of God on a matter.

“If one’s conscience will not allow personal submission, he may choose to abstain. Submission and abstention allows one not to sin against his conscience while not hindering the wisdom of the multitude of counselors. Anyone who displays a stubborn or obstinate spirit may have his voice removed by the General Moderator and the Assembly counselors.

“If it is obvious that one accord cannot be attained because serious questions exist in the hearts and minds of God’s people, the matter will be held over for further discussion in the next Assembly, discussion later in the same Assembly or dismissed in the light of current biblical understanding as discerned by the General Moderator and Assembly counselors, *88th Assembly Minutes*, 1994.’

“This is not exactly what I gave someone, but it explains what abstaining and submission is. Submission is not that you agree and that you still do not have questions. It merely means that you will submit to the mind of this Assembly and allow this process to go forward.”

Moderator—“We’re going to have the Committee read Section 3 of the Document, and then we will ask for an expression from the Assembly.”

Committeeman Walter Doroshuk—“Thank you, Brother Fisher. And just as a word of clarification, with the Recommendations that have come from the floor or suggestions that have come from the floor, there have been slight editorial changes in wording that have been made in some of the previous Recommendations that have been accepted. And these have been noted, and we have them on record here.

“In Section 3, the Assembly has already accepted Recommendation, Number 1. There was also some question there in terms of the wording of the many variations of marriage and the exceptions there. That wording will be adjusted to reflect the context of both the marriages and the exceptions there so the marriages and the types of marriages don’t conflict there. It has been recommended that we make a slight editorial change there to more clearly reflect the intent of that Recommendation. So we want you to know that for the sake of clarification because we would want to avoid someone coming later and saying, ‘Well, after it was passed, then you changed the wording on it.’



“We are adjusting that wording based on the suggestions that came from the Assembly floor. We’ll proceed now with reading in Section 3, Recommendations 2, 3, 4, and 5 for your consideration. I’ll have our Secretary read those for us.”

Committee Secretary Wallace Pratt read Section 3, Number 2: “While we recognize that, with God, all things are possible, we also recognize that some things are beyond human ability to repair or reconcile. This dilemma can best be approached based on the principle in Acts 15:8–11, which states, ‘And God which knoweth the hearts bear them witness, giving them the Holy Ghost, even as he did unto us. And put no difference between us and them, purifying their hearts by faith. Now therefore, why tempt ye God to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear? But we believe that through the grace of the Lord, Jesus Christ, we shall be saved, even as they.’ Caution must be exercised so as not to require of people something that they are unable to do, lest we put a yoke of bondage around their neck (Matthew 23:4). This means the situation must be left to God’s sovereignty. We must also be careful to acknowledge and embrace the sovereignty of God in these situations.”

Brother Pratt then read Section 3, Number 3: “We accept the biblical principle of forgiveness of all sins by the grace of God through the shed blood of Christ and that in every nation, all those who come to God are acceptable without respect of persons (Acts 10:34, 35). Ongoing discipleship by the pastor and local church is very important for all members (Acts 2:42–47; Ephesians 4:11–16). This will require great wisdom and loving care by our leadership and people as we continue in the harvest. Therefore, we further recommend that the International Offices develop a program of extensive discipleship to help all our members mature in Christ Jesus.”

Brother Pratt then read Section 3, Number 4: “An ordained minister must be held to a higher standard (Titus 1:6–9) than other members of the body because of the biblical mandate and because of their high-profile influence on other believers who may be struggling with society’s concept for marriage and the family. Therefore, we recommend that the International Presbytery use discretion in ordaining ministers to ensure that biblical standards are maintained.”

Brother Pratt then read Section 3, Number 5: “The word *fornication*, as used in Matthew 5:32 and Matthew 19:9, is used in the broad sense of the definition of this word. Based on our commitment to walk in the light, our historical pursuit to better understand and align with Scripture, and in light of our present definition of this term (*Assembly Minutes, 81st Assembly, 1986, page 41*), we believe it important to let the Word shine light on our existing definition of fornication to include homosexuality, bestiality, and sexual immorality.”

Moderator—“We have heard this several times, and I have counseled with the counselors. The BDP Committee has given special sessions. Many of you

have come, and they have talked with you. This is a four-year study, and we've been discussing this since Tuesday. We've given a great deal of time to it.

"All in favor of accepting Section 3, you may stand. . . . Keep everyone standing that is in favor. Some of you may wonder why the Presbyters are not standing. They're counselors, and they're the neutral ground. They're just merely trying to help us reach an agreement, and they worked with me on this. So that's the reason for their remaining seated. All right. You may be seated. You have the Christian privilege of abstaining. All those that cannot abstain and you still stand in opposition to this Report, you may stand."

3:01—Julio F. Camacho, Woodvine-S. Sacramento, California—"I have a question because I'm confused as to yesterday. . . . I pastor the Church of God of Prophecy in South Sacramento. And because we are dealing with people who are in adultery and have remarried, can the Committee state in the Recommendation to all the churches considering adultery as a sin because it is not stated. We have to deal with the members who are already living in remarriage and adultery, even we have ministers in adultery, and they think that's okay. We need to really have the backup of the Church in this area, to know that if they are living in adultery or remarriage and divorce, they are in sin. . . ."

Moderator—"This section is saying that God is the forgiver of sin. And when sin has been forgiven, then the Church must recognize that those sins have been forgiven. To cite every individual circumstance or condition would not be possible for us to deal with on this floor. You would need to consult your state bishop and the General Presbyter of your area and deal with those conditions on a one-by-one basis. And it would be difficult for us to take up all of those conditions."

There were still 147 standing in opposition.

Moderator—"You have the privilege of abstaining or submitting. As your General Overseer, in the spirit of meekness and the fear of God, would you submit?"

The Moderator asked for a recount.

Moderator—"A marriage, as you well know, is not a simple set of circumstances. And for us to stand on this floor and be able to decipher each set of circumstances in a local church means we would need much more time than what we have allotted. And that's what we're trying to do is, trying to stop treating everybody as a group. We have made blanket-coverage rules. No matter what, everyone fits under that one rule. Well, this is a big, big world, multiplied by thousands of different conditions. And we're trying to give freedom so that the pastor in his church can minister to people and have freedoms to know how to minister to them. There are now 121 who are not willing to submit."

3:05—Moderator—"I'd like for us all, if it's possible, to get on our knees before the Lord and pray and seek God. This 121, please join us and pray. Search

your conscience, with the understanding even if you submit doesn't mean you agree that what we're doing is right. You're just willing to submit. Let's all get on our knees, if it's convenient. I'd like to us to touch heaven about this.

"Thank the Lord. We want the Lord's will to be done. It might be of interest for us to say what we're not saying. We are not saying that divorcing and remarrying is the ideal will of God. It is not. The document has plainly stated this Church believes in lifetime commitment, one man, one woman for life. We believe that. We'll continue to believe that and continue to teach that. But we are saying, in reaching a world that is in sin and in conditions that they have gotten themselves into, we must trust some things to the forgiveness and the love and the grace of God. That must be what we're saying. . . . We're merely abdicating forgiveness and grace for conditions that seem to be impossible to correct. We have prayed. I have asked for submission. We've asked for abstaining, and we've asked for submission. So one more time, who of you, after we have prayed, still feel within your heart you cannot submit to this Assembly?

"It is very obvious that there are hundreds or thousands, I guess we could say thousands, that feel that this is the correct position for this Church and Assembly to take. . . . They are not standing in favor of divorce and remarriage. Rather, they are standing in favor of forgiveness, grace, and the love of God. That's what they're standing for. Those who cannot submit, please stand if you cannot submit."

The Moderator asked again for another count.

3:20—Geraldo Esloxo, Santa Barbara, California—"I'm a new pastor in the Church, and the reason I'm a pastor is because ever since I came to the Church, I hear the truth, which is the Bible. . . . As far as I know, we're not judging anybody. We have our doors open because that's God's house. If a homosexual comes into my church, I'm not going to reject him. I'm going to give him the Word. If a remarried couple comes into my church, I'm going to give them the Word. Whoever comes to my church, I'm going to give them the Word because that's what I'm there for. Now, I'm not against remarriage, but my question is this: I have a wonderful remarried couple in my church, and they help a lot. They tithe. They give their offerings, but now they want to be baptized, and they want to become members of the Church of God of Prophecy. What's your point in this Recommendation? And I want a straight answer. What should I do as a pastor?"

Moderator—"The present position of the Church is if a person says they are born again by the Spirit of God and they bear the fruits of a Christian, you can baptize them and receive them into this Church."

Brother Esloxo—"Let me tell you something. One day, I preached about marriage and remarriage, and the Holy Ghost took place in that church. And that was the last day I saw them because something talked to them in their

heart. I gave them a call and told them, 'God loves you. Seek God.' But I know the Word; the Word is like a sword."

3:22—Venita D. Lewis, Nashville, Tennessee—"I come in no ways as ignorant of the doctrines and teachings of the Church of God of Prophecy, for it started in Texas in my grandmother's home over 75 years ago. I have at least four first-cousins who are pastors in the Church of God of Prophecy now, and at least ten of us over the years, and at least a hundred of us in the Church of God of Prophecy. So I understand the doctrine.

"Over the years, we have put into hell people who wore pants. Over the years, we put into hell people who wore jewelry. Over the years, we have put into hell people who wore makeup, people who cut their hair. In Nashville, I work every Tuesday with a street ministry where one lady came to me over five or six years ago. She and a man got high for five or six days and went downtown and got married. What we need to understand today is that everybody that goes before a altar or before a pastor and says, "I do," that God is not in that marriage. Sometimes, God works us through things to get us to the person that He has ordained. He says, 'Husbands love your wife the way Christ loves the church,' and I lived that as a child, with a father who was abusive, a mother who was in this Church and loved this Church. And so often I used to pray that we could get from under that. . . .

"Don't you or this Assembly say that God was at the altar when they said, 'I do.' God is trying to call us to a new level where we can take in the lost and dying world. We need to understand that we have put God in a box, and God is ready to come out of that box and bring in people who are crying and dying. Everybody that says, 'I do' to another man is not of God."

The Moderator stated he would allow for two more questions.

3:26—Flavio Rosario, Panama—"I want to thank in a special manner you and the Committee for the work you have done. It has been the prayer of many of us for many years because the work of this Committee is very substantial. . . . What I understand from the Report is, are you bringing onto the table other forms of fornication that we have not dealt with? We mention that fornication before was when a woman was married and she came out of the marriage and she remarried. So when the Bible talks about fornication, the Bible not only mentions that fact, but also mentions other types of disorders that fall into the area of fornication. And I believe that's the point that you are concluding. . . ."

3:28—John Istre, Patterson, Louisiana—"I commend you and the Committee here. I haven't had a chance to talk with them. I sat in several of the meetings that they had already, but I have a question. The Scriptures they use in this dialog on this second one here to me does not fit with what we're

dealing with today. It fits into the category, if you look at it in the Scriptures, and it deals with circumcision between the Jews and the Gentiles. And I'm just going to ask a simple question here that was asked in one of the meetings. If we could answer it here before this convention, we may have some understanding of what you're going for.

"If divorcees are in sin before they get saved, where in the Scripture does it say that we take them in and it's no longer sin, and they can become teachers in our churches and teach our children that we're trying to teach by the Word of God that marriage is for life? The Word of God teaches that. If you can answer that question today, it may resolve a lot of these questions today."

Moderator—"The Report is asking if we believe that God's love and grace forgives. That's up to you to answer that. As far as having people in our pulpits or our classes teaching that divorce is right, you would not want them to do that. You would admonish them not to do that because we don't teach that it's right. We just teach that people get into situations that they need forgiveness of the Lord. We are having opposition to Section 3, Number 2 and Number 3. Let's look at Number 4 and 5 and see what you feel about those two. We've accepted 1. Now we'll look at 4 and 5, and then we'll make a decision on 2 and 3. Okay. Let us look at 4.

"All in favor of accepting 4, would you stand? All right. You may be seated. All who oppose 4, you stand. All right. Would you give us a count on that? . . . In essence, you are saying that it would not bother you that the Church would license divorced men and women? That's what you're saying? That's what you're meaning? Could we get a count of that? All of you that are opposed to Number 4, would you please look at that?"

"We have 41 who are opposed to Recommendation 4. Would you be willing to submit? We've got 26 standing. Will the 26 please submit to the General Moderator? Okay. We have 26 who are opposed to Recommendation 4. We have 121 who oppose Recommendations 2 and 3. Okay. Let's look at 5.

"All in favor of accepting 5, would you stand? All right. You may be seated. How many cannot abstain nor submit to Number 5? You will not accept Number 5? Give us a count on Number 5. How many do we have that will not submit to Number 5? There are 77 who will not submit to Number 5. Will you abstain or will you submit? They won't submit. All right. All of you may be seated. I think E. C. McKinley was asking to say something, and then I'll take one from over here, and then I'll let Bishop Ortiz speak."

3:40—E. C. McKinley, Hendersonville, Tennessee—"Thank you, sir. Thank you for the opportunity to say something. As a state bishop, as a presiding bishop of Tennessee, I have noted that some of those who are standing in opposition are members of the Church in Tennessee, one that I am fully aware

of has been attending the Assembly of another group that left us sometime back, causing division.

“Now, I would like to say this, and I want to go on record speaking for the pastors of the State of Tennessee. Now, I know that some of them will say I’m not speaking for them, and that is fine. But sitting in my office in Hendersonville, this does not make it hard on me to deal with situations that come up every day in the local church. But these pastors have to deal with these situations every day.

“I rise in support of this entire Report of this Committee, and I beg you to help our pastors reach this harvest. Don’t tie their hands any longer. I’m asking those of you who are refusing to submit to please reconsider what you are doing. One final thing I will say, and then, sir, I will sit down and be quiet.

“Yesterday, and I believe it was yesterday when we were doing the ordination service, maybe the day before, but during the ordination service, I was standing in this area back here. There were several of the men who are standing in opposition that were sitting back there saying, ‘They won’t pass this if we hold on, and we do not submit.’

“Brother Fisher, I believe in my spirit that they have an obstinate spirit, and our document says that those who are having an obstinate spirit, that their voice should be withheld from this Assembly.”

3:42—Lloyd Crooks, Birmingham, England—“Just to raise two points, you mentioned an ordained minister must be held to a higher standard, but the last clause, ‘Therefore, we recommend the International Presbytery use discretion in ordaining ministers.’ So my first question is, is it possible that if a minister that is divorced and remarried, is it possible that the International Presbytery will have the discretion to allow the ordination of the minister who’s divorced and remarried? It says ‘use discretion.’ Just a point of clarification.”

Committeeman—“Brother Fisher, that’s not a question that this Committee should be answering. This is a matter of the Presbytery.”

Moderator—“It would be up to the Presbytery, but as the Presbytery, we have not licensed nor ordained men that have more than one living companion in connection with the way we have interpreted that. So that part would not change.”

Brother Crooks—“Sorry. I think the question I was asking was, is it possible because it says they can use discretion. Is it possible that the International Presbytery could possibly ordain a minister who’s in a divorced and remarried state? I’m saying is it possible, in terms of use of the term ‘discretion?’”

Moderator—“In the context of our present position, we do have men in our Church that have married a woman that had been married more than one time,

and her husband was still living. He divorced her and married a woman that had not been married. And in our present context, we say their marriage is legal, but yet he had a divorce. So there would be some discerning to be done in that, but it doesn't change the present policy that we license ministers."

Brother Crooks—"The second question is that you mention the definition of fornication. You said, 'to include homosexuality, bestiality, and sexual immorality,' which I understand to be fornication, anyway, but it doesn't mention adultery or incest . . . in the definition of fornication, or the breakdown of fornication."

Committeeman—"Some of that is covered under the Assembly Recommendation in the 81st Assembly of 1986. That is specifically mentioned in there."

Brother Crooks—"In terms of . . . adultery, Jesus defined adultery in terms of whoever divorces and marries commits adultery, the other marriage puts away. I would really like to see that in there, in terms of the definition of fornication. Now, I'm not saying you should accept that, but I'm just saying in more of an issue about adultery. . . ."

Committeeman—"Adultery would certainly be covered under the item there, which is called sexual immorality. That would cover that."

Brother Crooks—"Yeah, sexual immorality is fornication, so, therefore, in terms of the breakdown for homosexuality, bestiality . . . it actually goes down to adultery and incest. So, ideally, is it possible the Committee could put in adultery and incest?"

Moderator—"That has been covered in another Assembly."

Brother Crooks—"I'm talking about the Recommendations that come before this Assembly. Is it possible that they could include adultery and incest?"

Committeeman—"Again, and perhaps hopefully we're understanding this correctly, but this is just an expansion of the ruling that was already passed in 1986 in the *Assembly Minutes*, which specifically includes incest."

Brother Crooks—"All right. Thank you."

3:50—Jim Frederick, Tullahoma, Tennessee—"My question is, in the last General Assembly, we set down some guidelines about the business sessions and voting, and this was stated that between then and the next business meeting that copies would be made for churches, for the state, and they would be presented to the churches. The churches would study these and form a decision. There would be proxies taken for those churches, and I'm here as a witness. I live in the State of Tennessee, less than probably a hundred miles from the General Headquarters, and I have yet to receive a copy or anything about it. So I'm saying that, and this brother here said that it was up to the churches, you

know. They should have copies. Yeah, he said talk to the pastors too, but I'm saying somebody's dropped the ball because our church didn't get it. And I talked to my sister in Huntsville, Alabama, at the Maston Lake Church, and she doesn't have a copy either.

"I did get a copy. I called the White Wing Publishing House. I figured they would be open while the Assembly was going on. And they told me I could download it off the Internet, which I did. But I didn't know it until a few days ago. So what I'm saying is, we've talked about this before; why should a few make the decisions on business that affects all of us? We should have proxies and votes from all the churches. We should be represented, and we're not going by what the last Assembly set down to do."

Moderator—"I think for either last year or four years ago, we gave out this document. Four years ago and two years ago, we spent several thousands of dollars and gave the whole document. That document was reduced, and then the new document was sent out over a year ago. And then it has been on the web. It has been in the state offices, national offices in our United States, been translated into English, French, Spanish, Russian, and it's been out for over a year. And I am sorry that your pastor has not informed you on this, but it has been available. It's been out there, and I'm very sorry you've not been informed. I've got one more person."

Brother Frederick—"I was just going to say with all due respect, I wasn't able to be at the last Assembly. I had cancer. The Lord's healed me of that cancer since. And I am able to make it here this year, but I didn't get the message."

Committeeman—"Brother Fisher, to clarify something for the brother over here—the explanation was given on Monday of the Assembly that it was decided that we didn't have enough time to implement the proxy system. And so it has been postponed, and that's the reason that you did not receive the proxies as we talked about."

Brother Frederick—"Since we didn't receive it, I think we should postpone the decisions on divorce and remarriage."

Committeeman—"All of this information was sent out in February."

3:58—Hector Ortiz, Houston, Texas—"Marriage is an institution that God has created. The Creator is the one that instituted it. Then the world was blessed with the Incarnation. The Incarnation is truly God and truly man. The Creator visited the earth. It was the Creator who inserted 'except.' And if the Creator inserts 'except for this or that' and in this case, it's fornication, fornication means something. All lexicons, all theological dictionaries will point that it means the things that are in this document and the things that were passed in 1986.

"Now, if we continue to invent definitions, then we might as well get rid of all the dictionaries. So an exception puts people in a different category, and



when they're in that category, they're in a justifiable condition allowed by the Creator. And if they're in that condition and remarry, you cannot say that they are in adultery or remarriage, an adultery caption because they're under a different status. No exception can exist that goes nowhere. You cannot have an exception that means nothing.

"In 1924, there was an immigration law that was passed in this country that all Asians were blocked from becoming immigrants into this country except the Philippines. That means they could come. When Jesus used the term 'except,' that means you have a different category. It is a justifiable condition that people, if they choose to remarry, they can. Now, in California, there is a mansion called the Winchester Mansion. You open closet doors that go nowhere. You open doors that go nowhere. You have staircases that go nowhere. That makes no sense. By the same token, if you have an exception that goes nowhere and that cannot be implemented, it is of no consequence. Jesus did not use nonsensical language. He was surely knowing what He meant by 'exception.' Exception means a justifiable cause.

"Now, let me use simple Texas talk if you would just give me 30 seconds. Simple Texas talk: if it looks like a duck, if it smells like a duck, if it quacks like a duck, and if it wobbles like a duck, I'm going to vote it's a duck. And this is an exception. When Jesus says an exception, He meant exactly what it is, and I'm going to vote it is acceptable to go forward with this Recommendation. It has my full hundred-percent approval. God bless you."

Moderator—"Thank you. Let us all be seated. We don't have any more time. Each one get your seat. We're going to go over Recommendation 5 one more time. We're looking at Number 5. All of those that are still opposed to Number 5, will you stand? Okay. Give us a count, please.

"Okay. You may be seated. There are 72 opposed. My dear brothers and sisters, we have designed a system of business in this Church where we have 8,500 churches. By next Assembly, we should have 9,000 churches, or close to that. By next Assembly, the membership of this Church will be 1,000,000. We'll be going toward 2,000,000. And we have designed a system where 121 people held up two sections, 26 people held up another one, and 72 held up another one. And no doubt, most of them are from one area of the world. We need to relook at the procedure that we have designed to run this Church.

"And in the judgment of the Moderator, based on the order in which we follow, we will hold these Recommendations over until the next Assembly. I would like for the overseers to visit with these and let these people express their feelings and their reasoning behind their decision to oppose.

"We heard a groan of disappointment, but we have designed a system, not Fred Fisher, but all of us together and the counselors have felt, along with me, that it would be improper to push this over. But I have two other cautions I'd

like to give you before we dismiss for our supper hour. It was passed in the Assembly, 'In the judgment of the pastor and local church, when one repents of their sins and they bear the fruits of a born-again life or forgiveness, in the judgment of that pastor and church, that person can be baptized and received into this Church.' So that has not changed. That remains as it is.

"One other caution: as one person has already called me, at the close of this Assembly, possibly before you even get home, if you have e-mail or a cell phone, you're going to be called by the enemies of this Church. And they're going to tell you that this Church will take anything in and that this Church has compromised its position on divorce and remarriage, on homosexuality, and that we're opening the doors to everyone. This is absolutely untrue, but those people are not interested in doctrinal purity. They are interested in control. They are interested in authority. They are interested in being in charge, and they want to be in charge of you. So you use a discernment of the Spirit. Stay with your church. Love your pastor. Love your church, and let's keep our eyes on the harvest and make the dear, old Church of God of Prophecy as strong as God would enable us to do it.

"All right. Committee, we'll give you a goodbye greeting. We need to thank you. You guys have worked long and hard."

4:00—Dismissal

### **Friday Evening, August 25, 2006**

6:00—Turks/Caicos Island Band

6:40—"SPIRIT-DRIVEN" singing—King's Messengers, Virginia

6:50—Special Singing—Mike Bowling Group

7:02—International *White Wing Messenger* boost—Editor Diana Garcia

7:17—Video Presentation by Clayton Endecott (European area)

7:30—"SPIRIT-DRIVEN" worship—Jason Duncan and Assembly Worship Team: "Hear Us From Heaven," "Open the Eyes of My Heart," "Here I Am to Worship," "How Great Is Our God"

8:01—Mass choir led by Jason Duncan: "Lord, You're Holy"

8:11—Offertory Prayer by Clarence Laney, North Carolina

8:35—Special Singing by Yvonne Gilmer, North Carolina

8:45—Evening Sermon by Steven Gilmer, North Carolina: “I Am Here to Beg for the Body of Christ” (This message will be printed in an upcoming issue of the *White Wing Messenger*.)

9:40—Altar Service

### **Saturday Morning, August 26, 2006**

9:00—Pastor Processional

Video Presentation

SPIRIT-DRIVEN worship by Latricia Fisher and Worship Team: “How Great Is Your God,” “My Savior’s Love,” “Here I Am to Worship”

10:31—Special Tribute to General Overseer Fred S. Fisher, Sr., directed by Bishop Perry Gillum: “We have come to a time in our 94th International General Assembly when we want to pay special attribute to our retiring General Overseer, Bishop Fred S. Fisher, and his dear wife, Betty. We thank God for these six years that they have given to this Church, and it’s noteworthy what they have given. And we applaud them in this 94th General Assembly.” (A standing ovation and applause was given by delegates.) The immediate family, of Brother Fisher as well as the extended family were present on the platform.

10:33—Evelyn Gillum read a tribute to the Fishers:

“Today we pay tribute to Fred S. Fisher, Sr., retiring General Overseer of this global body. We honor the ministry of a Godly, caring, compassionate man, Fred S. Fisher, Sr. The question has often been asked, ‘What’s in a name?’ The Bible clearly tells us the value of a good name in Proverbs 22:1. The King James version says, ‘A good name is rather to be chosen than great riches.’ The Living Bible translates this scripture: ‘If you must choose, take a good name rather than great riches, for to be held in loving esteem is better than silver or gold.’

“There is no question Bishop Fisher, our General Overseer, has a good name throughout the Church of God of Prophecy, as well as in the other organizations with which he has made contact during his tenure. Henry Clay once said, ‘Of all the properties which belong to an honorable man, not one is so highly prized as that of character.’

“Bishop Fisher is a Godly man, who has served this body for the past six years as our General Overseer. He is known for his faithfulness to his Lord and his compassionate concern or care for people; a good man with a good name. What a legacy.

“Brother Fisher’s anointed preaching, mixed with his Southern humor that we at the International Offices have gotten to enjoy probably a little more than

you have, but which will long be remembered by all those whom he has ministered to through the years. It was the Psalmist David who said, 'The steps of a good man are ordered by the Lord, and he delighteth in his way.' Goodness consists not in the things we do, but in the inward things we are. Godliness is easier recognized than it is to define.

"Fred S. Fisher was born October 13, 1934, in Nashville, Tennessee. He was converted at the young age of eight in a Methodist church. Later, he rededicated his life to the Lord and was filled with the Holy Ghost at the age of 13. He joined the Church of God of Prophecy in Woodbine, Nashville, Tennessee.

"Brother Fisher, knowing that God had called him into the ministry, attended the Church of God of Prophecy Bible Training Camp, which it was known by in those days, in Cleveland, Tennessee, in 1951. Afterwards, he began an evangelistic ministry. He has spent his lifetime in Christian service. As a young man, he was licensed in South Carolina in January of 1952, where he pastored for 14 years and also served as state secretary and district overseer. Brother Fisher was ordained a bishop in December 1961. In 1965, he left South Carolina to assume a pastorate at the Wildwood Avenue Church in Cleveland, Tennessee. He became our pastor. Perry and I, along with our two children, experienced the loving care of a compassionate pastor.

"In 1970, he was appointed state overseer of Kansas, where he served for six years. He also served as state overseer of Kentucky for eight years, South Carolina for seven years, and Virginia for seven years. During his tenure in Kansas and in Kentucky, as well, Bishop Fisher received the Bachelor of Arts Degree in Religion and History from Mid America Nazarene College and achieved the Master of Arts Degree in counseling from Western Kentucky University.

"In the Assembly of 1998, Brother Fisher was selected by his peers as the North American Presbyter and served in that ministry until the General Assembly in July of 2000, when he was selected to be our General Overseer. While serving in the office of General Overseer, Brother and Sister Fisher have had the opportunity to travel to many parts of the world. For some countries, it was the first time that a General Overseer and his wife had visited them. Sister Fisher has served faithfully by his side, traversing across the world with him. She has left her imprint on the hearts of many individuals.

"Brother Fisher has not forgotten the matters of the heart and the ties that bind people together. When called upon to conduct weddings or funerals or to meet other family needs, he has done his best to accommodate the request. Here again, his loving, compassionate heart is evidenced in his overloading his schedule and at times traveling countless miles to be with a grieving family or to rejoice with families in happier times.

"Fred S. Fisher, Sr. and his wife, Betty, were married on September 14, 1951. And from this union, two children were born: Fred, Jr. and Vonnie.

Fred, Jr. and his wife, Latricia, and their two children, Alea and Alex, reside in Henderson, Kentucky, and are actively engaged in pastoral, youth, and music ministry. Vonnie and her husband, Stephen Gilmer, serve as state overseer to the Churches of God of Prophecy in the state of North Carolina. They have two sons, Stuart and Kyle. Stuart is married to Casey, and they have a beautiful daughter, Mallory, the miracle baby.

“Recently, the White Wing Publishing House published a book authored by Brother Fisher, which is entitled appropriately, *Heart Sounds, From My Heart to Yours*.

“Bishop Fisher and his wife, Betty, have been faithful servants, answering God’s call upon their life. They have traveled, as we have already said, extensively, the last six years, sharing both the love of Jesus and their personal love for people.

“We honor our General Overseer on this historic occasion. He’s not retiring from preaching, teaching, and caring. Rather, Bishop and Sister Fisher are only shifting gears and will continue in ministry.

“Our loving care and appreciation will always follow. We wish for you and your family God’s very best.”

10:41—Special Tribute by Bishop Larry Duncan: “When I was first invited to give a personal tribute to Brother Fisher, a brief passage of Old Testament scripture came to my mind. And since this is not a sermon, I hope you will allow me the liberty to use this scripture out of its proper context this morning. The scripture is found in Genesis 6:4, and it says, ‘There were giants on the earth in those days.’

“During my 46 years as a covenant member of this wonderful fellowship, it’s been my privilege to know many great men, and I think it would be safe to say that in my day, there have been giants on the earth.

“I have observed and admired and worked with spiritual giants in my lifetime—men such as M. A. Tomlinson, Billy Murray, D. H. Queener, Alvin F. Moss, E. E. VanDeventer, and many, many others. But another name that belongs on that list in my estimation is the man that we are honoring here today, Bishop Fred S. Fisher, Sr., who has been a towering giant in my personal life as well as in the life of the Church of God of Prophecy.

“Over the past 40 years, Brother Fisher has been my pastor, my mentor, my second father, my counselor, my fellow servant, my boss, and my friend. I first came to know Brother Fisher in the late summer of 1965 when he became my pastor at the Wildwood Avenue Church in Cleveland. It was clear to me as a teenager, from the very beginning, that Brother Fisher would be a different kind of pastor than what I had been accustomed. He was young. He was bold, and he was just a little bit of a rebel in that he would challenge many our

traditions when he felt it was necessary. And those qualities were particularly important to teenagers in the late 1960s. His sermons were different, especially his sermon titles. And although it's been more than 40 years ago, I can still remember such sermons as, 'You Can't Get Blood Out of a Turnip,' 'My Car's Rear Tire,' and many others.

"But it wasn't just a matter of catchy titles. His sermons had substance and depth in a way that I had not heard before. You see, the pastors that I had known up to that point were rather old-fashioned and straight-laced, but as far as we teenagers at Wildwood were concerned, Brother Fisher was cool. He knew how to talk to us on our own level. He even tried to use popular expressions of the day. And even though he sometimes got them wrong, we at least appreciated him for trying. In order to try to connect with us teenagers on our level, growing up in that tumultuous decade of the '60s, Brother Fisher instituted a series of what he called 'rap sessions' in a location away from the church in a neutral setting in which he would allow us to ask him questions and carry on discussions about any topic that came across our mind. And he always gave us straight answers, even when the topics got difficult or embarrassing.

"Some of you will remember that such freedom was unheard of in those days, and many of us from that group still talk about those meetings when we get together today. But I can also tell you this: As a pastor, he wasn't all fun and games. He could get serious. I still remember one Sunday night when his car was stolen during church. Several of us teenage boys ran in breathlessly to report to him what happened, but somehow he didn't believe us. And so for the next several days, he kept insisting, 'Boys, this is not funny anymore. Tell me where you've hidden my car.'

"In fact, as I recall it, he remained very upset at us for the next several days until the police eventually found the car several miles away, stripped to the frame. And then he apologized to us; something he has always been willing to do.

"Our hearts were broken in 1970 as we sat in the General Assembly and were stunned to hear Bishop Tomlinson call out 'Kansas, Fred S. Fisher.' Never before and rarely since have I disliked the appointment system of our Church so much as I did on that day. We had lost our beloved pastor, and he had lost the ministry that he loved the most.

"Because the Fishers had become like family during their years in Cleveland, I continued a close relationship with them when they moved to Kansas. And during one visit with them in Olathe, I vividly recall Brother Fisher standing in front of the picture window in the state parsonage and telling me that on many Sunday mornings, he would stand in that same spot and weep because he would not be filling the pulpit as a pastor that morning. Though he has not pastored since then, he has never lost his pastor's heart.

“It was while pastoring Wildwood Avenue that Brother Fisher gave me my first chance at leadership, when he asked me to direct the local youth choir. And he continued offering me ministry opportunities throughout his 28-year tenure as a state overseer.

“In Kansas, Kentucky, South Carolina, and Virginia, he invited me, repeatedly, to come and minister in state conventions, camp meetings, schools, and seminars. And the level of confidence he expressed through those invitations meant more to me than I probably told him at that time. So today I want to say, ‘Thank you, Brother Fisher. Thank you for having enough faith in me to give me those golden opportunities to grow in ministry under your mentorship.’ Of course, I was not the only one that he mentored. In fact, I can think of at least ten people on our staff right now at the International Offices whom Brother Fisher pastored and mentored in addition to dozens, if not hundreds of other men and women sitting here today in pastoral and oversight ministries, whom he has personally guided along the way.

“Brother Fisher has a grand heritage of spiritual children through whom his impact on this Church will live on for many, many years to come. On a more personal level, he drove hundreds of miles from Olathe, Kansas, back to Cleveland to marry Susan and me. He even threw in about 30 minutes of premarital counseling. And in those days, that was more than most people got. It was also Brother Fisher who drove many hours to come alongside and grieve with us in those years when Susan was battling cancer, and he offered us sound and encouraging advice to help see us through those dark days.

“As long as the Assembly remained in Cleveland, the Fishers always spent that week in the home of my parents. And, so for us, it was like a family reunion. Now, some of you would know this. My dad loves to keep the house as cool as possible year-round. And I remember one particular morning, Brother Fisher decided to make a point about how cold it was without really complaining. So he simply showed up at breakfast that morning in a top hat and a coat over his pajamas. Now, the result was the message came through loud and clear, but nobody got offended. And it’s that same subtle and very, very dry humor that has allowed him to deal effectively with many difficult situations in his ministry. Whenever tension levels start to rise in a meeting, Brother Fisher is usually able to diffuse it with one of his funny stories. And whenever the rest of us at the office will be tired and upset and ready to give up on a problem, Brother Fisher will come out with another one of his humorous stories to try to cheer us up. To be honest, sometimes, we don’t think the story was as funny as he thought it was, but we do understand he’s simply trying to lift our spirits, and he always did.

“His mercy and compassion have allowed many fallen ministers to feel worthy of a second chance. I remember in particular a colleague of mine who had

observed this particular characteristic in Brother Fisher—his mercy and grace. And this gentleman said to me, ‘If I should ever have a failure in ministry, I hope it’s Brother Fisher who’s in charge of my discipline.’

“He truly has a heart of compassion toward all people, even toward people who have wronged him. He’s a man who is profoundly grateful for the grace he has received and who is always quick to extend that grace to others. Now, of course, it’s impossible to speak of Brother Fisher very long without mentioning that whirling dynamo of a wife who is constantly by his side, Sister Betty. If there was ever a perfectly matched team in ministry, it’s the Fishers. They totally complement, fulfill, and care for each other in a way that demonstrates to a great degree what marriage is all about: a picture of Christ and His church. And though Brother Fisher is usually the one up front, leading or preaching, you can always be sure that in the background, Betty has played a significant role in making sure that she has supplied everything he needed in the preparation.

“As Sister Gillum mentioned, while filling the office of General Overseer, the Fishers have traveled extensively. I suspect they’ve traveled more extensively than any previous General Overseer in our history. And everywhere they have been, two things that happened—they fell in love with the people, and the people fell in love with them.

“The Fishers are so engaging and so enthusiastic; the people around the world have been deeply blessed by their visits. Traveling with them, by the way, is a very interesting experience, especially, watching them adapt to new cultures and strange circumstances.

“I’ll never forget the morning in the Singapore airport when Brother Fisher tried to use his Golden Gallon charge to buy something at the restaurant, which didn’t quite work. But they never fail to adapt, and they become as much like the local people as possible, and our people genuinely appreciated this about them. It is especially interesting to go through an airport with Brother and Sister Fisher, him rushing through the terminal and her lagging far behind. Or is it the other way around? Oh, sorry.

“One other scripture that comes to mind in regard to Brother Fisher is Acts 4:36, where Barnabas is identified as the son of encouragement. During his tenure as our General Overseer, Brother Fisher has filled many roles, but first and foremost, he has been an encourager. In every meeting, every conversation, every sermon, he has taken the opportunity to share good, wonderful, and encouraging things. Even in those moments during the past six years when things became difficult and the way ahead seemed uncertain, we could always rely on Brother Fisher to have positive and encouraging words to share with us. He always saw the good in people. He always found hope in trying times, and he always perceived the potential, even in a crisis. When the rest of us thought things were hopeless, Brother Fisher always had hope. At times, I’ve heard him



modestly say of himself that this positive attitude is a result of the fact that he lived in a dream world, but I don't think that's really accurate. I believe it results from the fact that he lives by faith in a sovereign God who holds all things in his omnipotent hands. And by faith, Brother Fisher knows that God will bring to pass his good and perfect will, even in the most trying circumstances. He is a man who has truly lived out the words of the Psalmist who said, 'The Lord will perfect that which concerneth me.'

"And so today we say, 'Thank you, Brother and Sister Fisher, for more than a half century of faithful ministry. Thank you for the godly model you have given to an entire generation of ministers and leaders. Thank you for your grace and your mercy. Thank for your humor, and thank you for your enthusiasm rooted in deep faith.'

"And although I would never presume to speak for our Lord, I don't think He would mind me borrowing His words this morning in order to say on behalf of myself and the hundreds of thousands of my brothers and sisters around the world, 'Brother Fisher, Sister Fisher, well done, thou good and faithful servants.'

"We love you, and we will miss you, and may God bless your life in ministry as you continue to pursue Him. God bless you."

10:55—Special Tribute by Bishop Randy Howard: "We're going to let the family sit down for this last segment of our time of honor. They've been doing a wonderful job standing behind Brother Fisher, and it's kind of an indication of what they've done all of their lives, supporting this father in the faith.

"It's an honor for us this morning to pay tribute to Brother Fisher. We've talked about his life, talked about him personally, but every General Overseer has one indication—a mark of his leadership. And this morning, we'd like to offer the following video as an indication of the great leadership over the last six years that Brother Fisher has given to this Church and has led the Church of God of Prophecy in tremendous growth."

Video Presentation.

Bishop Howard—"Brother Fisher, what an honor it is today to receive this Church on the threshold of one million members. You've waved the banner. You have cheered it on. You have talked about progress, and, today, we are on the threshold of stepping across to one million members for the Church of God of Prophecy all around the world. To God be the glory."

11:08—Marvin Eskew is coming to share from our Pastoral Ministries and Men's Ministries.

Brother Eskew—"Brother and Sister Fisher, it is my honor, as director of pastoral care, to present to you a love offering from the nations. The Churches of God of Prophecy from around the world wish to express their love and appreciation

for your servant leadership and faithful guidance of this Church. In behalf of this great Church family, we want you to receive this from our hearts.”

11:09—Brother Howard—“We can’t release this family, this leading family of the Church, without placing a blessing on them. I know they’ll be traveling around, and I know they’ll be ministering. I know people are already lining them up. I happen to know that he’s going to be at the convention of the Dominican Republic. . . . They have so much to offer, so many gifts, so many inspirations, and what a great heart for this Church. But we are going to pray a blessing on them. Brother Brice Thompson is coming, and he is going to pray a prayer of blessing, representing our General Presbyters as we close this time of honor for Brother and Sister Fisher, our General Overseer for the Church of God of Prophecy.” Prayer followed.

Brother Howard—“Thank you, Brother Fisher, for allowing us to have this time to honor you. I feel like getting just a little bit out of order and making an appointment. Brother Fisher has been the greatest fundraising General Overseer we may have had since the days of A. J. Tomlinson. Some of you know that. He has promoted funds for every ministry of this Church. He has been a great enthusiast and supporter for all of our ministries, and I’d like for us to consider Brother Fisher as a consultant of development for this Church. And where he comes and where he goes to visit you, I authorize him to share and tell the story of ministries progressing in this Church and raise funds and ask you to give that this Church will be abundantly supplied to do ministry in the future. (Applause followed.)

“We have a consultant of development. He’s already been doing it. You may not know, but Brother Fisher has been the most outreaching General Overseer that we’ve ever had. He has put a great face on the Church of God of Prophecy with denominational leaders around this nation. They love this man. They love to hear his stories. They love to sit and visit with him.

“Thank you, Brother Fisher, for allowing us this time. This Church loves you. This Church honors you, and we wanted to say that today.”

11:18—Bishop Fisher—“Thank you. Thank you very much. I’m going to let the Speaker of the House speak.”

11:19—Sister Betty Fisher—“You may be seated. My husband wanted me to say a final goodbye. I’m not very good at saying goodbye. So I will just tell you that I love you very much. And my husband is, and I can say for a fact, all the things that have been said about him today. You have to live with a person to know that. And rest assured, if he hadn’t been that, I would have told you. I keep no secrets. Our very first pastorate was a mission church. It was not

organized at the time we took it, and it only had 13 women. So right from the very beginning, he learned to appreciate the value of a woman, and I have never let him forget it.

“It has been 55 years of pure joy for us to be in the ministry of the Lord. And serving whatever position and wherever we were, it has been glorious. And in those 55 years, I’ve always been accustomed to somebody writing a letter or telephoning and telling my husband, ‘I feel led of the Lord that it’s the will of the Lord for you to go to Timbuktu.’ And he would come home, and he’d say, ‘We are going to be moving.’ And, sometimes I’d get very mad at him, first, and then the overseer, because they didn’t tell me ahead of time that I was going to be moving. But I’ve been told for 55 years, and this year nobody has told me where I’m supposed to go and live.

“And I’ve learned that my husband has a new title, raising money, which is a little fancier than that, but that’s what it means. But Brother Randy did not give me a new title. But he is my supervisor at the office, and I’ve already told him that I plan to keep my job. He’s just now got to find some money for me to stay. It has been wonderful—the whole 55 years—but these past eight years, two years as North America Presbyterian’s wife, and the six years of General Overseer’s wife, have been wonderful. It has enlarged my vision of this Church. It has made me see parts of the world that I would have never seen.

“In all of my dreams, I would have never dreamed that I would have come from a little town in Ridgeland, South Carolina, and traveled the world as I have. But God has blessed me, tremendously, and I am so grateful today. And I thank the Lord for my children and my grandchildren who have been so understanding about our ministry because we have not spent the time with them that they wanted us to. We have not seen our grandchildren grow up like we would like to have seen, but they have been understanding because they’re in the ministry, and they know that the ministry calls you into different areas. But I do thank them today. I thank the Lord for my husband and for the time and the love and the effort and the hard work. He is a hard worker in the harvest of the Lord. There is no laziness in that man. He gives it all. He has done that all this time, and we plan to continue to do that. You pray for us, that somewhere along the way, the Lord will speak to one of us, hopefully, both of us. But if He speaks to him, I’ll go. Wherever the Lord wants us, we want to be there.”

11:23—Bishop Fisher expressed his appreciation for the special tributes.

Brother Fisher—“We need \$250,000, and you can give it today; most of it today or all of it. Is there anyone in here that would like to write us a check for a hundred thousand dollars? We do have a number of states that are giving. I know Georgia’s giving \$10,000; Bahamas has already given \$5,000.

“Tim Harper’s coming to the podium to tell you what the Tomlinson Center workers are going to do.”

11:24—Bishop Harper “Thank you, Bishop Fisher. Mr. Gregory was here on Thursday evening and gave an additional \$250,000 to Tomlinson Center, which makes his grant in the amount of half a million dollars that he has given over the course of the last 18 months or so to this Church for Tomlinson Center. The great region of Michiana, the states of Michigan and Indiana, would like to seed this offering today with \$5,000. Georgia seeded the offering on Tuesday with \$10,000. Bishop Davis is coming to seed and also Bishop Gilmer from their states as well.”

Bishop Robert Davis—“In behalf of the state of Virginia, I would like to present \$8,000 to seed this offering.”

Bishop Steve Gilmer—“North Carolina has continued commitment to leadership development in the Church of God of Prophecy. We’d like to seed this offering with \$10,000.”

Bishop Fisher made some comments about the contributions toward the \$250,000 amount needed to match the grant.

Offering was received.

11:35—SPIRIT-DRIVEN Singing by Jason Duncan and the Assembly Worship Team: “Cross Medley”

### **Return of Biblical Doctrine and Polity Report to Assembly Floor**

Bishop Fisher—“Praise the Lord. I did not ask for this responsibility. I, rather, begged the International Presbytery to give it to another person, but they said it was the will of the Lord for me to be in this position, and I submitted. And with it comes responsibilities that I don’t necessarily relish. I have often questioned God at different times. . . . My basic personality is not confrontational. I like to get along. I like to have a good time. I don’t like conflict. And the Lord put me right in the middle of the ministry; then I became an overseer, working with pastors and churches, but it has been my responsibility. And then it’s multiplied by being a General Overseer, with more and more problems, you know, not insurmountable, but it just goes with the territory. And I am now presented with one of the great challenges of my administration. A lot of us left from here heavyhearted the other day when this Section 3 was not accepted, and we only had a very, very small percentage that would not submit. And I have been praying and asking God because I don’t want to offend anyone. I don’t want to hurt anyone.

“I’ve gone out of my way on different occasions to phone and write and hunt people up if I thought that I had hurt them in any way. That’s still my basic feelings. And we say we don’t want to run anything over anybody, but what about 125 people running it over 3,000 people? I mean, what is my choice?”

“The General Presbyters have been meeting for quite some time, and they have offered me this counsel: ‘The Moderator should ask the International General Assembly to express themselves as to whether the BDP Committee should be brought back to reopen the unresolved points of the third section of their Report to be reconsidered or to reconvene a late night International Presbytery meeting to seek ways to get the matter settled.’ ‘Or if the Assembly agrees with the number one above, announce, today, a further Assembly business session for 9:00 a.m. tomorrow morning, if Moderator agrees with this advice.’ And it’s signed by our General Presbyters.”

Moderator—“All in favor of Section 3 of the BDP Report coming back before this Assembly tomorrow morning at 9:00 a.m., say ‘Aye.’” The Ayes were verbalized.

Moderator—“All opposed, say ‘No.’” The No’s were verbalized. The Ayes prevailed by overwhelming consences.

“We will reconvene the business session of this Assembly tomorrow morning at 9 a.m.”

Brother Fisher—“Wilton Powell just announced that England would give \$5,000. Jeffrey and Terri Davis have given a personal offering of \$1,000. California English has given \$2,000. We’re going to reach our goal of \$250,000 for the TC Center. You’ve already convinced me that that you’re going to do it.”

## **Assembly Address: General Overseer speaks from his heart.**

### **It Is Finished**

“This Cross medley sets the mood for the thoughts that I want to leave with you. John 19:30, ‘Jesus said it is finished. With that, he bowed his head, gave up the ghost.’

“Jesus died as a victor and completed what He came to do. The moment heaven and all history awaited to hear was now happening on a hillside called Golgotha. Christ hung on the cross, writhing in pain, and shouted, ‘It is finished!’ Heaven was emptied of any more ideas to save the universe. The ark, the Old Testament Covenant, the animal sacrifices, the dietary laws, these days, all had their importance in the plan of God, but all had failed to get to the root of the problem of the people.

“The law could get on stone tablets but not on the heart. All had failed until that dark day when the earth trembled, the curtain in the temple was torn asunder and fell to the floor where animals had been sacrificed and priests had performed the religious rights. Now, once and for all, it is finished.

“Nothing else is left to do. God had emptied heaven and emptied His heart. Jesus had emptied His life and closed by letting us know that it is finished. Water baptism is so important. Communion is so necessary, and the Church covenant is a part of our becoming a member of the Church, but nothing we can do or say will save us. Christ finished that process on the cross.

“We, as ministers and Christians, can say to people that you cannot be saved until you are baptized or until you take communion or until you take a covenant that salvation is incomplete. No. Only Christ who died on the cross and who heard their confession of sin and prayer of repentance can say once and for all that it is finished.

“I value my covenanted membership into this Church and have for the past 57 years. I have preached and worked for this Church for 56 years, but none of that has saved me and put me in His body. Only Christ could do that and did, when He said, ‘I am the way, the truth, and the life; no man cometh unto the Father, but by me. . . . I am the door. I am the good shepherd’ (John 14:6, 9, 11).

“This is the message we sing, teach, and preach. We are not the message. We are only the messenger, taking the love of God to a world who needs to hear it over and over again.

“There is only one who is worthy: ‘You are worthy, our Lord and God, to receive glory and honor and power, for you created all things, and by your will they were created and have their being’ (Revelation 4:11 NIV). ‘You are worthy to take the scroll and to open it sealed, because you were slain, and with your blood you purchased men for God from every tribe and language and people and nation. You have made them to be a kingdom and priest to serve our God, and they will reign on the earth’ (5:9, 10 NIV). ‘. . . To Him who sits on the throne and to the Lamb be praise and honor and glory and power, for ever and ever!’ (v. 13). He alone can pick up the pen and record your name in His book.

“As important as being Spirit-filled and speaking with new and unknown tongues is, you must go through Calvary first. You cannot bypass the Cross and the power of sanctification on your way to the Upper Room. There was a Gethsemane before the Upper Room. There was a place called Calvary first and then the Upper Room. Too many people want to go to the Upper Room. Too many people want to talk in tongues and not live right. You need to live right.

“We never want to dispose of Christian beliefs, the government, the order and doctrine, and being in submission to God. These are all good things to have and to do. What we want to strive for is balance. I will strive to place some balance in the things that I believe in the words:

## **Our Mission**

“The mission of the Church of God of Prophecy is to bear witness for Christ in His truth and to spread the gospel of the kingdom in all its fullness and power, so that the rule of God is brought about in the hearts of men.

## **Our Objectives**

“In order to accomplish our mission, we will pursue four principle objectives: to worship God, evangelize the lost, equip believers, and prepare for Christ’s return.

## Our Commitment

### **“We will worship God with all of our being by . . .**

- acknowledging Him as the sovereign of all creation.
- submitting to the headship of Christ over the church.
- practicing fervent, Spirit-led, corporate worship.
- allowing the full manifestation of the spiritual gifts in our lives.
- modeling personal worship through sacrificial living.”

### **“We will evangelize the lost with all our resources by . . .**

- utilizing every available means to take the gospel to all people.
- depending on the Holy Spirit to empower our witness.
- dedicating ourselves to a lifestyle of evangelism.
- cooperating with other Bible-believing Christians in outreach efforts.
- examining every major corporate decision in light of the Great Commission.”

### **“We will equip believers, using our gifts by . . .**

- faithfully practicing, and teaching the whole Word of God.
- providing a loving environment for individuals, spiritual growth.
- fulfilling the command ‘to bear one another’s burdens’ (Galatians 6:2).
- administering the scripture ordinances.
- applying biblical, church discipline with love.”

### **“We will prepare for Christ’s return with all our hearts by . . .**

- covenanting to be faithful to the totality of the inherent Word of God.
- committing ourselves to live to committing ourselves to lives of biblical holiness.
- being agents of reconciliation in a fragmented world.
- modeling and promoting unity among all God’s children.
- helping to take the gospel to every people-group on earth.”

## Our Covenant Relationship

“We have joined ourselves together in Christ as a fellowship of believers by covenanting to accept the Bible as the Word of God, promising to believe and practice its teachings, rightly divided with the New Testament as our rule of faith, practice, government, and discipline, and agreeing to walk in the light to the best of our knowledge and ability.

“When this was given in the *Introduction to the Church of God of Prophecy*, some well-meaning person added this in that little booklet. It says these words: ‘It should be understood that an individual may be outwardly consistent with these four stipulations and yet not be in a right relationship with Christ.’

“Teachings won’t save you. One must experience regeneration by the Spirit of God in order to be a true Christian.

“We celebrated the one-hundredth anniversary of the First Assembly on January 26, 27, 2006, with our brothers and sisters in the Church of God, who share in these same dates and roots of the inception of these two movements. It was two wonderful days.

“Something that was brought so vividly to my mind was the reason for the hunger that was put into the hearts of Richard G. Spurling, Sr. and Jr., W. F. Bryant, A. J. Tomlinson, William Martin, a Methodist, Joseph M. Tipton, Milton McNabb, and Billy Hamby, Baptists, was the danger of becoming a church of creeds and not remaining a living movement, always striving to be a living body with a relationship with a living Lord.

“This must still be our desire today. **Be alive** to the teachings of the whole Bible, and allow them to be alive in all of our lives.

### **We Believe**

An affirmation of the Biblical Truths, Beliefs, and Practices of the Church of God of Prophecy

**“We believe** in the one true and living God who is eternal, existing in three persons: Father, Son, and Holy Spirit. He is infinite in power, holy in nature, unlimited in knowledge, and fully present in all creation, both visible and invisible. God has eternally existed, having neither a beginning nor an ending. We are surrounded by a Trinitarian community that is unspeakably, magnificent in their being. They are full of boundless love, infinite mercy, and radiant joy.

**“We believe** man was originally created in a state of innocence in the image and likeness of God. Adam, the first man, of his own free and uncoerced will, chose to disobey God’s Word. As a result, every person is now born into the world as a sinner and stands in the need of a Savior.

**“We believe** a sinner is brought to awareness of the need for conversion through the convicting work of the Holy Spirit. This conviction, if acted upon by the individual, leads to faith in the finished work of Christ on the cross of Calvary. Such saving faith births one into the family of God where they are loved and cared for by their heavenly Father.

**“We believe** that water baptism, by single immersion, in the name of the Father, and of the Son, and of the Holy Spirit is enjoined upon all who have repented and have believed in Christ as Savior and Lord, and that it is symbolic of our identification with Christ in His death, burial, and resurrection.

**“We believe** that the Bible is the Word of God, fully inspired and without error in the original manuscript, written under the inspiration



of the Holy Spirit, and that it has supreme authority in all matters of faith and conduct.

**“We believe** in a sanctified life that bears witness to the inner workings of the Holy Spirit and the Word of God as it is taught and received by the individual. The Spirit-directed life will seek to walk in obedience to God’s will and thought, Word, indeed.

**“We believe** that the Baptism in the Holy Spirit is the bestowing of the believer with power to be an effective witness for Christ. This experience is received by faith and is accompanied by the manifestation of speaking in tongues as the Spirit gives utterance—as the initial evidence, but not the only evidence of the Spirit-baptized life. The Spirit-filled life will reproduce the personality of Jesus in believers, which is a life characterized by the fruit of the Spirit. . . .

**“We believe** in the present-day operation of the gifts of the Holy Spirit. In Scripture, it is clear that there is a diversity of gifts. Some gifts are miraculous, some are more natural, some are powerful, some are administration—but all described within the context of building up the body of Christ and our activities of the same Holy Spirit. All of the gifts, and as many more as the church has need of to fulfill as mandated in ministry, are available from the loving heart of our God.

**“We believe** that Jesus calls us to serve one another in sacrificial love as He did. In the 13th chapter of John, when Jesus washed the disciples’ feet, He was teaching them a tremendous lesson in humility and service. As followers of His, we choose to continue this practice, both by imitating the literal act itself and seeking to live out its full implication through a life of servanthood.

**“We believe** that our bodies are the temples of the Holy Spirit and that we should glorify Christ by being pure in thoughts, in words, in deeds, and in habits. We believe one should strive to continuously to honor God by exercising care for the sanctity of one’s physical body and being fully committed to sexual purity.

**“We believe** that Christ organized one holy universal church to proclaim the gospel to the world and was placed on the earth to carry out His ministry. Worship, evangelism, fellowship, and service are some of the essentials for a healthy Christian life, and the church is designed to fulfill that purpose.

**“We believe** that God raised up this movement, not to further divide God’s people, but to be a New Testament church with power and grace, committed to love God and take the whole Bible as our standard for faith and belief.

**“We believe** the prayer of our Lord for the unity of this Church will be fulfilled. We yearn for that unity and repent of any prideful or sarcastic attitude that would make us think ourselves better or superior to other believers.

**“We believe** in the second coming of Christ at the end of the church age. We believe the Scriptures teach of a future resurrection of the dead, both the just and the unjust. We believe in the marriage supper of the Lamb and the millennial reign of Christ upon the earth following His return.

**“We believe** God has many glorious blessings prepared for His people as they greatly await His blessed appearing.

**“We believe** in the sanctity of marriage and the value of godly families. Marriage was instituted by God and is intended to be a one-man, one-woman, “till death do us part” relationship. Within the boundary of marriage, children are brought into the world to be nurtured and cared for by loving parents. This order provided by God will sustain not only the family, but also cities and nations. Marriage under God is to be between a man and a woman, with no exceptions.

**“We believe** in the sanctity of life. We affirm the value of human life from its very beginnings to its natural end. We reject the notion that some lives are less worthy of protection than others because of age, illness, social circumstances, or economic condition. Human life originating at conception is a divine gift called to participate in divine life.

**“We believe** that the Church of God of Prophecy is a church offering refuge to the hurting people of this world. We seek to be a church of love—a haven for the bruised and lonely, a lighthouse for the lost and straying, and a warm place for the cold and weary. We desire to honor God’s Word, reveal God’s heart to all who will listen to His voice. To every person who comes through our doors, we desire to embrace them with the love of God, regardless of past or present sin. We welcome them to the God of all grace.

**“We believe** it is far more important to be the church than to defend it with just words. Our proof is in our lives, being the church, doing the works of our Lord, so that He alone is glorified. Let us **be** the church of God that God has called us to be.

“Last, **We believe** that without Christ, without our Father’s mercy and grace, we are nothing and have nothing to offer. But because He has loved us with such a great love and gave Himself for us, we are looking forward with great anticipation of many great things to come, both now and in eternity. This is not all we believe, but enough has been said to keep us for a while.

## Fishing or Cutting Bait?

“George, the local game warden, came into the bait shop that was near the lake and said to the owner, ‘I have the day off tomorrow. I want to go fishing.’ The owner pointed to a gentleman sitting in the corner and said, ‘Old Joe always comes back with a mess of fish. Talk to him.’

“George and Joe made an agreement to meet at 6:00 a.m. the next day. They took the boat to an isolated spot to start fishing. Joe reached into his tackle box, pulled out a stick of dynamite, scratched the match across his rough blue jeans and stuck it to the short-fused stick of dynamite. He threw it out into the lake. And after the explosion, fish began to pop up all over the surface of the lake. George, the game warden, with eyes bulging, yelled in protest, ‘Joe, you can’t do that! It is against the law.’

“Joe just reached back in the tackle box, without a word, picked up another stick of dynamite, scratched another match across his rough blue jeans, and laid the burning, short fuse in the game warden’s lap, saying, ‘Are you going to fish or just sit there and cut bait?’

“I must warn you: when you catch fish, you will get wet, and your clothes will get dirty. On occasion, you will get offended; but when the pictures appear on the wall of the biggest fish in your hand, and memories are catalogued in the album, there is no greater heartwarming feeling. You will tell the story again and again: ‘I caught the Jones family here’ and ‘I caught the Smith family here’ etc. We found these teenagers hanging out at this place, and I went down there with them, and I caught them.

“The memory will go on and on because you were willing to go where the fish were. Great warm feelings come across your heart because you’ve been out catching fish, not just sitting at home behind a computer, cutting bait. Some well-meaning person says, ‘Where are the fish?’ Jesus told us where they are. The main definition of fishing is ‘searching or grappling around, looking for, or trying to find.’

“We have heard the terms used often, such as, ‘Oh, well, he was just fishing for an answer,’ or ‘He just went on a fishing expedition.’

“Fishing simply means for us to get out there, go look for, and find fish.

“Our Lord said to us, ‘Go!’ In the Greek, that means go. In the Hebrew, it means go. In the Chaldean, it means go. A deacon was once heard praying for a new pastor, and he said, ‘Oh, Lord, give us a pastor; one who doesn’t sing special songs, hasn’t been to Jerusalem, and doesn’t know Greek.’ Amen, Deacon, keep praying. You don’t need to know Greek to know that you know to go fishing. Go out quickly into the streets and the alleys of the town, bring in the poor, the crippled, the blind, and the lame. If we want to go catch fish, we must go where they are.

“Watching videos on fishing, reading books about fishing, and talking about fishing are all good, but when the video’s finished and the book is laid aside, we

must then get to the place where the fish are, get in the water, throw out the lifeline, and catch them.

“Good fishermen know where the fish hang out. They see what kind of bugs, and caterpillars, and Catawba worms are falling from the tree, and they will duplicate those with a fishing lure that will appeal to the fish.”

### Video Presentation

Brother Fisher—“Look at the size of that fish. The parables that the Lord used involve hard work, fishing. Shepherding and fishing always require skill and work. To harvest, raise sheep, cattle, catch fish will require working. And when you catch fish, you talk about it.

“You share with others where the best fish are and how big the fish are and how well they’re biting. John Payne came back from a trip to Virginia where his father resides. His face was red, and his nose was blistered, and he said, ‘I caught 73, Brother Fisher.’

“The next day, I saw John. He said, ‘I caught 73, Brother Fisher.’ Two or three days later, ‘I know, John. You caught 73.’ When you’re catching them, you count them. For a long time, local churches were hindered due to the lack of finances. Now the system has changed so that the local churches can become a viable organization to catch fish.

“Use the resources. Where money was needed, Jesus told Peter to go fishing. The money you need is in the fish’s mouth. Where are we going to get it? Catch some more fish. You want to buy that property next door? Catch some more fish. You want to get off of that dead-end street? Catch more fish.

“Those who fish on occasion will bait the fishing hole. They will throw out feed. It’s against the law, but they do it anyway. Those who catch fish hang around bait shops and listen to other fishermen who find out where the fish are biting. Those who catch fish find out if a new lake is being opened up or how soon it will be stocked.

“More fishermen will have the smell of fish on their hands and on their clothes. . . . John, the beloved disciple, gave an account of a fishing trip in which 153 fish were caught. The disciples listed their tithes and kept the attendance record up on the wall. Jesus was already cooking some fish, and He asked them to bring some of their fish and put them with His fish.

“You know the story. The children were having a meeting, and He was already cooking fish. He told them to let their net down on the right side, and they did, and the net almost burst. And they pulled it on shore.

“All fish may not be keepers, but that’s not left up to us, but take them to Jesus and let Him make the decision.

“Good fishermen recognize when they have more fish in their net than their boat will hold, so they seek other boats to help them. Good, strong boats, full of fish, can start other boats by sharing. Brother LaRoma, Dominican Republic, has organized 23 new churches, and they still have 800 in church. . . .

“Building other boats won’t sink your boat. It is healthy to start new boats in new areas of the lake. Some parts of a lake have different incomes and class of fish. You use the bait and the boat and approach that is more suitable to the fish in that area. Somebody said all fish are the same. Well, just keep on catching the old catfish, and you’ll never see a big, old trout like that. You’ve got to learn how to catch trout like that.

“On some occasions, I have been invited to go fishing. My partner would pick me up early in the morning. I would say to him, ‘Do you have the bait?’ He would answer, ‘Oh, I got it last night. Preacher, I brought two or three reels too. If we get to catching, and one of our poles gets tangled up, we will have another one ready.’

“And the more they talk about fishing (I talk slow), the more they get to talking fast. . . . My partner would drive faster, and he would almost get in the middle of the seat talking to me and just driving down the road, talking faster, breathing heavier. He got so excited about catching fish. And when we got to the boat, his boat was cleaned out, organized, with a tank full of gas. One jerk on the rope, the thing started.

“When we would go to the fishing hole, my partner would say, in a very low, whispering tone, ‘Preacher, I can smell them. We’re going to catch them today.’ This man knew how to catch fish. Any minister in love with people has that same feeling. When we see new families coming to Christ, when we see new churches being organized, it excites us.

“David Browder and I could hardly contain ourselves when we saw more than 40 ministers and 3,000 people join the Church in one night. We were overwhelmed.

“Are you going to sit there and cut bait or catch fish?

“Some have already been catching fish this year. For this, we are thankful. Keep throwing out the lifeline, and catch men and women for Christ.

## **Bits and Pieces**

“I’ve given this portion such a title because there are several short lines and items I would like to close with.

“In the past two years, a number of things have happened. Some special people have died. It would be impossible to remember and mention all of them, but one of them is our beloved former General Overseer, Billy D. Murray, who went home to be with the Lord December 2005.

“Adrian Varlack and Jan Couch did an excellent job in his memory. Brother Murray and I were personal friends for over 30 years, and I could take several minutes here and tell you about his witticism, his nonsense. He was a brilliant man, great mind, but he had a little funny side about him. And he said his sense of humor kept him from going crazy, but it was just a number of warm things about this man.

“I, who knew him intimately, grew to love him more and more, but the Lord saw fit to take him home. He knew God was calling him, and he was a dear friend. . . .

“His life and ministry impacted this Church greatly. Our attitudes and mindset on many issues were changed and are still changing because of his leadership. The Voice of Salvation Department has put together several of his sermons that he preached during the Assemblies when he was the *White Wing Messenger* Editor as well as General Overseer.

“Brother Murray and I were friends for more than 30 years. Many of the decisions he made while in office have made the path that I have followed much easier to take.

“Another person not connected with our Church fellowship, and not known personally by me, passed away this year. I only know her by hearing and reading about her and seeing her on television. Her name is Rosa Parks. She was 92 years old; the only woman ever honored in the rotunda of the Capitol Building in Washington, DC.

“President George Bush has commissioned and signed that a statue of her will be on display in Washington.

“What did she do? One day, Rosa Parks grew very tired; not physically, but tired of injustice, tired of unfair practices, and tired of a nation that needed its consciousness awakened.

“Her refusal to move to the back of a city bus began a movement that sent shock waves around the world. Our world was changed by this one act of courage. One thing that is so unique about Rosa Parks is, she was not running for President, senate, congress, not even running for a local office. She was just tired of a situation that needed to be changed. Even though politicians, both black and white, have taken advantage of her act of courage, this was not her intention. If she was alive today, she would be shocked and embarrassed about all that is being done in her memory. She only did what she thought was right.

“Great things are not always done by great people, but simple folk, doing what is right with the right motive can see great things accomplished. When you become tired enough about something, then you will do something about it—not for promotion or recognition, but because it is the right thing to do.

“The same feeling that gripped Rosa Parks is happening to other people in this Church. The minister who got tired of being the punch line of jokes because

of his bad grammar and lack of professionalism went back to school and received his Master's Degree.

"The overweight lady grew tired of being ignored romantically because of her weight, started a diet, lost weight, and began singing a different song, 'I've got a new attitude.' She now leaves messages on her busy phone, with a line, 'I'll catch you later, baby. I've got a date.'

"The same feeling gripped the mop boy in the office building and the cleanup woman in the hospital, and they decided to move up to better jobs by taking advantage of training. Our 'Girl Friday' got tired of making coffee and buying donuts for the boss. So now, she owns her own business and trains people to become their very best.

"The local church got tired of a dead-end street location, bad church facilities, and preaching the same old sermons. The overseer said, 'You can do better,' and they did.

"The greatest freedom in the history of this Church has been given to the local church, and now leadership is casting a vision, challenging young men and women to be a part of a church that is tired of the 'same old,' and they are beginning to make a difference.

"We stand on the threshold of greatness in this movement, and you can be advanced to become somebody in this Church. . . .

"Marriage! What do we do about marriage? Abortion! What do we do about abortion? Same-sex marriages. What do we do about same-sex marriages? Pre-marriage live-ins! What do we do about pre-marriage live-ins?

"The list is endless of things that our society is facing, letting us know that the world needs the church more now than ever before.

"His hair was black, and so was hers. His steps were quick, and her skip was quick. . . . They fell in love. They played peek-a-boo behind trees and carved their initials on the bark of the tree. And months and a year or so of courtship, they married.

"He was called of God to preach. Their union bore three children. They sang together. He played the guitar. He sang lead, and she sang alto. They blessed and thrilled churches all across this state. She began to get forgetful, and they teased about it, but then it began to be more.

"Food began to burn more, and she would be caught in a catatonic-type stand, looking into a closet, not being able to figure out what she needed to wear. And he knew something was slowly happening to his wife that he joined himself to. And he began to buy the groceries. He began to do the cooking. He began, after being married several years, to call her Mama.

"He said, 'Mama, I think this will look good Sunday.' And he laid her skirt out and her blouse and her suits, and they would shop together. He'd take her

to stores and say, 'How does this look, Mama? I think this would be a good color for you, Mama.'

"And on and on they went, and no one ever knew until it became so obvious at the church that her behavior was changing. Almost all of us joined the drama, and each of us played our part and never did let on like we knew.

"But it worsened. We'd go to banquets. He'd bring her in neatly dressed, every hair in place. He learned to do everything. He learned to even make her face and fix her hair, fix her bath water and all. You'd never know what she did it all herself.

"He'd say, 'Sit right here, Mama. I'm going to go park the car.' Well, all of us become her caretaker. One night after church, she fell down a concrete stairwell and broke her hip, and I thought, 'This is her end.' He rushed her to the hospital, stayed with her in the hospital, and nursed her back to health. Bones mended, and Alzheimer's began to take its last stage. . . . She'd refuse to eat, and he would play tricks on her. He'd put little cups of water throughout the house and little bites of sandwich. And she'd come by, and he'd watch her, and she'd take a bite of sandwich, take a little drink of water.

"And he did that right up until that lonely day. He walked behind her casket, laid her in a Virginia hill. Till death do us part. That's God's ideal. That's what God intends for marriage to be. He was one of the greatest men I ever knew. I have never met a greater man. He never had a sad story, nor the blues.

"Story two, just as true as story one. She was a foster child, tossed from home to home, abandoned by mother, father, very inferior, very down on herself. She became 15 or 16. A man about 25 or 26 proposed to her, promised her a whole lot of stuff, married her, took her away.

"He was a mean man. He was just as mean as this other man was good. He slapped her face, bruised her eyes and cheeks, so much so till even her teeth were rearranged, impregnated her three times with children. He told her how no good and ugly she was. And she walked with her head tucked down, inferior. He had committed adultery many times. She knew what was going on, but kept telling herself it really didn't happen. One day, there he was in the bedroom with a harlot, right in the presence of the children and her, sleeping with another woman.

"She made her mind up that was all. So she left him. And come to find out, she was intelligent. She took her GED, passed with good grades, and began to be a worker in the hospital, cleaning floors, such like, fell in love with that profession, went back to nursing school and became a graduate nurse.

"And she did her work so well until a young doctor noticed her and began to compliment her and said, 'Could we have a Coke together?' And they had a Coke, and he told her, said, 'You are good. You are a very smart person.' Her



shoulders straightened. She never had a man to tell her that. She knew what was getting ready to happen. She went to the Church of God of Prophecy pastor, and said, 'I need to talk to you.' She knew what this church taught. The church had prayed her through to the Holy Ghost and raised her and the kids up in that church, and they took care of her.

"She says, 'Pastor, this doctor is going to start wanting to date me, and I know how this church feels.' The pastor said, 'Please, don't do that. You know what I'll have to do.' She says, 'I have never had a man to treat me as he's treating me. I've never had that kind of care.' He did date her, and he proposed to her. She went back to the pastor and said, 'You must take my name off the book.' A grieving pastor, because of our restrictions, had to turn a Christian out of the church because of our position. That is a true story. We've got to minister to both couples, the ideal and those that have failed.

"I wish we all lived in Pleasantville, but we don't. But Jesus didn't make any exceptions. He said, 'You go to this world anyway. You go to this world.' It's the only world we've got, folks. Why are we here? We're to change it.

## Retirement

"After weeks and months of much prayer, I have made the decision to retire. Only a few days away from 72 and 56 years of ministry, I believe the time has come for Betty and me to change from a positional ministry. With over two million miles of travel, 50- to 70- hours a weeks' work, seven days a week, some weeks, I believe we have given our very best to this work.

"It is no longer high noon or early morning. Rather than 6 a.m., it's more like 6 p.m. The shadows on our days are a little longer, and the dawning is nearer than it was 56 years ago when we first started in our pastorate. The sun is just drifted past high noon, and the early dew has been dried from the tall green grass of life. And the sun is headed toward the western sky.

"My vision is positioned on the east side of the mountain where I will build my new cabin for the future, where the new day is dawning, and fresh dew is still wet on the fresh, new day. I believe these great and new times await the Church of God. There are still six more good hours before midnight.

"I know that God is true to His Word, and His promises tell me, our best is yet to come when we will see well-trained couples with the precision and alertness in their work as river dancers on the platform in the worldwide arena, where religion and creeds will have lost their relevance and meaning and be replaced with fresh insight and inspiration. We will come into a new Pentecostal power that is ready to seize the day.

"We are as small and weak as we will ever be. The old pride in the Church of God is returning to our grandchildren, great grandchildren; whereas some

have been embarrassed to stick a Church flag on their car and some have changed the name of the church, this has been replaced with a pride of who we are and that you are a part of the Church of God as members.

“Our youth will perform surgeries that were thought impossible in a different age. Bankers, teachers, lawyers, judges, and businessmen, with heads held high, they take their place of prominence with the Spirit in their hearts because they know the truth that they have learned from their parents’ and grandparents’ beliefs, practices, and preaching—and from their dedication and sacrifices that they made.

“I believe my grandchildren and my great grandchildren will some day be honored that their parents and grandparents were Pentecostal and were loyal members and ministers in the Church of God of Prophecy.

“It is rather ironic that I bring my official tenure as General Overseer to a close in Nashville, Tennessee. This is where I was born 71 years ago at a home in a community called Flat Rock, later to be known as Woodbine, in a suburb to this city.

“As an 11-year-old boy, I was delivering newspapers for the *Nashville Banner* and *Tennessean*, right where the Gaylord Center sits. There were old hotels—Noel, Maxwell House, and Jackson Building—and other businesses established, but where my customers lived and worked.

“I stood there on Sunday mornings, selling papers to earn spending money and a few extras that a young person would enjoy. I would see well-dressed businessmen, executives, politicians, and attorneys, with their arm holding a beautiful woman in the evening, dining garb, walk into these places. I would press my cold face against the windows of those restaurants and say to myself, ‘Boy, it must be nice to eat like that. They must really be rich.’ I never realized that, by the grace of God and the goodness of this Church of God, I would be occupying a room and eating in the same manner that I saw others doing 60 years ago. I, too, have a beautiful woman walking by my side, holding my arm. In the words of the old spiritual, ‘The Lord has brought us a mighty long way.’

“I’ve giggled and chuckled a little under my breath when I think about where God has had me, with such limited ability, these past years—and to be able to close some of the final phases of my life in such a fashion.

“Fifty-seven years ago, I preached my very first sermon in a home prayer meeting in this city. I was so ignorant of the Bible until my godly, precious little mother wrote out scriptures on a little Blue Horse notebook. I couldn’t half read, had to get people that was in the prayer meeting to read it. And I preached that outline of scriptures and didn’t know straight up about what they said, but the Holy Ghost come down, and I preached for 45 minutes under the power of the Holy Ghost. And I knew then that God had called me into the ministry.

“Since that day, it has been a journey that would not have been possible, except for God’s grace and mercy and the support of this Church.

“Betty has traveled every mile of the way with me. Living in some undesirable locations and in some conditions were not always ideal, but she remained faithful.

“My children—Fred, Jr., better known by many as Buster, and Vonnie—sacrificed friends and family, moving away from places they loved, enrolled in new and different schools. We have pastored different churches, and our lives have been enriched by all of them.

“Betty and I had very mixed emotions as tears filled our eyes. We have met wonderful people who have endeared themselves to our hearts. We are taking much more from the position than we have ever given. I could recall many things that have been done, but history usually speaks for itself. So I will let it do that in my case.

“We have both tried to be ‘just ourselves.’ We’ve tried not to be embarrassing to any of our cohorts and peers, but to always let people know we are truly ‘one of them and a part of the working force.’ We have desired to promote the cause of Christ to everyone we meet.

“Betty and I both came from humble beginnings, but we’ve never been ashamed of who we are, nor are we ashamed of who you are. We deeply love all of you, and it has been one of the highest honors to have served you these past few years.

“In the words of the old song, ‘I’ll be somewhere working for my Lord,’ Betty and I want you to know that we want to be useful in the work of God for the rest of our lives. We are here, and we want to minister to all of you.

“Praise the Lord, and thank you for making it all possible.”

12:50—Dismiss for lunch.

### **Saturday Afternoon, August 26, 2006**

2:00—John Payne introduced Donna Howard, from Alabama, who worshipped in song and sign language.

2:01—Donna Howard: “This Is My Story” and “Blessed Assurance”

2:09—SPIRIT-DRIVEN Youth of the Church: Directed by Palma Hutchinson, International Youth Director

Sister Hutchinson introduced her staff and expressed appreciation to all church youth leaders and workers. She also introduced a new resource (a starter kit) for youth workers and spoke about Youth Ministry Harvest Partner Connection (an opportunity to connect young people with giving). She announced the Youth Ministry Leadership Training Conference, which is to be held September 25 through 30, 2007, in Kingsport, Tennessee.

SPIRIT-DRIVEN worship: Jillian Spear and the Worship Team

Message: Palma Hutchinson—“Our Heritage: Spirit-Driven Youth.” (This message will be printed in an upcoming *White Wing Messenger*.)

Prayer time followed the message.

Brother Fisher—“Praise the Lord. Let’s give our young people a good cheer. We appreciate them. We must save this generation. We must keep our youth. . . . Yes, we need adults. We need mothers and fathers and grandpas and grandmas involved in keeping our young people.”

3:30—SPIRIT-DRIVEN Teen Talent, directed by Rolf Woodard, Director, North Carolina

Message: “God’s Church Is Hungry for the Spirit,” by Michael Willingham, Kentucky. (This message will be printed in an upcoming *White Wing Messenger*.)

Prayer time followed the message.

4:45—Dismissal.

### **Saturday Evening, August 26, 2006**

6:00—Comments by Moderator Fred S. Fisher, Sr.

6:02—Children’s Presentation

Video presentation: Developing Leaders, Impacting Kids

Kathy Green, Oklahoma, spoke about Helping Hands for Kids, a giving program that allows you and the children of your congregation to lend a helping hand to children all over the world. The money given to Helping Hands will provide ministry to children, training of children’s ministers, ministry support for children’s ministries, and targeted giving projects.

Sister Green—“This year’s focus for our targeted giving progress was the Kibera slums outside of Nairobi, Kenya. Brother Phillip Polo directs the feeding program in the Kibera slums, and this project feeds over 160 children regularly. It conducts special community outreaches, provides clothes, school supplies, and other necessities. One of the many churches that participated this year in this project is the Six Point Church in Pennsylvania. The children at this church made a card for Brother Phillip, and this year at the General Assembly his father is here, Brother Olgam, and we’re going to have one of the children from the Six Points Church, Anna Grace Balford, to come and give Brother Olgam the card. Then, also, Brother Olgam, we would like to give you bread, which is symbolic of the money—more than \$4,000—that was raised for this project.”

6:15—Drama presentation: Shine Like Stars!

Sister Creasy—“God has given us our children to nurture in spirit so they can be the Daniels of this generation. This week at the Assembly for kids, we challenged our kids to be like Daniel, to shine like stars in the darkness of this universe.”

Sister Creasy thanked her staff and introduced her husband, Rick, and asked for the Assembly to pray for them both (prayer was given).

Message: “Raising a Daniel Generation,” by Kathy Creasy, International Children’s Director. (This message will be printed in an upcoming issue of the *White Wing Messenger*.)

7:00—Video Presentation: Assembly for Children Review (as children enter the Assembly)

7:05—Children’s Presentation: STAR SHINE (preschool ministry); STAR FORCE ACADEMY (school-age ministry); GALACTIC ASSEMBLY (children’s worship); J12—Celebration Saturday

7:30—SPIRIT-DRIVEN singing: Anointed Men of Prophecy, Florida

7:45—Global Outreach Program: Randy Howard, Global Outreach Director

#### Video Presentation of Worship Around the World

Brother Howard asked for all national overseers to come forward because the focus of the evening was to be on them and on the mandate: “And this gospel of the kingdom shall be preached in all the world for a witness to all nations, and then shall the end come.”

“Several years ago, the Church of God of Prophecy said, ‘We’re going to make the number-one priority the harvest,’ and we have been doing that the last 16 years. Since that time, God has been blessing. You know it’s a partnership. We have a ministry called Harvest Partners, in which every one of your local churches participate. It’s a partnership. Every local church in the United States comes under the mandate. You are commanded to have a ministry in your community. You are commanded to be a disciple. You are commanded to reach the uttermost part of the earth. Thank God it’s a partnership. These men and women, they become partners. You give, you pray. You send e-mails. You take videos. You take trips and go visit them. You relate with them as partners. They take your resource, and they carry them to the uttermost parts of the earth to proclaim the gospel, and the Global Outreach Team at the International Offices fits in the middle like sinew to muscles and bones. We distribute information. We receive your funds and send them out. We ask for accountability. We relate with you. We relate with them, and it’s a grand

deal. Tonight, there's not enough time to report all of the stories and all of the good news."

Brother Howard introduced Bishop David Browder who spoke about the harvest of India. (This presentation will be printed in an upcoming issue of the *White Wing Messenger*.)

8:15—Video Presentation

8:20—SPIRIT-DRIVEN Worship: Jason Duncan and the Assembly Worship Team

8:45—Bishop Howard related more stories about the work of the harvest and then introduced Harvest Partners' Coordinator, Annette Taylor. He stated that this is the ten-year anniversary of Harvest Partners Ministries.

8:50—Sister Taylor extended appreciation to her husband, David, all the Global Outreach and Harvest Partners' staff, and to the volunteers for their help during the Assembly and especially for their help in the Mission Encounter. Sister Taylor expressed thanks for the prayers of so many during her time of illness, and she gave her testimony of healing. (This presentation will be printed in an upcoming issue of the *White Wing Messenger*.)

9:06—Prayer and Offertory by Cathy Payne

9:15—Evening Message by Adrian L. Varlack, Sr.: "The Church as She Is Now and Her Future as a Spirit-Driven People." (This message will be printed in an upcoming issue of the *White Wing Messenger*.)

10:30—Altar Service

### **Sunday Morning, August 27, 2006**

9:15—Opening of session by General Overseer Fred S. Fisher, Sr.: Brother Fisher commended the work of Shaun McKinley and the General Assembly Communique. He also announced a tentative date for the next International General Assembly, which is August 12–17, 2008.

9:25—SPIRIT-DRIVEN Worship by Rolf Woodard and Praise Team: "Glory to His Name" and "Shout to the Lord"

9:50—Comments by Brother Fisher about the Tomlinson Center offering. The amount still needed to match the first \$250,000 is \$21,000.

Brother Fisher extended appreciation to his wife, Betty; his secretary, Deborah Stockham, her husband, Bill; and his former secretary, Verbileene Williamson. (Sister Verbileene gave her testimony and expressed thanks for the prayers of the Church during her illness.)

Brother Fisher also expressed appreciation to Daniel Corbett and his wife, Sharon, who were changing ministries. The Corbetts have ministered in the Asian area for 30-plus years and for several years as General Presbyter for Asia. They will be continuing their ministry in Japan.

Brother Fisher also asked Brother Charles Winchester and his wife, Joann, to come and receive a appreciation certificate for their work in the ministry, as state overseer. They will be entering the pastoral ministry in Tennessee.

9:53—Business Session re-opened.

Moderator—“We’ve been working with this Report since Monday, and we worked with it for several hours. We have given you lots of time to talk about it. It’s just been brought to our attention that we’ve been talking about it since 1923.

“Some of this has been taught in this Church since 1923. Many of us have scratched our head (I have myself) over the definition of fornication. Did the Church have it right? And these men have searched the Scriptures, and they have searched scholarly work as well, and they’ve sought God. They’ve fasted, and they’ve prayed; they’ve wept; they’ve gone on their faces before the Lord. They have wrote, and they have re-written. . . . So it’s not like we’re pulling something over on you or bringing something up new to you.

“ . . . We know what’s before this Assembly. And so I have chosen to use this course of action. It was not my suggestion that it be brought back. The General Presbyters, after prayer and consultation and others talking to them, asked me to bring it back. And they are the leaders of plurality. All of us together make decisions on such matters, and they asked me to bring it back to the Assembly, and I agreed. And that’s different from what I told you—that we would bring it back up next Assembly. And that was my intent, but these Presbyters were consulted by many of their overseers and many of the leaders of this Church. And they have said, ‘Please don’t let us leave this Assembly in this state of mind. Let us bring the Report back at least one more time, and let God work through us,’ and I believe He has. (See Assembly decision to bring the issue back on pages 100–101.)

“We had a tremendous outbreak yesterday when Mike Willingham preached, and the Holy Ghost fell. And then last night was a tremendous message. Regardless of where you stand on these issues, you do need to be led by the Holy Ghost, and these moves of the Spirit were great.

“So I’m having Section 3, numbers 2, 3, 4 and 5 placed on the screen, and it will be there for your viewing. I think we’re all very familiar with it. You had

copies of it. The document was out four years ago in printed form. So without me reading it, we'll just let it roll. . . . The Moderator has the authorized privilege of consulting with bishops. And that's what I did. The seven Presbyters talked with me, and then they met for quite awhile; they gave me the outlined approach of how we could address this again, and that was to bring it back before the Assembly. . . .

"I'd like for this Assembly—the pastors, ministers, and members of this Church—to see and listen to the question. You are not willing to stand in the way of this Recommendation going forward? We're not asking, do you agree with all that's in these Recommendations. That's not the question. But you're saying by standing, 'I will not stand in the way of these Recommendations going through'? You are in favor of this Church moving forward with its ministry, yet having some mixed feelings in your own heart about all the facets and ramifications and all the effects it may have? I think many of us have those reservations, but it doesn't mean that. But if you are willing to work with this Church, and you are not in opposition to the extent that you would stand in the way of this Recommendation being passed, would you stand? . . .

"It looks like a solid front, and I need you, as a church, to see that. All in favor of accepting the Biblical Doctrine and Polity Committee Report, Section 3, Recommendations 2, 3, 4, and 5 that we had you to read on the screen, will you stand? All right. You may be seated.

"Those who would like to show their disapproval, you may stand. All right. Ushers, give me a count. Before they count, let me pose this question to you.

"You are standing, showing your disapproval, satisfying your conscience of how you really feel. Now, you who are standing in disapproval, would you be willing to abstain? If you would be willing to abstain, will you be seated?

"All right. Those that are willing to submit to the counsel of the bishops and to the General Overseer, will you be seated? Now, can we get a count of those who are not willing to submit or abstain? I want you to stand and let the overseers see who is standing. Not for any animosity; I just want them to know so that counsel can be given after this Assembly.

"We have 97 still standing who are not willing to submit to the thousands who approved and to the bishops of this Church."

An inaudible speaker tried to be recognized by the Moderator.

10:06—Moderator—"The voice is out of order. We are trying to find the mind of the Lord, and we want to do this in a way that is pleasing to Him. I am going to place these 97 under the supervision of the state bishops or national bishops where they reside.

"And by the authority vested in me, as the General Overseer of the Church of God of Prophecy, I declare Section 3 passed.



“I would like to give the following admonition to our General Presbyters. We’ll get this in e-mail form as soon as I can get back to the office. . . . My admonition to our General Presbyters and to all of our presiding bishops: we have pastors and churches that are not ready to accept this. And for us to start arm-twisting and pressuring and pushing that we’re going to do it regardless is a lack of wisdom. We have made changes today that we have lived with for over 80 years. Be patient with the ministry. Presbyters, be patient with overseers. Overseers, be patient with ministry. Ministry, be patient with membership. We have churches that are not ready to accept this, this year, next year, and the next year.

“And if I was pastoring a church that has a problem with this issue, I would take the godly people of that church. Then I would have several meetings with them, give them the opportunity to talk, discuss, and consider their feelings. So let’s be careful. Let’s not push and say, ‘Now we’re free. Praise God. . . .’

“Item two admonition: And the story that I was going to tell was about two neighbors who were having a disturbance with each other, and they were in the kitchen arguing and fussing, trying to get their differences worked out. Their little girl drowned in the backyard swimming pool. Are we going to get in our rooms and talk about this on and on while people right outside the doors of our church are going to hell? Instead, we should be preaching the Cross and the compassionate love of God. . . . It’s the cross people need. It’s the cure.

“Now I will entertain my beloved brother and let him speak for three minutes.”

10:10—Jose Champagne, New Haven, Connecticut—“What I’d like to present, with all due respect, my brother Moderator, International Presbyters, bishops, and overseers, is that we have a manual of how to conduct business in our Assembly—a manual of procedures and bylaws about how business should be conducted. During the Assembly we had in 2004 in Kentucky and according to the business procedures during the 88th General Assembly, it required that we have a business meeting when it comes to business decisions. Concerning decisions that refer to biblical doctrine in Church government, we are not to take a majority vote. Instead of that, the document decisions are taken by one accord. And my point is, if we have 97 people that are not in accord, even if we have 2,000 people that are in agreement, there is no one accord. . . .

“What I bring forth to be accepted is our rule of faith, practice, government, and discipline. The bishops that are here can agree. The International Presbytery can agree, but the Bible remains the Bible. And I’ll continue to believe what the Bible says. God bless you.”

Moderator—“And so do we. Brother Ortiz, I’m going to let the historical record show that you’re the last voice.”

10:18—Hector Ortiz—“I think this Assembly needs to be reminded that in 1994, and I was on the Committee when we worked through the whole entire

process and presented it, it was accepted, duly accepted. We are not working on the unanimity. We are not working on unanimous agreement. Unanimous agreement is what we used to work under. We're under one accord, and one accord is not unanimous agreement. And the document even showed that when individuals cannot submit, they cannot and will not submit, and there is more than an overwhelming consensus, the Moderator has the right to move forward, silence the voices, and one accord is achieved. That's what the Document says. It is not unanimous agreement. Thank you."

Moderator—"Thank you. This business session is closed. The Recommendations have been accepted. The Moderator has declared them accepted. Discussion closed.

"Concerning matching the \$250,000 goal for Tomlinson Center, we're down to \$18,000 and counting. So if the Lord keeps moving on you, you obey the Lord.

"We are now ready for the appointments, and we'd like for all the appointees to just remain seated until all are made. And I will speak briefly while a thought is on my heart and remember to have you come. . . ."

10:19—International Appointments: (See pp. 266–267; 270–278.)

Brother Fisher—"It goes without saying that the family, children, youth, women, men, marriage, and family are the vital workings of a local church and of a church in its entirety. If we reach our children and our youth and keep our families together, minister to the men and the women of this Church, then we are in fulfillment of God's original design and the Church of God remains safe.

"I want to challenge all of us. Our Lord gave a commission to go into all the world and preach the gospel to every creature. That's all-inclusive—every creature, including the family, the children, the youth, the men, and the women. It is a fact that no government nor church nor company nor organization will function beyond the infusion of its youth. You will stay alive with your children and youth, or you will die without them. The time is crucial in this Church. We give special attention to our youth. And I do not want to imply that special attention is not being given. I applaud every effort of the International Offices, the national offices, and the local churches. I applaud every effort that is being put forth, but I think that there needs to be a redoubling of the efforts of our churches.

"All of us know that there is a spirit in this world that desires to reduce our thinking to where we can see man created in the likeness and the image of God. And if that concept can be changed, and we see ourselves as just a higher form of a lower life, a lower species, just a tad above a gorilla, a chimpanzee, or Orangutan, our concept, that we are made in the likeness and image of God and that God is our creator, will be destroyed. If this can be erased from society, then we can look differently upon human life, euthanasia, and anything that pertains or relates to life itself.

“There are some that feel that marriage is really an institution that has outlived its time. We disagree. It is instituted by God, and it is eternal. He has placed the church here to ensure its presence. So I challenge all of us, pastoral staff, leadership on every level, to innovate, visualize, think, and plan on how that we can involve our children, our youth, our women, our men, our families into the frontline ministries of this Church.

“At one time, in this Church, the largest percentage was women. In my first church were 13 women. We did not have a male in the church. That’s changing. Thank the Lord that it is. We were mostly 80 percent women, 20 percent men, but that’s changed. We must change with that and have vigorous men’s ministry on the local front. The International Offices must connect with all national offices and local leaders and pastors and give the charge that our men need ministering to.

“We are putting forth efforts to do that, and we want to do more. We have passed, in this Assembly, that women will be set forth and ordained as deaconesses in our local churches. Who knows? In just a very short distance, we will have women district overseers. We will have women chairmen of the boards in our local churches. Women are highly exalted by our Lord. God thought so well of women until he chose one to birth His son, to bring Him into this world. He said to her, ‘You are highly favored.’ I believe He says that to all godly women. Our young women need godly grandmothers and godly mothers that will walk before them in holiness and give to them a great example and challenge the teens and the young ladies in our Church. The role of women is stronger than ever in this Church.

“We are one of those rare churches that are putting our women on the very front line and not seeing them inferior in any respect. In fact, in some ways, they are superior to men, not in the sense that they are more superior on every level, but God made men. He made women. He made the family. He made children, and each of those, in their special place, have a ministry in this Church. And we want to recognize and do all we can to have all these ministries going on in our Church. I challenge all of us to give our energies to this effort and see that we minister to them. . . .

“In order for us to know what you need, we want a clear line of communication between the International Offices and the field. All of us together, informed, are an unbeatable team and can go forth and reach these very, very important ministries.

“At one time, we had small group ministries second to none. In fact, we were pioneers in small group ministries. In 1916, we accepted or encouraged watchers over tens. And then in 1928, we often referred to as the big business program, we put into practice, the Assembly Band Movement, which operated for ever so long. In the last 10 or 20 years, there have become 10,000-membership churches with the small group concept. . . .

“But we have good ministries that need special attention and should be used in a way to advance this Church. There are literally hundreds and thousands of local churches all across North America that will have this many in morning worship. And they’ll have a care group pastor over a hundred or two hundred. They are called care pastors. . . .

“It is an insult to the God of heaven that made the Atlantic Ocean, the Pacific Ocean, the Caribbean Sea, 20,000-foot-high mountains; it’s an insult to Him to think small. Lord, help us to think big. And we are. I’m getting phone calls telling me, ‘Brother Overseer, we just bought 10 acres, 27 acres, 15 acres.’ I can remember just a few years ago, when we would buy the lot next-door to us when it was 50 feet. Now we’re getting calls about a property that cost \$750,000, and we’re buying it and paying for it.

“Can we not take the challenge of reaching families? You know, I like to tell people in Cleveland that Tim Coalter is my pastor and witness to them. . . .

“O God, give us thousand-member churches. Surely if the Ukraine can do it, we can do it. Surely, if they can have 3,000-member churches in the Ukraine, and in places where religious freedom is limited, surely, we can have those kinds of churches here. But it’s got to start at the top. May God help us to be challenged to do something about increasing our churches.

“One other caution. Take this in the spirit that it is given. Many of you are going to get phone calls next week or e-mails or correspondence. You may even get visits. And they will tell you that this Church no longer believes in marriage, no longer believes in the family, and that we’ll take anything in. . . .

“They’re interested in building something that they can be in control of and have authority over. Be wise. Seek discernment. Let the Lord talk to you. You’re in a good Church, great Church, and God’s blessing you, and you’re right where God wants you to be. So stay put, preach the Cross, and win people to Jesus.

“I’d like for Brother Willingham and his staff to assist us in positioning our International Presbytery and their wives in an orderly fashion, and we’re getting ready to install our new General Overseer. I pastored him when he was a teenage boy, and his family, and laid hands on him and prayed for him when he was sick. And I’m going to talk kind of homey talk here. And after that, I’m going to try to start addressing him as the General Overseer of this Church.

“I’m at peace with this. I feel good in my heart about it, and I love both Randy and Bess. We’ve been in their home. We’ve eaten at their table. We go out to restaurants, and we laugh and talk. And Betty and Fred and Randy and Bess are friends. We’re buddies, and we love each other. And I’m going to join in praying and asking God to give him a tremendous installation and anointing. I want God to shock him, so you won’t recognize him. You’ll say, ‘Who is this new person?’ Well, it’s the anointed leader of this Church. That’s who it is.

“I’ve been surprised. I’ve said things, done things, had energy. I’ve been on my feet sometimes and not changed my clothes for 40-odd hours, and been called on to speak. . . . And don’t know all that I said, but the people seemed to like what I was saying. And you say, ‘Well, how did you feel about it?’ I’d go back to my room and cry and say, ‘Thank God for the prayers of the people.’ It was not me. It was nothing I could boast in. Somebody, somewhere, was holding me up in prayer. Brother Howard will come to recognize this anointing on his life, and God will use him greatly in this new position. So we’re we’re going to make a smooth transition, and it’s going to work just great.”

11:16—Overseers and wives, and all appointed workers, came forward for a consecration time as music was playing.

11:45—Installation and Anointing of General Overseer-Select

Brother Fisher asked his wife Betty to come forward.

Sister Fisher—“I will only borrow what Paul wrote in Philippians: ‘Grace be unto you and peace from God, our father and from the Lord, Jesus Christ. I thank my God upon every remembrance of you. Always in every prayer of mine for you, all making requests with joy, for your fellowship in the gospel from the first day until now be incompetent of this very thing; that he which hath begun a good work in you will perform it until the day of Jesus Christ.’ Even as it is neat for me to think this of you all, because I have you in my heart, inasmuch as in my bond and in the defense and confirmation of the gospel, ye all are partakers of God’s grace. Goodbye, and God bless you.”

Brother Fisher welcomed the new General Overseer.

Brother Randall Howard—“Thank you so much. The General Presbyters are joining me out here for a bit of business in this Assembly—pleasurable business, joining our hearts to take this moment and take this step. One of our General Presbyters is going to help me, and that would be Brother Brice Thompson.”

Brother Thompson—“It is the consensus of the General Presbytery that Bishop Fred S. Fisher, Sr. has served this Church well as General Overseer. Consequently, we have agreed to name him General Overseer Emeritus. Will you please stand and give him a round of applause?”

Applause followed.

Brother Thompson—“The General Presbyters will now pray together for Bishop Fisher and Sister Fisher.”

Prayer followed.

Brother Howard—“Thank you so much, General Presbyters. Thank you so much, Assembly. We’ll accept that as acclamation of our new General Overseer Emeritus, Bishop Fred S. Fisher, Sr. I’d just like to do a little down-home

talking myself. Since Brother Fisher took the liberty to do that, I'm designating this moment as being the opportunity that perhaps we could do that. I'm not sure what folks are going to call me as we go along. I guess we'll just have to follow the cultural context of where we are—the social context.

“Much has been mentioned about a new generation. I know that has a denomination of meanings. In a friend of mine's case, Jeff Farmer, who is the chairman/president of the Open Bible Church, his church calls him Jeff. But I know that sometimes that's not culturally acceptable to you. So you call me what is culturally acceptable—what is good in the eyes of your people in your area as I travel around.

“I remember that Brother Fisher said he was my pastor when I was a teenager. He missed it by just a bit. He was my pastor in my preteen years. I remember that my father was a Sunday school superintendent, and we would go to the local church of Wildwood where this pastor was. Larry Duncan described him so well yesterday in the honor. Of course, since I was there early with my father who was Sunday school superintendent, I would stand in the vestibule with our pastor, Brother Fisher. And as people would come in, Brother Fisher would shake their hand, and he would say their name.

“Now, as a ten-year-old, I didn't know the names of half the people coming into our church, but I'd heard Brother Fisher say their name, and I'd extend my hand second to his, and I would say their names as well, as if I knew them just like he knew them. So I've been following his pattern for a long time. Brother Fisher mentioned something about praying that a transformation would come. I join in that prayer that God would give me every grace, transforming me to fill responsibilities of this office.

“But I have to share a testimony that that brought to mind. To let you know that I believe God is a transforming God and that God is well able to do that, whether He does it subtly, step-by-step, over the months and years to come, or He does it instantaneously. And I was feeling the presence of the Lord, and Bess and I were feeling His presence as we wept and felt the love and anointing and blessing of our leaders in this Church.

“When I was 16, Brother Fisher held a revival at Wildwood Avenue Church of God of Prophecy in Cleveland, Tennessee. What is a revival that was.

“I saw D. Frank Hughes here in this Assembly from a distance. I don't know if he's still here. D. Frank Hughes came to town, and we had a revival so memorable that those who are old enough and still go to the local church well remember that revival. Many received the Baptism of the Holy Spirit. Well, I was a perennial Baptism of the Holy Spirit seeker. I had sought the Holy Spirit for years. I have been saved and sanctified as long as I can remember. So I'd possibly been seeking for the Holy Spirit for ten years. All I can remember is

that in every Bible Training Institute, they would usually close the service with me and a few others and my mother and father somewhere close by praying in the altar, seeking the Holy Spirit.

“Well, sure enough, that week I received the Baptism of the Holy Spirit. Thank the Lord. But what happened was that shy, young man, trumpet player, usually in the background, rarely outspoken, well, let’s say never outspoken and my parents can now testify to me, and have for many years, something transformed that young man. Some passion began to burn in my heart. Some fire was ignited in that moment of my life. I began to take leadership roles. I began to have desire to do for the Lord. I began to stretch out and break out. And the outflow of that has been whatever life of ministry that has come since.

“God is a transforming God, and His Holy Spirit can transform personalities. Thank you, Brother Fisher. Hasn’t Brother Fisher done a great job in this Assembly? That leadership of this Southern gentleman has given us compassionate, merciful, God-led undergirding. Thank you, Brother Fisher.

“I’d like to invite my family to come. They are right here with me—all of my family. And my wife Bess is here with me. We’ve been on this platform a few times this week. You’ve seen us. You are familiar with our faces, but I’d like to invite my family to come. Everyone is biased. This is the best family in the Church of God of Prophecy, in one man’s view—a wonderful family. I’d like to ask the cameras, if they would, to focus toward my mom and dad. It’s not so comfortable for them to come up here any longer, but you know them better than you know me. Frank and Elva Howard are right over there.”

Applause followed.

Brother Howard introduced his children: Jay and Lorne Harding, Ben, and Brett; sister, Kathy Creasy and her husband Rick, and their two sons, Clint and Lee. He then expressed his appreciation for their prayers and support. He then expressed his appreciation to his prayer partners and asked them to join him onstage.

Brother Howard—“As you know, I’ve felt led of the Lord to ask for one hundred days of prayer, which will begin October 1. Some of you pastors will be mobilizing your church to join in this effort, and some individuals are going to be joining with us in prayer. I feel I need the hand of the Lord, especially in these first one hundred days. I’ve got a little voice that keeps ringing in the back of my mind. You know how it works. Through the generations, there’s something that gets sewn deep into your psyche—some very important; some maybe not so important. This one may not be so important, but it speaks to me right now.

“We’ve all been in Assemblies, and we’ve all heard the voice of M. A. Tomlinson. As I say it, you will hear it in your memory. He says, ‘Come on, now. Pray for them a little while until they get started.’ And he was always introducing a preacher

when he said that. Well, this one hundred days is a lot like that. Pray for me until I get started. I may need it a lot longer than one hundred days, but I sure appreciate your prayers.”

Brother Howard introduced his wife Bess, who addressed the Assembly.

Sister Howard—“Good morning, and I bless the Lord to be here. Thank Him for His mercy. I just want to read Colossians 2:8–10. You’ll have to help me read because I cried so much this morning I can barely see these words. ‘Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. 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.’

“I want to give a testimony. I’ve loved the Lord so much of my entire life. Seth Magee was our pastor when I was a little girl. At seven years of age, I was saved and later on, you know, got sanctified, filled with the Holy Spirit, and heard thousands of sermons. I’m the product of thousands and thousands of sermons, and I thank the Lord for what all I’ve been able to accomplish and what all I’ve been able to do. However, somewhere down the line, I had in my mind that if I did what was right, I would please God. And if I messed up, if I made a mistake, then somehow God would be displeased with me. And I felt far away from Him when I was displeasing Him. Then a lot of times, if it came my turn, if I had something special to do, I would feel very fearful about stepping out for the Lord. And I didn’t understand what was happening to me, but one day, I read a book, and it had this particular scripture in it; 2 Peter 1:3–8: ‘According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature [Whose divine nature? His divine nature?], having escaped the corruption that is in the world through lust. And beside this, giving all diligence [Now, diligence is work. Do you understand what that word means? You better get to work.], add to your faith virtue [in other words, God has already given you faith. You’re already completing him, but having faith and with your work, you’re going to get virtue]; and to virtue knowledge; And to knowledge temperance; and to temperance patience; and to patience godliness; And to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound [if they make you what you shall be], they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.’

“Now, you see, if the Lord can purge from you from your first sins, He can purge you for whatever is wrong with you. God knows what is wrong with you, but I don’t know what’s wrong with you. Here’s my question: What are you working for? Are you working to try to please God? You cannot please God. God



is too holy for us, and we don't have anything to give Him. When He made the heavens, He didn't ask for any of our blood. But what I want us to work to do is to know Him. The Bible says He will bring us from glory to glory to levels and levels. Every time we seek Him, He gives us a little bit more of His glory. And when there's something wrong with us and we know it, the Bible says confess your sins. Now, why is confession good for the soul? Because you're giving God full power in your life to change.

"I believe in my heart that the things that are wrong with us cause us not to be able to branch out and do the things that God wants us to do. We're lacking power and lacking all of the greatness of God's glory in our lives because we just don't exactly know how to allow Him to work in us. The Lord loves you; He's given His life's blood for you. . . .

"There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the spirit' (Romans 8:1). You are either in Christ, or you're not. You're either completing Him or not completing Him. He sees you fully complete as you are, but how will you see yourself? That's the question. . . .

"Let's get busy for the Lord because we don't have anything but good things ahead of us. . . Who do you think you are in Christ? If you're feeling anything that pushes you away from God is condemnation. Because the Holy Spirit is always drawing us to prayer. . . ."

Sister Howard offered a prayer.

Brother Howard expressed appreciation for his family and prayer partners.

Brother Howard—"I know that in this Assembly, there are two tensions probably going on right now. One, of course, is the tension that we are headed out of this Assembly; we are headed home. And yet written on that program, there is the word 'Challenge.' And I also think the other tension is that you would like to get a sense of what this guy thinks, what is in his mind, what is in his heart. So take your Bibles, if you will, and turn with me to Ephesians 4, and I would like to take some time to share what is in my heart.

"And there again, if you will pray for this preacher until he gets started, he will appreciate it very much. Ephesians 4:1-6: 'I therefore, the prisoner of the Lord, beseech you that you walk worthy of implications where with you are called, with all lowliness and meekness, with longsuffering, forbearing one another in love, endeavoring to keep the unity of the spirit and the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling; One Lord, one faith, one baptism, One God and Father of all. . . .'

"What stirs in my spirit, what was stirring in my spirit a few weeks ago when I thought this moment may come upon me is that God is calling for unity, even in the midst of diversity. In the last 16 years, significant changes have

come to the Church of God of Prophecy. Through these years, changes have come about to other organizations that walked through in the natural progression, often 30 years, 40 years. Our changes seem to be broken through in a shorter time, and, therefore, have been much more traumatic to all of us, even those who longed for change.

“Today we find ourselves in a new and strange position where there is diversity among us, possibly more than ever and possibly more visible and public. This is uncomfortable to most of us since in our past, we proclaimed a unity that had tight parameters, little room for flexibility, variance, or diversity. But now, today, even in this Assembly, diversity is much more obvious, and it feels different. It feels very different, often uncomfortable. Consider what has been some of our diversities, maybe some of our uncomfortableness. There are those who do not feel comfortable wearing wedding bands, and yet we have those who choose to wear one. There are those that feel there is one fold and a positive side to the exclusivity message, while we have others that feel that message is too extreme. There are those with strong feelings over the marriage issue—some wanting to remain as we have been, and others wanting to allow for people with genuine salvation experiences.

“In holiness views, some would want guidelines to be much more defined, while others promote personal intimacy with Christ and less emphasis on regulations. We are seeing some variance on preference in ministry on our Pentecostal heritage, with some wanting a reliable fullness of the Spirit, while others feel Pentecostal manifestations should be limited. Add to this our expanding world ministry where real cultural differences arise, which may be expressed in diverse worship styles, leadership styles, ministry approaches, and community life in the body, and all of these spell diversity for the Church of God of Prophecy that we have not seen so public or so communicated or so obvious among us. And it is different, and we feel different.

“Obviously, this is more open diversity than we have ever experienced for many decades, and dealing with diversity takes maturity in an individual and in a corporate body. God, help us to be mature. It’s much easier to cope within a given environment of uniformity. . . . Many of the common standards no longer work in such a new environment. So mature characteristics are needed, such as patience, humility, goodness, gentleness, and faith. Paul encourages Timothy to endeavor to keep the unity of the spirit in the bonds of peace. Fight for unity, I believe he’s saying. Wrestle for it. Persevere for it. Prize it. Embrace it, and sacrifice any personal agenda to secure that unity of the spirit in the bonds of peace. Unity was vital to Paul, and he wanted to impart it to Timothy.

“A few thoughts settled on my spirit concerning this unity in diversity, and I’d like to share three of those. First, love; may we all avoid arrogance. Paul says, ‘I’m a prisoner of the Lord.’ He mentions walking worthy in all lowliness

and meekness forbearing one another in love. A prisoner is constantly under the orders and under the eye of the master he serves. He has no personal interest to gain, no agenda to follow. He is a prisoner, a servant. It's so easy to have a superior attitude about the newest inspiration. It's just as easy to feel superior in the well-established standard. Both can reflect pride and miss the mark that Paul suggests as he writes to Timothy for unity. In our zeal, we humbly feel the need to show how much better that new thing is than the norm or the routine that we have had. And it is easy to use the word *tradition* to give a negative slant on an older norm.

“But we must also remember it is just as easy to press the claim that tradition holds precedent over new-fangled ideas, feeling superior. What is the danger then? There are dangers in both extremes. Pride, arrogance, and superiority can creep in. None of those are found in the Fruit of the Spirit, nor in a mature leader as he exemplifies that Fruit of the Spirit. Naturally, yes, they are carnal and earthly. A mature leader would express the Fruit of the Spirit. Paul says, ‘Forbearing one another in love.’ Yes, love is the key. Speaking of doctrine, the old axiom says, ‘In essential, in unity, in nonessentials, and in tolerance. And in all things, charity.’ And in all things, charity, Church.

“We may question what is essential, but none should debate that love must cover all things. We may have new wine, or we may be experiencing revival right in the middle of our old traditions, but love is the key to unity as we mingle and mix the two. We can love those different from us, especially in our family, especially here in our body. We can love those who testify of a new experience. We can love those who are still blessed without changing. The Bible says, ‘Love suffers long and is kind. Love envies not. Love does not project itself. It is not puffed up. It is not arrogant. It does not behave itself unseemly, seeks not her own, is not easily provoked. Love spawns unity, even though there are differences. Love transcends diversity and becomes the glue of unity’ (paraphrased). John says, ‘Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love’ (1 John 4:7, 8).

“God is calling us to this kind of love if we are going to be a mature body, reflecting Christ throughout this world. . . . One may feel that he has a superior revelation, but without love, it's more like a tinkling symbol. For those that feel it's nearer to sin for people to reject their new wife, then the word from Peter is, ‘Love covers a multitude of sins.’ . . . The goal, the ultimate object, the target, the target of all the commands is love. For the diverse church, the call is to take a step up into maturity. The mature church builds an environment of love, transcends diversity, and perseveres for unity.

“The second inspiration that came over my heart is this: In a diverse environment, focus on ministry. God has called it the harvesting. The enemy

would love to distract us and focus on differences. He would love to see the people of God looking at one another, judging one another, and overlooking the harvest. Yes, in an environment of diversity, one church does this, and another does that. That is natural in the maturing process. No two children mature at the same pace. We are not calling for enforced maturation here, but let it be said in every Church of God of Prophecy, we reach out to the lost. We preach the gospel. We offer open arms to the world. We embrace the hurting people of our communities. We are out to pull sinners out of the fire. We want to make friends with the wicked. We intend to rob hell and populate heaven. This is our passion. The harvest is our call. We go declaring that we know the One who delivers the captive and sets them free.

“No matter what the differences in maturation, in doctrine, or in practice that we may have, this one thing is in common: A God-sized passion for a lost world. Amen, Church. Let our passion be so large that our differences don’t even compare. Let our passion be so large that we can’t debate differences too long because we get distracted by our united passion for the lost and God’s Word. Let our passions be so large that it supersedes our differences, and they are minimized beside our common desire to reach out to people. Let our passion for the lost be so great that we can’t see distractions, we can’t see differences, we can’t see diversity because we’re too busy uniting to go proclaim the name of Jesus Christ and His gospel all over our communities. Harvest unites us.

“My secretary gave me a phrase. Now I’ve got a wording. ‘I am too blessed to be stressed. I’m too anointed to be disappointed.’ I say let’s be so anointed in the anointing of Christ that we can’t even see the differences because of our single focus on that anointing of Jesus Christ. What is that anointing of Christ? Christ took that scroll, and He opened up the scroll and He turned to the words of the prophet Isaiah, and He said, ‘The Spirit of the Lord God is upon me; because the Lord has anointed me to preach good tidings unto the meek; He sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound’ (Isaiah 61:1).

“I say that’s the anointing of Christ, and it is the anointing of His church, and it’s the anointing of our passion that we go to the lost souls. Let it overwhelm every other thought, every other desire. You see, returning to the harvest theme was not just another nice Assembly theme. It was not just a great sermon title for Brother Murray. It was a word from the Lord for this Church that shifted our focus from lesser details of theology, polity, or whatever and placed our focus on a lost world. Christ said, ‘Turn to the harvest,’ and that has united us, friends.

“Wherever it has been embraced, we are a more united church because of it. I thought turning to the harvest was a call to the Church of God of Prophecy, and then I began to travel. When I began to talk to other denominational leaders, I began to realize that God was calling others to the harvest year.

“God wasn’t just calling the Church of God of Prophecy, but God was calling others to this great harvest call. You see, He intended to unite His kingdoms all around the world by sending all of our hearts away from distractions of practice and polity and by burning our hearts anew with compassion for His lost world.

“God was up to something. God was planning a worldwide awakening of His kingdom, and He wanted to get the Church of God of Prophecy involved. He was marshalling His forces for an assault on the darkness in this world. He was preparing to send the latter-day rains of His Holy Spirit, and He wanted to wake up His church for the greatest move of God in the history of all Christianity. He said, ‘Turn to the harvest, Church of God of Prophecy.’ He blew the trumpet call that we could say that we no longer debate ecclesiology, but He said, ‘I am getting ready to open up the greatest harvest that the world has ever seen, and I want My people awake and ready.’

“The call of harvest has united us. It has united us and brought us closer together. I guess we’ll never do this again in another Assembly, will we? Thank you, Jesus. He blew that trumpet call to wake us up and get us ready for the largest harvest. It has united Pentecostals. It has united Evangelicals. It has united the West with the East. It has united the high church with the low church. It has united the continents of Africa, Asia, South America, and the Caribbean. I used to preach a message, ‘Till we all come in the unity of the faith and of the knowledge of the son of God.’ You’ve preached that message as well. I assume that unity, hope of the faith, doctrine of truth was going to be the motivational factor that was going to unite the entire world, but you know what? God threw me a curve ball. He has launched a worldwide unity movement based on nothing but the gospel of Jesus Christ, the harvest, and the person of His Son, Jesus Christ.

“Hallelujah! He will ultimately get us all around to unity of the faith, but His initial trust for unity has been the call to the harvest. All over the world, movements and ministries are uniting like never before, dropping the barriers, dropping the fences, dropping the things that have impeded our unity and then placed in the center of their activity this great harvest call from God.

“In times of diversity, Church, let’s focus on the main thing: our harvest passion. But still, there’s one thing greater, and I’d like to share it with you. In the environment of diversity, Church, let’s center on Jesus Christ. Hallelujah!

“Paul said to his friends in Phillipi, ‘Some indeed preach Christ even of envy and strife; but some also of good will: The one Christ of contention, not sincerely, supposing to add affliction to my bonds: But the other of love, knowing that I am set for the defence of the gospel. What then? Notwithstanding, every way, whether in pretence, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice’ (Philippians 1:15–18).

“That was Paul’s heart. Paul found the key. It was not for people to agree with him. The key was not for everyone to drink his new wine simultaneously. Yes, he had the newest word from God, but he knew that was not even the greatest key. He knew some were not even preaching seriously, sincerely, or purely. But it did not distract Paul because he knew the preaching of Christ was the key. He said, ‘Christ is preached, and I therein do rejoice, yea, and will rejoice.’

“I say, Church of God, keep preaching Christ. Don’t let anything distract you from this one objective. The polls tell us that generally people are skeptic about religion. People are skeptic about Christians. People are skeptic about faith. People are skeptic about churches. The one thing people are not skeptic of, they are not skeptic of the person and the presence of Jesus Christ. Church, let’s keep preaching Christ. Jesus said of the cross, ‘And I, if I be lifted up from the earth, will draw all men unto me’ (John 12:32).

“Hallelujah, and since that moment, wherever Christ is lifted up, people have been drawn to Him through the centuries, over the continents, and in any language. The *Jesus* film stands as the greatest evangelistic testimony of what happened when Christ was preached. It has been seen by more than five billion people in the world. Over 200 million people have made decisions for Christ from viewing that one film. It is translated into 944 languages. Can you hear the voice of Jesus? ‘If I be lifted up, I will draw all men unto me.’ Jesus did not promise to draw people if our ministry practices were lifted up and exalted. Oh, no. He did not promise to draw people if our doctrines were lifted up and exalted. He did not promise to draw people if our rules and regulations were lifted up and exalted. He did not promise to draw people if our worship preferences were lifted up and exalted. But show me that church that is dedicated to lifting up Jesus Christ, the Savior, and the Lord, and I’m going to show you a church that attracts people like a magnet, Church of God.

“Hallelujah, if there’s a church where Jesus can be felt, He can be heard, where He can be seen through the body of Christ and through the Spirit of God, then that is the church where people will be drawn. Hallelujah, if you want to see it in the Word of God, go to the Gospel of Mark and begin to read there in Chapter 1. Let me pick out a few places. Mark 1:27, 28, 32, 37, 40, 41, 45: ‘And they were all amazed, insomuch that they questioned among themselves, saying what thing is this? . . . immediately his fame spread abroad throughout all the region round about Galilee. . . . And at even, when the sun did set, they brought unto him all that were diseased . . . And when they had found him, they said unto him, All men seek for thee. . . . And there came a leper to him . . . And Jesus moved with compassion, put forth his hand, and touched him, and said unto him, I will; be thou clean. . . . But he went out, and began to publish it much, and to blaze abroad the matter, insomuch that Jesus could no more

openly enter into the city, but was without in desert places: and they came to him from every quarter.’

“I tell you, Jesus Christ heals today. Jesus Christ attracts today. Jesus is the Message, and we are the messengers. Paul said, ‘For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus’ sake’ (2 Corinthians 4:5). In a diverse environment, what are we going to do? In a diverse environment, we must preach Jesus Christ. Amen, Church? Hallelujah, I said there were three things on my heart that I wanted to share, and that makes three things. But I’ve got one more thing on my heart that I would like to share.

“I’m just trying to open up my heart a bit to let you see inside and to let you in. In a diverse environment, I believe we must affirm our calling. This Church has a calling. Church, I believe this so deep in my spirit. Yes, I know I’ve been raised in this Church, but, you know, most of us have. Many of us have. And I believe that this Church has a specific calling. I know that some people get a little nervous when we begin to talk about specific calling, but I believe there’s a purpose. . . .

“Corporate identity is valid and is biblical. You don’t have my calling, and I don’t have yours. You don’t have my gifts. I don’t have yours. You don’t have the grace that flows in my life, and I don’t have yours. You haven’t walked my journey, and you don’t have my testimony, and I don’t have yours. God has set you on a specific path. He has set you on your journey, and He has given you your graces and your gifts to match the challenges that He will lay before you. He has given purpose to every disciple, and He has said, ‘Follow me, and I will make you fishers of men.’

“Yes, we are, each one, called. Each ministry has been birthed by God, and there are no two alike as people. They have specific callings, giftings, graces, and journeys. Unity has been important to us in years. We have learned that we don’t all have to be uniform or tied together in union to be involved in unity. We have shed our old views of exclusivity, strict uniformity, but now we may struggle to know what is our calling. What is it that God has called us to? What is it that He has placed before us? Things look so different and seem so strange.

“Some things have changed. Was that a part of our identity? Was that a part of what God was speaking into our hearts? Was that a part of what God was wanting to say to this body? Yes, we’re in a diverse environment, and God is speaking to us. God is calling us today. Hallelujah, but I believe in this calling God wants to use right now. Could it be that we’re on the threshold of a time when God is going to bring together everything that we have journeyed through, everything that we have experienced?

“Could it be that God is going to bring it all together now so that we have come to the stage that our calling is ready for the beautiful destiny that is laid

before this Church? I believe we're close. I believe He's calling us. Our questions may come from overreaction of past corporate identity carried to the extreme. Yes, in the end, God will have a body where He unites all believers in some clear unity, worldwide in scope that reveals Christ powerfully and lifts His glory for all the world to see. I believe it is true. If we love Christ, then our love for one another is going to demonstrate Christ.

"If we are united in Christ, I believe one day that unity all over the world is going to show this world the glory of God and the image of Jesus Christ so clearly that they will not have an excuse when they stand before the Lord. Yes, He is going to have that demonstration of unity. All the world will see that our past extremes do not mean we should throw away corporate identity, Church. Amen.

"When the tribes of Israel were all gathered around the tabernacle, they each had distinct identities, distinct families, distinct location, and distinct heritage. Those did not bring division to Israel. They did not bring division to Israel. No. It brought harmony in division of labor, in division of skill. It brought cooperation. It brought synergism through diverse contribution rather than payoff. They all had their balances. They all had their place to stand. They all had their heritage to uphold. Now, as some wonder what our identity is, others feel that we really don't need any identity other than Christ. And, listen, it is true. All believers unite in Christ. Clearly, all of the kingdom ought to wave the banner of Christ above any other. All of tribes of Israel gathered around the central tabernacle. They all followed the clouds. They all saw the glory.

"Yes, Church, in the middle of it all; it's Jesus Christ. In the middle of Israel, there was the tabernacle. In the middle of Israel, there was the cloud. There was the pillar of fire. There was the presence of a Jehovah God. Christ is central. Yes, distinct corporate identity gives a clarity to ministry purpose. Not all ministries are called to do all things at all times for every people. Amen? Not all ministries are called to do all things at all times for all people.

"No. God has worked ministries for His purposes, just as individuals are born with specific life directions and believers are called to life and believers are called to specific life purposes. If we were to ask a disciple and new believer, what are the goals of discipleship, would it be to help guide that Christian to discover what is God's purpose for his life and to pursue it with determination for the glory of God? Why should an organization not be the same? Church, I believe it is time for us to clearly and distinctly identify our call for this age and march into this next decade, knowing our purposes, knowing ourselves, and arising in strength to do the will of God because this is His call for us.

"Are all ministry organizations called to do the same thing? I doubt it. Are we all called to do all things? I doubt it. Then we must be called individually and distinctly to do our part and to fulfill our purpose in the divine mosaic of God. As the Azusa Street Centennial, thank God for Brother Wilson leading



that glorious event and representing the Church of God of Prophecy as well as all Pentecosts, we heard Pastor Brian Houston of Hillsong Church in Australia talk about the distinct calling of his church—20,000 members in Australia, that land that is more secular and has drifted further from God than anywhere else in the West. Yet in that place, a man with a vision has identified the call of God for his church, and he has evangelized to raise up a ministry of 20,000.

“At that meeting we heard Pastor Rick Warren. He shared God’s calling for his church and how God had specific intentions and purposes for his church. Were they the same as Pastor Brian Houston? No. Was Brian Houston’s calling the same as Pastor Rick Warren? No, never the same. But, yes, Christ is the center; Christ is the highest priority, the most important above all, but yet they felt and searched out their specific calling, discovering the purpose or purposes that were of the utmost priority in their context of ministry.

“At this moment in history, Church, it is possible that God has called us to the threshold of our divine destiny. He has allowed us to walk through our journey of pinnacle experiences and, yes, of valleys and lows all for the purposes that He wants to reveal in us for these days.

“I want to take up the mantle, Brother Fisher, of Vision Now, Victorious Future. When our calling is lifted up and declared as God’s intention for us and commonly embraced by all of us, Church, it will energize us. It will mobilize us. It will unite us. Well, I’m not interested in unity that’s so tight that it may become uniformity or union. God loves diversity, and He’s not calling us all to see unison. No, we’re a diverse choir with many voices, rich voices—a rich orchestra of many instruments, many sounds, many musicians.

“Oh, this Church is rich in diversity. We are so wealthy in the rich grace of God’s diverse blessings over this body, yet I say naming our calling and mission will focus all of our diversity toward God’s purposes for this body. I feel this calling has been given since the foundation of time and, naturally, since our foundation, and now it is held in the mind of Christ for us to seek, to discern, and to implement as leaders in this body.

“Yes, it’s a learning process. . . . In that process, we can only succeed under the guidance of the precious Holy Spirit. I believe we are in the significant time for this Church to renew its understanding of our mission and, thus, to renew our identity so that all our callings and giftings in this body can flourish toward God’s intention for us. I need to say that I don’t know at this moment what our specific mission and vision may look like. I’ve been meditating on this for some time. I’ve been dialoguing with others, seeking their interest, their input, hearing their hearts.

“I don’t have the product to give all packaged up and ready for delivery today, but I believe that we can devote ourselves to seeking God, to listening to

the wisdom of our brothers and our sisters sitting together in counsel, discerning our journey together under God's sovereignty and feeling after His Holy Spirit to sense His time, His moment of empowering and seeking His callings over this Church. And He will honor that, Church of God of Prophecy. Amen.

"We are in a great age in this movement, pull of potential and full of pitfalls. Having said that, let me offer some thoughts. . . . Harvest is obviously a major calling since our birth and has been reaffirmed in the last two decades to us as a people. Holiness and biblical purity has been a calling since our inception and even before our inception. From the Holiness Church at Camp Creek, our roots dug deep, and holiness has been the call of this Church.

"And as one preacher this week said, 'Holiness was a calling of this Church before we were Pentecostal.' Spirit-filling and Spirit-led guidance is at the core for this body that cannot be ignored as we look toward our future. From our beginnings through the decades, it's been the Holy Spirit. And on into the future, it will be by the work and power of the Holy Spirit.

"I cannot imagine this Church without one anchor point being our resolve to depend on the Holy Spirit and to devote ourselves to hearing His voice. This church moved out of the hills of North Carolina and since has moved into ministry to over 130 nations today. In my opinion, this calling cannot be ignored as we seek God's guidance to clarify our mission and to identify our specific God-given purposes in these last days. Christian union is a final foundation stone that this body has rested upon since birth. Though misunderstood, though misapplied through time, we are now living in the day that our roots in Christian union should be turned outward. They should be turned outward and propel us to be bridge-builders, net-workers, relational people not afraid to offer the hands of fellowship while we hold firmly to our core convictions with others. Oh, saints, what if we take Christian union and we completely turn it around, and we say, 'You're my brother. You're my sister, and I join with you to do the great harvest work of God,' but with the other hand, we hold on to all of our core convictions.

"I believe that cooperation can best be done when the individual partners understand themselves. When we understand ourselves, we are released to partner with others, fully and freely, with no fear of losing anything of identity in the partnership.

"In summary, I feel it's time for this body to review all that we have heard from God and, through the years of our journey, to seek Him for discernment as to what our eternal seeds get sewn. Consider these in the light of our current environment, possibly these last days, and ask the Spirit to focus us, as a people, toward this calling—this divine destiny that He lays before us.

“Oh, I believe that divine guidance of God will unite our wonderful diversity. Hallelujah, how wonderful it will be as we clearly drive the stakes down into the ground and say, ‘This is God’s calling for the Church of God of Prophecy.’

“Oh, yes, we may be diverse. Yes, we may have convictions in this way or that way, but, oh, when we all can embrace our divine God-given calling and unite together around that calling. You see, I believe that guidance will unite us. It will focus us; it will simplify our resource allocation. It will guide our network. And by the help of God, it will restore a wonderful sense of divine calling in this Church; it will give us a purpose for existing and give us an identity to this body.

“I am more than ready to launch out in this search with every leader of our body to find God’s voice, to hear Him speaking unto us, to hear Him charge our mission anew, and to throw all of our passions into being the people that God has called to live out those callings aggressively and joyfully in these days.

“Church, we are at a great moment in our history. I thank God for Brother Fisher’s leadership. These last six years have been glorious years for the Church of God of Prophecy. We are only at the threshold. Oh, what I can see God doing in this Church in the years to come in leadership all around the world. We’ve established a leadership network on every continent. We are now ready to glean a harvest that we’ve never been ready to glean before. Oh, let’s let God soak into our souls that focus and calling that He wants to place over every one of us. Bow your head with me, and let me pray that prayer.”

Prayer followed.

12:54—Brother Fisher made some closing comments.

12:50—Mass choir, led by Jason Duncan

1:15—The 94th International General Assembly adjourned.

SECTION 1 MINUTES

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# Section 2



# Committee Reports

SECTION 2 COMMITTEE REPORTS

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## Report of Finance and Publications to the 94th International General Assembly

### Preface

"He that is faithful in that is which is least is faithful also in much: and he that is unjust in the least is unjust in much" (Luke 16:10).

This is a universal truth. Faithfulness and unfaithfulness are not matters of mathematics. They spring from the moral and spiritual condition of the inner man. Thus an individual or a corporate body's faithfulness or unfaithfulness is a matter of integrity and character.

Practicing sound biblical stewardship is a foundation upon which we as a Christian organization must, on a daily basis, live out sound, biblical principles in our church and personal lives. Biblical stewardship is not an option if we expect God to breathe his Holy Spirit upon our ministry. If we violate God's stewardship principles, God will withdraw his blessings from our plans and projects.

The Bible clearly correlates the church's spiritual condition to that of practicing biblical stewardship. Luke 16:11 says, "If therefore you have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?" Proverbs 3:1-10 says, "My son, forget not my laws; but let thine heart keep my commandments: For length of days, and long life and peace, shall they add to thee. Let not mercy and truth forsake thee: bind them about thy neck; write them upon thine heart; So shalt thou find favor and good understanding. In all thy ways acknowledge Him, and He shall direct thy paths. Be not wise in thine own eyes; Fear the Lord, and depart from evil. It shall be health to thy navel, and marrow to thy bones. Honor the Lord with thy substance, and with the first-fruits of all thine increase: So shall thy barns be filled with plenty, and thy presses shall burst out with new wine." What an awesome God we serve!

The Bible further says, "Delight yourself in the Lord and He will give you the desires of your heart. Commit your way to the Lord; trust in Him and he will do this: He will make your righteousness shine like the dawn, the justice of your cause like the noonday sun" (Psalms 37:4-6)

It is imperative in our Church ministries that we in leadership seek for and experience the gift of discernment. Holy moments will come to us daily if we will ask for eyes to see. We cannot always withdraw to quiet hillsides to pray, but Christ will meet with us in the quiet places of our hearts. God speaks to us. In love, He responds with answers, makes Himself known, makes His being and intentions real to us that we who call may meet and recognize Him, the listener to our call.

I believe there is a spiritual yearning in the hearts of leadership in this Church to willingly be transparent before God and man as we minister in this 21st century church. We must be a "Spirit-driven" body of believers.

We move forward in the full knowledge that God is our provider, and we humbly submit to His financial provisions for this body. While, at the same time, our faith for visionary harvesting is strong in our Lord, we wait patiently and confidently on His forthcoming provisions.

### **Financial Reporting Format**

- Financial information to the 93rd General Assembly in 2004 was presented as three entities:

- International Offices: Domestic

- International Offices: Operations Outside the U.S.

- White Wing Publishing House and Press, Inc.

- Financial information to this 94th General Assembly in 2006 is presented in a combined format due to two reasons:

- The White Wing Publishing House and Press, Inc. was restructured and merged into International Offices operations as discussed in the 2004 General Assembly. This was effective 12/31/2004.

- International Offices: Domestic and Operations Outside the U.S. are one entity; therefore, reports have been combined in order to better comply with accounting standards.

### **Financial Highlights Since the 2004 General Assembly**

- During the 93rd General Assembly in 2004, leadership made a renewed commitment to follow biblical stewardship principles. Some specific items reported to the 2004 Assembly and the progress made towards those goals are being addressed in this Report:

- Maintain balanced budgets in keeping with the 1984 General Assembly guidelines.** The International Office has maintained a balanced budget for the past two fiscal years and has an approved balanced budget for this current 2006/2007 fiscal year. For the first time, the 2006/2007 fiscal budget includes all funds (domestic and international) for which the International Office is accountable to the General Assembly.

- **The Administrative Committee approved that we restructure the White Wing Publishing House by merging it into the International Office operations effective 12/31/04.** The International Office is committed to advancing ministry rather than underwriting losses. During the 2004 Assembly, the Budget and Investment Board projected that the International Office reserves would go as low as \$1.7 million. God honored the Church's commitment to follow biblical stewardship principles. We present to you a graph showing the International Office Domestic Reserve History since that was shown to the Assembly in 1994 and the activity since that time (graph not included here). Rather than reserves dropping to \$1.7 million as projected, we ended fiscal year 2004 and 2005 at \$3,478,459 and ended fiscal year 2005 and



2006 at \$3,620,583. Since we closed the books May 31, 2006, we added to our reserve portfolio \$600,000 so that today the reserve balance is at the level of the 2004 General Assembly—\$4,200,000.

### **White Wing Publishing House Results for fiscal year 2005/2006**

For fiscal year 2005/2006, the White Wing Publishing House revenues were greater than expenses by \$248,999. This is a turnaround of \$836,733 from the last Assembly to this Assembly. A significant portion of the financial improvement is due to the increased sales of our One Accord Sunday School curriculum and the outsourcing of printing for the United States operations. The Church of God of Prophecy and the International Pentecostal Holiness Church are partnering in producing our One Accord curriculum. This partnership has proven to be very good for both church organizations. In addition to the income from the sales of the curriculum, our church received \$141,000 additional income this year from the One Accord partnership.

#### **• Tithes from Local Churches**

—For fiscal year 2006/2006 tithes from U.S. churches were up \$304,528 over fiscal year 2004/2005.

#### **• Fiscal Year 2005/2006 Revenues Greater Than Expenses:**

—For fiscal year 2005/2006, revenues were greater than expenses by \$472,769.

#### **• Cash Balances Increased:**

—The following reflects cash balances reported to the 2004 General Assembly compared to the 2006 General Assembly.

International Office Cash	FY 2003/2004 (Report to 2004 Assembly)	FY 2005/2006 (Report to 2006 Assembly)	Change From 2004–2006
United States	\$ 629,409	\$2,708,173	\$2,078,764
Outside U.S.	\$1,333,010	\$1,221,119	\$( 111,891)
Total	\$1,962,419	\$3,929,292	\$1,966,873

The combined cash balance being reported in this General Assembly is an increase of \$1,966,873 over what was reported in the 2004 General Assembly.

### **Other Information**

#### **• New Audit Firm**

It was reported to the 2004 General Assembly that we would seek a different Certified Public Accounting firm to perform the International Office's annual

independent audits. We are pleased to announce that starting with the FY2004/2005, we engaged Capin Crouse LLP firm to perform the audits. Capin Crouse is a highly respected firm, serving over 500 not-for-profit organizations including Focus on the Family, The Navigators, Trans World Radio International, Walk Thru the Bible Ministries, Wesleyan Church International, Willow Creek Community Church, and Wycliffe Bible Translators.

We have with us today a partner from the firm, Gregg Capin.

- **Infrastructure Initiatives**

Since the 2004 General Assembly, we launched two major infrastructure initiatives. One is the newly designed Church website. The International Offices contracted with WinWorld to design a new website that includes event registration, event calendars, general information, news, forms, and direct links to each International Office ministry area.

The International Offices also purchased Serenic Navision software. Previously, there were numerous independent databases in the offices. This new system provides the platform to centralize into one database. This software is the base that will allow us to network the global church.

The new system provides the ability to link General Presbyters' offices, national and state offices, and local churches with the ability to report and to receive reports beginning with the U.S. churches and expanding to international areas as equipped to do so. We are in the beginning stage of this development, and we are open to input from all church leadership regarding how we can improve our service to you.

- **Budget and Investment Advisory Group**

In the 2004 General Assembly, a Budget and Investment Advisory Group was appointed. This team's primary purpose is to improve the International Offices' annual master budget and to partner in investment portfolio decisions. These committed professionals are volunteering their valuable services to the Church. We are grateful to God for their willingness and dedication to serve without thought of remuneration.

**Members of the Budget and Investment Advisory Group:**

Jim Gilbraith, Robert George, and Llewellyn Graham

- **Audit Advisory Group and the Organizational Effectiveness Team**

The International Office has broadened its base to include more field representation. Two new groups were appointed in late 2005: the Audit Advisory Group and the Organizational Effectiveness Team. The Audit Advisory Group is made up of professionals who are volunteering their business expertise and experience to the Church.

One member of the team is Denton Partridge, a CPA-MBA. This team focuses on matters of financial integrity and risk management for the Church.

**Members of the Audit Advisory Group:**

Everton Campbell, Hugh R. Edwards, Denton Partridge, Joann Riggs, and Janice Miller, who serves as International Office liaison to the group

The organizational effectiveness team is a blend of business professionals and those serving in various positions of full-time ministry. This team serves Assembly Committees (Administrative, Biblical Doctrine and Polity, and Finance and stewardship) and the International Offices as needed. Their purpose is to work with the Committees in developing implementation strategies and plans for Assembly action items. When a Committee brings an item to the Assembly floor, both the conceptual plan and the implementation plan will be presented for consideration.

**Members of the Organizational Effectiveness Team:**

Janice Miller, David Bryan, Paul Holt, L. V. Jones, Mike Luithle, Dwayne Murray, and Londa Richardson

I want to express my personal appreciation to our pastors, ministers, and Church members for their prayerful support during these challenging days. I express appreciation to our General Overseer and General Presbyters, along with ministry directors and trans-local appointees for their walking with us as a team in this ministry. I applaud our entire International Office staff for a ministry job well-done. Our International office staff are ministry-minded people who are committed to serve this global Church.

Since this is a global financial report we are submitting to this 94th International General Assembly, I express my personal appreciation to our Chief Financial Officer, Janice Miller; Accounts Manager, Paulette Wilbanks; and White Wing Resource Center Director of Operations Gene Browning. They have served with distinction in directing the day-to-day financial operation of the Church. They have a highly skilled and dedicated staff that we honor today as well. We express appreciation to DeAnna Espinoza, International Accounting Specialist; Brittany Gillum, Contributions Accountant; Emily Horner, Barbara Roberts, Cindy Roberts, Accounting Specialists; MariAnne Seale, Inventory Control Specialists; and Diann Stewart, Printing Coordinator.

A special note of appreciation is given to my secretaries, Rosetta Vaughn and Evelyn Gillum. Rosetta serves well in the day-to-day Finance and Publications Ministry Director's Office. Evelyn serves as our Administrator/Secretary for the Assembly Planning and Management Team. She has facilitated the Assembly operations with distinction for many years. We thank both these ladies for their dedication to this ministry.

I express my sincere appreciation to other directors who serve in ministry with me: David Bryan, Sunday school curriculum editor, ministry directory, and One Accord of One Accord curriculum and a member of the One Accord board; Gabriel Vidal, World Language Director; Jan Couch, Stewardship Ministry Director; Wayne Hall, Heritage Ministry Director and Fields of the Woods manager; Michael Luithle, Director of ITS and Art Services, International Office Website; Jenny Chatham, Managing Editor of the English White Wing Messenger; Diana Garcia, editor of the International White Wing Messenger; Cheryl Malone, Human Resources Director; Renee Rodriguez, International Office Website.

It has been a joy for me to to serve the global Church as your Finance and Publications Ministry Director.

Respectfully submitted,

Perry Gillum

**Tomlinson Center Board  
Report to the 94th International  
General Assembly of the  
Church of God of Prophecy**

**Preamble**

Under the leadership of General Overseer Bishop Fred S. Fisher, Sr., the Church College Task Force was appointed November 6, 2002, to study the feasibility of this Church having a church college. The Church College Task Force met on several occasions, fostering research and discussions. From its research, the Task Force learned that the constituents of this Church recognized both the need of and the desire to have a church college. The Church College Task Force reported its findings and completed its mandate at the 2004 International General Assembly and was thus appropriately dissolved by the General Overseer.

Following the 2004 Assembly, the General Overseer appointed the Tomlinson Center Board, in accordance with the Administrative Committee's Report and subsequent endorsement by the 2004 General Assembly (*2004 Assembly Minutes*, p. 130). The Tomlinson Center Board first met on January 6, 2005, at the International Offices in Cleveland, Tennessee. Since that first meeting, the Tomlinson Center Board has held regular Spring and Fall Board meetings.

The Board recognizes the passion, vision, and leadership of our General Overseer, Bishop Fisher, in once again refocusing the importance of higher education and ministerial training in this Church.

### **Tomlinson Center Online**

Tomlinson Center (TC) has partnered together with Lee University (LU) in order to offer the first phase of educational opportunities to our constituents. Tomlinson Center Online courses were first offered in the Spring semester of 2006. Under the direction of TC Director, Marvin Eskew, an adjunct faculty was comprised consisting of Dr. H. E. Cardin and Tim Harper. In the Spring 2006, Dr. Cardin taught “The Synoptic Gospels,” and Brother Harper taught “Pastoral Epistles.” Both of these courses were taught online and are fully accredited through Lee University.

This week, the Fall 2006 classes begin. The adjunct faculty members and their classes are as follows: “New Testament Survey,” taught by Dr. H. E. Cardin; “Old Testament Survey,” taught by Tim Harper; and “Methods of Bible Study,” taught by Dan Chatham.

It should be noted that students participating in this distance learning are working toward a Bachelor of Science or Bachelor of Arts (6 hours of intermediate foreign languages) in Christian Ministries, awarded by Lee University. Also, all Church of God of Prophecy students receive an initial discount/scholarship award through the CAPS (Center for Adult and Professional Studies) program of Lee University. In addition, an appointed Church of God of Prophecy (COGOP) pastor or leader will qualify for another fifty percent (50%) tuition scholarship, which will be awarded after the student has successfully completed a semester’s studies. That is, a COGOP student will pay \$131 per credit hour, instead of the \$412 per credit hour if that same class were taken on Lee University campus.

### **Funding**

Several churches and individuals have been faithful to invest in this endeavor since its inception. Through the initiative of our General Overseer, Bishop Fred S. Fisher, Sr., a grant of \$250,000 has been given to this educational effort by Mr. John Gregory of the Lazarus Foundation. Mr. Gregory has issued a challenge that he will gladly offer another \$250,000 if this could be matched by the COGOP constituents. On Saturday morning, August 26, 2006, of this General Assembly, a special offering will be received to help us reach this goal. We stand with great anticipation as we witness and participate in the financial faithfulness of God.

As shared in the Informational Report of the Church College Task Force to the 93rd General Assembly of the Church of God of Prophecy in 2004, “We are encouraged by the survey response of 1,222 pastors, 97 percent (97%) of which indicated that they would include a church college in their annual budget.” This ongoing support will ensure a strong future as we further develop our church college.

**Honor to Whom Honor Is Due**

In January 2005, Marvin Eskew was asked by the General Overseer to serve as the interim Director of Tomlinson Center. Brother Eskew has served in this capacity with distinction, working both with the Tomlinson Center Board, Lee University, the TC faculty, and potential students, both domestically and internationally. His passion for higher education is readily apparent to those who work with him. Brother Eskew has served this Church as TC Director without remuneration. His faithfulness to this office and his gentle spirit are greatly appreciated by this Board.

Respectfully submitted,

Tim Harper, Chairman  
 Everton Campbell  
 Marvin Eskew  
 Perry Gillum  
 Elias Rodriguez

H. E. Cardin, Secretary  
 Larry Duncan  
 Betty Fisher  
 L. Keith Lambert  
 Sophia Smith

### **Administrative Committee to the 94th International General Assembly**

The Administrative Committee would like to express our appreciation to the Lord for His gracious help and to the Church of God of Prophecy membership worldwide for your support and prayers during this Assembly period. By the grace of God, we can report that this has been a period of advancement in the work of the Church, and we thank God for the privilege to serve the Church through this Committee.

We would like to express our appreciation for the leadership of our General Overseer and Committee Chair, Bishop Fred S. Fisher, Sr. We have been blessed to share the responsibilities of this Committee with Bishop Fisher as he has guided our work with kindness, compassion, insight, and vision. Brother Fisher has led this Committee through challenging moments and into solid, visionary initiatives that will bless this Church on into the future. We wish him abundant grace as he steps into a new phase of life and ministry soon after this Assembly.

The Administrative Committee considers one of our top priorities to be earning and keeping the trust of the churches, leaders, and members of the Church of God of Prophecy. We realize as servants of and to this Church that we are responsible to communicate as clearly as possible in reporting our activities for the past two years.

We have worked to administer in the broad areas of stewardship and accountability of Church funds, management of International Office operations—

ministries and employee resources—initiation of new advances, and facilitation of relationships in Pentecostal and Evangelical circles. This Committee has held regular monthly meetings as well as numerous called meetings over the course of these two years.

Of specific significance, we employed Win World, a Christian-based Internet company, and installed a state-of-the-art finance software system, both with the intention of ushering this Church into the 21st century and to be better connected to the field. As with all changes and transitions, adjustments have had to be made that have caused some delays. For this, we apologize and ask for your patience. It is our endeavor to stay closely connected to the field where our very life exists. Through these new additions, we believe greater channels of communication and information will be available.

The stewardship of our people is to be highly commended. Your faithfulness has enabled the International Offices to operate with a balanced budget in this period. Your giving through the Ministry Support Offerings has made possible distribution of funds for ministry projects in several nations as well as literature and Sunday school curriculum to be published in different languages. And the response of our churches to the Asian tsunami and the U.S. Katrina disasters has been overwhelming. Hundreds of thousands of dollars have been given, teams have traveled to work, materials and supplies have been delivered, and the heart of compassion in this Church has been exposed as crisis swept over brothers and sisters in Asia and the Southern USA. We acknowledge God's hand and express our deep admiration for the people of this Church.

This Committee would like to express our gratitude to God for the significant improvement in the financial position of the global Church. For the last two fiscal years, the International Offices' revenues have been greater than expenses resulting in a balanced budget. Global tithes from local churches were up over \$300,000 this past year, and several large, individual donations have been given in recent months for specific ministries. We certainly could use more finances as the global harvest is great, but we praise God for all His economic provisions and trust Him for more.

For the 2006/2007 fiscal year budget, all global finances for which the Administrative Committee is accountable to the General Assembly were integrated into the budget process for the first time. Since the White Wing Publishing House WWPH restructure in December 2004, there has been a significant turn-around in their financial position. After ten years of the tithe fund infusing large amounts into the White Wing Publishing House operations, this past year, the WWPH revenues were greater than expenses by \$274,079; of this amount, \$215,312 was contributed back to the tithe fund, and the remaining \$58,767 is in a contingency reserve fund.

A special note of appreciation is given to the Budget & Investment Advisory Group. They are a committed group of professionals in finance and international

business who serve the global Church without any remuneration. They give the Administrative Committee sound financial and church business counsel. They also give the final approval for the global budget. These, along with the newly appointed Audit Advisory Group and the Organizational Effectiveness Team, provide valuable volunteer services to the Church.

Respectfully submitted,

Fred S. Fisher, Sr., Chairman  
José Reyes  
Perry Gillum

Sam Clements  
Larry Duncan  
Randy Howard, Secretary

**The Biblical Institution of Marriage  
Divorce, and Remarriage  
Final Document**

**Assembly Committee for Biblical Doctrine and  
Polity of the Church of God of Prophecy to  
the 94th International General Assembly**

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## **The Biblical Institution of Marriage**

### **Introduction**

The history of Christianity contains divergent views and interpretations regarding the subject of marriage and divorce. Many sincere theologians, counselors, and ministers have agonized laboriously over this subject, yet have been unable to come to a common understanding. Value systems constantly seem to change, and divorce runs rampant, even in the church.

The Scripture is clear as to God's original design for marriage: i.e. that a man and a woman be united in a monogamous, lifelong relationship. While we recognize that the very foundation of this divine institution has been attacked and marred since man's fall in the Garden of Eden, it is still incumbent on us to strive for and uphold God's original design. However, we also recognize that we are working from a fallen state trying to achieve God's purpose. We are commissioned to minister to all without prejudice. As such then, the church must continue to uphold this principle, yet accept the challenge of ministering God's grace in a fallen world.

Preparation for marriage continues to be one of our weakest areas of training and expertise. And, perhaps, preserving of marriages ranks behind this. Therefore, we must aggressively pursue training that will help our ministers better prepare people for marriage and will assist in saving a marriage already in trouble. In the same manner as Jesus, we must be prepared to accept and minister love to those who have suffered the trauma and rejection of a broken

marriage. While we understand that this is a very complex issue, we also understand that God is sovereign and that He is the final judge. We will have to leave some things to His sovereignty. We must also be prepared to expand our understanding of God, as we watch Him work in the lives of people, just as the early church did.

### **Section I—The Divine Design of Marriage**

From the beginning of creation, marriage was in the mind of our Creator who purposed by His own design that “aleness” was not good for the relational creature He called “mankind” (Genesis 2:18; 1:27–31). Contrary to modern thinking, marriage is not a human expediency. God designed marriage as the foundational element for all human interaction and for society as a community, including churches, schools, and governments. Marriage is God’s platform for creation, maintenance, and development of family. Genesis 2:24 declares, “For this cause shall a man leave his father and his mother and shall cleave to his wife; and they shall become one flesh.” God in the Garden of Eden initiated the institution of marriage. Therefore, it may be defined as the mystical union between one man and one woman as indicated by the above Scripture passage. It involves leaving and cleaving, both actions that necessitate decision and commitment.

Marriage was instituted in the context of creation, making it an ordinance of faith. God’s purpose in giving marriage to all mankind was (1) to compensate the weakness a man or woman has in being alone; (2) to establish a faithful, monogamous relation, which is essential for the successful survival of society; and (3) to create the one-flesh relationship. The biblical standard for marriage is a relationship in which a man and a woman share a lifetime commitment to each other, second only to their commitment to God (Mark 10:5–9; Matthew 19:4–9). God affirmed this as the principle of marriage inherent in His creation. Paul cited this key principle to show the sinfulness of sexual relations outside marriage (1 Corinthians 6:12–20) and to emphasize the importance of self-giving love in marriage (Ephesians 5:28). Genesis 2:24 emphasizes the oneness of the marriage and the priority of the bond over all others, including the relationship of the couple to their parents. Marriage is also for companionship (vv. 18–23). Paul described the kind of mutual submission that should characterize the marriage relationship (Ephesians 5:21–33). Although the husband is head of the home, his role is modeled after the role of Christ as Head of the church, who “loved the church and gave Himself for it” (v. 25).

Biblical marriage involves three elements:

- The consent of the partners and of the parents (Genesis 21:21; 34:4–6; Judges 14:2, 3; Joshua 15:16; Ephesians 6:1–3; 1 Corinthians 7:37, 38). It should be understood that there may be circumstances in which parental consent may be impossible.

- The public avowal (*declaration*), which should include a marriage covenant/contract, as well as legal and social customs (Genesis 29:25; 34:12). The legal/contractual aspect was important and made the period of betrothal binding.

- The physical consummation of the union, which normally follows. However, sexual intercourse alone does not constitute a marriage (Genesis 22:24; Judges 8:30, 31; 2 Samuel 3:7; 5:13; 1 Kings 11:3; Deuteronomy 22:28, 29; Exodus 22:16, 17).

As we can see from the Scripture (Genesis 2:18–24), marriage was instituted (established) when man was in innocence and in an environment of peaceful or heavenly bliss, often referred to as “paradise.” In its original state, marriage was designed to be a monogamous relationship involving a committed partnership between a man and a woman and thereby completing God’s creative work, which was concluded as being perfect/commendable/good (Ecclesiastes 7:27–29).

Marriage is a foundational institution; it is more than mating. Marriage has a four-fold purpose:

- The Maturation of Personality
- Sexual Fulfillment
- Reproduction and Nurturing
- The Spiritual Enrichment of the Soul

The reason for marriage was to solve the dilemma of “aloneness” (Genesis 2:18–25). Companionship, therefore, is the essence of marriage in the simplest sense. Scriptures like Proverbs 2:17 and Malachi 2:14 are reminders by God that marriage was a “covenant of companionship.” Therefore, companionship is a union whereby one man and one woman enter into a close relationship and intimacy, united in thoughts, goals, efforts, and body.

### **Family: The Foundation of Society**

The family is clearly God’s creative design. In Genesis 2:21–25, it is obvious that God had a distinct plan of how the family would be structured. This unit would include a husband and wife; it would also be shaped by the procreation of a father and mother. The family structure consists of lifetime marriages, parents (male and female), and children that may be birthed to this holy unity (Genesis 4:1, 2; 5:1, 2). As redeemed people committed to the creative purposes of God, this divine design must be guarded to preserve the sanctity and purpose of family life. As God’s people, we are mandated by Scripture to be a pillar of this divine plan for the family.

As opposed to emerging new cultural beliefs and deviant values based on relativism, monogamous marriage is central to the biblical concept of family. In the existential environment of education and spirit of relativism in secular

courts of justice, these Judeo-Christian principles concerning lifetime, monogamous marriages are being replaced, once again, by the pagan beliefs that thrive on “whatever feels good.” Broken families, divorced parents, and remarried couples need our prayer, love, acceptance, and help in recovering and healing their lives. Most of all, they need our help in restoring their relationship to God without us placing judgmental or unattainable demands upon them that can often lead them back into sinful lifestyles. But, while we must embrace, love, support, and pray for people who have made mistakes and now courageously seek to build their families, we must never set them up as the normal or healthy role model of God’s original creative design for the family. Furthermore, it should be noted that homosexuality, lesbianism, and bestiality are sinful practices clearly prohibited in Scripture as violations of God’s design (Leviticus 18:22, 23; 20:13–16; Romans 1:25–32). To base any family on a condition that God classifies as an abomination is an affront to His creative pattern. The biblical text also clearly indicates that polygamy deviates from God’s principle of a monogamous, lifetime marriage. Throughout the writings of the prophets, the monogamous marriage is represented as symbolic of the union of God with Israel (Hosea 2:19), Christ and His Bride (i.e. Matthew 9:15), and that polygamy was a counterpart to idolatry (Genesis 4:23) that originated with the descendants of Cain. In fact, the backslidings and calamities of David and Solomon were directly compounded by their polygamous departure from God’s original design (2 Samuel 5:13; 1 Kings 11:1–3).

In Psalm 127:3, the psalmist reminds us that children are a heritage of the Lord. This infinite affection and priority of God toward children is clearly revealed in the importance and value given to them by Jesus Christ during His earthly life and ministry (Matthew 18:2; 19:14; Mark 10:14). This emphasis focuses great importance upon the role and place of children in the family. The family is enriched, multiplied, and completed through the conception, birth, and nurturing of children. They add character and meaning to the wholeness of family. Understanding the significance of children within a family, we can now see that any harm or voluntary rejection of them from a proper and healthy assimilation into the family brings disfavor with the Master Designer. Societal departures that justify violent acts such as abortion, incest (Leviticus 18:6), sexual or physical abuse are contradictions to the created order and purpose of the family.

Tragically, the wide acceptance of abortion as a legitimate option has done enormous damage to the worth and value of children today. Families were considered cursed by God in ancient times when they did not conceive and bear children (Genesis 16:2; 30:1–6; 1 Samuel 1:5, 6). Although this was never a true reflection of God’s thinking, it demonstrates the past value placed on children. Sadly, many societies today consider them a burden, a curse, or an unwanted

inconvenience. God sees children who have been conceived as eternal souls and infinitely valuable to His purpose in the world. The description by David sums up God's high value placed on a child from the time of conception (Psalm 139:11–18).

The blessing of the extended family has also been undermined by the trends and pressures of many societies today. Because the agrarian economy has been eradicated or severely reduced in many nations, the masses have had to immigrate to cities to find jobs or places to live for their families. In addition to this development over the last century, the media and popular culture have attacked or ridiculed the importance of extended families. In fact, even the role of parents is presently under constant derision, and children are quickly being viewed as wards of the State or government. Especially, the role or position of fathers has been both attacked and maligned by the modern media. But we must never allow these current trends or cultural ideologies to shape what God designed for us. His plan foresaw the wonderful blessing of the extended family to their health and strength. The church must, once again, emphasize and renew the value of the family as a whole in the lives of children. This renewal is critical in nations where fathers and mothers both work to be able to provide for their families. Young couples need to consider this when building their families, and we must as a church help restore the role of the family unit as critically important.

The loving and disciplined home does not need to be a relic of past generations. Many families today are finding the right components to building a good family environment. This Church must continue to aid and guide families into providing a safe and secure home where children and parents feel acceptance and love. Beginning with our ministers, unbelievers must see a desire among us to model for them a family and home where these qualities are held up as priorities (Colossians 3:17–21). Broken and blended families are a reality of our present culture. While we must hold up the model that was intended by God, we cannot ignore, condemn, or ostracize these families. Jesus came to minister to fallen humanity and demonstrated that in His life. Many families today have been lost from our churches or sent back out into the darkness of this world because they were not accepted and ministered to. While these families certainly do not reflect the creative design of God, we must help nurture a generation of children who will seek and model a biblical marriage. The application of this forgiving principle, as well as the teaching and modeling of God's creative design, will make a more powerful impact upon the harvest.

### **The Consequences of the Fall**

The Bible leaves no doubt that the corruption of sin extends to every area of a person's life, including his intellect, emotions, will, and relationships. People, in and of themselves, have nothing that would make them worthy of God. The fall was an historical event that affected real people who were tempted

to disobey God and committed sin because of their disobedience. Their sin involved listening to the wrong voice, doubting what they had been told by God, looking and desiring the thing that was forbidden by God, and then following through to eat the fruit. Adam and Eve sinned because they made the choice to disobey God. Ever since that time, people sin by nature and by choice.

As a result of the sin of Adam and Eve, there were curses placed on man, woman, and the serpent. The man was sentenced to hard labor for his livelihood. Woman was told that she would have pain in childbirth and would struggle in the relationship with her husband. The serpent was condemned to crawl on his belly. There were also lost privileges because of their disobedience. Adam and Eve were cast from their home in the Garden of Eden. Where there had been only life in the beginning, spiritual and physical death was pronounced on mankind. Where there had been only peace, there would be a spiritual battle to fight. Where there had been serenity and open communion, mankind felt guilt and loss of fellowship with God. From that moment on, mankind would be born spiritually dead and doomed to eternal separation from God unless a cure was found for this condition.

Just as the Flood affected the whole world, sin affected all of mankind. Also, just as there were aftershocks and movements that still continued to bring long-lasting effects to the world, sin corrupted the created order of mankind to the point that many marriages end up in divorce, multiple marriages, polygamy, rape, teen pregnancies, abuse, abandonment, and racism. We only need to look at the current statistics of these social ills to see the profound impact that sin has on the family. But, in the beginning, marriage was created to give honor and glory to God, who also instituted this wonderful union for the completeness of mankind. This not only affects those outside Christendom, but includes our church homes and families.

### **The Tragedy of a Broken Marriage**

The tragedy of divorce must be approached with much prayer and fear of Almighty God, who is merciful and just. We must confess that the stigma we have placed on this sin has been enormous. In many quarters, the ever-increasing numbers of divorced people are often shown little mercy, quick judgment, and staunch condemnation. We should give careful attention to our Lord's response in Matthew 19:3–12 when He met with those who wanted to start an argument on the subject. His answer drew their attention back to God's original plan, and rebuffed those who wanted to hold up Moses as an excuse for their own sin.

Therefore, the truth of the biblical design must never be compromised and always held up by the church as God's standard, but this must be balanced with compassion for the human tragedy. Therefore, the church must deal with the reality of a fallen world, where sin brings destruction on the human family and

exacts a great cost. The tragedy of a broken marriage can be seen from at least six distinctive perspectives:

- Societal Cost
- Emotional Cost
- Physical Cost
- Familial Cost
- Financial Cost
- Spiritual Cost

Therefore, no one wins in the case of a divorce, and all parties suffer the awful consequences of the breakdown of the home. Its effects are seen throughout the culture and society at large, where it not only touches the immediate family members, but many generations to come.

At the root of the breakdown lies a spiritual need for both personal reconciliation with the Creator and interpersonal forgiveness by both marriage partners. No true peace of heart, emotional healing, and harmony in the home can be achieved without these two key and overlooked elements. While the parties may ultimately separate and divorce, both the spiritual and emotional tragedy, reinforced by an unforgiving heart, will continue to plague them. Too often, this condition is continued even in a second marriage, which itself may end in divorce, with the statistics for this second group being higher than in the first.

The physical and financial toll of divorce can be seen in escalating domestic violence, neglect, as well as the costly burden it places on the educational, legal, and civil systems of the nation. But the most tragic aspects of divorce are seen in its effects on the children. The most vulnerable members of our society, the children, find it most difficult to deal with the breakdown in their families. The results are seen in the escalating numbers of runaways and school dropouts, as well as the spiraling drug addiction and suicide rates among teenagers.

Society views divorce as an unfortunate situation, and is only capable of rendering limited therapeutic care to the parties involved. It offers divorce as a remedy to a marriage deemed unhappy. On the other hand, in the religious community, divorce is viewed as a taboo that requires strict adherence to a quarantined break in fellowship. Neither one of these seem to be appropriate because they ignore the basic hurt, pain, and the lifetime damage of the severing of the “one flesh” union.

## **Section I: Biblical Institution of Marriage Recommendations**

1. The Created Gift of Marriage: We believe in lifetime, monogamous marriages (one man-one woman covenant relationships) that exhibit the created order of the Lord. Such marriages strengthen homes, churches, communities, and nations. This blessing afforded us through understanding God’s Word should provoke us to avoid the pitfalls of today’s culture that is rampant with premarital

sex, adultery, divorce, and remarriage. Marriage is the foundation of families and the cornerstone of promoting good morals that preserve the high value of children, the elderly, and the disabled (Genesis 1:26, 27; 2:18–25; Deuteronomy 6:7; Matthew 5:32; 14:3, 4; 19:3–12; Mark 10:12; Luke 16:18; Romans 7:2, 3; 1 Corinthians 5:1–5; 6:9–18; 7:2–11; Colossians 3:18–21).

2. Family Affirmation: We recognize the created order of God includes families that were designed as a father and mother who procreate children. We also endorse the value of the extended family as defined by the Bible. The family was designed as a home guided by love, discipline, and other nurturing aspects that would include all members under the pattern of God's Word. Strong marriages and loving families serve as a buffer to prevent societal maladies such as abortion, incest, abuse, euthanasia, adultery, polygamy, or homosexuality/lesbianism. These are destructive to the unity, health, and prosperity of families and must be diligently taught as contrary to God's original design.

3. When a marriage is in trouble, the priority should be that of seeking forgiveness, reconciliation, and healing between the injured parties for the sake of restoring the marriage and family at all cost.

4. Where marriages have ended in divorce, separated couples should be encouraged to maintain an open door for reconciliation and healing so that the Lord may intervene to restore the broken marriage.

5. Where marriages have ended in divorce with no clear possibility of reconciliation or restitution, it is still incumbent on the injured parties to seek and offer forgiveness of one another for the sake of healing. "Restitution where possible" has been one of our prominent teachings and should be sought for in every condition where sin has occurred.

6. When a case arises where a pastor feels he/she cannot provide necessary counseling, other credible Christian counseling should be sought for the sake of saving a failing marriage.

7. Educational resources should be made available, and the Church should embark on an aggressive program of training our ministers in both pre-marital and marriage counseling being sensitive to comply with national/state laws governing marriage counselors where applicable.

## **Section II—The History of Marriage**

### **The Historical Perspective**

#### **Divorce in the Old Testament**

The entire purpose of the Mosaic Law was to reveal the sinful state of humanity and to help them return to a right relationship with God. He knew that people needed guidance for their daily lives, but they also needed the mercy and grace only He could provide. This would allow for the process of



returning to Him without forcing them to adhere to the Laws through some radical, arbitrary method. The more gracious, gentle method was to show mankind a higher level of good and let the seed have time to grow, even though this seems to be a slower process.

Divorce did not begin with the children of Israel. When Moses presented the laws for governing divorce in Deuteronomy 24:1-4, God did not permit him to do so in order to give approval for divorce. These laws were simply given to regulate a practice that already existed and was a familiar custom throughout the known world. The Deuteronomy passage tried to dispel this confusion.

In the case of divorce, several things must be kept in mind when studying the Old Testament Scriptures. First of all, God sees the marriage bond as being holy. Second, because of God's declaration, the marriage bond is to be a lifetime commitment. It must be viewed as a permanent commitment and not as a temporary arrangement. However, because of the "hardness of the heart," Moses provided a way to protect those who were victimized by the sinfulness of another person's heart. We must focus on the sacredness of the marriage bond instead of dwelling so much on divorce. Divorce should never be elevated as being more sinful than other acts of disobedience to God's Word. On the other hand, it should never be excused as simply a regretful necessity. Scripture clearly condemns divorce as violating the expressed design of the Creator. It must be kept in mind that when divorce takes place, either one or both parties have allowed "hardness of the heart" (Matthew 19:8) to guide their actions in breaking the marriage bond.

The truth is that nowhere in the Old Testament is divorce recommended or approved, even though it was allowed in specific situations. It is equally true that God hates divorce just as much as he hates sin in any form. God did make provision for man to be forgiven of sin. This includes forgiveness for the choice of divorce. God gave His laws (rules), told us of the rewards we would receive if we followed them, and explained the consequences if we disobey. He then stepped back and allowed us to choose which path to walk in. Whatever choices one makes, there will be consequences or rewards. Even when we suffer the consequences, God never stops caring, loving, nor disowns us. He forgives and forgets. We will never be able to fathom the extent of God's grace and love evident in the fruit grace produces. We must pursue God's standard.

### **Divorce in the New Testament**

In the New Testament, Jesus stressed the seriousness and permanence of the marriage relationship. He reaffirmed the standard for those who wanted to find true fellowship with God. In the Old Testament, there were written rules and consequences that were to be followed. In the New Testament, Jesus made it plain that God was not interested in people following rules so much as He

was interested in their hearts being right. He knew that a person could follow rules and still not be in communion with God.

Divorce and remarriage certainly existed even among God's people, both under the law and under grace. There is no question that these actions were not the chosen design of God. Paul recognized God's perfect will when it comes to marriage. He said a divorced person should be reconciled or remain unmarried.

Finally, when Jesus addressed the subject of marriage, He did so as a preventive measure to encourage the Jews to take their marriages more seriously. The Jews understood the high value God placed on this first and great institution, marriage. Neither the Old nor New Testaments provide divine sanction for divorce. They simply recognized that divorce was practiced among the Israelites and even the early Christians. God never intended for divorce to happen. However, He did recognize that some measures had to be put into place to protect the innocent and provide for their care. It is apparent that miracles of restoration are more likely to happen in an atmosphere of spiritual power and acceptance than in isolation that could drive sincere people away from their Creator God.

### **The Early Church Fathers**

The church fathers of any age do not have the same authority that the biblical writers have nor are they part of the canon of Scripture. What they say is not binding on the Christian. The final authority is the Word of God. However, it is wise to consider their findings when we are trying to determine doctrinal positions.

It should be noted that there have been differences of opinion throughout all history of Christian teaching. These differences have existed within the church and include the practical application of Jesus' teaching concerning adultery, divorce, and remarriage. While some of the church fathers believed that the "exception clause" permitted remarriage, the majority believed that there was no allowance made for divorce or remarriage. So there was debate even among the early church fathers.

### **The Reformers**

Nearly all the reformers of the 16th century rejected the idea of the monks concerning celibacy. They also rejected the idea that marriage is a sacrament and indissoluble except for death. They all agreed that divorce should be granted for adultery and that the innocent party was free to remarry. Most of them regarded desertion as a second legitimate reason for divorce. However, controversy continued concerning what grounds would be allowable, and changes in opinion happened frequently. The one area where there was universal acceptance of divorce was where there was adultery on the part of the wife.

## The Church of God

The question of the divorce and remarriage issue began early on in our fellowship at the General Assembly in 1908. Questions continued to be raised on the subject through the Assembly in 1922 when the General Overseer addressed the subject of divorce and remarriage at length and offered his well-known John Jenson and Sallie Pratt illustration as a way of trying to open the way for some type of biblical study on the subject so a decision could be reached. He never intended for this illustration to become the final answer, only a compromise at that time. He wanted this compromise to be an invitation to truly study the Scriptures on the subject and seek God for His divine intervention. However, the study never took place in an official manner. Then at the Assembly in 1928, the General Overseer asked the Assembly about adding a teaching concerning divorce and remarriage to the teachings made prominent. The subject had not been discussed for a few years. The Assembly gave orders to have this added to the list of teachings made prominent. Even though the teaching was added, questions were still raised in various Assemblies.

Since this subject has come up so many times in our own history and throughout the history of Christianity, it would seem that even though the issue was settled in the minds of some, it has not been settled to the point that “it seemed good to the Holy Ghost and us.” This is evident by a revisit and a broadening of the definition of the term “fornication” in the Assembly of 1986 (*81st Assembly Minutes*, p. 41) under the leadership of M. A. Tomlinson. For this body to move more confidently into the harvest, we must continue this study of Scripture exegetically and without the prejudice of our past opinion, so the Holy Spirit can reveal to us more light.

### Four Current Views on Divorce and Remarriage

Presently, there are four major positions on divorce and remarriage. Each of these views represents an effort by various parties to bring some clarity to the questions and confusion that surrounds this very sensitive subject.

#### **The first view is: *No Divorce and No Remarriage.***

J. Carl Laney, in his book *The Divorce Myth*, espouses the view that the Bible indicates marriages are always intended to be permanent, that there is never a need for divorce, and that remarriage is never permissible after divorce. On the basis of his survey of the major, scriptural passages on marriage, divorce, and remarriage, he concluded that when a divorce does occur, the only two scriptural options for the divorced person are reconciliation or the single life.

#### **The second view is: *Divorce but No Remarriage.***

William Heath contends that while there are legitimate, biblical grounds for divorce, there are no legitimate grounds for remarriage after divorce. Thus, one is to remain unmarried or else be reconciled (1 Corinthians 7:11). Separated or

divorced Christians should avoid any thought or action that would hinder the possibility of restoration. But if reconciliation is impossible, primarily because one's spouse has already remarried, then the path of God's highest blessing must lie in the direction of pursuing a single life.

**The third view is: *Divorce and Remarriage for Adultery or Desertion.***

Thomas Edgar defends the position that allows for divorce and remarriage in cases of adultery or desertion. Jesus states that there is only one valid reason for which a person may properly divorce the other and subsequently marry someone else—adultery on the part of the spouse. Paul further indicates that desertion by the unbelieving spouse is just cause for remarriage (1 Corinthians 7:15).

**The fourth view is: *Divorce and Remarriage Under a Variety of Circumstances.***

Larry Richards holds that Scripture, while decriing divorce and the pain it causes, points to a God of grace who will not condemn those who divorce and remarry. Because human beings are marred by sin, it will not always be possible for a marriage to achieve this ideal. Persons who have divorced and are remarried have the right to be fully involved in the life of the local church, without prejudice. Their spiritual gifts are to be recognized and affirmed, and they are to be encouraged to find the place of service for which their gifts equip them.

**What Constitutes a Lawful/Legal Marriage?**

This question is paramount to every proposed engagement or marriage (Genesis 24). The failure of parents, pastors, churches, and societies to properly apply the principles raised from this question has contributed to the “unequally yoked” problem (2 Corinthians 6:14) existing in many matrimonial situations.

**Tension Between Church and State**

Many Christian churches refuse to recognize the authority of secular institutions (courts) to annul existing marriages, yet embrace the rights of the same institution in determining “What is a lawful marriage?” This is a biblical contradiction! A *legal* marriage may not in fact be a *lawful* marriage (i.e. same-sex union, incestuous marriages, and polygamy). Why then would anyone invalidate the “authority of parents” given to them by Scripture; especially, to biblically oppose a marriage of their child to an unbeliever or someone they feel would endanger the life of their child (Romans 1:25–32; Numbers 30)?

If this body is to address the foundational subject of marriage and not just the problem of divorce, we must explore this question on “lawful marriages.” In the case of the well-known command by Jesus, “. . . What therefore God hath joined together, let not man put asunder” (Matthew 19:6), we must be careful

not to be too focused on the latter portion of this statement while overlooking the implication of the first phrase. Only God under the governance of His biblical principles can determine if a marriage vow is legitimately done in His eyes, since no pagan court or institution was ever given sole authority to solemnize holy matrimony. We must exercise caution in this regard; simply because two people are of age does not mean that they meet all biblical qualifications of a *lawful* marriage. The state can afford to be arbitrary on the requirements for marriage, but the church cannot!

### **The Elements of Lawful Marriage**

In all societies, two people are married when their relationship is legally recognized; but from a biblical perspective, there is much more involved than mere legal registration. According to God's created order and design in marriage for two biblically eligible people (male and female) there must be the following: *Mutual Consent* (Genesis 21:21; 1 Corinthians 7:37, 38), *Permanence* (binding covenant), *Public Witness* (Matthew 22:21; Romans 13:1), *Consummation of the Physical Union* (1 Corinthians 7:1–6), and *Honest Testimony* (Jeremiah 22:13; 1 Thessalonians 4:3–6). This will also involve the following key principles that must not be ignored for a healthy marriage: *Parental Blessing* (Numbers 30; Colossians 3:20), *Holy Vows*, and being *Equally Yoked* (1 Corinthians 7:10–16).

### **Types of Marriages**

Almost all known societies operate a complex system, which involves the co-existence of different legal realms within the same national legal system, such as customary law and common law. In various parts of the world, it is common to find the indigenously based customary law existing side by side with the received law, based on that of the former colonial power. Under Roman law, there were two types of marriages: *manus* marriage, which meant the wife was in “the hands” of her husband (in his legal control); a *free marriage*, where the wife was not subject to that control; the wife was legally independent (husband not holding legal power over her). The Christian church recognizes these many variations of marriage, with the exception of polygamy, free (common law) marriages, same-sex marriages, or where other elements of biblically lawful marriages have been violated.

### **Marriage Alternative**

A biblical teaching that has been either ignored or misunderstood in our Western culture is that of singleness or celibacy.

In 1 Corinthians 7:7–9 and 9:5, Paul makes it very clear that he was unmarried. In the above passages, Paul does not leave any room for anyone to think that celibacy is an inferior state of being or a hindrance to ministry. Paul was an apostle, and part of his ministry was to ordain bishops or elders.

Jesus indicated in Matthew 19:12 that celibacy may indeed be His calling on some for the sake of the kingdom. This option should not be overlooked as God's will after a broken marriage or before a marriage.

### **Recommendations**

1. Due to the departure of societies from Judeo-Christian values, the Church renounces biblically unlawful unions, such as same sex, incestuous, or polygamous marriages, even if they are legal in the eyes of local, state, or national governments.
2. In light of the teaching of our Lord Jesus Christ (Matthew 19:12) concerning some men gifted to celibacy/singleness, we further recommend that bishops may also be individuals who have a God-called commitment to celibacy for the sake of their ministry in the kingdom.

## **Section III—The New Testament and Marriage**

### **The New Testament Perspectives**

This section is a study of the New Testament passages that are relevant to the issues of divorce and remarriage.

#### **Mark 10:2–12 and Luke 16:18:**

Jesus' response in the Mark passage takes us back to God's original, creative design for marriage, i.e. that marriage was for life and what God had joined together man was not to put asunder. Neither Mark nor Luke alluded to or implied Matthew's "exception clause." In both passages, adultery was the result of remarriage. An element that is unique to Mark among the Gospels is that it forbids not only the man to divorce and remarry but the wife as well. This is probably so because Mark had the Roman culture in mind.

#### **1 Corinthians 7:10–15:**

Even though verses 10 and 11 do not approve of separation, allowance is made for it because a marital bond involves two people, which creates the possibility of the one leaving without the other being able to do anything about it. However, remarriage is not an option. Verse 15 has been understood by some to permit remarriage for the "deserted" believer. However, there are several reasons to show that this is a serious misunderstanding of the passage:

- 1) Marriage is a creation ordinance and is binding on all humanity—irrespective of one's faith or lack thereof (Genesis 1:27; 2:24; Hebrews 13:4).

2) In verse 15, Paul uses the same verb *chorizo* (depart) that he does in verse 11 where remarriage is not an option. Interestingly, the only other place where this verb is used is in Matthew 19:6 in the phrase, “let not man *put asunder*.”

3) There is an obvious connection between verse 11a (“or be reconciled”) and the hopeful outlook of conversion in verse 16, which would lead to reconciliation.

4) The verbs *deo* (bound) and *doulouo* (under bondage/slavery) are etymologically completely unrelated. Nowhere in the Scriptures is marriage likened to bondage or slavery. On the contrary, it is likened to the relationship between Christ and the church. Therefore, we should observe marriage as a love relationship rather than “bondage” or “slavery.”

5) According to A. Robertson and A. Plummer: All that *ou dedoulotai* (not under bondage) clearly means he or she need not feel so bound to Christ’s prohibition of divorce as to be afraid to let the heathen partner go if he or she insists on separation. Many have supposed that this means that they would be at liberty to marry again when the unbelieving wife or husband had gone away, as stated by Calvin, Grotius, Rosenmüller, etc. But this is contrary to the line of the argument used by the apostle. The sense of the expression, “is not bound,” means, if the one forcibly departs, the one that is left is not bound by the marriage tie to be responsible for the one that departed.

### **Romans 7:1–3 and 1 Corinthians 7:39:**

Both of these passages clearly confirm that marriage can be dissolved only by physical death. The argument that Romans 7:1–3 refers to the Law as it was given at Mount Sinai has no real foundation because the term “law” in the Scriptures is used with various meanings. The meaning here warranted by the context is in the general sense of the “law of the Lord” often found in the Old Testament, which includes the Creation account in Genesis that contains the foundational Scriptures for marriage (Genesis 2:24). This was quoted by Jesus, to which He (as the Lawgiver) added, “what therefore God has joined together, let no man put asunder” (Matthew 19:6). We need to remember that Paul uses almost the same wording in 1 Corinthians 7:39 when he was addressing the case of a widow in the church, who was definitely not under the Mosaic Law.

### **Matthew 19:3–12 and 5:31, 32:**

In the context of Matthew 19:3–12, the Pharisees are asking Jesus for His interpretation of Deuteronomy 24:1, 2. The Jewish leaders were divided into two camps regarding the issue of divorce. Some sided with the more conservative Shammai, who believed that divorce was legitimate only for “moral uncleanness,” and some sided with the more liberal Hillel who allowed divorce for almost any reason. Jesus, however, did not align Himself with any of these, but He referred his inquirers back to Genesis 1:27 and 2:24, thus restoring God’s design for marriage.

In any discussion of the above two passages from Matthew's Gospel, the most difficult part is what is known as the "exception clause." Matthew 5:32 states as follows: "saving for the cause of fornication." Before arriving at an understanding of what this phrase means, it is important to identify the meaning of the word *fornication* (Greek *porneia*). It is used in a broad sense for sexual immorality. Arndt and Gingrich, in their Greek Lexicon, define it as "prostitution, unchastity, every kind of unlawful sexual intercourse." Most lexical sources agree with this. Depending on the context, it can also take on more specific meanings such as "incestuous relationship or unlawful marriage" (as in 1 Corinthians 5:1; Acts 15:20, 29; 21:25, based on the Levitical decrees in Leviticus 18:1–17). The most widely held view is that in these two Matthean passages it should be understood in its broader meaning.

Needless to say, a great variety of interpretations have been offered regarding the "exception clause." Since the time of the Reformation, the "innocent party" view has become very popular, according to which the innocent party has the right to secure a divorce and remarry. Very similar to this view is the one according to which the marital infidelity of one of the spouses justifies a divorce, which in this case, would mean the complete dissolution of the marriage.

The difficulty with the preceding views becomes obvious when we look at the statements that come at the end of both passages. In Matthew 5:32, we read, ". . . and whosoever shall marry her that is divorced committeth adultery," and in 19:9, we read, ". . . and whoso marrieth her which is put away doth commit adultery." In light of the passages in question, the wife could be put away (or divorced) in two ways: first, for the reason of fornication (unchastity, sexual immorality), or for some other reason (as it was the custom of many Jews at the time of Jesus). According to the "innocent party" view, the guilty wife should not remarry. If she did, she would be involved in adultery. But what if she was not guilty, and yet her husband put her away? According to the closing statement in both passages, if she remarried she would again be involved in adultery. In the case of divorce for the cause of fornication, this would bring about complete dissolution of the marriage. If this is true, why is it adultery if someone marries one of the two divorced spouses? This leads to an impasse. In the light of the above, we are led to conclude that "divorce" and "putting away" do not mean divorce with the right to remarry, but only separation.

Some scholars, even though they are willing to go along with the above interpretation, use Matthew 19:11: "All men cannot receive this saying, save they to whom it is given," to introduce the idea that this not for all of His disciples but only for those "to whom it is given." However, a comparison with Matthew 13:11, Mark 4:11, and John 6:65, to John 8:43, leads us to understand that those who do not accept Jesus' teaching are the unbelievers. The comparison is not between one group of believers and another, but between believers and



unbelievers. We also need to keep in mind Jesus' command to all of His disciples: "be ye perfect as your heavenly father is perfect."

### **Celibacy/Singleness**

In our Western, contemporary society, there is an abhorrence of singleness. Generally speaking, "only life as a couple is really acceptable." With this view of singleness, it is not surprising that any *block* put in the way of remarriage is perceived as cruel because singleness is seen as such.

Matthew 19:12 constitutes by far the most important teaching of Jesus on the subject of singleness. He uses the image of a eunuch to speak to those who are not able or willing to get married. He distinguishes between three types of people for whom marriage is not a possibility and to whom singleness is what has been "given." These include: those who are congenitally unable to contemplate full marriage, those who have been rendered incapable of full marriage by castration or other psychological or emotional factors, and those who have chosen the single life and decided not to marry "because of the kingdom of heaven." In this context, the third group is clearly Jesus' principal concern. These are the only ones who have taken the decision themselves. There are those who, out of obedience to God their King, have determined to remain single after their divorce.

### **New Testament Principles**

There is no greater model for ministry than that expressed by Jesus in the New Testament. It is undeniable that the early church embraced and lived by these principles. Some are listed as follows:

- Repentance
- Restitution Where Possible
- Acceptance and Love
- Forgiveness for All Sin
- Restoration
- Understanding God's Perfect and Permitting Will

While it is true that Jesus is the exalted Son of God, there was something about His earthly ministry that attracted the poor, blind, bruised, broken, and captives (Luke 4:18). What was the difference? It is undeniably the love and acceptance He expressed to the needy. He offered forgiveness and restoration to the destitute and fallen. He did not require conditions of people that were beyond their ability to fulfill. Jesus required restitution, yet did not make it a condition if it were not possible.

We see these same principles applied in the early church. The acceptance of the uncircumcised in the early church (Acts 15) was based on a realignment of the church's understanding of the Scripture based on what God was doing in the life of these people.

While we must never compromise God's creative order of marriage, we must also discern the heart of the Father and His requirements for those lives that have been devastated by the brokenness of marriage and family. Discerning the Father's heart greatly assists in understanding the application of His universal, divine, and absolute principles. We must always be willing to adjust our understanding of Scripture because we still do see through a "glass darkly." The church in Acts 15 was able to discern the workings of the Holy Spirit in the lives of those that some would not accept. They were cautious so as not to require "burdens," which the new believers could not fulfill or bear. They recognized there is no difference between "us" and "those" whose hearts have been purified by faith. While we may struggle in knowing how to apply or discern the heart of the Father, we must submit to the fact that He is sovereign. Only He perfectly understands and applies these principles without violating His absoluteness. He is perfect and knows best. The awesomeness of His grace knows no bounds. We do our best in our human limitations to discern and understand this.

The brokenness of home and family is a "result," not a "cause." We often focus on the results of the Cross, rather than the Cross itself. When we focus on the cross and the purpose of Christ's suffering, it better helps us understand God's redemptive plan for all humanity.

### **Turning to the Harvest**

During this past decade, we have seen a shift in emphasis in the Church of God of Prophecy relative to the harvest, the result of which has led to a substantial increase of the Church's membership. In 1994, there was a directive from our former General Overseer to "*Turn to the Harvest.*" Our present General Overseer has continued with that vision by "*Focusing on the Harvest*" with a "*Passion for People.*"

The reality of the harvest field is not always attractive. Speaking concerning His mission on earth, Jesus declared, "The Spirit of the Lord is upon me, because He has anointed me to preach the gospel to the poor, He hath sent me to heal the brokenhearted, to preach deliverance to the captives, and the recovering of sight to the blind, to set at liberty them that are bruised, To preach the acceptable year of the Lord" (Luke 4:18, 19). The bruising and brokenness of individuals and families is evident all around us, and Jesus is very clear that this was a segment of society that He was anointed to reach. If Jesus proclaimed this to be the foundation of His ministry on earth, should not this be the main objective of His body, the church?

We note in Acts, chapter 10, Peter's objection to partaking of the common and unclean animals because of his traditional mindset. God countered his objection by saying, "What God hath cleansed, that call not thou common." God has called us into an imperfect, unclean world with a life-changing gospel. All

sorts of problems devastate people's lives. Jesus came to seek and save those who are lost and to call all people to repentance. This includes those lives that have been shattered by divorce and remarriage. Jesus was not selective in who He ministered to, neither should His church be.

The responsibility for fulfilling the Great Commission is still upon us. Our former General Overseer repeatedly emphasized the fulfilling of the Great Commission through the motivation of the Great Commandment (our love relationship with God and our fellow man). The ultimate expression of that love is stated in Romans 5:8: "But God commendeth His love towards us, in that while we were yet sinners, Christ died for us." In the story of the prodigal son, it was love that propelled the father to offer the same grace to both of his sons despite their offences, attitudes, and conditions. In the Church, there must also be an atmosphere of openness and welcome, which reflects the heart of the Father. Our Lord associated and ate frequently with sinners in the harvest through acceptance and ministry. Then in His own gentle way, He would admonish them to "Go, and sin no more" (John 8:11) without laying upon them greater burdens than they could bear (Matthew 23:4). The Church of God of Prophecy, at all levels, must develop and cultivate this openness if we want to retain the fruits of our Lord's harvest. The teaching of Jesus, His public example, and His methods reveal that we must love the lost and accept them as He did as they come in the evangelistic sense, affording them the protection of the house like newborn babes. Every barrier that would hinder the reaping of the Lord's harvest must be eliminated.

### **Ministerial Ethics Regarding Sexuality**

The high calling in Christ Jesus (Philippians 3:14) refers to the calling we have received from Christ to be His disciples. Yet it is a phrase in the modern church that has been aptly applied to ministers or pastors who have received "the call" to be bearers of the Gospel through their preaching, teaching, and shepherding the flock of God. It was to this noble calling that the apostle Paul addressed two young pastors (Timothy and Titus) with specific instructions regarding their positions. The similar vein of these two admonitions bears testimony to the importance of these instructions to the integrity of ministers. To Timothy he writes, "This is a true saying, If a man desire the office of a bishop, he desireth a good work. A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach; Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; One that ruleth well his own house, having his children in subjection with all gravity; (For if a man know not how to rule his own house, how shall he take care of the church of God?) Not a novice, lest being lifted up with pride he fall into the condemnation of the devil. Moreover he must have a good report

of them which are without; lest he fall into reproach and the snare of the devil” (1 Timothy 3:1–7).

When we examine the biblical institution of marriage, we must not only educate ourselves thoroughly with God’s design for marriage, but also His design for those who would shepherd His flock. Just as Jesus was a faithful and morally upright rabbi that the disciples desired to follow, we pastors, overseers, and leaders of His flock must take oversight of His work with the same gravity (Acts 20:28). Indeed, ministers must be anointed by the Holy Spirit and be examples of holiness that will inspire others to follow Jesus. This truth must not only be told, but modeled by those who preach and teach His design to others.

A shepherd’s conduct can bring disgrace and dishonor on his “high calling”; therefore, we should be specific concerning his moral and ethical behavior. Some ministers have simply been victims of a spouse that chose not to live by the standards of the Cross and left his or her ministerial companion to suffer humiliation without opportunity to ever seek restitution or reconciliation. In these cases, the Church must be prepared to offer compassion and grace toward their ministry when there has been no stain on their part. On the other hand, we must be careful to point out that immoral conduct by a minister can be of such a nature that returning to leadership might require two or more years of proving themselves and, in some cases, exclude him or her from ever serving in pastoral or oversight leadership again. In any case where a minister has lost the confidence of people, a bad reputation tarnishes their witness and causes people to lose respect for their ministry. The pastoral letters from Paul make it clear that he did not feel that such ministers should be placed in any position of present leadership. Should this divinely inspired counsel be ignored, it would do harm to the reputation of Jesus Christ!

Important consideration also needs to be given to the scriptures from 1 Timothy 3:2 and Titus 1:6, where it reads “the husband of one wife.” The scripture, if interpreted within its original setting and culture, would read perfectly understandable to us. In the context of the same epistle (1 Timothy 5:9), the obvious meaning is that the bishop should have been married only once. There is ample evidence that bishops should not remarry after divorce because of its serious injury to the very institution they want to encourage and foster among the followers of Christ. There is no doubt that Paul is encouraging single-heartedness in a leader, both in heart and in body. He speaks to this cause by using “*the husband of one wife*” expression. Being “the husband of one wife” refers to the singularity of a man’s faithfulness to the woman who is his wife and implies inner as well as outward sexual purity. It is quite possible, and all too common, for a husband to be married to only one woman yet not be a one-woman man because he has sexual desires for other women besides his wife or engages in impure behavior with another woman. Jesus made clear that “everyone who looks on a woman to lust for her has committed adultery with

her already in his heart” (Matthew 5:28). A lustful husband, whether or not he ever commits physical adultery, commits moral adultery if he harbors sexual desire for women other than his wife. He is not a one-woman man. When his unfaithfulness becomes known, he is disqualified both in the church body and in the community around him. This applies equally to female ministers.

When speaking of ministerial ethics and the institution of marriage, we must develop a renewed sense of balance between teaching and modeling godly relationships. With ministers, there must be a corporate consciousness by every church body that tolerance is insufficient to restrain the sweeping tide toward increased divorces and the rising flood of remarriages among ministers. Counseling ministers who have had indiscretions is inadequate unless there is a corresponding belief among the shepherds of Christ’s sheep (1 Peter 5:2–4) that we must be diligent and forthright to deal with our leaders when they have failed to build and maintain their own marital relationships. While we must guard against harshness, insensitivity, and legalism, we must also maintain a proper balance in our approach toward ministers who have committed ethical or moral sins. Therefore, the International Presbytery must develop a disciplinary and restoration program that will evidence strong belief in biblically sound marriages, yet provide a way whereby such ministers can be lovingly restored as children of God and corporately reaccepted by the body without again placing them in the role of a bishop. A bishop must be held to a higher standard (Titus 1:6–9) than other members of the body because of the biblical mandate and because of their high profile influence on other believers who may be struggling with society’s concept for marriage and family. There is no question that Jesus was preparing His Twelve for a role they would play in the body that would, one day, be the foundational stones for the early church leadership.

We need to teach all our ministers, especially pastors and overseers, that some of the past epidemic of divorce has occurred because little or no premarital counseling was done before they performed wedding ceremonies. While the honor of being chosen by a family or couple to perform their wedding ceremony is exciting and complimentary, it remains his or her sacred duty as a minister of the Gospel to provide and insist on the couple receiving extensive premarital counseling. Many divorces have resulted when ceremonies were held without the couple ever receiving even one extensive session concerning marriage. We have the greatest opportunity to help prepare men and women for the most important relationship they will ever build with another human. Since a lifetime, monogamous marriage is God’s design, we must diligently pursue training to prepare young men and women for their new family. Furthermore, it is imperative that we do not “give in” to parental pressure and to the couple to be lax or negligent in insisting on their completing this kind of counsel. When a minister cannot perform this kind of necessary premarital counseling, he or she should be willing to help the couple find someone who is qualified to guide them. Ministers

who violate this trust and responsibility should be reprov'd and disciplin'd by having their privileges to perform weddings suspended if necessary.

### **Section III: The New Testament and Marriage Recommendations**

1. The church recognizes many variations in the establishing of legal marriages or wedding ceremonial customs throughout the world, with the exception of polygamy, free (common law) marriages, same-sex marriages, or where other elements of biblically lawful marriages have been violated. Where unlawful marriages have taken place, annulments may be required to invalidate these violations of biblical standards in consultation with their pastor and the presbyter/overseer.

2. While we recognize that with God all things are possible, we also recognize that some things are beyond human ability to repair or reconcile. This dilemma can best be approached based on the principle in Acts 15:8–11, which states, “And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us. And put no difference between us and them, purifying their hearts by faith. Now therefore, why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear? But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they.” Caution must be exercised so as not to require of people something that they are unable to do, lest we put a yoke of bondage around their neck (Matthew 23:4). This means the situation must be left to God’s sovereignty. We must also be careful to acknowledge and embrace the sovereignty of God in these situations.

3. We accept the biblical principle of forgiveness of all sins by the grace of God through the shed blood of Christ and that in every nation all those who come to God are acceptable without respect of persons (Acts 10:34, 35). Ongoing discipleship by the pastor and local church is very important for all members (Acts 2:42–47; Ephesians 4:11–16). This will require great wisdom and loving care by our leadership and people as we continue in the harvest. Therefore, we further recommend that the International Offices develop a program of extensive discipleship to help all our members mature in Christ Jesus.

4. An ordained minister must be held to a higher standard (Titus 1:6–9) than other members of the body because of the biblical mandate and because of their high-profile influence on other believers who may be struggling with society’s concept for marriage and the family. Therefore, we recommend that the International Presbytery use discretion in ordaining ministers to insure that biblical standards are maintained.

5. The word *fornication*, as used in Matthew 5:32 and Matthew 19:9, is used in the broad sense of the definition of this word. Based on our commitment to walk in the light, our historical pursuit to better understand and align with Scripture,

and in light of our present definition of this term (*Assembly Minutes*, 81st Assembly, 1986, p. 41), we believe it important to let the Word shine light on our existing definition of fornication to include incest, homosexuality, bestiality, and sexual immorality.

The Assembly Committee for Biblical Doctrine and Polity for the Church of God of Prophecy humbly submit this document with deep prayer for your review and consideration for 94th General Assembly.

## Deaconess

### Final Document

The subject of “deaconess” was first addressed in this Church in the 3rd General Assembly as follows:

*It was decided that women who are qualified and feel the call to the work as given in Romans 16:2 in connection with Acts 6:3, which indicates that she is a female deacon and her work similar to a deacon, should be appointed by the church to minister. We further recommend her as the woman mentioned in Titus 2:3–5, which duty she should exercise as directed by the Spirit. She may also, along with the elder men, take her part of 1 Peter 5:1–4 (Book of Minutes, 3rd Assembly, p. 28).*

The 4th Assembly readdressed this subject in the following manner:

*It was decided that female ministers had their place in the Lord’s vineyard in the days of the apostles and must be recognized in these days, but for lack of precept and example for ordination in the New Testament, the Assembly advises for the present that the wives of deacons be considered deaconesses by virtue of the position and ordination of their husbands (Book of Minutes, 4th Assembly, p. 33).*

Under further examination, we have found no evidence in Scripture of a woman being given a ministerial title based on her husband’s ministry.

Concerning the deacon, the 84th Assembly stated that “*He is to be a male and at least 30 years of age*” (*Book of Minutes*, 84th Assembly, p. 35).

A careful examination of 1 Timothy 3:8–13 identifies three groups of people. In verses 8–10, it refers to male deacons, verse 11 refers to female deacons, and verse 12 mentions the wives of deacons. In verse 11, the phrase, “even so must their wives” (KJV), in the Greek simply says “women.” In the context of the passage, verses 8–10 give us the qualifications of the male deacon. However, since the word for deacon in the Greek, *diakonos*, is the same for masculine and feminine gender, Paul is using the term “women” to refer to the female deaconess. This could not be a reference to the wife of a male deacon for the following reasons:

1. If Paul deemed it necessary to give the qualifications of a male deacon's wife, he would have also given the qualifications of a bishop's wife in the proceeding verses.
2. Even if Paul chose to give only the qualifications of a deacon's wife, he would have done it after verse 12 where he specifically makes mention of a deacon's wife.

In Romans 16:1, mention is made of Phoebe, who is referred to as “diakonos” in the Greek. In the King James, this is rendered as “servant.” Even though the word “diakonos” does carry the meaning of servant, the primary meaning is deacon, which could also mean deaconess. “I commend to you our sister Phoebe, a deacon of the church at Cenchrea” (The New Revised Standard NLT).

Further research shows that the *International Standard Bible Encyclopedia* also renders the word “servant” in Romans 16:1 as “deaconess.” Barnes further states in his notes on the New Testament (Romans 16:1) that the phrase, “*Which is a servant,*” in the Greek is “Who is a deaconess.” He also states, “*It is clear from the New Testament that there was an order of women in the church known as deaconesses*” (Barnes Notes on the New Testament, Quick Verse 7, CD-Rom).

Philip Schaff acknowledges that there were deaconesses in the early church and especially in the Eastern churches; it continued until the end of the 12th century (History of the Christian Church, Quick Verse 7, CD-Rom).

Given there is scriptural evidence that supports having “female deacons,” called “deaconesses,” we recommend women who qualify as “deaconesses” be set forth by the local church in the same manner and according to the same requirements as their male counterparts.

Furthermore, after careful and prayerful examination of the age limit currently placed on deacons to be “at least 30 years of age,” we find this has no scriptural support and is inconsistent with our present rulings that allow a licensed minister to be set forth at whatever age the local church and pastor determine is appropriate. Therefore, we recommend that the age of deacons and deaconesses be left to the discretion of the local church and pastor with consultation with their national/regional/state overseer. These candidates should be mature individuals who have proven themselves faithful.

The Assembly Committee for Biblical Doctrine and Polity for the Church of God of Prophecy humbly submit this document with deep prayer for your review and consideration for the 94th General Assembly.

### **The Dynamics of Theocratic and Hierarchical Government**

The Assembly Committee for Biblical Doctrine and Polity has been requested by the General Presbyters to make a clarifying statement concerning our



position on Church government. We recognize the delicate balance between our theological/ ecclesiastical make-up of the Church and the business structure that we must maintain for legal purposes.

From the inception of this Church body at the beginning of the twentieth century, our pioneering fathers realized the powerful dynamics of recognizing that in all ministerial and spiritual operations that we were to pattern ourselves after the theocratic principles of the Bible. At the same time, the wisdom of early church Assemblies also realized the critical need to develop a system of hierarchical government in all matters of business pertaining to property, monetary operations, and legal matters. This dynamic requires us as ministers and members to confess that this important balance would be needed to function in a secularized society that did not often reflect a belief in a “direct rule of God through Spirit-filled leaders.”

We hereby declare this Church to be a body striving to operate under theocratic principles in all spiritual, ministerial, and inspirational areas, but to recognize that we also function as a hierarchical government to maintain proper order and discipline in all areas pertaining to business and management of our organization. While this statement is being given to clarify our present type of government, this position has been reflected by past Assembly decisions and court rulings throughout our history.

The Assembly Committee for Biblical Doctrine and Polity for the Church of God of Prophecy humbly submit this document with deep prayer for your review and consideration for the 94th General Assembly.

Humbly submitted,

V. Walter Doroshuk, Chairman  
Enos C. Gardiner  
Antonios Charalambou  
Arthur C. Wilson, Jr.

David L. Browder, Secretary  
Wallace R. Pratt  
José A. Jimenez, Jr.  
Basil K. Richards

### **Report of the Finance and Stewardship Committee to the 94th International General Assembly**

#### **I. Introduction**

##### ***The Correlation Between Spiritual Health and Finances***

In the 79th General Assembly in 1984, an Assembly decision was made regarding all levels of the Church—general, state, and local—to operate within a balanced budget. The Assembly action states the following (*Minutes*, p. 133):

The study by the Ways and Means Committee in the past two years has revealed that certain economic indicators concerning our cash and expenditure flow needs attention. There is growing evidence that more and more of our churches are having financial difficulties, which are, in part, due to over-extending themselves. No people can live beyond their means. Faith in God does not necessitate over-extension that leads to deficit spending, which threatens the very thing it is trying to build.

We therefore recommend that general, state, and local churches operate within a balanced budget, said policy to become effective as of October 1986.

During the same General Assembly in 1984, God called the Church to repentance. An excerpt from the Questions and Subjects Committee Report reads (*Minutes*, pp. 126, 127):

Although we feel that all the matters to which we have given attention during the course of our meetings this year are important, one matter, in the opinion of this Committee, eclipses them all.

It is a subject which the Holy Ghost brought very forcefully upon us in our first meeting of this Assembly year held in January. Its need finds expression in the second chapter of Joel: "Blow the trumpet in Zion, sanctify a fast, call a solemn assembly: Gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts: let the bridegroom go forth of his chamber, and the bride out of her closet. Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thine heritage to reproach" (vv. 15-17).

This Committee knows of no greater need to bring to this Assembly's attention than the need for repentance—the need to fall on our faces before God, confessing that we have drifted in many ways from a vital relationship with the Holy Ghost, confessing a self-centeredness lacking in deep compassion for a world of people who are living now under the judgment of God to eternal damnation, rededicating ourselves to being the Church of God of the Bible. God's message to the Church in this Assembly has been a call to repent, and we must not ignore His voice. We cannot afford to continue the pursuit of our mission without convincing evidence of His presence and approval. There is no acceptable substitute for repentance when that is what God is calling us to do.

We are now gathered in this 94th General Assembly 22 years after that strong call to repentance. This Committee would like to echo the statement made by the Questions and Subjects Committee in 1984: **“We cannot afford to continue the pursuit of our mission without convincing evidence of His presence and approval.”**

As Abraham experienced, God provides resources to perform His will. Conversely, God does *not* obligate Himself to provide resources to fulfill man’s agenda. Therefore, if we find ourselves with financial challenges, the examination process must include the question, “Are we operating from a position of self-centeredness or God-centeredness?” Jesus said in John 5:19 (NIV), “I tell you the truth, the Son can do nothing by himself; he can do only what he sees his Father doing, because whatever the Father does the Son also does.” Can we state this as the guiding principle of our daily actions?

What are some distinguishing characteristics of a God-centered person in contrast to a self-centered person? God-centered people crucify *self* in order to come under the authority of God. Just like with Noah’s life, embracing godly principles resulted in consistent behavior and actions.

In contrast, self-centered people see *themselves* as the authority; therefore, they have difficulty coming under any other authority, even God’s authority. This results in inconsistent behavior and situational ethics because they justify whatever action is needed at the time to accomplish their goals.

As we move from self-centeredness to God-centeredness, the spiritual health of individuals and the collective body increases. God’s vision comes into focus, which is then followed by God’s provision to perform His will. **His** provision is always adequate to meet the need.

## II. Information Section

### A. *Where We Have Been—The Call to Repentance*

1. Four years ago, the Finance and Stewardship Committee was once again greatly burdened by the need for God-centeredness regarding stewardship and finance. The Committee was inspired by the Holy Spirit for a call to repentance. The following is a quote from the Committee’s Report to the 92nd General Assembly (*Minutes*, p. 62):

We, the Finance and Stewardship Committee, taking responsibility and accountability for this organization’s stewardship, past and present, confess and acknowledge before God and the Assembly we have sinned (missed the mark), committed iniquity (allowed the fulfillment of self-will),

not operated under the established governance (accountability), and have practiced and operated God-provided resources outside the principles and precepts of the Word of God. These actions indicated, according to Scripture, a spiritual condition of person(s) or organization that has departed from God.

2. Two years ago, the Finance and Stewardship Committee stated to the 93rd General Assembly (*Minutes*, p. 95):

We the Finance and Stewardship Committee, more than ever, feel the overwhelming conviction from the Holy Spirit that repentance is still needed by this corporate body.

Therefore, we, the Finance and Stewardship Committee, in light of events that have transpired since the 92nd General Assembly, did not think it wise for this Committee to bring recommendations to the 93rd General Assembly.

### ***Where We Have Been—Returning to Biblical Principles***

1. During the 93rd General Assembly, the Administrative Committee made a renewed commitment to comply with the General Assembly balanced budget decision.
2. A Budget & Investment Board was formed between the 92nd and 93rd General Assemblies. The group's purpose was to review, counsel, and give final approval regarding the International Office Ministries' master budget, and to review, counsel, and make recommendations regarding the International Office Ministries' investment portfolio.

The Budget and Investment Group made an official Report to the 93rd General Assembly.

3. Also, during the 93rd General Assembly, a commitment was made by the Administrative Committee and the Budget & Investment Board for the following:
  - Monitor spending to ensure adherence to submitted budgets.
  - Conduct quarterly formal budget review meetings with the Administrative Committee and budget managers.
  - Ensure business transactions are compliant with laws of the land and Assembly guidelines.
  - Restructure of White Wing Publishing House
  - Pay delinquent debts.
  - Oversee all investment decisions/transactions.

- Establish targets and timelines for rebuilding reserves.
- Assess church assets for maintenance and upkeep recommendations.
- Seek different service provider for annual audits.
- Review and implement changes in structure, operations, policies, and procedures for the purpose of maximizing efficiency and effectiveness.

***Where We Have Been—Progress Made as We Have Emphasized Returning to Biblical Principles***

Progress toward commitments made in the 93rd General Assembly was reflected in reports to Church leadership for fiscal years 2004–2006 as follows:

- Budget review meetings were conducted with each budget manager starting in September 2004 with ongoing meetings as needed.
- The International Offices' operating budget ended the 2004/2005 fiscal year in a favorable position by \$205,162. Fiscal year 2005/2006 results will be reported at the 2006 General Assembly.
- All delinquent debts for the White Wing Publishing House were paid in full (\$250,000). In addition, other debt was paid, which consisted of a bank loan of \$450,000 and a line of credit for \$300,000.
- In following through with the leadership decision to outsource printing that was being produced by the White Wing printing presses, significant savings have been realized. Printing presses are still in operation in several locations outside the United States.
- The White Wing Publishing House was restructured and merged into the International Offices as of December 31, 2004.
- The Administrative Committee and the Budget and Investment Advisory Group work together regarding all investment decisions and transactions.
- A different auditing firm, Capin Crouse LLP, was engaged to conduct audits, starting with fiscal year 2004/2005. Capin Crouse is a highly respected firm serving over 500 not-for-profit organizations including Focus on the Family, The Navigators, Trans World Radio International, Walk Thru the

Bible Ministries, Wesleyan Church International, Willow Creek Community Church, and Wycliffe Bible Translators.

- A plan was established for rebuilding investment reserves.
- Ongoing reviews and process audits are being conducted to improve efficiency and effectiveness in operations.
- Purchase of software, which allowed the consolidation of numerous databases. This software is significantly improving reporting to every level of the Church.
- A chart of accounts conversion in December 2005 to strengthen compliance with financial accounting standards.
- The Financial Services Department was restructured to accommodate centralized receipts. Workflow was restructured to improve internal processes and separation of duties in compliance with auditing standards.
- An Audit Advisory Group and an Organizational Effectiveness Team were named in February 2006.
- A global financial presentation was given to inform leadership about the global economy of the Church.

#### **B. *Where We Are Now***

1. Starting with fiscal year 2006/2007, all funds were included in the formal budgeting process.
2. A plan is underway to consolidate the accounting processes of the global economy of the Church.

While these actions are evidence of a return to biblical principles, God has strongly impressed upon this committee that He is still calling the corporate body to examine ourselves further.

### **III. Affirmation Section**

#### **A. *Balanced Budgets***

We, the Finance and Stewardship Committee, recognize the need to reaffirm in this General Assembly the balanced budget decision made in the 79th General Assembly in 1984 stated as follows (*Minutes*, p. 133):

The study by the Ways and Means Committee in the past two years has revealed that certain economic indicators concerning our cash and expenditure flow needs attention. There is growing evidence that more and more of our churches are having financial difficulties, which are in part due to over-extending themselves. No people can live beyond their means. Faith in

God does not necessitate over-extension that leads to deficit spending, which threatens the very thing it is trying to build.

We, therefore, recommend that general, state, and local churches operate within a balanced budget, said policy to become effective as of October 1986.

“My son, preserve sound judgment and discernment, do not let them out of your sight; they will be life for you, an ornament to grace your neck. Then you will go on your way in safety, and your foot will not stumble” (Proverbs 3:21–23).

“The integrity of the upright guides them, but the unfaithful are destroyed by their duplicity.” (Proverbs 11:3).

#### **B. *Consolidation of the Two Financial Systems***

After consultation with the Administrative Committee, we, the Finance and Stewardship Committee, affirm the actions to consolidate the two financial administrations—domestic and international—that have traditionally operated within the global Church.

Having a consolidated global financial structure that aligns with the global mission increases the effectiveness and efficiency of the body.

### **IV. Conclusion**

The U.S. National Aeronautics and Space Administration did not leave it up to the astronauts to steer their aircraft because a quarter of a million miles from Earth, if they err in their calculation by a fraction of an inch, they could miss the target by hundreds of miles. Therefore, the U.S. Apollo spaceships had an electronic device called an Internal Guidance System that steered the aircraft toward its destination.

The Church must be completely dependent upon the Bible—God’s Word—and the Spirit of God, who is our guide and teacher, to be our internal guidance system who will lead us to the God-ordained destiny of the Church.

Because of the complexity of the day in which we live, addressing change isn’t as easy as following a list of action steps. It is about experiencing God.

Once again, this Committee was visited by the Holy Spirit during our sessions in September 2005 and February 2006. The message that God is still impressing strongly upon us is that the financial

challenges we are facing are only symptoms. The real need is spiritual. We need God. We need His favor. We need His blessing.

The *spiritual health* of the Church will determine whether we are self-centered or God-centered. To be God-centered requires Church leadership to focus on the spiritual health of the Church body so we can discover and experience the leadership of the Holy Spirit in all of the Church's ministries and actions.

For a few moments, let us reflect on the lives of God's people, Israel, and the early Christians: what it was like to sense God's presence in the freedom march from Egyptian bondage, or walking behind the Ark of the Covenant as it led the armies of Israel into Holy War, or visiting the cities of Europe and Asia Minor with the apostle Paul.

These were *real* people just as we are today, and those were *real* events they experienced. We have the advantage of reading in Scripture the decisions they made at each juncture and the results of those decisions.

Israel understood history differently than did their neighbors because in each event they saw the hand of God at work. The Exodus may have been viewed by the Egyptians as nothing more than the escape of a band of slaves, but the community of faith saw it as a mighty act of God, an unmistakable sign of the election of people as the instrument through whom all nations of the earth would be blessed.

The writer of Hebrews gives us insight into *our* part of this journey. Hebrews 11:40 (NKJV) states, "God having provided some better thing for us, that they should not be made perfect apart from us." Today, as the world is moving at unprecedented speed toward its appointment with destiny, we find ourselves as *real* people experiencing *real* events. We are now the ones standing in the **valley of decision** (Joel 3:14) *gazing* at the greater things of God.

If we choose to move forward, it means we have made a commitment to lay down individual agendas and to become **unified in God's purpose**.

It means we are cleansing ourselves of all selfish motives allowing our actions to be fueled by the **love of God**. It means we are pledging to mature from a state of self-centeredness to a state of God-centeredness. It means we are aligning our message and actions with those of Christ, the Head of the church.

**How will history record our decision?**



It is the prayer of this Committee in this General Assembly today, that we will allow God's Spirit to grip our hearts. Metamorphosis is the scientific name for a change of an ungainly, crawling caterpillar into a delicate, flying butterfly. It is from a Greek word meaning "transformed." May we be transformed today by the power of God's Spirit so we can become all Christ has purposed for us to become.

Respectfully submitted,

Robert F. Davis, Chairman  
Janice Miller, Secretary  
Larry Dotson  
Perry Gillum

John Newson  
Van Sullivan  
Jesse Yanez

SECTION 2 COMMITTEE REPORTS

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# Section 3



# Financial Reports

SECTION 3 FINANCIAL REPORTS  
.....

**Church of God of Prophecy International Offices**  
**Combined Statement of Financial Position**

May 31, 2006

**ASSETS**

## Current assets:

Cash and cash equivalents	\$ 3,929,292 \$
Investments	3,620,583
Accounts receivable-net	462,180
Inventory	653,997
Prepays and other assets	246,922
Notes receivable-current portion	<u>42,035</u>
Total current assets	8,955,009

Notes receivable-net of current portion and allowance	19,023
Assets held for long-term purposes	2,016,198
Property and equipment-net	<u>2,078,890</u>

Total Assets	<u>\$ 13,069,120</u>
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**Liabilities and Net Assets**

## Current liabilities:

Accounts payable and accrued expenses	\$ 183,247
Deferred revenue	<u>53,145</u>
Total current liabilities	236,392

Deferred compensation liability	<u>2,016,198</u>
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Total liabilities	<u>2,252,590</u>
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## Net assets:

## Unrestricted:

Undesignated	6,561,556
Designated	620,253
Equity in property and equipment	<u>2,078,890</u>
	9,260,699

Temporarily restricted	<u>1,555,831</u>
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Total net assets	<u>10,816,530</u>
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Total Liabilities and Net Assets	<u>\$ 13,069,120</u>
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See notes to combined financial statements

**Church of God of Prophecy**  
**International Office**  
**Combined Statement of Activities**  
For the Year Ended May 31, 2006

	Unrestricted	Temporarily Restricted	Total
<b>Support and Revenue</b>			
Member and church contributions	\$ 7,237,123	\$ 3,261,098	\$ 10,498,221
Donated television and radio airtime	2,450,303	-	2,450,303
Contributed services	16,613	-	16,613
Conferences and retreats	459,353	-	459,353
Sales revenue	1,330,707	-	1,330,707
Rental income	146,349	-	146,349
Publications revenue	76,487	-	76,487
Gain on currency exchange	153,086	-	153,086
Investment income	276,683	-	276,683
Other income	407,603	-	407,603
	<u>12,554,307</u>	<u>3,261,098</u>	<u>15,815,405</u>
<b>Total Support and Revenue</b>			
	<u>12,554,307</u>	<u>3,261,098</u>	<u>15,815,405</u>
<b>Reclassifications:</b>			
Net assets released due to satisfaction of purpose restrictions	3,242,196	(3,242,196)	-
	<u>3,242,196</u>	<u>(3,242,196)</u>	<u>-</u>
<b>Expenses:</b>			
Program services:			
Inspirational Leadership	1,207,509	-	1,207,509
Global Outreach Ministry	7,997,334	-	7,997,334
Leadership Development and Discipleship	1,581,526	-	1,581,526
Finance and Publishing Ministries	1,675,416	-	1,675,416
Heritage and FOW Ministry	401,739	-	401,739
White Wing Publishing House and Resource Center	1,046,804	-	1,046,804
Church Ministry Support	150,282	-	150,282
	<u>14,060,610</u>	<u>-</u>	<u>14,060,610</u>
Supporting activities:			
Management and general	1,171,170	-	1,171,170
Fund-raising	110,856	-	110,856
	<u>1,282,026</u>	<u>-</u>	<u>1,282,026</u>
<b>Total Expenses</b>	<u>15,342,636</u>	<u>-</u>	<u>15,342,636</u>
Change in Net Assets	453,867	18,902	472,769
<b>Net Assets, Beginning of Year:</b>			
As previously reported	8,981,754	1,536,929	10,518,683
Prior period adjustment (Note 12)	(174,922)	-	(174,922)
As restated	<u>8,806,832</u>	<u>1,536,929</u>	<u>10,343,761</u>
<b>Net Assets, End of Year</b>	<u>\$ 9,260,699</u>	<u>\$ 1,555,831</u>	<u>\$ 10,816,530</u>

## 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 Financial Services Director, P.O. Box 2970, Cleveland, Tennessee 37320-2970, or call (423) 559-5114.

### **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 tithe and report to the International Offices. This includes those assigned “trans-local” 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 percent) of all tithes received into the local church each month along with the monthly treasurer’s report to the International Offices (United States, Virgin Islands): all other locations, reports should be sent to their national/regional office, in their respective area, or contact their national overseer for the correct information.

### **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 Administrative Committee is in agreement with the Finance and Stewardship Committee’s recommendation that the pastor and overseer allotments to be at a set rate per year. This can be paid monthly or weekly (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, state, region, or nation, 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 pastor's or overseer's 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 these offices). This task force would serve for a period of two years. If the Finance and Appropriations Committee (now Finance and Stewardship) for the nation, region, state or local church, 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 Offices 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 Offices 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 expense 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 nation/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:**

Tithes received by the local church after June 1, 1996, are no longer subject to being accrued and left in the local church treasury for distribution at the end of the fiscal year.

#### **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 bi-vocational 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 concern for its own 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 Harvest Partners Ministry Coordinator will work directly with local churches and/or with the assistance of the national/regional/state overseers and the Global Outreach Committee, to implement mission giving through the Harvest Partners Ministry. This giving also includes support for the national overseers in non-supporting nations. The local churches' regular monthly mission giving and March/October World Mission Drives will be channeled through the Harvest Partners Ministry to the selected nation of choice by each local church. The transition process is still underway, and the following steps should ensure success:

1. The Harvest Partners Ministry Coordinator will coordinate the transition of local churches, connecting with specific nations for their mission giving.

2. Local churches that are not connected through the Harvest Partners Ministry, at this point, will continue to follow the present mission financial system [as indicated below] until they become directly connected through the Harvest Partners Ministry. Effective June 1, 1997, the second Sunday, or regular monthly mission, offerings should be sent monthly with the Monthly Treasurer's Report to the International Offices, or the respective Field Office.

3. Consideration will continue to be given to the geographical grouping of local churches to support a given nation/missionary so that a greater opportunity can be afforded for the national overseer/missionary to visit the local church(es).

4. Consideration will be given to a local church as to their choice of national overseer/missionary.

5. The local church will commit to a monthly or yearly amount for a designated nation/missionary. This amount should be mailed to the International Offices with the Monthly Treasurer's Report, to be facilitated in conjunction with the Harvest Partners Ministry Coordinator.

6. The amount of funds received will be earmarked one-hundred percent for that local church's nation/missionary.

7. The Harvest Partners Ministry Coordinator will inform any overseer when a church within his area of responsibility desires to start participating as a Harvest Partner.

8. When participating in the Harvest Partners Ministry, second Sunday, or regular monthly mission giving, and March/October World Mission Drive offerings will help support the local church's yearly commitment to their nation/missionary.

9. In addition to regular monthly offerings for the support of a nation/missionary, other mission projects will arise and can be assumed by a local church, such as building construction, vehicles, equipment, disaster relief, etc. Funding for such special projects is in addition to the local church's yearly commitment and will be distributed as so designated by the local church.

### **Local Churches Yet to Implement the Harvest Partners Ministry:**

If the local church has not yet implemented their mission giving through the Harvest Partners Ministry, as described above, they should continue giving their mission offerings following these procedures:

1. One-hundred percent of all second Sunday or regular monthly mission offerings should be sent monthly to the International Offices with the Monthly Treasurer's Report and will be disbursed accordingly under the direction of the Global Outreach Director/Committee.

2. One-hundred percent of the March and October World Mission Drive offerings should be sent, as soon as collected, to the International Offices with the Monthly Treasurer's Report and will be disbursed accordingly under the direction of the Global Outreach Director/Committee.

### **Church Ministries Support Offerings:**

In the 1998 General Assembly, it was decided that Education, Evangelism, and Literature Outreach auxiliary offerings would be combined monthly and divided into one-third each between your local church, the regional/state office, and the International Offices. This was effective September 1, 1998.

Church Ministries Support Offerings are paid on a monthly basis, not quarterly. These are the offerings formerly given for BTI, CBL, Youth (including Gleaners), Free Literature, Education and/or Evangelism. All offerings for these Church Ministries should be totaled at the end of the month and divided into thirds for distribution. Send one-third to the regional/state office, one-third to the International Offices, and one-third remains in your local church.

Church Ministries Support Offerings should be targeted for outreach projects, whether international/regional/state, or local.

### **Heritage Ministries 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 Financial Service's 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.

### **Reference to Specific Nations**

In recognition that the Church is worldwide, financial procedures necessary for business operations, tax rulings, legal issues, local church conferences, regional/national 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, the local church, the churches in the nation/region/state, and the International Offices, each level of the Church should prepare a yearly budget with full accountability of how the Church finances perform against the budget presented to the local conference, national/regional/state convention, or General Assembly, as is applicable.

In order to develop consistency in timing of fund-raising, financial reporting, and statistical reporting, it is suggested that the church fiscal year be June 1 through May 31, where possible.

SECTION 3 FINANCIAL REPORTS  
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# Section 4

## International Presbyters and International Offices Staff Reports

SECTION 4 REPORT OF INTERNATIONAL PRESBYTERS AND APPOINTEES  
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## **Summary Report of General Overseer Fred S. Fisher, Sr. September 2004–September 2006**

In the past six years as General Overseer, I have preached and taught 103 times and traveled to all seven continents and 34 countries. I have traveled over one million and a half miles. Betty has traveled most of the miles with me. It has been a wonderful journey for the Lord. Both Betty and I have enjoyed this trek tremendously. Our wonderful people have made it possible.

### **Special Meetings**

#### Leadership Meetings:

- Conferences in Caribbean, Africa, South America, Central America, and Asia
- Visited Louisiana and Mississippi to view damage from Katrina
- First Assembly 100th Anniversary with CIC at Fields of the Wood and Church of God, Cleveland
- Worked in Vision Task Force meetings
- Moderated five General Presbyter meetings
- Visited and assisted when needed in the Biblical Doctrine and Polity Committee and Finance and Stewardship Committee; visited and participated in Tomlinson Center Board meetings
- Tri-State Convention, Mississippi State Convention, Northwest State Convention, North Carolina State Convention, Dominican Republic Convention, two Bahama Conventions, two Turks and Caicos Islands Conventions, Trinidad/Tobago Convention

#### Retreats:

- Visited and taught in three Ladies Retreats, two International Youth Camps
- Taught in couples' retreats in Arkansas/Oklahoma, Northeast USA, Dominican Republic, Puerto Rico, Virginia, Michigan/Indiana, Kansas

#### Other Meetings:

- Four together meetings with Dr. Bob Fisher; two PCCNA meetings, International Pentecostal Holiness Conference; two Church of God Conventions; Church of God Mtn. Assembly Conference, four CIC meetings

#### Nations Visited:

- Bahamas, Turks & Caicos Islands, Singapore, Malaysia, Indonesia, Dominican Republic, Belize, Panama, Honduras, Guatemala, El Salvador, Costa Rica, Accra, Ghana, Peru, India

#### States Visited:

- Tennessee, North Carolina, South Carolina, Virginia, Georgia, Louisiana,

Mississippi, Montana, Wyoming, Kentucky, Michigan, Indiana, Arkansas, Oklahoma, Missouri, Texas, California, Alabama

Dedications:

- Honduras Campground and Conference Center, Dominican Republic Educational Building, Huddleston Church addition

A special thanks to everyone who made this past six years a wonderful memory.

Sincerely,

Fred S. Fisher, Sr.

### **Report of General Presbyter Sherman O. Allen (Africa) August 1, 2004–July 31, 2006**

*“Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savor of his knowledge by us in every place. For we are unto God a sweet savor of Christ, in them that are saved, and in them that perish: To the one we are the savor of death unto death; and to the other the savor of life unto life. And who is sufficient for these things? For we are not as many, which corrupt the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ” (2 Corinthians 2:14–17).*

“Reflecting His Fullness in Such a Time as This” was the general theme used during our International Leadership Conference 2006. Under this theme, the Church in Africa is challenged to be led and governed by all the attributes of Jesus Christ. It is under this theme that the following Report is submitted—all to His glory and honor.

The passion for the harvest continued to be the preoccupation of the Church in Africa. From village to village, city to city, and nation to nation, we continued to preach the gospel of the kingdom, heal the sick and diseased, baptize the converted, entering them into a covenant relationship, and disciple. Obedience to this “command of our Lord” has yielded much fruit and rejoicing in the kingdom of God.

The following is only a summary of some of the wonderful things we’ve achieved this year under the leading of the Spirit:

- We’ve gone into three more new nations, preached the gospel of the kingdom, baptized the converts, and established the Church.
- **Guinea—Equatorial:** The Church was organized in Guinea Equatorial by Evangelist Kadato Richard on January 5, 2006, with 40 members. Don Mariano Miko Ntutumu Nkara is currently serving as Field Secretary.



- **Guinea—Bissau:** The Church was organized in Guinea—Bissau by Evangelist Peter Koyea and Ferdinand Weah on February 7, 2006, with eight new members. Peter Koyea is currently serving as Field Secretary.
- **Djibouti:** The Church was organized in Djibouti by Overseer Fekadu Ayele on February 4, 2006, with 160 new members. Brother Solomon Getahun is currently serving as Field Secretary.

As Chairman of the Africa Finance Committee, I conducted three Finance/Administrative Committee meetings. In these meetings, matters of a financial nature affecting the work on the continent (all 38 nations) are taken care of. In the same way, administrative matters are also taken care of with all the other members of the committees.

In conjunction with my administrative staff, we planned and conducted the 2005 Leadership Conference in Accra, Ghana. All national overseers except two were present; we also invited all overseers who have served on the continent in the past. It was a privilege to renew fellowship with these men and their wives again.

I officiated in the installment of new overseers, assisting them in familiarizing themselves with their office and responsibilities. I attended the National Convention in Sierra Leone, and the remembrance service for the late Bishop Augustine Karera, who went to be with the Lord last year.

I visited several nations (South Africa, Uganda, Kenya, Malawi, Zambia, Ghana, Ivory Coast, Sierra Leone, Congo, Brazzaville, Benin, Swaziland, and Cameroon) to preach in revivals and teach in conferences. Everywhere I went, I sought always to work in the spirit of Christ and to leave a legacy for the younger and developing leaders to aspire to.

I pioneered financial plans for the smaller and weaker nations, which are intended to assist their development and growth. This has resulted in several of these nations owning for the very first time their own national property. This gives a sense of security and permanency to both leadership and members in these nations as this allows them to take ownership of the work in their nation.

**General Statistics for Africa**

New nations reached	3	churches	1,445
Membership	436,443	Total ministers	2,340
Saved	127,641	Sanctified	43,486
Holy Ghost	28,351	Baptized in water	28,666
New fields operating	294		

Respectfully submitted,

Sherman O. Allen

**Report of General Presbyter Sam Clements  
(North America)  
August 1, 2004–July 31, 2006**

I praise God from whom all blessings flow and give God all the honor, glory, and praise for the victories that have been won and the increase that we have experienced and rejoiced in over the past two years in North America.

From the Assembly in 2004 to the Assembly 2006, there have been 61 new churches organized in North America in four languages (English, Spanish, French, and Slavic), with a total membership in these congregations of 1,387. Overall, we have had 10,148 new members added. We have licensed 457 ministers. North America is moving forward in the harvest.

In addition to my office duties and responsibilities and serving on the Administrative Committee at the International Offices, we have been actively involved in the harvesting effort all across North America. The following is a summary of personal travels and activities:

- I attended and ministered at the following state/regional conventions: Northeast English, Southeast Spanish, Florida, Tennessee, Western Canada, Michiana Region, Eastern Canada, Washington, Arizona, Northwest Territory, and Bahamas National Convention.
- I attended the following retreats and conferences: Church of God Assembly, Texas; Minister's Conference, Mid-America Region; Wisconsin/Illinois; California; Alabama; Arizona; Southeast Overseers Meeting, Tennessee, Northeast Spanish Leadership Conference, and Georgia Men's Retreat.
- I attended the district meetings and revivals in the following states: California, Tennessee, Ohio, West Virginia, Oklahoma, Alabama, Virginia, South Carolina, Wyoming, North Carolina, and Florida.
- I participated in four General Presbyter Meetings in Cleveland, Tennessee; spoke at a CBL Conference in Cleveland, Tennessee; Heritage Day at Fields of the Wood; and joined in the Cooperative Celebration of the First Assembly of the Church of God movement.

In all, I have spoken or been involved in 72 different events across North America in the last two years. Thanks be unto God for His wonderful grace and anointing.

**United States and Canada Statistics**

Total ministers	4,509	Bishops	1,076
Male ministers	2,096	Female ministers	1,331

Sermons preached	304,979	New churches organized	61
Missions operating	106	Converted	43,970
Sanctified	23,808	Holy Ghost	11,374
Baptized in water	13,625	Total churches	1,871
Current membership	84,762		

Respectfully submitted,

Sam Clements

**Report of General Presbyter Daniel Corbett  
(Asia/Oceania Region)  
August 1, 2004–July 31, 2006**

Heartfelt greetings to the 94th International General Assembly of the Church of God of Prophecy in Nashville, Tennessee, from the Church members, leaders, and ministers in the Asia/Oceania region!

First of all, we want to extend our appreciation for your love, prayers, and financial support during these past two years between General Assemblies. It gives great comfort and strength to know that brothers and sisters from far away stand with us through difficult and trying times.

The past two years have brought earthquakes, tidal waves, volcanic eruptions, wars, and economic and political upheavals. These events have truly “shaken” the nations as the Bible declares. Problems such as these do temporarily slow or hinder the work of the Gospel but cannot stop the force of the Holy Spirit of working in the lives and ministry of believers and ministers.

Many breakthroughs have taken place at many levels of the churches in the region. These have been personal, local, and national. Just as national disasters are broadcast on the radio, TV, and Internet, the good news of advances and victories in the Church need to be shared among us.

The newest area nations—Myanmar and Singapore—are advancing well. Brother Chin in the capital Yangon has sent out two groups of church-planting school graduates to unreached people groups within the nation. There are several types of outreach being conducted simultaneously in different locations. We now have our own Singaporean national overseer, Brother Dennis Huang, directing the Church ministry in this key nation. They recently relocated in a favorable location with a nice multi-purpose facility. In recent weeks, a Chinese language congregation has expressed a desire to join with our Church. Brother Dennis and Sister Veronica will also be coordinating outreach contacts for the nation of China.

India has come through a time of leadership transition in the state of Andhra Pradesh. We have a strong leadership team directing the Church ministries under National Overseer David Browder. This past year, new additions to the Church have taken place in numerous regions of the nation of India. Thousands of Church members and hundreds of ministers have been “assimilated” from other church organizations into the Church of God of Prophecy. The prospects for future solid growth are excellent.

We now have a national overseer in Indonesia who has been selected according to national laws with the July election of Brother Peringatan Zebua. We anticipate an ingathering of hundreds of local churches that have been in a sort of limbo without a legally selected national leader. Pray much for Indonesia, the world’s largest Muslim nation. We also rejoice in the operation of an accredited Bible college on the island of Batam along with several church-planting schools across the nation.

These are just a few of the highlights of “Good News” within the region of Asia/Oceania. Sometimes, solid growth takes place in a quiet setting without a lot of noise and acclamation. This is the case in the lives of souls being saved from sin, believers being disciplined, and ministers faithfully and successfully presenting the gospel. Churches are being planted and are growing in the midst of persecution, wars, and disasters.

For all that has been done and is yet to come, the region of Asia/Oceania gives God the glory, for it is in Him we live and move and have our being. A final accounting and delivery of awards for ministry rendered will take place in a heavenly setting. Until then, please continue to uphold the members, ministers, and overseers of this great region of the world in your prayers.

Respectfully submitted,

Daniel Corbett

**Report of General Presbyter Clayton Endecott  
(Europe/Middle East)  
August 1, 2004–July 31, 2006**

Total churches	907	Saved	181
Membership	92,374	Baptized	135
Licensed ministers	356	Sermons preached	756
New missions	21	Sanctified	135
		Holy Ghost	140

Respectfully submitted,

Clayton Endecott

**Report of General Presbyter Miguel Mojica  
(South America)  
August 1, 2004–July 31, 2006**

I feel honored and privileged for having been able to serve in the position as Presbyter for South America for the past two years, and for serving as overseer in the country of Venezuela. I have taught in several countries and visited national conventions in different countries of this region.

God has blessed in many ways, and His strength is noted, for certain, in our brethren. There is unity seen in all of us, and His ways are foremost in our minds. I want to thank the overseers for their trust and prayers. I have become attached to their families, and it has been a blessing to be with them, especially in their homes.

Sermons	84	Saved	12
Sanctified	5	Holy Ghost	3
Added to Church	7		

Respectfully submitted,

Miguel Mojica

**Report of General Presbyter Félix Santiago  
(Mexico/Central America/Spanish-Speaking Caribbean)  
August 1, 2004–July 31, 2006**

I wish to express my appreciation to my Lord and Savior for giving me the strength and health through all of these years of labor on the field. Also, I wish to express my appreciation to my family, especially my wife, International Office personnel, and all of the national overseers for their constant support and prayers.

My personal report follows:

Sermons	45	Saved	10
Nations visited	10	Churches visited	23
States visited	2	Conventions attended	10

Respectfully submitted,

Félix Santiago G.

**Report of General Presbyter Brice Thompson  
 (Caribbean/Atlantic Ocean Islands)  
 June 1, 2004–May 31, 2006**

I am truly thankful to the Lord for enabling me to serve in His vineyard during the past two years. It was challenging, but it was joyous. Having the opportunity to visit with our people throughout the area, experience the fellowship, and see the zeal and commitment for God’s work in the earth is truly uplifting.

The greatest of these challenges is the traveling, which by necessity, for the most part, is by air. There were times of great delays and long hours with no sleep, sitting up in the airports. But through it all, God brought us through, and I can say it was indeed a most successful period.

I am thankful that I was able to visit and minister to many of the countries and territories in the area, which include the following: Bahamas, Turks and Caicos, Jamaica, Haiti, the Republic of Guyana, Barbados, and the Virgin and Leeward Islands.

It was certainly a blessing to participate in the many events and activities that took place during the period. Some include national and regional conventions, crusades and revivals, pastor’s conferences, minister’s conferences, leadership conferences, youth conferences, and dedication of Church edifices and ordination services.

The following is my personal report:

Sermons	83	Converted	21
Sanctified	9	Baptized with the Holy Ghost	2
Reclaimed	3	Homes visited	26
Prayer sessions	156		

Respectfully submitted,

Brice H. Thompson

**Report of the Global Outreach Director  
 June 1, 2004–May 31, 2006**

Once again, it has been a great privilege to serve the Church of God of Prophecy and the national ministries of the Church in the ministry of Global Outreach. This Report closes 12 years of serving in this capacity, and the blessings have been rich and abundant. I thank the Lord for His grace and guidance as I have worked with the Global Outreach Committee to give direction and

accountability to the funds raised for missions as well as the funds granted by the Administrative Committee for the Global Outreach budget and international funds supporting missions.

One of the most rewarding aspects of this ministry has been the opportunity to facilitate harvest ministries in the Church of God of Prophecy around the world. This has been a high privilege in that it has allowed me to work with national overseers and General Presbyters, some of the most wonderful leaders in the Church of God of Prophecy. It has also been a high privilege to work with our General Overseer, Bishop Fred S. Fisher, Sr., and to feel his passion and support for harvest outreach in the Church.

During these two years, I have worked with the Global Outreach Committee, the General Presbyters, the Administrative Committee, and the General Overseer to fulfill the following functions:

- Global Outreach functions and umbrella
- Served national ministries through General Presbyters' leadership
- Led the Global Outreach Committee
- Encouraged Harvest Partners Ministry, Servant Partners, Helping Hand Ministry, One Child Fund, and Mission Marker Partners (Harvest Partners is the centerpiece, for which we have a ministry leader.)
- Fund-raising
- Over \$2 million dollars raised domestically for mission support
- Sent e-mail mission news updates (25 times a year; average two per month)
- Kept website information current
- Sent out pastoral mailings twice a year with mission info and promotions ideas
- Wrote for *White Wing Messenger* and other periodicals
- Spoke, promoting mission ideals and needs
- Traveled to relate, encourage, gather information, meet, and work with nations
- Led Assembly mission programming
- Encouraged national overseer involvement, communicating, visiting, and relating
- Responded to crisis as needed to inform local churches and raise funds
- Accountability and fund distribution, Global Outreach Committee
- Accounted for mission funds raised through accountability reports process
- Allotment network management in partnership and consultation with General Presbyters
- Coordination with Finance Department on all funds delivery, allotments, and direct giving
- Developed and promoted mission advancements
- Self-sustaining goal

- Stewardship thrust
- Financial polity implementation
- Block grants
- New nation funding
- Liaison/partnership work between General Presbyters and International Offices budget
- Coordinate allotment/budget reviews and evaluations in partnership with General Presbyters
- International fund management (delegated authority from the Administrative Committee)
- Established and adjusted international fund distribution policies and philosophies
- Provided approval process for international fund use (General Presbyters and Committee)
- Worked with Finance Department to assure delivery of international funds and voucher system
- Account to Administrative Committee on use of international tithe funds
- Global mission service, philosophy, principles, and representation
- Assembly travel, visa work, hotel arrangements, et al.
- Weaved mission principles and philosophy into Church of God of Prophecy network
- Globalization of Church
- Harvest centrality
- Indigenous leadership goal
- Abandonment of paternalism
- Saturation church-planting
- Liaison/partnership work for mission ministry within and between General Presbyter areas
- Brought the Spirit of Missions and Nations to the tables at International Offices and beyond
- Maintained mission database for reporting, promoting, and history

I have traveled over the last two years in the following contexts:

### **Area Leadership Meetings**

- 2005 Central America Overseers' Meeting, Panama
- 2005 South America Assembly, Peru
- 2005 Caribbean Leadership Conference, Bahamas
- 2005 North American Overseers' Meeting, Indianapolis
- 2006 Africa Leadership Conference, Ghana
- 2006 Asian Overseers' Meeting, Singapore



### **Conventions**

- Missouri Convention 2005
- Northeast Spanish Convention 2005
- Egypt Convention and Ministry Training 2005
- Dominican Republic Convention 2005
- Kenya Convention 2005
- Haiti Convention 2005
- India Convention, Tanuku, 2005

### **Other Meetings**

- General Presbyters' meetings each October and April
- CIS Conference, Kiev, 2004
- Leadership Development Institute 2005 and 2006
- Nigeria visit and tour, 2005
- Centennial Celebration, Fields of the Wood, 2006
- Azusa Street Centennial Celebration 2006

### **Represented** the Church of God of Prophecy and Global Outreach:

- America for Jesus, Washington, D. C., 2004
- Mission America meetings annually:
  - California 2004
  - Chicago 2005
- Pentecostal/Charismatic Conference of North America
  - Dallas 2004
  - Colorado Springs 2005
- Church of God Assembly:
  - Dallas 2004
  - Indianapolis 2005
- Cooperative Initiative Committee meetings bi-annually

Respectfully submitted,

Randy Howard

## **Report of the International Director for Leadership Development and Discipleship Ministries August 1, 2004–May 31, 2006**

**To God be the glory! Great things He has done!**

I begin this Report by recognizing the awesome hand of God in all that has been done by the team of Leadership Development and Discipleship Ministries

during the past two years. As our team members labored long and hard, we all have recognized our total dependence on God's grace. Therefore, I am compelled to offer the highest praise to God for the great love He has bestowed on all those who have served His purposes in Leadership Development and Discipleship Ministries for the past two years. Each of us is acutely aware that, apart from His divine favor, we are able to do nothing; therefore, any good that may have been accomplished through our service is only because of His grace.

As a department, we have continued in discerning a unifying mission and vision for this diverse group of ministries so that there is a common thread of purpose tying them all together. Each team member has worked diligently to focus all departmental ministries, activities, and publications on the common mission of facilitating the spiritual growth of individuals in their respective constituencies through emphases on calling, gifting, evangelism, discipleship, and servant leadership within the context of relational ministry. As a ministry team, we continue striving to live out the "one another" commands of the New Testament. We believe this is God's will for us as ministry leaders, and we trust our example will provide a model for others.

Leadership Development Ministries is the umbrella for the Church's educational ministries including Center for Biblical Leadership, Leadership Development Institute, Pastoral Development Institute, Answering the Call, the Foundations Course, the Relational Ministry series, regional schools, international schools, Instructors' Intensives, Sunday School Ministries, interim leadership of Tomlinson Center, and educational records management. The teaching faculty of CBL for the past two years has included David Bryan, Marvin Eskew, Adrian Varlack, and myself. The dedication and compassion of these men toward the educational needs of the global membership of the Church has been apparent as they labored long and hard to bring anointed teaching to everyone they served. Each one is to be highly commended for their labor of love. Jeanette Rollins has carried an enormous workload as secretary to myself and the entire CBL faculty. We all owe her a debt of gratitude. The Leadership Development staff has conducted 131 educational events, ministering to approximately 30,757 people in 29 states and 32 nations since the last Assembly.

Specific accomplishments during the past for which we are grateful include the publication of two new resources in the Relational Ministry series—*Relational Foundations: Experiencing Relevance in Life and Ministry* and *Relational Discipleship: Transformed by God's Love*. Along with *Relational Leadership: Leading as Jesus Led*, these two courses form the core of materials that reflect our passion for doing Great Commission Ministry empowered by Great Commandment Love. Each of these resources consists of a student workbook, a facilitator's guide, CDs, and DVDs. This series was jointly developed by the Leadership Development Ministries team and the team from Intimate

Life Ministries in Austin, Texas. Dr. David Ferguson of ILM did the principle writing, John Duncan of LD&D did the editorial work, while the field-testing, art, layout, and printing were handled by members of both teams working together.

We are also pleased that the *Foundations Course: Introduction to the Bible* was completed this year. This is not merely an update or revision of the original *Foundations Course: The Bible* but an entirely new course written by John Duncan. It includes an in-depth student book as well as, for the first time in this series, a detailed instructor's guide for use with group studies.

Finally, we were blessed to be able to produce the brochure *Church Membership Matters: Ideas for Designing a Course for New Members*. This resource is to be used by pastors when preparing to receive new members into the local church.

In addition to the work of our Leadership Development faculty at the International Offices, I would also like to give special recognition to the work of Bishop Miguel Ángel García Zarceno, who is the Director of the Oficina Latinoamericano del Centro para Liderazgo Biblico. Brother Zarceno carries the burden of leadership development in the 11 nations of the Central America/Mexico/Spanish-speaking Caribbean region. His report reveals that he has conducted a total of 18 schools in ten nations with a total attendance of 1,402 since the last Assembly. Brother Zarceno is certainly to be commended for his dedicated efforts in this region. It should also be noted that Brother Zarceno's work is funded fully by the regional office under the direction of General Presbyter Felix Santiago. This region has been exemplary in its promotion and support of leadership development.

Discipleship Ministries serves as the umbrella for several ministries targeted at specific age and gender groups within the Church. These include Children's Ministries, directed by Kathryn Creasy; Youth Ministries, directed by Palma Hutchinson; Women's Ministries, directed by Catherine Payne; Men's Ministries and Small Group Ministries, directed by Marvin Eskew; Family Ministries, directed by Larry Duncan. Each of these ministry directors has labored far above the call of duty in an attempt to ensure the global membership of the Church has been ministered to effectively. Each individual is owed a debt of gratitude for their outstanding service. The Discipleship Ministries staff has conducted 147 ministry events, touching approximately 46,260 people in 22 states and 31 nations since the last Assembly.

In addition to the ministry directors and faculty named above, support staff during 2004–2006 has included the following: Kathy Blackner, John Duncan, Susan Duncan, Leslie Green, Yvonne Hutchinson, Janet Lindeman, John Payne, Renee Rodriguez, and Jeanette Rollins. I am most thankful to God for both the Leadership Development and Discipleship Ministries appointed staff and support staff who have worked untiringly to minister in their respective areas. They have been a such a blessing to me in my capacity as director.

## Family Ministries

During the period of 2004–2006, the Family Ministries office at the Church of God of Prophecy International Offices has continued our mission to encourage and provide resources for the development of godly families. I have had the wonderful privilege these past two years to minister alongside my wife, Susan, who has served as Family Ministries Resource Coordinator and as an anointed teacher in many Family Ministries events. She is to be highly commended for her untiring efforts on behalf of families throughout the world. Susan has been instrumental in the discovery and recommendation of many new resources for ministering to families since the last Assembly. She has also continued production and distribution of a newsletter for state/national directors entitled, *Family Advocate*, which is now mailed out on a quarterly basis. In it, we provide information about starting family ministries and offer suggestions of appropriate materials and resources to assist in building ministries to families. We also continue to provide *The Family Manifesto*, which documents what we believe the Bible teaches concerning marriage and the family, and is available in English, Spanish, and French.

We also have continued to provide a series of flyers for local churches that deal with a wide variety of issues related to families, as well as several brochures that relate to local church family ministry.

Family Ministries has maintained a partnership with the Covenant Marriage Movement in order to network with other denominations and para-church groups who are standing for the sanctity of lifelong marriage between one man and one woman. We also have continued to develop our strategic partnership with Intimate Life Ministries, which has enabled us to sponsor more than 400 of our ministry couples to attend the Galatians 6:6 Retreat. This has proven to be a tremendous blessing to each of these couples.

## Personal Ministry Report

In addition to administrative and office work, three ongoing committee assignments, general correspondence, and development of materials, during 2004–2006 I participated in several ministry events either on behalf of Leadership Development and Discipleship Ministries or Family Ministries. They include the following:

- taught Relational Leadership in the Mid-Atlantic Regional Ministers' Conference;
- taught Relational Leadership in the western region of Pennsylvania;
- taught Self-Care in Ministry in the Bahamas National Leadership Development Institute;
- taught Relational Leadership to the core leadership team at the Keith Street, Tennessee, Church;
- taught Relational Leadership to the core leadership team at the Bellshire, Tennessee, Church;
- spoke at the Relational Ministry Consultation at Rome, Georgia;

- taught on Relational Discipleship at the Caribbean Regional Leadership Conference in Nassau, Bahamas;
- taught Relational Foundations at the East Coast School of Ministry in Salisbury, Maryland;
- taught Relational Leadership in the East Canada Leadership Development Institute in Toronto, Ontario;
- taught in two Regional Christian Education Conferences in Dickson, Tennessee, and Rock Hill, South Carolina;
- directed and taught in the 2005 Leadership Development Institute in Cleveland, Tennessee;
- taught Relational Leadership in the Jamaica National Pastors' Retreat in Ocho Rios, Jamaica;
- preached in the Northeastern Regional Convention in Albany, New York;
- preached in the Louisiana State Convention in Morgan City, Louisiana;
- taught and preached in the Florida State Minister's Conference in Brooksville, Florida;
- taught Self-Care in Ministry at the Idaho/Oregon/Utah Regional Pastors' Retreat in Hood River, Oregon;
- taught Relational Leadership in the Northeast Caribbean Regional Pastors' Conference;
- taught Relational Discipleship at the East Coast School of Ministry in Salisbury, Maryland;
- conducted a Family Ministries Seminar in Cottdale, Alabama;
- taught in the Arrowhead, Tennessee, Couples' Retreat in Pigeon Forge, Tennessee;
- spoke in the 100th Assembly Celebration in Cleveland, Tennessee;
- taught in the Mid-Atlantic Regional Couples' Retreat in Ocean City, Maryland;
- taught Relational Foundations in Grand Cayman Island;
- taught in the Douglasville, Georgia, Couples' Retreat in Shocco Springs, Alabama;
- conducted a Family Ministries Seminar in Pine Grove, Tennessee;
- taught in the Keith Street, Tennessee, Couples' Retreat in Pigeon Forge, Tennessee;
- directed and taught in the 2006 Leadership Development Institute in Cleveland, Tennessee;
- taught Relational Discipleship in the Eastern Canada Leadership Development Institute in Toronto, Ontario;
- taught Relational Foundations in the Caribbean Regional Youth Conference in Trelawny, Jamaica;
- and spoke in the Servant Church Consultation in Austin, Texas.

My wife, Susan, also taught in the majority of these events. I was also privileged to preach in a total of 16 local churches in the United States, Canada, Cayman

Islands, and the Bahamas since the last Assembly. I also participated as an International Ministry Director in four meetings of the General Presbyters.

Finally, I represented the International Offices at the National Pastors' Convention in Nashville, Tennessee; two Summits of the Marriage Commission in Rome, Georgia; a national meeting of Christian Churches Together USA in San Jose, California; and two Intimate Life Ministries Strategic Partners Meetings in Rome, Georgia.

Participants at ministry events	7,436
Sermons preached/lessons taught at these events	106
Number saved	12

To God alone be all the glory!

Respectfully submitted,

Larry T. Duncan

### **Report of the Finance and Publications Ministry Director August 1, 2004–July 31, 2006**

It has been a joy for me to serve the global Church as your Finance & Publications Ministry Director. I have been obedient to relate to Christ, listen to Him, and obey Him. He has given me inspiration and passion for the ministry both Christ and the Church has called me in service to do. I thank God for a highly qualified staff He has given to me to accomplish this ministry work.

I have worked closely with our General Overseer, General Presbyters, Ministry Directors, and the International Presbytery in all Financial and Publications Church matters. I have prepared financial reports and analysis on a regular basis for the leadership of the Church. I have cared for the day-to-day administrative responsibilities as well as extensive global Church work where necessary.

Our Lord has enabled me to serve with providing all physical energies necessary to fulfill this ministry. Ministering globally is always a joy and honor for me. I express sincere appreciation to all the ministry and laity of the Church for their prayerful support.

I give honor to Christ for all that He has accomplished through this ministry.

Respectfully submitted,

Perry Gillum

## **Report of the Harvest Partners Ministry Coordinator June 1, 2004–May 31, 2006**

It is, indeed, an honor and privilege to serve this ministry and our Church body in facilitating, promoting, and helping cultivate supportive relationships between local churches and partner nations. Celebrating our ten-year anniversary in ministry, the Harvest Partners Ministry has become one of the greatest avenues for local Churches of God of Prophecy to channel their mission-giving directly to a specific mission field; to unite Partners in encouraging relationships by direct communications with one another; and, most important, through intercessory prayers for one another.

As it is with any mission-oriented ministry, the main vision and goal is to reach the lost souls of our nations with the gospel of Jesus Christ, and the Harvest Partners Ministry is helping to facilitate Christ's Great Commission through joint prayer and evangelism efforts around our globe. Mission vision has been re-ignited in many of our local churches, and mission teams have been formed. Several teams traveled to many nations over these past two years, experiencing firsthand the needs and cries of desperate souls on the fields. Lives were transformed forever—both the givers and the receivers.

Yes, in the span of ten short years, this ministry has grown from eight partners to 1,225 North American churches serving as partners to the mission fields, and we have gleaned a few partners outside the realm of our Church body, with one of those being a major foundation that contributes yearly to the mission ministry. To God be the glory for all that He is accomplishing.

History has certainly proven that mission-giving has been on the rise since the inception of this ministry. Since local churches are now directly connected to a specific mission field for channeling their giving, our records reflect that \$3,403,207.92 was generated through Harvest Partners mission-giving during this reporting period. And, during this particular time period, Partners responded to the devastation wreaked by the Asia tsunami and earthquake with Level 2 disaster relief in the amount of \$146,350.64. Also, just eight months later, Partners responded with another \$228,887.73 in Level 2 giving when devastation generated by a series of hurricanes destroyed much of the southeastern United States—Hurricane Katrina being the most vicious of these atrocities. Harvest Partners truly arose to the occasion during such relief efforts, not just with their giving, but also with physical labor to help rebuild with much care and love for one another, and especially through the avenue of prayer for divine intervention and protection for our brothers and sisters affected by these disasters. Each contributing partner is to be highly commended for such valiant efforts and the critical role you played in making a difference in the lives of others. Thank you from the bottom of my heart.

Also, during these past two years, I have received reports from our Partner churches that \$78,375.03 was sent directly to the nations for ministry, bringing a grand total of funds reported to the Harvest Partners Ministry office to \$3,481,582.95. Such accomplishments merit our praise and gratitude to God for all that has been achieved. He alone deserves the glory for what you have allowed Him to do through your extended hands.

Please allow me to offer my sincere appreciation and gratitude to our Harvest Partners who have freely contributed their time in prayer, service, and financial gifts to this ministry. Paul recorded a beautiful example in 2 Corinthians 8:18–20 by which I try to live as the servant leader to you, our Partners, in this ministry. *It is my desire to serve you above reproach and avoid criticism in any way as I oversee this ministry. I want my administration to always be in order so as to honor my Lord and to show my sincere eagerness to assist this ministry in any way that I possibly can. I take great pains to do what is right, not only in the eyes of the Lord but also in the eyes of men.*

During this time period, my travels have been more limited due to extenuating illness, which I was inflicted with immediately following the 2004 Assembly. However, glory to God, the inoperative brain tumor that I was diagnosed with has now shown a significant reduction in size on the latest MRI from the neurosurgeon. Our God still shrinks brain tumors, praise His name! Even through all of the physical trials of these past two years, God has graciously given me strength to minister at several local churches; serve as a staff member in our International Ladies Retreat; teach in an International Ladies Retreat; teach in our International Leadership Development Conference; and support our International Youth Conferences and International Children's Ministry Conferences.

Other areas that I served during this time frame include serving as a Global Outreach Committee member, participating in our regular meetings; organized the Mission Encounter for the International General Assembly displaying 70 booths representative of over 100 nations; organized the Harvest Partners Dinner Connection at the International General Assembly for the purpose of networking pastors with our national leaders and with more than 500 participating pastors and mission leaders; have written several devotions for our Ladies Retreat devotional book and pamphlets; prepared *White Wing Messenger* articles; assisted with Mission Drive brochures; and have carried out the duties of this appointed mission ministry to the best of my ability.

Certainly, I would not be able to serve this general Church without the prayers, love, patience, and support of my wonderful husband, David, who often stays at home in the evenings with my mother and brother while I'm in the office working. He has truly stood by me as my faithful companion and confidant. But, more important, I want to thank my Lord and Savior for His grace,



strength for each new day, and for leading me to serve Him through this global mission ministry. His Word has literally been His physical presence that I could hold in my hands these past two years, the source and mainstay of my life, and my comfort. Isaiah so aptly penned it when he wrote in chapter 41, verses 10, 11 (NIV), “So do not fear, for I am with you; do not be dismayed, for I am your God. I will strengthen you and help you; I will uphold you with my righteous right hand. . . .” And, indeed, He has. . . .

Respectfully submitted,

Annette Taylor

### **Report of the Spanish Communications Minister August 1, 2004–July 31, 2006**

It has been a blessing and a privilege for me to serve as Communications Minister for the past 37 years. The Lord has been good, and I praise His glorious name. I am especially thankful because, in the last two years, God has blessed the ministry in a tremendous way.

Presently the television program is broadcast on more than 3,800 television channels, cable systems, covering all the Spanish-speaking areas of the world, via 11 satellites. Many of these channels broadcast the program Monday through Friday, and others are broadcast on Saturdays and Sundays. So every day of the year, our program is viewed somewhere in the world.

The radio program is broadcast in 221 radio stations on AM, FM, and shortwave stations. Also, we are on approximately 50 stations through the Internet. Also, our web page ([www.lavozdesalvacion.org](http://www.lavozdesalvacion.org)) is taking the Gospel to the nation.

Through printing, we keep providing discipleship to thousands of people with the 12 Bible courses produced by the ministry, which help our audiences and local church membership.

The Mass Communication Media provides us the opportunity to evangelize and disciple a great number of people. We reach a potential audience of 50 million people every month. Our school of discipleship, El Pan de Vida, has 12 courses that take the student through a book of the Bible in expository method. This helps to disciple the believer with the method used by the early church.

Also, we have nine videos about the nation of Israel and the Bible lands, which provide the believer with biblical perspective on today’s prophetic fulfillment. Every year, we are sponsoring a Prophetic Encounter in the land of the Bible in order to accomplish this. Three books on prophecy have been published by our ministry.

The biblical, compassionate branch of this ministry toward the poor, the orphans, and the widows is still assisting and ministering to the needy. An

example of this is the Dominican Republic, where we have provided assistance to 32 need girls who are in a home in the city of Boca Chica. We have also provided food for the needy in Cuba. We have provided assistance to the needy in Israel through Bridges for Peace Ministry and a school of ministry in Yad-Hashmona. In our location in Kissimmee, we have helped people with financial needs. Also, in our community, we have assisted in different projects through the government projects Faith Initiative. We made a good donation to assist the development of the youth camp in Puerto Rico.

In the area of public relations, this ministry has represented the Church of God of Prophecy in various activities in the Kingdom. Such as the Centennial Ministry Team of the Azusa Street Centennial; I preached at a Bi-Annual Convention of the Pentecostal Church of God in Puerto Rico, the largest Pentecostal Church in the island. I also preached at their Pastors Congress for the Southeast Region of the United States. Sister Reyes was invited as a conference speaker to the women's conference of the Pentecostal Church in South Florida. Sister Reyes also writes a column for women for the bi-monthly Spanish *White Wing Messenger*. Our ministry has provided articles for the English *White Wing Messenger* and other magazines published to bless people in the Kingdom, such as the *National Religious Broadcasters* magazine. The *Leadership* magazine in Spanish, published in South Florida, features our ministry on its front page.

During this period of time, I have served in various capacities in ministries in the Kingdom:

- Centennial Ministry Team
- presently serve on the Board of Directors of the National Religious Broadcaster
- member of The Executive Committee of the communicators in Latin America (COICOM)
- President of the Reference Committee for COMHINA, the Hispanic Missionary Alliance for United States
- Member of Board Esperanza USA
- Advisor for the *Magazine La Gran Comision* (the Great Commission) located in Central Florida
- Advisor for the ministry *Cristo es el Camino* (Christ is the Way) located in Central Florida
- Serve on the Administrative Committee
- Serve on the Global Outreach Committee
- Member of the International Ministers Review Board
- Board Member for the non-profit corporation the Church of God of Prophecy and General Trustee and General Properties Committee

This year, I was guest speaker at the Alaska State Convention and participated in two occasions in the Prayer Breakfast with President George Bush.

I have served as Senior Pastor of the Church of God of Prophecy in Kissimmee, Florida. God granted me the blessing of organizing this church in 1998, a fruit of the television ministry in the area. At this location, we now have the Administrative Offices of the International Spanish Communication Ministry for the Church as well as the radio and television studios.

Sermons preached	190	Saved	259
Sanctified	70	Baptized in water	11
Added to the Church	25		

Last year, we made trip to Israel with expenses paid by the land sponsor company. This was our 24th trip to the Bible lands. At this time, we recorded several programs for our television ministry.

As the official Spanish Communications Minister for the Church of God of Prophecy, I want to express my profound gratitude to the local church in Kissimmee for their support. I am also grateful to Pedro Luna, Eduardo Reyes, and Judith Torres for their dedicated work in the great task of communicating the gospel to the Spanish-speaking people of the world in our effort of obeying the Great Commission.

My profound gratitude goes to my wife, who has worked with me during 37 years as a script writer and announcer of the radio program *The Voice of Salvation* and as producer assistant for the television program for the past 23 years; in addition, she has been Administrative Secretary.

My wife and I give glory and honor to the Lord Jesus for His help and strength through the years of service. Thanks goes to the Church for allowing me to serve our membership in the Spanish-speaking world. Truly, all glory and honor belong to God. Praise His name!

Respectfully submitted,

José A. Reyes, Sr.

**Report of the English Voice of Salvation  
Ministries Director  
August 1, 2004–July 31, 2006**

This year marks the 52nd consecutive year of continuous broadcasting for Voice of Salvation Ministries. From one radio program broadcast in Honolulu, Hawaii, in 1954, the ministry is now a multi-dimensional outreach using

today's electronic media to share God's Word. Voice of Salvation Ministries continues as an umbrella for several ministry efforts including television, radio, Internet, and development of video/audio resources. The year 2006 also marks the conclusion of my 12th year serving as Voice of Salvation Minister. It has been the honor of a lifetime to represent our Church around the world each week. Voice of Salvation Ministries touches many more people through television each week than attend all our local services combined. We take this opportunity as a sacred trust and spiritual responsibility to represent Christ and our Church properly to a hungry world. The list of activities and efforts below is by no means an extensive listing but will give an overview of what has been happening at Voice of Salvation Ministries.

### Television

*World Impact* has been on the air for nine years and continues to gain audience share around the world. The Church's television ministry can presently be seen in more than 170 nations of the world to a potential cable audience of more than 500 million people. Our Nielsen ratings indicate that on any given week we are ministering to more than 1.5 million people. *World Impact* presently airs on the Hallmark Channel and Angel One networks in the United States; Christian New Life Television in Europe; Rhema Network in Africa; Australian Christian Channel in Australia, Indonesia, and New Zealand; Miracle Channel in Canada; The Church Channel globally; and FOX 61 in the Chattanooga area. We are completing our seventh consecutive season on the Hallmark Channel, making *World Impact* the longest running Christian program on the network.

During these two years, we have taped programs in the Cleveland, Tennessee, area and around the world. In 2005, *World Impact* completed a series of programs on location in Turkey. This series of eight programs was entitled *Today's Church: Looking at Yesterday's Church to See Today's Church More Clearly*. The Turkish tourism board hosted Voice of Salvation Ministries for this taping covering airfare, rooms, and travel expense within the country. Programs have also been taped in Los Angeles, California; Stone Mountain, Georgia; Tulum and Cancun, Mexico; and Louisville, Kentucky.

I have also served as regular guest on *Naomi's New Morning* show hosted by Naomi Judd on the Hallmark Channel. The segment, entitled "Day 1 Diner," is taped in Atlanta, Georgia, and is a roundtable discussion on contemporary issues. I also appeared on numerous television networks and programs including Daystar, TBN, 700 Club, 100 Huntley Street, Miracle Channel, This is Your Day, Cornerstone Television, and World Harvest television as part of the promotional thrust for the Azusa Street Centennial.

*World Impact* is presently being translated into the Mandarin Chinese language for a launch into China this year. Two seminary students from China are assisting with this effort. *World Impact* launches in Hong Kong in December of 2006.

## Radio

Voice of Salvation Ministries continues to produce and air both long- and short-form radio programs. *5 Minutes to Victory* has entered its tenth year on the air. Voice of Salvation's 30-minute radio program featuring live preaching continues to air locally, and a one-minute audio feature for radio is also available.

Voice of Salvation's radio audience extends around the world reaching to more than 100 nations through short-wave and several nations with surface broadcasts.

## Internet Ministry

The website addresses [www.vosministries.org](http://www.vosministries.org) and [www.worldimpact.tv](http://www.worldimpact.tv) continue as an interactive dynamic website receiving visitors daily from around the world. Through streaming audio and video, people are able to hear God's Word 24 hours a day. The website also allows visitors to donate, leave prayer requests, order materials, and research subjects. Presently Chinese, Russian, and French content are also found on the site. In addition, *World Impact* continues airing on FaithStreams.com, the Internet outlet for Faith & Values Media.

## Development of Resources

During this Assembly period, several new resources have been developed to assist local churches and individuals in their spiritual walk:

- *Fasting Forward: Advancing Your Spiritual Life Through Fasting*, a book with scriptural, practical, and personal insights on the discipline of fasting, is published by Pathway Press and available through Voice of Salvation Ministries.
- *The Parenthood Plan: God's A to Z for Successful Parenting* is a small booklet designed to assist young parents in discovering the truths of God's Word relative to their lifetime commission as parents.
- *Today's Church: A Look at Yesterday's Church to See Today's Church More Clearly*, a series of video lessons with accompanying study guide, has been developed for local churches. Taped on location in Turkey, the series is available for Sunday school, small group, and individual study.
- *Messages That Moved a Movement*, a series of audio messages preached by former General Overseer Billy D. Murray, is now available.
- *Join the Journey* is a video written and produced by Voice of Salvation Ministries for the North American Presbyter's office. Designed to give individuals and congregations an understanding of the ministries and purpose of the Church of God of Prophecy, this video is being used by churches across North America to introduce the Church and invite others to join us on our journey.

Voice of Salvation Ministries' staff has also assisted in producing the video component of the General Overseer's address for the Church of God of Prophecy website.

### **National Interfaith Cable Coalition**

The National Interfaith Cable Coalition is an organization serving 70 faith groups representing more than 200,000 congregations with 120 million congregants in North America. The Church of God of Prophecy is presently a member of this organization. During this Assembly period, I was elected to serve as chairman of the Member Council and member of the Board of Trustees by reason of this office. Faith & Values Media has provided Voice of Salvation Ministries with wonderful access to the Hallmark audience as well as providing periodic grant money for program development.

Special appreciation and gratitude are offered to our Voice of Salvation Ministries team of Kay Horner, Gil Balch, and Steve Spears. Their consistent work every week is a blessing to our entire Church. We are also thankful for the host of volunteers who assist each week with our *World Impact* phone lines and other office duties. Thousands of lives are enriched and blessed through their consistent ministry.

I also want to thank God for my wife Lisa. The last two years have been the fullest and most demanding of our ministry. Her faithfulness, encouragement, and love have been a great source of strength to me.

Now, after 52 years of continuous Christian broadcasting, Voice of Salvation Ministries is still carrying the unchanging, life-changing Word of God to desperate people. I am grateful for the continuing opportunity God gives us each week of *Sharing Jesus With the World*.

Respectfully submitted,

William M. Wilson

### **Report of the International Minister of Outreach August 1, 2004–July 31, 2006**

The International Ministry of Outreach began on August 1, 2003, as a cooperative effort between the Church of God and the Church of God of Prophecy focusing on today's harvest and ways of working together. The ministry is overseen by the Cooperative Initiative Committee, which is comprised of leaders from both movements and is jointly chaired by the General Overseers. During this two-year period, the activities of the International

Ministry of Outreach have been diverse and fruitful for God's glory. Listed are some of the initiatives that have been pursued.

### **Cooperative Prayer Initiative**

Two movement-wide cooperative prayer initiatives have been conducted. The first was held in February 2005, and the second was held during May 2006. These initiatives were aimed at leading the churches into united intercession for the harvest, for laborers in the harvest, and for Christian unity. During 2005, the International Ministry of Outreach also initiated and led GlobalFast. This was a united, year-long fast. Regions of the world were asked to commit to a season of fasting over a period of 40 days each during the year. Responses to GlobalFast and to the Cooperative Prayer Initiatives were excellent with nations, states, districts, and local churches coordinating events as part of this thrust. I also authored the book, *Fasting Forward: Advancing Your Spiritual Life Through Fasting* during this time to encourage participation in GlobalFast 2005.

### **Leadership Gatherings**

A special Prayer Gathering for leadership was held in February 2005 at Westmore Church of God in Cleveland, Tennessee, bringing the International Office staffs of both movements together for focused intercession. A special prayer banquet with the Church of God of Prophecy General Presbyters and International Executive Committee of the Church of God was also conducted. The focus of this time was fellowship and prayer together for increased harvest in both movements.

### **Centennial Celebration of the General Assembly**

The International Ministry of Outreach brought together leaders from both movements to plan for a joint celebration of the 100-year anniversary of the first General Assembly. The meetings were conducted on January 26, 27, 2006, at the First Assembly House in North Carolina and at North Cleveland Church of God.

### **Cooperative Crusades and Conferences**

Several joint crusades, evangelism conferences, and consultations were conducted by the International Ministry of Outreach during the last two years including the following:

- One Flame 2004 Mission Team to the Olympics—Athens, Greece
- Leadership Conference and Crusade—Ukraine
- Evangelism Conference—Georgia
- United Revival—Somerset, Kentucky
- Joint Revival—Des Moines, Iowa
- Joint Revival—Willard, Ohio
- Joint Revival—Longview, Washington
- Harvesting Together Crusade—Southern California

- Joint Revival—Bronx, New York
- Cooperative Crusades—Belarus and Minsk
- United National Crusade and Leadership Seminar 2005—Bahamas
- Middle East Consultation on Evangelism—Cyprus
- Cooperative Blitz—Knoxville, Tennessee
- District Crusade—Alma, Georgia
- National Leadership Seminar and Crusade—Trinidad and Tobago
- National Leadership Seminar and Crusade—Democratic Republic of Congo
- Cooperative National Convention—Gujranwala, Pakistan
- Pacific Northwest Prayer Retreat—Portland, Oregon
- Pentecostal Charismatic Churches of North America Rally—Newport News, Virginia
- Leadership Training and Crusade for the Family—Cancun, Mexico

### **Cooperative Communiqué**

A Cooperative Communiqué is published monthly in both the *White Wing Messenger* and in the *Evangel*. This means is used to update both movements on cooperative activities and events around the world. I greatly appreciate both magazines for providing us the room each month to share this news.

### **Other Cooperative Efforts**

Several other cooperative activities have been held outside of the direct involvement of the International Ministry of Outreach during these two years. It seems appropriate to mention some of these in demonstration of the continued good will and spiritual synergy between the movements. White Wing Press has been merged with the Church of God press, the Tomlinson Center at Lee University has been launched as a cooperative educational function, youth events have been conducted together around the world, women's prayer gatherings in Cleveland between leadership in both movements have been conducted regularly, and a cooperative intercessors group of members from both movements meets each Tuesday evening for intercession.

### **Azusa Street Centennial Celebration**

During this two-year period, I have also served first as Operations Officer for the Azusa Street Centennial and then, following the death of Dr. Robert Fisher, as Executive Officer for the celebration. The Centennial was conducted April 25–29, 2006, in Los Angeles, California, with more than 50,000 people in attendance from 106 nations of the world. I was extremely honored to serve the kingdom of God in organizing and leading this history-making event in our generation. Thank God for His miraculous help in every way during the planning and implementation of the Centennial vision. History may record this as one of the more significant gatherings of Pentecostals/Charismatics in our lifetime.

### **Conclusion**

Lisa and I have been extremely honored to serve both the Church of God and



the Church of God of Prophecy in this position for the last three years. We have seen God bring our movements together in a wonderful way. Whenever people at the grassroots level have joined together in worship and ministry, it has been powerful. We have seen a great harvest and a wonderful heart for Pentecostal power in our generation. The Lord has also used this effort as a testimony to other denominations of how likeminded movements can cooperate together in a fruitful way. I have wished a thousand times that every member of the Church of God of Prophecy could have accompanied me in these cooperative efforts. In many ways, it has felt like a three-year-long homecoming for Lisa and me as we have connected with so many leaders and people in our extended church family. The truth of our shared history, our common spiritual experience, and the growing desire to work together continue to position this ministry toward a wonderful future of *Encouraging Unity and Experiencing Harvest*.

Special thanks are due to Luann Leonard, who serves as secretary for the International Ministry of Outreach. Luann's sweet spirit and faithful work have been a blessing to this effort.

Over the past two years, I have spoken at numerous camp meetings, conventions, conferences, crusades, district rallies, cooperative leadership meetings, and local churches. Listed below are the numerical results of my personal ministry efforts over the last two years. Most of these statistics are a direct result of this cooperative effort. We have proven over and over again that working together works. I give God all the glory for every soul saved and life touched. His grace has made it all possible.

Sermons preached	181	Saved	3,354
Sanctified	375	Baptized with the Holy Spirit	313

Respectfully submitted,

William M. Wilson

### **Report of the Men's Ministries Director August 1, 2004–July 31, 2006**

The goal of Men's Ministries is to have an effective ministry to men functioning in every local church in the Churches of God of Prophecy. I believe men are key players to what God desires to accomplish through the local church. Godly men will strengthen their homes, revitalize their local church, impact their communities, and build the kingdom of God. Over the past two years, I have turned my focus more toward the local church seminar because I believe I can reach more men through this venue. In these seminars, there is a dynamic encounter with the hearts of men who are struggling yet have a tremendous desire to know Jesus.

I fervently believe that a men's ministries in a local church should never be program-centered. It must be built around the New Testament model of sharing life together in Christ and learning how to follow Him on a daily basis. As this is realized, the meetings become Spirit-led and not centered on the leader's gifts. This prevents burn-out of the leader and releases the priesthood of every man in Christ. To this end, I purposefully instruct each local church.

The ministry of Servant Partners has continued to grow and serve the needs of local churches around the world. Servant Partners is a ministry that offers men and women the opportunity to show the love of Christ by participating in hands-on ministry through volunteer service. These volunteers engage in short-term missions around the world in construction projects, disaster relief, and other humanitarian endeavors. Tim McCaleb has faithfully led this ministry as coordinator and is to be honored for his commitment and diligent service to these projects. The following ministry projects were completed since the last Assembly:

- In January 2005, 12 men and women traveled to La Carpio, Costa Rica, to construct a second floor to an already existing church building.
- In March 2005, nine men and women traveled to Iquique, Chile, to construct a church building, which is now the largest protestant church building in that city.
- In June 2005, a team of men and women remodeled a local church in Louisiana.
- In January 2006, ten men and women traveled to Sitio Prado, Panama, to construct a church building and lead a Vacation Bible School for 125 children in this remote village.
- In April 2006, Brother R. Wayne Allen, representing Servant Partners, worked on a retired minister's home that suffered damage from Hurricane Katrina.

In addition to the ongoing office work, I also served as Director of Pastoral Care/Small Groups, Sunday school curriculum writer and editor, CBL instructor, and interim Director of the Tomlinson Center. I participated in the following ministry events:

- CBL/Men's Ministries/Small Groups seminars in Nicosia, Cyprus
- Preached in a special service in Athens, Greece
- Church-Planting/CBL seminar in Finland
- Participated in a youth service, Frankfurt, Germany
- Small Group seminars: Chatsworth, Georgia; Rome, Georgia; Knoxville, Tennessee; Haleyville, Alabama
- LDI instructor: Tallahassee, Florida; Cleveland, Tennessee; Columbus, Ohio

- Sunday school editor's meetings: Atlanta, Georgia; Baltimore, Maryland, Franklin Springs, Georgia
- International Offices representative for Georgia state convention
- Local church Men's Ministries seminars: Rickman, Tennessee; Mooreville, Mississippi; Brecksville, Ohio; Calhoun, Georgia; Sheridan, Indiana; Delta, Missouri; Salisbury, Maryland
- Attended Church-Planting conference in Denver, Colorado
- Attended P.E.A.C.E. Pilot Briefing at Saddleback Church in Lake Forest, California
- Florida State Men's Retreat
- Antigua Men's Conference
- Jamaica Men's Day
- Trinidad Men's Retreat
- Spanish Men's Retreat, Kentucky
- Georgia State Men's Retreat

Respectfully submitted,

Marvin Eskew

### **Report of the Women's Ministries Director July 1, 2004–June 30, 2006**

“Rejoice in the Lord alway: and again I say, Rejoice” (Philippians 4:4). Paul's entire letter to the Philippians is a call to rejoicing in celebration of our God and His work among us. In the fourth chapter, he charges us to rejoice. Eugene Peterson says it this way in *The Message*: “Celebrate God all day, every day. I mean, revel in him.” We are privileged to rejoice in our God, to be full of thanksgiving toward Him.

As I consider the past two years of ministry God has granted us, I find myself rejoicing in Him. The opportunities for ministry God has opened to us in Women's Ministries have brought irresistible joy. I am so very grateful to God for His present presence and sufficient grace as I have been blessed to travel and minister in His name. And again, I rejoice.

Our home and family have also been blessed this year as we have continued to walk in ministry before the Lord. God has granted John and me the blessing of ministering together this year through revivals, retreats and conferences, conventions, and an assortment of His providential possibilities that are life-changing and a source of great joy. We are blessed by the work of the Holy Spirit through the ministry of our son and his family, and we are especially blessed by the addition of a new grandson to our family last year. I am grateful

for the gift of family and for their love and support in our work through Women's Ministries. And again, I rejoice.

As we review the events of the past two years, I am thankful to the Lord for the opportunity to serve Him and participate in this ministry within the Church of God of Prophecy, which continues to be a fellowship that recognizes 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, regional, and national leaders, and I give special thanks and recognition for the ministry they provide on a local and personal level. I am also grateful to work among the employees and staff at the International Offices, Christian men and women of great integrity, and I am appreciative for their hard work, support, and encouragement. Again, I rejoice.

We continue to use this office as a resource center and support office to our local/state/regional/national ministries. In addition to handling the day-to-day correspondence to and from the ministry coordinators, we have supplied them with resource materials as and when requested; prepared and mailed to them newsletters and other pertinent information; instituted a personal profile dossier on them; and hosted an appreciation/ministry-developing meeting for them 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 regularly with state/regional/national overseers; instituted a yearly pastor's mailing; and continued a weekly prayer ministry specifically for our workers on the field.

It was my privilege to represent Women's Ministries and the Church of God of Prophecy through extensive travel in the past two years. This travel helped to increase awareness on the field for the unique ministry designed for and to women. These opportunities included attending and fellowshiping in International Youth Camp in Alabama, State Youth Camp in North Carolina, and International Youth Conference in Tennessee; leadership meetings in Alabama, California, Ohio, Bahamas, Canada, England, Ghana, Africa, Mexico, Panama, and Peru; revivals, conferences, mission rallies, and local services in Alabama, California, Georgia, Maryland, Michigan, North Carolina, Oklahoma, Tennessee, Virginia, Bahamas, and Canada; state/regional conventions/celebrations in California, New York, North Carolina, Ohio, and Washington; and national conventions in Ecuador, Mexico, and Rwanda.

Possibly our greatest opportunity for personal ministry to women in the past two years continues to be through regional and international retreats. Retreat venues include Alabama, Arkansas, California, Colorado, Hawaii, Iowa, Kentucky, New Jersey, Oklahoma, Virginia, Antigua, Belarus, Belize, Canada (East and West), Costa Rica, Cuba, England, Georgia, Ukraine, and St.

Martin, Virgin Islands. 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 to 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 women to attend. May God bless and reward each one personally for her/his labor.

In addition to regional and international ladies retreats, I was invited to speak at state and national ladies retreats in Spanish Northeast, Spanish Southeast, Washington, Dominican Republic, France, Jamaica, and Mexico.

Additionally in the past two years, I was especially blessed to conduct Women's Ministries regional leadership conferences in North America (Alabama and Canada), Africa (Ghana), all of Europe, CIS, and the Middle East (England), and South America (Peru). The next two years hold the opportunity to continue this leadership training in other parts of the world.

Specialized trilingual (English, French, and Spanish) printing for Women's Ministries include the following: brochures on small prayer groups, Bible study groups, and guidelines for Women's Ministries; *A Guide for Women's Ministries* booklet; Ladies Retreat programs and devotional booklets; the *Priority of Discipleship* manual; and various other resource booklets and brochures.

I continue to be blessed to participate, coordinate, and promote the work of the Helping Hand Ministry in cooperation with the Global Outreach 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 response letter to every offering and a magazine update, *The Helper*, to inform donors as to where their offerings have been distributed. *The Helper* is essential in communicating the needs of our mission workers to those who help support them. We have also regularly used the *White Wing Messenger* for this purpose. In the past two years, the Helping Hand Ministry was instrumental in relaying nearly \$300,000 to the mission field. To God be the glory! To keep current needs before the people, we have reprinted the Helping Hand Ministry brochure.

We are also privileged to work in partnership with Global Outreach through the ministry of the One Child Fund. Our lives are enriched by our fellowship with the children and association with this orphanage ministry. We have seen the lives of children touched with the love and grace of Christ and changed by the compassion of sponsors from a world away. We continue to generate response letters to every offering and produce the informational newsletter, *The One Child Fund Update*, to update sponsors. The *Update* is helping to open communication between the children and the families who help to support them. We also use the *White Wing Messenger* for updates. To keep current needs before the people, we have reprinted the *One Child Fund* 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 to Londa Richardson and her team from Tennessee (coordinators—2006) and all the volunteers who make this huge job more manageable and serviceable.

Additionally, Women's Ministries sponsors a Mission Breakfast to increase mission awareness among Assembly delegates. This year's breakfast enjoys the usual participation of the national mission wives and female mission workers (as well as many of the male missionaries) hosting and testifying of the miraculous works of harvest ministry in their areas of the world. Special thanks to John Payne and Janet Lindeman (coordinators—2006) and all of the volunteers that make this event a morning to remember.

Finally, I would like to especially express thanks to the great office staff that has worked with us during the past two years, often volunteering many hours of service—John Payne, Jan Couch, Chris Payne, Kathy Blackner, Janet Lindeman, Sheryl Spencer, and Gayle Harris. Their expertise, prayers, love, and support are a blessing for me personally and a great blessing to the office of Women's Ministries. We are also blessed and encouraged by the support and love of our family. Most important, 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. We continue to "Rejoice in the Lord alway: and again I say, Rejoice."

Sermons	184	Saved	148
Sanctified	91	Filled with the Holy Ghost	43
States visited	23	Nations visited	19

Respectfully submitted,

Catherine H. Payne

## **Report of the Youth Ministries Director August 1, 2004–July 31, 2006**

### **Vision Statement**

The vision of the Youth Ministries Department of the Church of God of Prophecy International Offices is that every local church (or community) in every state and every nation will have vibrant ministries to youth and young adults with the following goals: worship, evangelism, discipleship, ministry, and fellowship.

## Mission Statement

The mission of the Youth Ministries Department of the Church of God of Prophecy International Office is two-fold: 1) primarily to train, equip, and empower youth pastors, youth leaders, senior pastors, parents, and other adult spiritual care-givers to evangelize and disciple youth and young adults to be disciples who make disciples and leaders who make leaders; 2) to evangelize and disciple students for Jesus Christ by providing opportunities for worship, training, ministry, and community building.

**Objectives and Goals:** to mobilize, disciple, equip, and send leaders, students, and young adults by utilizing Re:Generation Youth Conference Ministry, International Youth Camp, For the Soul of a Generation—Prayer Movement, and Leadership Events.

## Youth Ministry Events and Activities for the Period August 2004 Through May 2006

### 1. National Youth Conferences

National Youth Conferences were conducted in Chattanooga, Tennessee. There were approximately 7,300 in attendance. An offering of \$19,649.81 was received for the support of outreach conferences. Activities at the conferences included:

- **Leadership Intensive Training:** 171 leaders participated in a full day of intensive leadership training.
- **Age and Gender-Specific General Sessions:** General Sessions were presented for teens.
- **Small Discipleship Workshops:** Over 60 one-hour elective workshops were offered for students, young adults, parents, young married couples, and leaders.
- **Community Outreach:** Over 350 students plus adult leaders participated in community outreach. Approximately \$4,000 was donated for community outreach, which included the following activities:
  - Inner-city Housing Block parties—ministered to approximately 450 kids
  - Homeless shelter (painted, construction, and served meals)
  - Participated in UTC campus ministry
  - Rescue Mission (clean-up, served meals)
  - Abused Women's & Children shelter (clean-up, repairs)
  - Senior Center (clean-up)
  - Burned-out church (helped with clean-up, repairs, and painting)
  - Multi-ministry, Inter-denominational Outreach Facility (clean-up)

- Women's Clinic (old abortion clinic turned into a crisis pregnant center) (beautified the garden with memorials to the unborn)
- Salvation Army (clean-up, served meals, organized and stocked shelves)
- Ronald McDonald House (clean-up, served families with critically ill children)

**2. International Youth Camps**—IYC was conducted at the Alabama State Campground, Camp Boothe, in Greenpond, Alabama. Approximately 300 were in attendance. Offerings of \$4,143 were given for the support of outreach camps. The goal of IYC is to train, equip, resource, and empower leaders who will train others leaders to work in the camping ministry.

**3. Resource Development**—In addition to the usual office duties and responsibilities, Youth Ministries developed several brochures and resource materials for camping and youth ministry, including: *Rediscovering the Core Values of Christian Camping*; *Seven Keys to Understanding Child Abuse*; *Counseling at-Risk Youth* and the *Counselor's Role in Camper Discipline*.

**4. Harvest Partner—Youth Connection**—We also instituted Harvest Partner—Youth Connection. This provides an opportunity for students of Harvest Partner churches to support students and youth leaders in their partner nation. One initial result was that youth leaders in Haiti were afforded the opportunity to attend a youth conference in Chattanooga, Tennessee, for training, encouragement, and inspiration.

**5. Youth Symposium**—On January of 2006, 27 people including overseers, General Presbyter, International Office personnel, state/regional youth leaders, local youth leaders, pastors, educators, and counselors met at the International Offices to discuss trends facing the COGOP. Namely, the body-wide trend of the loss of youth from the foundations of their faith when they transition from high school to college and/or the work place, and the loss of young adults from the Church of God of Prophecy to other movements. This was an effort to dialogue with various levels of leadership, in order to become proactive in responding to these challenges.

**6. 2004 Teen Assembly**—For the first time in our Church's history, an Assembly was conducted specifically for teens. four hundred and ten students (13–17 year-olds) plus adult staff participated over four days. Activities included small group discipleship; general sessions with age-specific preaching, teaching, and vibrant worship led by students. The experiential worship times involving communion, anointing, and altar building were especially moving for these students. More than 100 students participated with adult leaders in community outreach in the city of Louisville, which included the following: Students served at a multi-functional facility (homeless shelter; drug/alcohol rehab; soup kitchen; chapel; thrift shop; emergency housing for men, women, children, and families in crisis). Students served meals to more than 400 people; they painted



and prepared a 50-bed expansion for emergency housing; property beautification—clean-up and painting; and led chapel service and worship. Youth Ministries received donations, totaling \$6,401 from local churches to cover the cost of Teen Assembly.

### **7. Other Ministry Activities:**

- Nigeria youth camp with a team of five adult leaders and three student leaders with more than 1,000 in attendance. There were many experiences of salvation, sanctification and Baptism in the Holy Spirit. We were afforded an audience with the King of Kabba State. He, the Queen, and his Tribal Chiefs attended the final session of camp and heard the gospel preached. (Funds for this trip were raised at youth conferences.)
- Youth convention in Swaziland, more than 600 in attendance
- Youth convention in Santo Domingo, approximately 800 in attendance
- Leadership training and youth revival in Jamaica, approximately 340 attended
- Caribbean Youth Conference in Jamaica
- Ladies Retreats in Canada and Iowa
- Leadership Development Institutes in Cleveland, Tennessee
- Jamaica's National Ladies Retreat
- Alabama Leadership Intensives
- South Carolina's Youth Retreat
- Encounter and Senior Camps in Tennessee
- State/regional/national conventions in Nicaragua, Colorado, Pennsylvania, Kentucky, and Northeast Region
- Revival at Owensboro, Kentucky
- Revival in Philadelphia, Pennsylvania
- Revival at Omega Gospel Mission in Washington, D. C.
- Chapel services at area high schools

### **8. Other Activities:**

- The grand opening of the National Underground Railroad Museum in Cincinnati, Ohio. Mrs. Laura Bush was the ribbon-cutter. Special guests included various religious leaders, delegates from local, state, and national government and the entertainment industry.
- Group Publishing Summits dealing with various issues related to youth ministries, including curriculum and leadership development
- Curriculum development meeting with Intimate Life Ministries in Austin, Texas.
- Advisory Council meetings for The Mission—Urban Discipleship Centers
- Ignite—the leadership development ministry of Church of God Youth Ministry and Christian Education Department
- Church of God Winterfests

- The Mission—Urban Discipleship Centers’ fact-finding mission and ministry activities in the cities of Sidney and Brisbane, Australia
- Love Won Out Conference (Focus on the Family Ministry to Homosexuals) in Birmingham, Alabama, with a team of leaders
- Planning sessions for Azusa Street Centennial Youth Celebration in California
- Mission America Forum regarding the loss of students from the church
- Youth Transition Network to formulate curriculum and ministry to safely transition high school students to college and/or workplace

#### **9. Summary:**

- 123 sermons
- 40 lessons
- Four weekend leadership intensives training session
- Visited 20 states/regions and ten nations

There were many experiences of salvation, sanctification, Baptism in the Holy Ghost, healings, and deliverances from illnesses, addictions, cutting, homosexual and gender struggles, as well as other forms of sexual sins; suicidal thoughts and attempts; young people received and accepted the call of God into ministry; restoration of the loss; witnessed students delivered from intense anger and rage; ministered to many students who were dealing with the pain of divorced parents and/or blended family relationships; etc. May all glory, honor, and praise be to God alone!

Respectfully submitted,

Palma R. Hutchinson

### **Report of the Children’s Ministry Director August 1, 2004–May 31, 2006**

Children’s Ministries here at the International Offices of the Churches of God of Prophecy embraces God’s purposes for children. Every ministry initiative, training opportunity, resource, and event is designed to establish God’s purposes in the hearts of our children.

Because the staff here at the International Offices cannot personally reach every child with the message of God’s purposes, we must enable others to do so. Therefore, our passion is to develop leaders in children’s ministry. We are working with God to see this accomplished through prayer, mentoring, resource development, and training opportunities.

**Resources developed during the 2004–2006 ministry years:**

- 24 issues of the Children’s Ministry Newsletter
- 24 issues of Kid Kurrents, the CM e-mail newsletter
- Regular contributions to the *White Wing Messenger*
- 2005 Children’s Day Program Guide
- 2005, 2006 VBS Giving Project Guide
- One-day training intensives: *Runnin’ the Race*, *Pursuing Excellence in Ministry*, and *CLAIM*
- ICM training notebooks: *Contending With the Enemy* and *Raising a Daniel Generation*

**Training Initiatives:**

Children’s Ministries now offers **training intensives** to local churches, states, or regions: *CM: Takin’ It to Heart*, *Runnin’ the Race*, *Pursuing Excellence in Ministry*, and *CLAIM*. These training intensives are packaged training programs developed by Kathy Creasy. They are designed to provide training to local children’s ministry volunteers, such as Sunday school teachers, children’s worship directors, camp staff, and VBS volunteers. They are self-funding through registration fees. During 2004–2006, the Children’s Ministries office conducted training intensives in the following locations:

Bethany, North Carolina	Regional
VA Youth/Worship/Children’s Conference	Regional
Summerville, North Carolina	Local Church
Alabama Leadership Conference (2005, 2006)	Regional
Knoxville, Tennessee	Local Church
Los Angeles, California (2005, 2006)	Regional, Spanish and English
Cambridge, Ohio	Regional, West Virginia and Ohio
Erin, Tennessee	District
Cleveland, Tennessee (Springplace Church)	Local Church
Hoboken, New Jersey	Regional, Spanish Northeast
Philadelphia, Pennsylvania	District
Orbisonia, Pennsylvania	District

Children’s Ministries also provides **International Institutes of Children’s Ministries** to nations if requested by the national overseer. The CM Director and a team of trained children’s ministers conduct the Institutes. The Institutes are usually three to five days in length and include opportunities for the children’s ministers to participate in ministry to children under the guidance of the training team. During the 2004–2006 ministry years, approximately 540 children’s ministers have attended an Institute in one of the following nations:

- Georgia, Eastern Europe
- Belarus, Eastern Europe

- Bulgaria, Eastern Europe
- El Salvador, Central America
- Korea, Asia

Our major training initiative in North America is the **Institute of Children's Ministry**, held in 2005 and 2006 at the Peerless Road Church of God of Prophecy. The focus of this event is spiritual formation of the children's minister, development of ministry and leadership skills, networking with children's ministers from throughout North America, and hands-on ministry experience.

**Ministry Events:**

Children's Ministry staff and volunteers model excellent, anointed ministry to children during major events such as the **Assembly for Children**, August 20–27, and the **North American Children's Conference**, held in March of 2005 and 2006.

As the coordinator of Children's Ministries, I also provided training and/or ministry to children and/or adults at the following events:

- Spanish Northeast Children's Youth Camp
- Outreach Ministry to Children of village outside Tbilisi, Georgia
- Morning ministry, Bethany, North Carolina
- Outreach Ministry to Children of Berezino, Belarus
- Outreach Ministry to Children of Rousse, Bulgaria
- Training of Children's Ministers, Pennsylvania State Convention
- Ministry to Children in Oriente, Occidental, and La Cuidad, El Salvador
- Morning ministry, Paramount, California
- Kids' Crusade, Erin, Tennessee
- Dedication of Children's Chapel, East Street Church, Nassau, Bahamas

Total number of events	35
Approximate number of adult participants in ministry	740
Approximate number of adult participants in training events	1,330
Approximate number of children participating in ministry events	2,533

Respectfully submitted

Kathy Creasy

**Report of CBL Instructor  
 Adrian L. Varlack Sr.  
 June 1, 2004–May 31, 2006**

I thank our Lord Jesus Christ for His many mercies and gracious protection during the course of the last two years. I fulfilled my duties as a member of the

Center for Biblical Leadership faculty by coordinating adjunct faculty, preparing and teaching 256 lessons in 18 schools and intensive training sessions, attended by 1,943 students. In addition, I preached 131 sermons at 42 other ministry events including men's retreats, family retreats, six national and state conventions, several youth conferences, three ministers' conferences, and two international leadership conferences. The attendance at these events was 18,595.

In the literary field, I contributed several sermons and articles to both Spanish and English *White Wing Messengers* and served as a consultant in the preparation of the *93rd International General Assembly Minutes*. I did some editorial work, contributed the record of pre-Assembly activities, updated the *Ministry Policy Manual*, and helped with the preparation of the Business Acts of the Assembly. At the request of the General Overseer, I reconciled and editorially combined the two Presbytery Working Group reports into a single document and, in connection with this, I met twice with the General Presbytery during their April and October meetings in 2005. I supervised the collection and preservation of records and documents for the Church's archives and engaged in and coordinated research projects for overseers, pastors, International Office personnel, and outside researchers and scholars. I responded to numerous e-mails, telephone, and other written inquiries pertaining to the Church, its government, doctrine, and practices.

I was honored to represent the Church's International Offices and preach at several ministers' funerals including our late General Overseer Emeritus, Bishop Billy D. Murray, who went to be with the Lord December 8, 2004. My gratitude and thanks to Leadership Development and Discipleship International Director Larry Duncan, office secretary Jeanette Rollins, and my fellow-laborers in this ministry and at International Offices for their helpfulness, cooperation, and understanding. My precious wife Jan has both supported me and put up with my many absences these 40 years, and I am grateful to her and our children for their steadfast love and caring ways. A full, statistical summary for the two-year period follows:

CBL schools, intensives, and ministry events	60
Sermons and lessons	387
Students and other attendees	20,623
Countries ministered in	12
U.S. States and regions ministered in	17

Respectfully submitted,

Adrian L. Varlack Sr.

## Report of International Director of Sunday School Services August 2004–July 2006

### Mission

Our mission is to develop biblical disciples of all ages.

### Vision

Our vision is to provide a structure for children, youth, and adults of all nations to gather around Holy Scripture to meet Christ, mature in Him, and learn to minister for Him through the power of the Holy Spirit.

### Goals

Encouraging the pursuit of excellence in teaching implies that teachers will be committed to lifelong learning. Such an open-ended approach is established on the foundation that teaching and learning are processes. Our strategic process involves the following:

- a) **Establishing** criteria for self-evaluation and accreditation of Sunday Schools of Excellence
- b) **Providing** training opportunities for new and veteran teachers
- c) **Framing** (or reframing) discipleship as the goal of all Christian education/ Sunday school structures
- d) **Offering** consultation services and assistance to new and existing churches to vitalize their discipleship ministries
- e) **Exercising** sensitive leadership to the church and the kingdom of God in growing disciples for the next millennium
- f) **Encouraging** use of the church's *One Accord* Sunday school curriculum as an elegant and effective tool by Sunday schools, Bible study groups, and youth groups
- g) **Engaging** our international leaders in further development of international publications and materials for discipleship of believers of diverse languages and cultures

### Developments in Curriculum

Supplying the ongoing need for world-class discipling materials in churches across North America and in far-flung corners of our world is our daily heartbeat. The never-ending pursuit of excellence in this activity led us into a major renovation of the *One Accord* curriculum line for the Fall 2005. The English curriculum now offers media-rich, cutting-edge, age-appropriate materials in nine age categories: Toddlers & 2s, PreSchool, Pre-K & K, Early Elementary, Middle Elementary, PreTeen, Young Teen, High School, and Adult. The adult arena now boasts three unique curriculum lines: GAP (Graduates and Professionals), Faith Café, and Adult. Visit the informational website, [www.oneaccord.net](http://www.oneaccord.net), for details.

The amazing enhancements in our curriculum have been a product of excellent work by our talented staff and our ongoing participation in the *One Accord* coalition, a rich partnership involving a number of publishing entities. Through this coalition, we were able to purchase CharismaLife, a well-known publishing company specializing in contemporary children's curriculum resources, which was formerly owned by Strang Communications. This door of opportunity has allowed us to share the *One Accord* materials with a wider audience of Pentecostal charismatic churches across North America. Our significant marketing presence at the Azusa Street Centennial in Los Angeles further exposed *One Accord* to the Pentecostal charismatic community as a premiere discipling resource for Spirit-filled believers and churches.

The Church of God of Prophecy's significant growth among the French-speaking people is impacting our curriculum efforts. Increased efficiency in production is enabling us to improve our reach among the Francophone brethren. Continued improvements in this area are envisioned.

### **Equipping Teachers**

Our commitment to the enhancement of local church teaching ministries continues unabated. Five training conferences themed "Experiencing God's Word" were held in Miami, Florida; South Carolina; Tennessee; Nassau, Bahamas; and St. Thomas, U. S. Virgin Islands, to equip Christian educators. These events provided a wonderful vehicle for cooperation between the Sunday School Ministries Department, the Leadership Development & Discipleship Ministries division, and White Wing Publishing House & Resource Center. Additional training events (Boston and Curacao, Netherlands Antilles) enabled us to equip 617 pastors, teachers, and Christian education leaders.

The need for continued upgrading of ministry competence has led local churches to organize group studies to assist teachers in completing the Teacher's Certificate. Many active teachers have engaged in this independent course of study, and 46 individuals have received this intensive level of certification in the last two years.

### **Promoting Christian Education**

- The mentioned equipping conferences have also provided opportunities to enrich and underline our commitment to the essential role of Christian education in vital, growing churches. "Making the Case for Sunday School," an interactive presentation, has provided a 21st century rationale for a strong commitment to a Christian education infrastructure in every local church and has been well-received.
- Our informative website (<http://sundayschool.cogop.org/>) now provides downloadable brochures, report forms, and lots of information on all aspects of Christian education ministry in a variety of languages, along with news items. Its usefulness as a training resource will take a giant

leap forward in the near future with the addition of teacher training video webcasts that can be viewed online 24/7.

- The Teacher of the Year Award was presented for the third time since its inception at the 92nd International General Assembly. This recognition of excellence in teaching underlines the importance of the many gifted and dedicated teachers who pour their lives into mentoring others. I would like to thank all of those who took the time to nominate the excellent teachers they deeply appreciate. All of these individuals are to be highly commended. Congratulations are especially due to the 2006 recipients—Beverly Dixon (Children/Youth) from the Urbana Church of God of Prophecy, Urbana, Ohio, and Linda Stephens (Adult) who ministers at the Marietta Church of God of Prophecy in Marietta, Georgia.

Respectfully submitted,

David H. Bryan

**Report of the Stewardship Ministries/  
Ministerial Services Director  
August 1, 2004–July 31, 2006**

Stewardship Ministries was launched in the 1998 General Assembly. The mission statement is, “Raise Stewards.” The objective is to provide assistance to overseers, pastors, and individuals to help them better understand and practice biblical principles of stewardship and finance.

Due to the emphasis on pastors’ retirement needs, it seemed like a natural fit to make Ministerial Services a part of Stewardship Ministries. As a result of this blend, I have encouraged overseers and pastors to plan for retirement via the 403(b) Plan and Tax-Sheltered Annuities.

On ten occasions, I have met with church boards/committees to implement a qualified retirement plan for their pastors. I have presented the 403(b) Retirement Plan to pastors in the nine Ministers/Leadership Conventions/Conferences. Slowly, we are seeing more pastors participating in retirement planning. In one state, my husband and I toured the entire state by districts and set up retirement plans for the pastors.

An annual Stewardship Emphasis Month that began in 1998 with the production of a manual has evolved into seven manuals being produced as a resource to pastors—six of which have Spanish translations. Increases in giving, a heightened awareness of God’s faithfulness, resulting in spiritual growth, are commonly reported.



A DVD series designed to make stewardship emphasis a regular part of every local church's educational program is new this year at the International General Assembly. The set of seven individual DVDs covers budgeting, becoming debt-free, retirement planning, wills, and tithing, and giving. The financial structure of the Church is explained in one DVD designed for new members' classes. Each one offers a video presentation along with handout material and instructions to a facilitator. This is a great resource for a local church to promote stewardship. Individual DVDs can be given to a family with specific financial concerns so that it can be viewed in the privacy of their home.

Stewardship Ministries has developed a guide for Church treasurers. *The Church Treasurer's Guide* is a loose-leaf binder that includes sections on the clerk/treasurer's duties and responsibilities. A sample report form, including instructions for reporting to the International Offices, is included. Samples of required tax forms and information, a pastor's compensation package (including housing allowance, health insurance, expense reimbursement, and retirement plan information) are also included. The procedure for making a church budget is addressed as well as defining the responsibilities and duties of the Finance and Stewardship Committee. The responsibilities of the church treasurer have grown considerably over the years. There is a need for a reference that will guide the clerk/treasurer through the ever-changing, ever-increasing tax and legal demands.

I am grateful for the encouragement and opportunity to have taught biblical principles of stewardship and finance in five regional ladies' retreats, four regional/state conventions, nine state ministers' retreats, and one couples' retreat.

The Leadership Development Institute has provided the environment for teaching biblical stewardship in Nassau, Bahamas, as well as the 2005 and 2006 Leadership Development Institute conducted in Cleveland, Tennessee.

Encouraging faithful stewardship until death and beyond was taught at the Senior's Conference. Helping people follow through with a will that remembers the Lord's work produces great joy in them and me.

Teaching on the subjects of tithing and giving, budgeting, debt freedom, planning for retirement, and estate planning in Stewardship Seminars has been especially enjoyable for me. I have conducted 43 of these seminars in local churches. To witness the power and the change of living by biblical principles of finance in the lives of these people is a highlight and the force that pushes me to greater service.

The change that takes place following a financial seminar and preaching on tithing and giving is best expressed by a pastor in the following testimonial:

"Within the first year of understanding and applying these proven financial strategies learned in a stewardship seminar taught by Jan Couch, our local

church realized an increase of over 65 percent in tithes! As of this writing on June 1, 2006, we have sustained the 65 percent increase and have added to it! Praise the Lord!”

This ministry involves financial counseling with people whose heart has been prepared by God for His principles of personal finance. That is especially rewarding to me. Connecting with major donors is a blessing to them and to the Church. This ministry calls for my attendance in numerous seminars conducted on estate planning, taxes, and other financial courses.

I am deeply grateful to my husband, Milton, whom the Lord has given to me as a source of strength and comfort. The Lord has graciously supplied the personal resources so that Milton travels with me extensively.

The Lord has consumed me with this ministry. I can see how He has prepared me for this window of time over most of my life. I am grateful for the call to not only teach and promote biblical stewardship but to, by His grace, be a faithful steward.

Respectfully submitted,

Jan Couch

### **Report of the Heritage Ministries Director August 1, 2004–July 31, 2006**

Truth is more than a declaration. Anyone can make a declaration, but truth stands on its own merit. It was truth alone that the small group of hungry seekers of God desired as they met at a mountain home in Cherokee County, North Carolina, on June 12, 1903, to make a more thorough search of the Scriptures and to seek God for His will. The great truth revealed to them on June 13, the following day, gave rise to what is referred to as the Church of God of the Bible. Empowered by the Holy Spirit, God would have this humble but powerful beginning emerge from this mountain setting to encompass the world. And so it remains even today that numerous church organizations’ roots are traced back to this powerful movement that God initiated in the hearts of simple people hungry for truth.

Thousands of people still visit and tour the place of our heritage, Fields of the Wood. This biblical theme park is in no way a holy place, of course, in and of itself. It does, however, display and reveal the Word of God written and engraved in stone. These silent stones speak to the hearts of people daily. Every day of the year, people are awed by the serenity and spiritual impact they receive while visiting the place of our heritage. It is the goal of Heritage Ministries to place our heritage in proper perspective and to keep the vision alive for the benefit of generations to come.

As mentioned earlier, thousands of people still visit the Fields of the Wood annually. People from all walks of life and church backgrounds enjoy viewing the various markers from the All Nations Cross to Prayer Mountain. The display of the Ten Commandments on the side of the mountain is breath-taking to people who are visiting for the first time. The Tomb and Golgotha replicas continue to be a favorite site for visitors as well. The first Assembly House, the Holy Ghost marker, and the Shearer School House marker are of great interest, especially to those who are studying Christian History and the History of Pentecostalism. We keep all of these areas and markers groomed and presentable year-round.

Early in the Spring of 2005, storms produced two flooding situations in which it took several days following each of them to clean up and do the necessary maintenance. The baptismal pool and the Theater (basement) took much longer to get back to normal due to extensive deposits of mud. We are thankful it was not any worse than it was.

Along with regular maintenance and upkeep (lots of grass-cutting, etc.), we have removed several trees that became dangerous for buses making the drive up to the cross. Due to being so close to the driveway, the root system of these trees was affecting the pavement and would have eventually caused an enormous repair cost to the pavement. The trees outlining the entrance drive have been replaced with dwarf Alberta pines. These trees are easily maintained and enhance the view of the park rather than obstructing the view.

The café has been upgraded some to keep up with the codes of the State Health Department. The water system is constantly on the agenda of the Health Department and requires diligence in keeping them satisfied. Of course, we want all our facilities to be the highest standards possible. Improvements have been made in the gift shop as well. A new accounting system has been installed for the store and the café, offering our customers better service as well as making it easier for our employees to keep up with inventory, etc.

The commandments on the Ten Commandment Mountain were painted in July of 2005, with the assistance of our Brothers from the Hispanic church in Calhoun, Georgia, where Brother Rodriguez is the pastor. Seventeen of them completed the painting of all the commandments and the borders in one day. We are deeply grateful for their contribution to this enormous task.

The New Testament at the top of Ten Commandment Mountain has also been painted. This was done by a Brother from Clarksville, Tennessee, who donated his time and expense for this project. We are very thankful for his labor of love and commitment to the Church of God.

The Easter program was well-attended and was a blessing to all. The Sunrise Service on Easter morning was also well-attended. It was amazing to see so many people of different church backgrounds worshipping God together

and rejoicing in the Spirit as we celebrated our Lord's resurrection from the dead. Those in attendance included the following denominations: Baptist, Methodist, Presbyterian, Church of God of Prophecy, Episcopal, Church of God, and Church of God of the Mountain Assembly. Everyone was blessed, not only by the worship, but by the fellowship as well.

Our Heritage Day Celebration on June 13, 2005, was a very special day. This day commemorated 102 years of Christian service and evangelization. Those present from the International and State Offices were Bishop Gillum, Bishop Clements, and Bishop McKinley. These bishops were a blessing and helped us celebrate what the Lord has done over the past 102 years. Former Heritage Ministries Director Cathy Payne was also present for the memorial event.

The Heritage Day Celebration held on June 10, 2006, was well-attended. The event was blessed to have Randy Howard, Perry Gillum, Billy Wilson, and Sam Clements present as well as Tim Coalter, who was the keynote speaker. Also present were special guests Tennessee Harmony.

August 6, 2005, was a very special day for the 1,500–2,000 people who gathered at Fields of the Wood to hear and experience a Homecoming Celebration of the Bahama Brass Band from Nassau, Bahamas. Arriving at the Entrance Gate to Fields of the Wood, they unloaded their instruments and began marching toward the pavilion where the service was to convene, playing several all-time favorites as they moved in procession. Dressed in their Bahama Band regalia, their music rang out throughout the park, and one could envision the Pre-assembly festivities and services of yester-years. It was exciting to be there! Several of the band members have never been to Fields of the Wood. This Homecoming Celebration was a great experience for them in that it brought them in touch with the history of the Church of God of Prophecy as well as Pentecostalism around the world. On behalf of Fields of the Wood, it was a tremendous honor to receive, as a gift from the Bahamas, a Bahamian national flag presented by Romeo Ferguson in Grand Bahama style and spirit.

Also, we re-poured the concrete for the Cross Project. This project was completed by the end of October 2005.

Time and space don't permit for relating all of the testimonies of people being saved, delivered, marriages saved, and numerous experiences received by the vast number of people visiting the Fields of the Wood each year. It is truly amazing to me to see their reaction as they read about God's plan for all people as displayed on tables of stone and the Christian Heritage displayed throughout the park.

I sincerely thank God for the opportunity to serve in this great Church.

Respectfully submitted,

Wayne Hall

# Section 5

## Important Information and General Statistics

SECTION 5 IMPORTANT INFORMATION  
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## Deeds for Church Property

(Quoted from *Minutes of the 89th 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 Offices 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 Offices 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 \_\_\_\_\_, 20 \_\_\_\_.

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_



## **International Offices Incorporation Charter of Church of God of Prophecy\***

Pursuant to the Tennessee Nonprofit Corporation Act, the undersigned person adopts the following Charter for the Corporation:

1. **Name:** The name of the Corporation is . . .  
Church of God of Prophecy
2. **Address:** The street address of both the initial registered office and the initial principal office of the Corporation is . . .  
3720 Keith Street, N.W.  
Cleveland, TN 37312  
County of Bradley
3. **Registered Agent:** The name of the initial registered agent at the initial registered office is Billy D. Murray.
4. **Members:** The corporation will have members who will be all of the Covenant members of the Church of God of Prophecy. All adult members of the Church who attend the General Assembly may participate in making General Assembly decisions.
5. **Church Doctrine:** The Church bases its doctrine on the “whole Bible, rightly divided.” The Church accepts the Bible as God’s Holy Word, inspired, inerrant, and infallible. The Church believes it to be God’s written revelation of Himself to mankind and the guide in all matters of faith. The Bible, therefore, is the Church’s highest authority for doctrine, practice, organization, and discipline.
6. **Purpose:** The purpose of the corporation is to bear witness for Christ and His truth and to spread the gospel of the kingdom in all its fullness and power, so that the rule of God is brought about in the hearts of men. To accomplish the mission, the corporation will pursue four primary objectives:
  - To worship God.
  - To evangelize the lost.
  - To equip believers.
  - To prepare for Christ’s return.

The Church of God of Prophecy shall provide places of worship; establish missions, schools, and educational institutions throughout the United States and the world; shall own and maintain suitable buildings and other facilities necessary to fulfill the foregoing purposes and shall do all things necessary with regard to their acquisitions, maintenance, upkeep, and sale; shall receive, manage, and disburse funds, gifts, and donations for the fulfillment of its purposes and for the benefit of the Church, its departments, programs, schools,

and institutions; and, finally, shall do all other things related to or connected with the purposes that are authorized by law and for which special authorization is not required under the laws or statutory regulations of Tennessee or by any office or commission.

**7. Governance:** The General Assembly is the highest governing body of the Church of God of Prophecy. The Church shall conduct its affairs according to the principles and requirements described in the *Minutes* of its General Assembly. This includes the doctrine and polity of the Church, which is to be complied with at all three levels of operation of the Church, i.e. national, regional/state, and local levels.

**8. Incorporators:** The names and address of the incorporators:

Larry B. Wilson, 116 Shenandoah Lane NW; Cleveland, TN 37312; Vernon Van Deventer, 460 Apache Trail NW; Cleveland, TN 37312; Fern York, 3626 Woodcrest Circle, NW; Cleveland, TN 37312.

**9. Not for Profit, Religious, and Public Benefit Corporation:** The Corporation is a nonprofit, religious, and public benefit corporation that is organized exclusively for religious, charitable, and educational purposes within the meaning of Section 501(c)(3) of the Internal Revenue Code of 1986 or the corresponding provision of any future Internal Revenue Code (the “Code”).

**10. Other Provisions:**

(a) The corporation irrevocably dedicates its properties and income to religious, charitable, and educational purposes. No part of its earnings shall benefit, or be distributed to, its leadership, employees, members, or any private persons, except that the corporation may pay reasonable compensation for services rendered and may make payments and disbursements that further the purposes of the Church and the corporation.

(b) Notwithstanding any other provisions of this Charter, the Corporation shall not carry on any activities that are not permitted to be carried on by an organization that is exempt from Federal Income Tax under Section 501(c)(3) of the Code or by a corporation to which contributions are deductible under Section 170(c)(2) of the Code.

(c) The corporation shall meet all requirements for exemption required by any state or nation where applicable for any properties located in that state or nation if the exemption requirements of the state or nation are different than the requirements described in (b) above.

(d) Upon dissolution of the Corporation, its assets, after payment of all liabilities, shall be transferred to one or more exempt religious organizations that are described in Section 170(c) and Section 501(c)(3) of the Code. The Board of Directors at the direction of the General Assembly shall select the religious organization or organizations that shall receive the assets and shall

prefer an organization or organizations that follow the tenets of the Church of God of Prophecy.

Date: July 1, 1998

Larry B. Wilson, Incorporator

Vernon Van Deventer, Incorporator

Fern York, Incorporator

### **World Must Be Evangelized**

It will take good organization and systematic methods to accomplish this task.

God's power is demonstrated in proportion to the unity and oneness of His people.

The members of the early church were all of one accord, steadfast in the apostles' doctrine and fellowship, and the multitude that believed were of one heart and one soul, and great grace was upon them all and mighty results followed as a consequence of their perfect unity and careful organization.

We must banish from our minds the thoughts of individual or local independence and haphazard spasmodic efforts.

Pull together, pull at once, pull steadily all the time is the road to success.

All members should be ready to center their minds and prayers on the one thing, as a unit, when calls for special prayer are made. Each should feel his or her part of the responsibility, remembering that when one member fails, it hinders the body until the matter pending may fail.

### **Local Church Officers and Leaders**

1. **Pastor:** It is the duty of the national/regional/state overseer to supply every church under his jurisdiction with a pastor. Pastors are to be appointed at the national/regional/state convention every two years, and vacancies will be filled as they occur. The duties of the pastor expire at midnight the last Sunday in the pastoral term at the church he is leaving and automatically begin at the same time at the church to which he is moving.

2. **Clerk:** The local church clerk is to be appointed by the pastor at the same time as the other leaders and officers are appointed during the first two months of his pastoral year. The pastor is to see that a careful record is made by the church clerk of this action. The date of the appointments along with names of each leader should be recorded in the following conference as a matter of good business.

3. **Treasurer:** The treasurer is appointed in the same manner as the clerk. The treasurer will receive and disburse all funds of the local church including tithes, auxiliary funds, and special funds and will maintain an accurate record of all receipts and disbursements.

4. **Ministry Leaders:** Leaders for the local church ministries are appointed by the pastor during the first two months of his pastoral assignment. Each pastor should, with the assistance of the deacons/deaconesses (if deacons/deaconesses are members of this congregation), divide the local church membership into small groups and appoint group leaders. The leaders should keep in touch with each member of the group. Should a group member move away from the area where the local church is located, communications should be maintained by correspondence. This is for the spiritual benefit of the members. The pastor should meet regularly with the appointed group leaders.

5. **Local Trustees:** Trustees to hold title to local church property are selected by the local church in a regular or called business meeting and are authorized to bargain, buy, sell, convey or encumber the local property only when authorized to do so by the local church in a regular or called business meeting, with the written consent of the General Trustees.

6. **Other Officers and Leaders:** The Assembly has authorized the pastor to appoint a church literature representative, public relations director, Center for Biblical Leadership booster, and any other leaders during the first two months of his pastoral year.

### **Business Meetings**

Each local church should hold a regular business conference quarterly. It is suggested the first Monday night in March, June, September, and December be reserved for the conference. A meeting may be called anytime by the pastor or national/regional/state overseer.

The pastor should moderate of all business meetings. If there is no pastor, the national/regional/state overseer has the authority to act or to appoint a licensed minister to preside. Where one pastor has the care of several churches, he may arrange the business meetings for his convenience.

Every member should attend every business session if possible. Matters should be discussed with love, humility, and meekness. All church matters should be confirmed by the overwhelming consensus process.

If a matter cannot be settled satisfactorily by the local church, they should call for the assistance of the national/regional/state/district overseer.

## **Suggested Arrangement and Order of Business**

The conference may be opened with an appropriate scripture reading and a prayer for divine guidance.

The clerk should read the minutes of the last regular meeting and called meetings.

There should be correction of the minutes, if needed, or acceptance of the minutes as read.

The treasurer should give a report of all finances, which would include an itemized statement of receipts and disbursements and the balance in the church's treasury.

All local church ministries should give a report of the work and progress of their particular ministries. Requests for transfer of membership to or from the local church should be presented for conference action. Unfinished and new business should be presented, discussed, and acted upon. The meeting may then be adjourned with prayer.

## **Advice to Members**

As a member, you count one and should attend every regular service as far as possible. Remember no one can fill your place, and the service will be that much hindered without your presence.

Show love and fellowship to everyone without partiality. Don't wait for others to greet you, but you greet them.

Show special courtesy to strangers who may attend one of your services.

As a rule, take part in the singing.

Be ready for vocal prayer when called on or prompted by the Spirit.

Be ready for testimony when such is in order.

Stand by your pastor or appointed leader and assist him or her in every way you can.

Always pray silently for the preacher while he or she delivers the message. Always live a consecrated life at home and abroad so no one can justly think or speak of you as a hypocrite.

Guard your conversation. Be careful what you say about a brother, sister, or anyone else.

Don't be a critic and try to find something in others to criticize.

Examine yourself occasionally and see if you are in the faith.

Don't yield to discouragement or despondency.

Be cheerful and happy and try to make others the same.

Spend as much time as you can in secret prayer. Give yourself all you can to intercessory prayer. Daily prayers and study of God's Word are necessary and very important for the spiritual welfare of each child of God; therefore, everyone is urged faithfully to maintain, as far as is possible, family worship at home at least once a day.

The Bible gives strong precautionary principles regarding adornment to satisfy the pride of life. Paul uses the terms "modesty," "shamefacedness," and "sobriety" as the guiding principle for the New Testament Christian. Human nature is such that adornment can become a hindrance to one's personal relationship with Christ. Furthermore, ". . . caution should be taken in the wearing of ornaments for decoration lest we would offend the conscience of another brother or sister" (*86th Assembly Minutes*, 1991, p. 109). An overriding principle for such matters is found in Romans 14:13: "Let us not therefore judge one another any more: but judge this rather, that no man put a stumbling block or an occasion to fall in his brother's way." See also Matthew 16:24; 1 Timothy 2:1-10; 1 Peter 3:17; 1 John 2:16.

You should not permit yourself to be trapped by worldly attractions. The Bible says, "Neither give place to the devil." Dabbling with worldly amusements like professional ball games, horse races, stock car races, wrestling arenas, skating rinks, motion picture houses or drive-in theaters, bowling alleys, and going swimming where men and women both use the same bathing area would give the devil a foothold or place in your life.

Always tithe your income and put it in the church treasury. Make freewill offerings other than your tithes.

Younger members should not keep company or associate too intimately with worldly outsiders.

Because of the ever-increasing number of broken homes, separations, divorces, and biblically unlawful marriages, the greatest care should be taken with much prayer and consideration regarding proposed matrimony.

Children are a heritage from the Lord. Those who have children are responsible to teach them at an early age to reverence the house of God. This should be done by setting a good example before them and by instructing them with such a good spirit that they will have a strong desire to serve the Lord. MINISTERS are to meet all of the requirements in being examples to the members by keeping their children under reasonable control at all times and by restraining them from running about over the house of God, especially while the services are in progress.

The *White Wing Messenger* is a very important part of the Church of God of Prophecy. It should be read regularly by every member, and your interest in advertising the Church magazine should be so great that when you have finished

reading your copy, you would pass it along to someone else. Every member who possibly can should subscribe, and each minister is asked to be a “paid-up” subscriber and an earnest worker for our Church magazine—the *White Wing Messenger*.

These are the last days and perilous times have come, and it will require much watchfulness and humble prayer for you to so live and act that you will never bring reproach on the worthy name of Christ and His church that you so much love.

Never form too close an intimacy with the opposite sex even if they are brothers and sisters in the Lord. Give no place to the adversary. Abstain from the very appearance of evil.

These kindly instructions and advice are given by those who are watching for your soul as they must give an account (Hebrews 13:17), and it is hoped they will be received with the same meek, gentle spirit in which they are given.

## Rationale

In the 74th Annual Assembly, the General Overseer addressed an ongoing problem relative to “Advice to Members,” and in a section devoted to that subject said, “For many years our *Assembly Minutes* have contained a section entitled Advice to Members. These instructions were prepared for the purpose of providing counsel to the members of the Church and to aid them in fighting the good fight of faith.

“From time to time, we hear of those who assume a legalistic attitude with regard to the Advice to Members, as though they would make commandments of the things mentioned in this advice. The display of such attitudes usually does more harm than good. A gentle spirit of teaching will be much more effective than attempts to enforce as laws those things which have been set forth as advice. . . .

“Perhaps we should take a closer look at this section of our *Assembly Minutes*, and at the spirit in which it is given” (*74th Assembly Minutes*, 1979, p. 41).

In spite of the General Overseer’s admonition, many continue to take a harsh and judgmental approach in presenting the Advice to Members.

Holiness cannot be characterized as living in conformity with a list of prohibitions. True holiness manifests a Christ-like nature in word and deed and controls every area of one’s life, external and internal.

For those who follow a holy God, the New Testament principles of holiness clearly reject such conduct as viewing pornographic films, reading sexually explicit literature, gambling, slanderous gossip, child abuse, spouse battering, and every other wrong conduct. On the positive side, a holy people are also diligent in perfecting holiness in the fear of God.

In the Advice to Members, it is almost impossible to list everything that should be approved and/or disapproved for all people, in all cultures, under all conditions, for all time. Clearly, the New Testament principles of holiness are in every way superior to and more demanding than any list the General Assembly could possibly devise.

## **Resolution**

The Advice to Members has its foundations in the New Testament. There the guidelines for proper Christian conduct in every situation are clearly given. All matters of personal Christian ethics are to be governed by the following principles: 1) in everything we are to “walk worthy of the vocation wherewith [we] are called” (Ephesians 4:1), not permitting any conduct in ourselves which would bring reproach on the name of Jesus; 2) we are to “abstain from all appearance of evil” (1 Thessalonians 5:22; Romans 12:9; 1 Timothy 5:14; 1 Peter 3:11); 3) in word or deed, “neither give place to the devil” (Ephesians 4:27); 4) “whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God” (1 Corinthians 10:31); 5) in matters of conscience, we are to avoid offending others who might stumble over our conduct (Matthew 18:7; Mark 9:42; Romans 14:21; 1 Corinthians 8:13; 10:32; 2 Corinthians 6:3); 6) we must ourselves keep a clean conscience before God, and not violate our own convictions regarding any matter (Romans 13:5; 14:22, 23; 1 Corinthians 8:7); 7) we must not judge one another in nonessential matters of personal conviction (Romans 14:1–5, 19); 8) we must maintain a moderate lifestyle which will reflect the inner character of a meek and quiet spirit (Romans 12:1, 2; 1 Corinthians 9:25; Galatians 5:22, 23; 1 Timothy 2:9, 10; 1 Peter 3:3, 4; 1 John 2:15, 16); 9) by our conduct we must adorn the doctrine of God our Savior in all things (Titus 2:1–10); 10) we must continue to perfect holiness in the fear of God by cleansing ourselves from all filthiness of the flesh and spirit (2 Corinthians 7:1).

## **Duties of National/Regional/State Overseers**

Each overseer is to have the oversight of his nation, region, or state, together with the General Overseer, will form the Presbytery in his respective area. In addition to his general responsibility for the work under his jurisdiction, he will be responsible for specific duties:

- To conduct or order a general evangelistic campaign during the year. If there are only a few churches in the nation/region/state or are assigned him, he will serve primarily as the evangelist, evangelizing in new fields and endeavoring to establish new churches. If his area has a large number of churches and ministers, he will be responsible to organize and direct the evangelistic efforts of his workers in new fields.



- To see that every church is supplied with a pastor.
- To divide his nation/region/state into districts and place over each district an overseer. This is not a rule, but it is considered best when there are sufficient churches to make it practical. He should conduct district meetings at intervals during the year where special instructions concerning the work can be given.
- To hold at least one biennial general convention in the area most convenient for members from all the churches to attend.
- To secure the name and address of every bishop, deacon, and evangelist under his jurisdiction and keep a record of these so he can report to the General Overseer, if necessary. He will also issue lay ministers' certificates and keep the necessary records concerning them.
- Keep an accurate record of the location of every church and the number of members in his territory, keeping a record of the increase so this information can be reported each year. This can be done by keeping in touch with the clerks of the churches. Every minister and clerk should take an interest in imparting this information to the overseer.
- To visit every district and church, if possible, and look after the interests in every way, as a pastor over a large circuit. [See *Overseer's Manual*, General Overseer's Office.]

### **Duties of District Overseers**

The district overseers are to be appointed by the state overseer.

To moderate business conferences for persons serving as pastors who are not licensed.

To do evangelistic work in his district. If he has a district with no church, it is his duty to evangelize and organize churches.

To conduct district conventions according to the instructions of the state overseer.

To assist the state overseer, when called upon, in all things relating to church work, and to be subject to the state overseer.

### **Obligation for Membership in the Church of God of Prophecy**

*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?*

## Teachings of the Church of God of Prophecy

The Church of God of Prophecy stands for the whole Bible rightly divided—the New Testament as the only rule of government and discipline. Listed below are some basic Bible beliefs:

**REPENTANCE**—Mark 1:15; Luke 13:3; Acts 3:19.

**JUSTIFICATION**—Romans 5:19; Titus 3:7.

**REGENERATION**—Titus 3:5; Ephesians 2:1, 4, 5.

**BORN AGAIN**—John 3:3; 1 Peter 1:23; 1 John 3:9.

**SANCTIFICATION**—subsequent to Justification; Romans 5:2; 1 Corinthians 1:30; 1 Thessalonians 4:3; Hebrews 13:12; 1 John 1:9.

**HOLINESS**—Luke 1:74, 75; 1 Thessalonians 4:7; Hebrews 12:14.

**WATER BAPTISM**—Matthew 28:19; Mark 1:8–10; John 3:22, 23; Acts 8:36–38; 10:47, 48; 16:33; 19:3–5.

**BAPTISM WITH THE HOLY GHOST**—subsequent to cleansing, the enduement of power for service; Matthew 3:11; Luke 24:49–53; Acts 1:4–8.

**SPEAKING IN TONGUES**—as the evidence of the baptism with the Holy Ghost; John 15:26; Acts 2:4; 10:44–46; 19:6.

**FULL RESTORATION OF THE GIFTS TO THE CHURCH**—

1 Corinthians 12:1, 7–10, 28, 31; 14:1.

**SIGNS FOLLOWING BELIEVERS**—Mark 16:17–20; Romans 15:18, 19; Hebrews 2:4.

**FRUIT OF THE SPIRIT**—Galatians 5:22, 23; Ephesians 5:9; Philippians 1:11.

**DIVINE HEALING**—provided for all in the atonement; Psalm 103:3; Isaiah 53:4, 5; Matthew 8:17; James 5:14–16; 1 Peter 2:24.

**THE LORD'S SUPPER**—Luke 22:17–20; 1 Corinthians 11:23–33.

**WASHING THE SAINTS' FEET**—John 13:4–17; 1 Timothy 5:10.

**TITHING AND GIVING**—Genesis 14:18–20; 28:20–22; Malachi 3:10; Matthew 23:23; Luke 11:42; 1 Corinthians 16:2; 2 Corinthians 9:6–9; Hebrews 7:1–21.

**RESTITUTION WHERE POSSIBLE**—Matthew 3:8; Luke 19:8, 9; Romans 13:8.

**PREMILLENNIAL SECOND COMING OF JESUS**—first, to resurrect the dead saints and to catch away the living saints to meet Him in the air; Matthew 24:27; 1 Corinthians 15:51, 52; 1 Thessalonians 4:15–17—second, to reign on earth 1,000 years; Zechariah 14:4, 5; Luke 1:32; 1 Thessalonians 4:14; 2 Thessalonians 1:7–10; Jude 14, 15; Revelation 5:10; 19:11–21; 20:4–6.

**RESURRECTION**—Isaiah 26:19; Daniel 12:2; John 5:28, 29; Acts 24:15; Revelation 20:5, 6.

**ETERNAL LIFE FOR THE RIGHTEOUS**—Matthew 25:46; Luke 18:30; John 10:28; Romans 6:22; 1 John 5:11–13.

**ETERNAL PUNISHMENT FOR THE WICKED**—no liberation nor annihilation; Matthew 25:46; 2 Thessalonians 1:8, 9; Revelation 20:10–15; 21:8.

**TOTAL ABSTINENCE FROM ALL LIQUOR OR STRONG DRINKS**—Proverbs 20:1; 23:29–32; Isaiah 28:7; 1 Corinthians 5:11; 6:10; Galatians 5:21.

**AGAINST THE USE OF TOBACCO IN ANY FORM, OPIUM, MORPHINE, ETC.**—Isaiah 55:2; 1 Corinthians 10:31, 32; 2 Corinthians 7:1; Ephesians 5:3–8; James 1:21.

**ON MEATS AND DRINKS**—Romans 14:2, 3, 17; 1 Corinthians 8:8; 1 Timothy 4:1–5.

**ON THE SABBATH**—Romans 14:5, 6; Colossians 2:16, 17.

**ADORNMENT**—the Christian's use of adornment should be guided by the biblical principles of sobriety, modesty, submission, and self-discipline; Matthew 16:24; 1 Timothy 2:1–10; 1 Peter 3:17; 1 John 2:16. (See *Assembly Minutes*, Committee for Biblical Doctrine and Polity Report, *88th Assembly Minutes*, 1994 p. 158.) Scripture explicitly teaches the use of adornment for occultic, lascivious, and idolatrous practices is prohibited (Acts 8:9; 13:6; 19:19; 1 Corinthians 5:10; 6:9; Galatians 5:19–21).

**AGAINST BELONGING TO LODGES**—Matthew 5:34; John 18:20; 2 Corinthians 6:14–17; James 5:12.

**AGAINST SWEARING**—Matthew 5:34; James 5:12.

**MARRIAGE, DIVORCE, AND REMARRIAGE**—Genesis 1:26, 27; 2:18–25; Deuteronomy 6:7; Matthew 5:32; 14:3, 4; 19:3–12; Mark 10:12; Luke 16:18; Romans 7:2, 3; 1 Corinthians 5:1–5, 6:9–18; 7:2, 11; Colossians 3:18–21.

## INTERESTING INFORMATION AS OF AUGUST 2006

Sermons	379,807
Converted	69,204
Sanctified	38,599
Holy Ghost	22,432
Baptized in Water	20,702
<b>Total Ministers</b>	<b>8,578</b>
<b>Total Churches</b>	<b>8,511</b>

<b>Total Increase in Membership</b>	163,895
<b>Total Membership</b>	940,854
<b>Total Nations</b>	132

### **94th International General Assembly Offering**

Monday, August 21	\$ 5,446.04
Tuesday, August 22	\$ 20,780.50
Wednesday, August 23	\$ 18,871.00
Thursday, August 24	\$ 35,772.00
Friday, August 25	\$ 24,994.63
Saturday, August 26	\$ 23,455.59
<b>TOTAL OFFERING</b>	<b>\$ 129,319.76</b>

### **Statistical Report (North America), as of August 2006**

<b>North America</b>	<b>Members</b>	<b>Churches</b>	<b>Ministers</b>
Alabama	3,160	80	176
Alaska, Washington	860	25	43
Arizona, Nevada, New Mexico	1,630	39	67
California (English)	2,533	51	217
California (Spanish)	3,448	72	42
Canada East	4,338	28	70
Canada West	351	15	27
Colorado	255	12	17
Florida	6,764	128	618
Georgia	5,160	12	308
Heartland Territory:			
(Kansas, Missouri)	1,202	44	85
Idaho, Oregon, Utah	934	30	58
Illinois, Wisconsin	1170	23	25
Kentucky	3,671	68	195
Louisiana	574	22	27

<b>North America</b>	<b>Members</b>	<b>Churches</b>	<b>Ministers</b>
Michiana Region:			
(Michigan, Indiana)	2,018	56	106
Mid-America Region:			
(Arkansas, Oklahoma)	2,162	64	154
Mid-Atlantic Region: (DE, DC, NJ, MD, Delmarva Peninsula)	2,384	44	108
Midwest Region: (ID, MN, NE)	561	17	34
Mississippi	1,781	65	107
North Carolina	6,519	152	317
Northeast Region: (CT, ME, MA, NH, NY, RI, VT)	5,441	59	157
Northeast Spanish Region: (CT, DC, DE, MA, MD, NJ, NY, RI, VA)	2,293	40	59
Northwest Territory: (MT, WY, ND, SD)	603	18	33
Ohio, West Virginia	2,355	76	143
Pennsylvania	1,636	29	41
South Carolina	4,330	123	214
Southeast Spanish: (AL, FL, GA, KY, LA, MS, NC, SC, TN)	1,720	36	63
Tennessee	7,202	130	596
Texas	2,579	90	162
Virginia	<u>4,962</u>	<u>111</u>	<u>230</u>
Total*	84,762	1,871	4,509

\*Totals include Eastern and Western Canada

### **Statistical Report (Nations), as of August 2006**

<b>Country/Area Entry Date</b>	<b>Members</b>	<b>Churches</b>	<b>Licensed Ministers</b>
Angola	1,300	4	
Argentina/1955 (Spanish)	2,297	38	11

<b>Country/Area Entry Date</b>	<b>Members</b>	<b>Churches</b>	<b>Licensed Ministers</b>
Uruguay/1963 (Spanish)	175	7	
Australia/1956	133	6	10
New Zealand			
Sri Lanka	85	1	3
Bahamas/1910	4,374	56	166
Belarus & Baltic States	3,820	63	55
Belize/1980 (Spanish)	608	12	5
Belgium & The Netherlands	180	4	
Benin/1985 (French)	5,447	52	28
Gabon	285	2	2
Niger/2004	100	1	1
Togo	3,000	26	19
Bolivia/1974 (Spanish)	10,386	227	26
Brazil/1965	2,657	70	22
(Portuguese/Spanish)			
Bulgaria/1991	2,615	43	14
Cameroon/1985 (French)	4,864	51	19
Chile/1975 (Spanish)	1,438	36	12
CIS Region			
Azerbaijan/1999	122	1	
Armenia	37		
Georgia/2004	102	5	
Kyrgyzstan			
Tajikistan			
Uzbekistan			
Colombia/1972 (Spanish)	1,500	19	5
Congo, Democratic Republic of/1979 (French)	200,000	360	60
Angola	1300	4	
(Brazzaville)/2000	2,056	20	42
Central African Republic	910	3	
Chad/2002	130	3	
Costa Rica/1932 (Spanish)	3,488	50	21

<b>Country/Area Entry Date</b>	<b>Members</b>	<b>Churches</b>	<b>Licensed Ministers</b>
Côte d'Ivoire/1978 (French)	5,500	60	14
Cyprus/1931	152	4	7
Israel/1965	18	2	
Dominican Republic/1940 (Spanish)	20,097	320	365
Cuba/1935 (Spanish)	350	12	4
Ecuador/1982 (Spanish)	801	13	2
Egypt/1935	1,814	27	24
El Salvador/1954 (Spanish)	6,000	100	39
Ethiopia/1996	10,261	30	52
Finland	33	1	
Germany/1950	79	2	4
Bosnia Herzegovina/2004	45	2	
Italy	100	3	
Macedonia/2004		1	
Malta	25	1	
Ghana/1977	1,112	17	5
Greece	168	6	
Hungary	160	5	
Romania	40	1	
Guatemala/1951 (Spanish)	14,000	333	149
Haiti/1931 (French)	42,000	263	156
Honduras/1952 (Spanish)	15,370	263	132
India	15,000	188	372
Indonesia	25,000	214	36
Jamaica/1923	30,435	293	479
Cayman Islands/1977	0	5	5
French Guiana/2001	15	1	
Guyana	325		
Japan/1981	32	2	5
Kenya/1978	20,604	191	67
Korea (South)/1969	1,432	11	23
Leeward Islands & Suriname/1992			
Anguilla/1951			

<b>Country/Area Entry Date</b>	<b>Members</b>	<b>Churches</b>	<b>Licensed Ministers</b>
Antigua & Barbuda/1950			
Aruba/1948			
Curacao			
Dominica, West Indies/1954			
French West Indies			
Guadeloupe/1985 (French)			
Martinique/1986 (French)			
Montserrat/1935			
Netherland Antilles/1948			
St. Kitts & Nevis/1949			
St. Martin			
U. S. Virgin Islands/1926	3,887		
Liberia/1979	1,403	8	10
Guinea/2004	378	3	4
Malawi/1977	24,278	92	8
Malaysia/1983	100	2	3
Myanmar/2004	150		1
Mexico/1944 (Spanish)	20,000	360	253
Nicaragua/1962 (Spanish)	23,500	421	221
Nigeria/1971	6,602	33	26
Pakistan/1991	2,000	8	12
Panama/1935 (Spanish)	2,550	57	37
Paraguay/1977 (Spanish)	546	17	3
Perú/1955 (Spanish)	20,000	352	236
Philippines/1952	1,750	34	28
Portugal	96	2	5
Puerto Rico/1940 (Spanish)	950	27	33
Republic of Congo			
Russia	3,180	67	
Kazakstan	72	3	
Rwanda/1982 (French)	2,942	20	10
Burundi/2002	200	3	1
Samoas/1978			



<b>Country/Area Entry Date</b>	<b>Members</b>	<b>Churches</b>	<b>Licensed Ministers</b>
American Samoa	92	2	2
Western Samoa	138	3	5
Fiji/1994	313	4	5
Hawaii	331	5	17
Sierra Leone/1934	1,500	12	13
Singapore	30		
South Africa/1967	82,454	300	182
Botswana	700	8	3
Lesotho/1988	780	5	3
Namibia/2000	3,244	21	7
Spain/1981	144	4	5
Swaziland/1977	4,767	37	15
Tanzania/1978	9,068	68	48
Thailand/1968	1,225	18	9
The Gambia/2002 (French)	38	1	
Mali/2000 (French)	95	1	1
Burkina Faso/1987 (French)	297	4	4
Trinidad & Tobago (1954)	872	18	23
Turks & Caicos Islands/1932	300	13	29
Uganda/1981 & Sudan/2001	10,587	124	10
Ukraine	73,000	572	3
United Kingdom/1952	6,129	86	286
France	280	2	7
Venezuela/1968 (Spanish)	2,500	61	10
Windward Islands/1935			
Barbados/1935	1,350	23	12
Grenada/1964			
St. Lucia/1959			
St. Vincent & The Grenadines/1958			
Zambia/1977	15,762	25	5
Zimbabwe/1976	38,842	96	50
Mozambique	<u>23,555</u>	<u>86</u>	<u>12</u>
<b>TOTALS</b>	<b>856,017</b>	<b>6,639</b>	<b>4,064</b>

<b>TOTALS BY AREAS (Outside U. S. &amp; Canada)</b>	<b>Members</b>	<b>Churches</b>	<b>Licensed Ministers</b>
Africa	483,061	1,767	721
Asia, Australia, and Oceania	47,811	498	531
Caribbean and Atlantic Ocean Islands	83,558	672	870
Central America, México, and Spanish-Speaking Caribbean	106,913	1,955	1,259
Europe and Middle East	92,374	907	356
South America	42,300	840	327
	<b>856,017</b>	<b>6,639</b>	<b>4,064</b>
<b>North America (U. S. &amp; Canada)</b>	<b>84,762</b>	<b>1,871</b>	<b>4,509</b>
<b>TOTAL (ALL AREAS) 2004-2006</b>	<b>940,779</b>	<b>8,510</b>	<b>8,573</b>

### **Church of God of Prophecy International Offices Committees, Trustees, Corporation, Boards**

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**Chief Clerk:**

Virginia (Jenny) Chatham

**Bishops Ordained at the 94th International General Assembly**  
Wednesday Afternoon, August 23, 2006

**ALABAMA**

Kristen Daniel Cook  
Gordon Dale Dilbeck, Sr.  
Stanley Jason Heacox  
Joseph Houston Jones  
Juan J. Mojica  
Ray Norris  
Richard Burley Sauls  
Beecher L. Tanner, Sr.  
Charles Byron Thornburg

**ARIZONA**

Frank Ostillo Jimenez Berroa  
Miguel A. Gomez  
Jerry Thomas Murphy

**ARKANSAS**

Floyd Tackett

**BELARUS**

Henadzi Kernazhytski (Gena)

**CALIFORNIA**

R. Zachary Brooks  
Jose I. Cea  
Arturo Hernandez C.  
Jose A. Jimenez,  
Jr. Jose Orona  
Johnny G. Sample  
Randall D. Smith

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Roosevelt Dory  
Jean-Pierre Edouard  
Charles J. Fisher  
Jean-Emile Massenet

**FLORIDA**

Sergio Acosta Azor  
Esteban B. Rodriquez Cabrera

Billy Ray Canterbury  
Embra Allen James  
Ebli De la Rosa

**GEORGIA**

Charles D. Brown  
James David Kanaday  
Gary D. Lewis  
Phillip D. Minter

**HAWAII**

Andrew Morales

**INDIANA**

Richard L. Barker  
Randolph Michael Hunsinger  
Victor Eugene Pearson

**IOWA**

Timmy (Tim) Shipley

**JAMAICA**

Sylvester George Lindo

**KANSAS**

Elex A. Washburn

**KENTUCKY**

Juan Cesar Zapata Barahona

**MARYLAND**

Robin S. Balam  
George Philip Timmons

**MICHIGAN**

Christopher D. Weathers

**MISSISSIPPI**

Wilburn M. Brock  
Wallace Ricky Dorrell

Hal Evans Johnson  
James E. Kelly  
Teddy R. Patrick  
Billy R. Stevens

**MISSOURI**

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Bobby Johnson  
Clarence Laney, Jr.  
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Bobby Wade Patterson  
Robert F. Weir, Jr.

**VIRGINIA**

Michael Frank Correll  
Lon Keith Lambert  
Joseph J. Mayo, Sr.  
Donald Wayne Rupe

**UKRAINE**

Philip Savichka

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**Minister Retiring From General Appointment  
and Receiving Appreciation Certificate  
at the 94th General Assembly**

1. Charles C. Winchester, Jr.

**Directory of 2006–2008 International Appointments: General Overseer, General Presbyters, International Office Ministry Directors, State/Regional/National Overseers**

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**Named:** Billy Wilson: English Voice of Salvation, International Minister of Outreach—E-mail: vos@cogop.org; Annette Taylor: Harvest Partners—E-mail: Annette@cogop.org; José Reyes, Sr.: Spanish Voice of Salvation—E-mail: joseyolfa@aol.com (Mailing address: Spanish Voice of Salvation; P. O. Box 770416; Orlando, FL 38277; Phone: 407-344-8432)

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**Bermuda**—Cervin McKinnon; P O Box 11652; Albany, NY 12211-0652; Phone: 1-518-489-0753 or 1-518-489-0754; Fax: 1-518-489-0755; E-mail: cele1000@aol.com

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## ALABAMA

Alexander City—122 Poplar Rd  
 Aliceville—15th St NW & 1st Ave  
 Altoona—6250 Livingston Drive  
 Anniston Praise and Worship Center—  
 5030 Arrow Ave  
 Arab—216 3rd Ave NW  
 Ashville Community—10876 Al Hwy 23  
 Poarch—Atmore—Poarch Rd • Atmore  
 Bayou La Batre—14250 S Wintzell Ave

### Bessemer

Hopewell—8100 Hopewell Rd SE •  
 Bessemer  
 New Life Community Church—1100  
 Sparks Gap Road • Bessemer  
 Woodland Hills—673 Memorial Dr •  
 Bessemer

### Birmingham

Alton—2305 Old Alton Rd • Birmingham  
 Crosshaven—3251 Greendale Rd •  
 Birmingham  
 East Lake Highland—7301 Higdon Rd  
 • Birmingham  
 Boaz—512 Elm St  
 Brownsboro—Rock Cliff—125 Teague Rd  
 • Brownsboro  
 Calera Harvest Chapel—8th Avenue &  
 14th Street

Carbon Hill—7th St NE  
 Chickasaw—208 4th Ave  
 Eoline—Hwy 58 West • Centreville  
 Citronelle—Hwy 45 S  
 Clanton—1709 Yellowleaf Rd  
 Collinsville Harvest Center—7824  
 Hwy 68 W  
 Cordova—2240 Old Parrish Rd  
 Cottdale Community—1801 Prude  
 Mill Rd  
 Decatur—1123 SE 7th Ave  
 New Haven Church—5100 Mill Creek  
 Boulevard • Dora  
 Dothan—708 Haven Dr  
 Elba—647 N Claxton Ave  
 Elkmont—23031 Sandlin Rd  
 Fayette—1537 N Temple Ave

### Fort Payne

Cunningham Bridge—5028 County  
 Rd 27 • Ft Payne  
 Ft Payne—205 Lebanon Rd SW  
 Living Waters Ministries—1902 W  
 Broadway St • Gadsden  
 Goodwater—Joyful Praise—Hwy 9 S  
 • Goodwater

### Gordo

Browns Chapel—Browns Chapel Rd  
 • Gordo  
 Gordo—Hwy 82 W  
 Grant—3482 Cathedral Caverns Hwy  
 Green Pond—Woodstock Rd S  
 Grove Hill—173 North Church St  
 Guntersville—3709 Perry St  
 Hackleburg—9731 Hwy 172  
 Pathway—12701 Pounders & Sims Rd  
 • Haleyville

### Hamilton

Hamilton—Hwy 43 N  
 Happy Hill—606 Hwy 20 • Hamilton  
 Hartselle—503 Stewart St S  
 Hazel Green—15240 Hwy 231—431 N  
 Brownstown—102 County 436 • Henagar  
 Long's Chapel—2 miles off Hwy 50 E •  
 Honoraville

### Huntsville

Huntsville—12300 Bell Rd  
 Huntsville—2713 Mastin Lake Rd NW

### Jasper

Boldo—34 Pine Drive • Jasper  
 Jasper—502 Airport Rd NE  
 Leesburg—170 La Rue Finis Rd  
 Lincoln—Hwy 77 S  
 World Outreach Ministries—30065  
 Hardiman Rd • Madison  
 Mentone—Hwy 117 E  
 West Mobile—9014 Johnson Rd • Mobile  
 Montevallo—Dry Valley  
 Montgomery—3008 Redbud Dr  
 Trinity Worship Center—110 Marcrum  
 Lake Rd • Moody  
 Moulton—Hwy 157 & 76 Parker Rd  
 Harris Chapel—1681 County Rd 45 •  
 Mount Hope

Short Creek—7785 Alliance • Short Creek Rd—Mulga  
 Silver Run—946 Silver Rund Rd • Munford  
 Odenville—Hwy 411 N  
 Parrish—Coker St  
 Pelham—Hwy 31 S  
 Phil Campbell—4329 Broad St  
 Pinson Parkway—6317 Hwy 79 • Pinson  
 Twilleytown—7410 Sharon Blvd • Quinton  
 Red Bay—725 7th Ave SW  
 Robertsdale—23425 Cowling Rd  
 Russellville—Hwy 24 W  
 Sheffield—1601 Andrews Ave  
 Sterrett—18196 Hwy 55 N  
 Summerbrook—HWY 67 • Somerville  
 Sylacauga—1003 W Ft Williams  
 Tarrant City—1200 Jackson Blvd  
 Tuscaloosa—1028 11th Ave & 31st St  
 Vina—Hwy 19  
 West Blocton—345 Honeysuckle Lane

**ALASKA**

Mtn View—403 N Hoyt St • Anchorage

**ARIZONA**

Mesa—1411 N Gilbert Rd  
 North Phoenix—3418 N 86th Ln • Phoenix  
 Lynnhaven—4426 N 31st Ave • Phoenix  
 Tucson—3002 E Glenn St

**ARKANSAS**

Augusta—603 N 9th St  
 Batesville—50 Boyd Rd  
 Cabot—606 N 2nd St  
 Caraway—303 East Illinois Street  
 Clarendon—309 Carter St  
 Des Arc—10th & Curran St  
 Fisher—109 Front St  
 Friendship—105 River Rd  
 Georgetown—215 S Main St  
 Harrisburg—109 Peach Ave  
 Hope—2500 23rd St  
 Hot Springs Family Church—871 Whittington Ave  
 Jacksonville—808 Stone St  
 Jonesboro—3605 Race St  
 Little Rock—1900 Nichols Rd  
 Manila—706 N Baltimore St  
 Marianna—132 Cedar St

Marked Tree—104 Locust St  
 Marvell—1228 Carruth St  
 McGehee—1109 North 4th  
 Mena—1111 S 10th St  
 Morrilton—600 North Division St  
 Mtn View—211 Patricia Ave  
 North Little Rock—1317 W 41st St  
 Paragould—894 F Greene, 845 Rd  
 Pocahontas—359 Hite Smith Rd  
 London—London Ln Hwy • Russellville  
**Searcy**

Georgetown—215 South Main St  
 Searcy—512 North Poplar  
 Texarkana—2410 Hays St  
 Trumann—Christy Ave Ext  
 West Helena—210 N 9th St  
 West Memphis—270 Garrison Ave

**CALIFORNIA**

Anaheim—Buena Park—525 N College Blvd  
 Bakersfield—2400 Morning Dr  
 Campbell—250 Virginia Ave  
 Northgate Chapel—2830 Northgate Dr • Chico  
 Gateway—201 Woodworth • Clovis  
 Higher Praise Community Worship Center—515 N Alameda St • Compton  
 Martinez—3816 Willow Pass Rd • Concord  
 Crescent City—900 N Butte St  
 Delhi—8825 N Sycamore St  
 New Life Christian Center • 4333 Appian Way • El Sobrante

**Fresno**

Northwest—1375 N Fresno • Fresno  
 Sunnyside Community Church—6731 E Belmont Ave • Fresno  
 The Fathers House—990 S 4th St • Kerman  
 Lemon Grove—2660 Hardy Dr  
 Lodi—1124 S Stockton St  
 Lompoc—412 North B St  
 Abundant New Life Family Ministries, Inc.—5115 N Atlantic Blvd • Long Beach

**Los Angeles**

Living Word Worship Center—425 E Hyde Park  
 New Harvest Fellowship—2124 W Jefferson Blvd • Los Angeles  
 Madera—601 E 12th St



Marina Tabernacle—226 Carmel Ave •  
Marina

National City—2105 I Ave

Oceano—1710 Ocean St

Olivehurst—4257 Fleming Way

Orange Cove—888 S 9th St

Port Hueneme—1731 W Natalie Place  
• Oxnard

Community Christian Fellowship—  
14743 Garfield Ave • Paramount

New Beginnings Family Worship Center—  
8137 E 9th St • Rancho Cucamonga

Redding—2830 S Market St

The Open Door—2943 Patterson Rd •  
Riverbank

Riverside—6574 Archer • Riverside

Living Word Ministries—301 Tahoe  
Ave • Roseville

### **Sacramento**

New Season—7949 Carlton Rd  
• Sacramento

Sacramento—7005 Woodbine Ave

True Life Ministries—4141 Winters St

San Francisco—6212 3rd St

Center for Christian Fellowship—524  
Charlotte Dr • San Marcos

La Masa Community—1735 San Andres  
St • Santa Barbara

Good Shephard Community Church—  
6700 Santa Susana Pass Rd • Simi Valley

Spring Valley—730 Concepcion Ave

Vallejo—631 Monterey St

Visalia—937 W Sweet St

Woodland—900 Lincoln Ave

### **COLORADO**

Word of Life Fellowship—6180

Templeton Gap Rd • Colorado Springs

### **Denver**

Bear Valley—2680 S Sheridan Blvd •  
Denver

Mtn View—1020 W 69th Ave • Denver

Florence—513 E Main St

Grand Junction—400 30 & D Rd

### **Greeley**

Greeley—430 10th St

Restoration Ministries—809 30th Ave  
• Greeley

Montrose—746 N Nevada Ave

Pueblo—2525 Baystate Ave

Rifle—437 W 8th St

### **CONNECTICUT**

Bridgeport—605 Barnum Ave

Hartford Family Worship Center—650  
Blue Hills Ave

Waterbury—92 Dikman St •  
New Britain

New Haven—155 Grand Ave

Norwalk—7 Academy St

More Than Conquerors—245 Selleck  
St • Stamford

### **DELAWARE**

Delmar—23481 Toomey Ln • Georgetown

Dover—1362 Barney Jenkins Rd • Felton  
**New Castle**

DuRoss Heights—34 Kings Ave •  
New Castle

Wilmington Manor—104 Morrison  
Ave • New Castle

Newark Renewed Hope Fellowship—  
1086 S Chapel St Ext • Newark

Seaford—US 13 Alt

House of Refuge—339 South Union St  
• Wilmington

### **DISTRICT OF COLUMBIA**

#### **Washington**

A.B.B.A.'S House—1371 Spring Rd  
NW • Washington

Capitol Hill—501 14th St. NE •  
Washington

Omega Worship Center—6210 Chillum  
Place NE • Washington

North Capital—807 Rock Creek  
Church Road NW • Washington

### **FLORIDA**

Apopka—404 E 7th St

Arcadia—4710 SE Hwy 70

Auburndale—211 W Polk St

#### **Belle Glade**

Belle Glade—600 W Ave A

Community Fellowship—601 SE 12th  
St • Belle Glade

Bokeelia—15146 Stringfellow Rd

Bonifay— 505 Kansas AveW

Boynton Beach—500 Gulf Stream Blvd

Reaching Higher Full Gospel Ministry,  
Inc.—1801 7th Ave E • Bradenton

Bristol—Hwy 12 N

Brooker—815 Olive St off Hwy 18

Brooksville—15444 Wiscon Rd

Chipley—1386 Jackson Ave  
 Cocoa—139 Atkinson St  
 Crescent City—2701 Hwy 17 S  
 Dade City—38048 Meridian Ave  
 The Bible—4210 S. University Dr • Davie  
 Daytona Beach—965 Vine St  
 Deerfield Beach—160 SE 2nd St  
 DeLand—1106 E Minnesota Ave  
 DeLeon Springs—4721 Dundee Ave  
 Fernandina Beach—2712 S 14th St

**Ft Lauderdale**

Ft Lauderdale—611 NW 24th Ave  
 In Touch—4959 N State Rd 7 • Ft  
 Lauderdale  
 Oakland Park—1794 NW 38th Ave •  
 Ft Lauderdale  
 Pompano Beach—2018 NE 21st Ave  
 • Ft Lauderdale

**Ft Myers**

Ft Myers—3182 Marion St  
 Ft Myers—3721 E Michigan Ave  
 Glorious COGOP—2646 Ford St  
 • Ft Myers

Gainesville—4700 Hawthorne Rd SE  
 Triumphant COG—21450 SW 112th  
 Ave • Goulds

Hallandale—601 2nd Ave NW  
 Havana—7602 Fla.-Ga Hwy

**Hollywood**

Hollywood—3200 JA Ely Blvd  
 Sure Foundation Ministries—5433 SW  
 19th St • W Hollywood

Homestead—527 SW 6th Ave

**Jacksonville**

Buckman St—1716 E 21st St •  
 Jacksonville  
 Clay Hill—5845 County Rd 218 •  
 Jacksonville  
 Eastside—5789 Castellano Ave •  
 Jacksonville  
 Jacksonville—1920 W 21st St  
 Mandarin—3844 Burnett Park Rd •  
 Jacksonville  
 Oakwood Villa—344 Lamson St •  
 Jacksonville  
 Southside Christian Fellowship—  
 1441 Hickman Rd • Jacksonville  
 Touching Hearts Ministries—9427  
 Carbondale Dr E • Jacksonville  
 Westside—1862 Fouraker Rd •  
 Jacksonville

Key West—815 Elizabeth St  
 Lake Mary—Faith Ministry—260 N  
 Country Club Rd • Lake Mary  
 Lake Wales—Living Waters—637 W  
 Lake Wales Rd S  
 West Palm Beach—600 E Coast Ave •  
 Lake Worth  
 Lakeland—2445 E Main St  
 Leesburg—28020 CR 33  
 Lehigh Acres—180 Homestead Rd S  
 Lorida—1804 US 98  
 Marianna—2840 McPherson St  
 Mascotte—527 E Myers Blvd

**Miami**

Center of Hope, Inc.—10331 SW  
 179th St • Miami  
 Centerville—2746 NW 51st St • Miami  
 Coconut Grove—3655 Grand Ave •  
 Miami  
 Higher Praise and Worship Center,  
 Inc.—6610 SW 59th Pl • S Miami  
 Miami #1—4528 NW 1st Ave  
 Ridgeway—5937 NW 22nd Ave •  
 Miami

**Miami Gardens**

Love Fellowship Ministries—2515  
 NW 163rd St  
 19th Ave—16801 NW 19th Ave  
 Midway—477 Palmer Rd  
 Milton—600 Glover Lane

**Monticello**

Capitola—12250 Capitola Rd •  
 Monticello  
 Monticello—405 Martin Luther King St  
 Moore Haven Family Worship Center—  
 399 Ave E • Moore Haven  
 New Bayview—1077 New Bayview  
 Church Rd  
 Niceville Worship Center—410 N  
 Cedar Ave

**Ocala**

Ocala—1307 NE 9th Ave  
 Silver Springs Shores—6780 SE 58th  
 Ave • Ocala  
 Ocoee—159 Taylor St  
 Okeechobee—102 NW 10th St

**Orlando**

All Nations Church—2906 N Pine  
 Hills Rd • Orlando  
 Orange Center—719 Cookman Ave •  
 Orlando

Restoration Ministries—944 N Dean Rd • Orlando  
 Strong Tower Christian Fellowship, Inc.—90 S Ridgewood Ave • Ormond Beach  
 Oviedo—496 S Central Ave  
 Pahokee—2500 E Main St  
 Palatka—6727 Crill Ave  
 The Overcomer—975 Malabar Rd NW • Palm Bay  
 Palm Beach Gardens—6641 Donald Ross Rd  
 Palm City—7346 SW 39th St  
 Crossroads Chapel—1040 Tampa Rd • Palm Harbor

**Panama City**

Grace Fellowship—117 N Hwy 22—A • Panama City  
 St Andrews—1410 Wilmont Ave • Panama City

**Perry**

Glorious Rain—110 E Maurice Linton Rd • Perry  
 Hampton Springs—613 W Hampton Springs Ave • Perry  
 Jefferson Street—1304 N Jefferson St • Perry  
 Pierson—220 W Washington Ave  
 Saint Petersburg—5653 Park Blvd • Pinellas Park  
 Punta Gorda—662 Cooper St  
 Quincy—331 S Kent St  
 Reddick—15150 NW 52nd Ave  
 Riviera Beach—1601 Ave E  
 New Beginning Full Gospel Church—900-D Anastasia Blvd • St Augustine

**Sanford**

E 9th St—700 E 9th • Sanford  
 Merthie Dr—1706 Merthie Dr • Sanford  
 Whole World Gospel Center—2509 S Elm Ave • Sanford  
 Lauderhill Sunrise—6210—20 W Oakland Park Blvd • Sunrise

**Tallahassee**

Tallahassee—1221 Dade St  
 Micosukee—11752 Moccasin Gap Rd • Tallahassee  
 Tallahassee—1342 Westway Rd

**Tampa**

All Nations In Love Ministries—12850 N 50th St • Tampa

Forrest Hill—401 W Bougainvillea Ave • Tampa  
 Hyde Park—107 S Oregon Ave • Tampa  
 Rock of Ages Worship Center—6224 Diamond St • Tampa  
 Tavares—112 S Lake Ave  
 Thonotosassa—11607 Grovewood  
 Valrico Worship Center—501 N St Cloud Ave • Valrico  
 Sure Foundation Ministries—5433 SW 19th St • West Hollywood

**West Palm Beach**

Greenacres—4941 Vilma Ln • West Palm Beach  
 Royal Palm—3361 Belvedere Road • West Palm Beach

**Winter Garden**

Winter Garden—1421 E Bay St  
 Southside—1320 9th St • Winter Garden

**GEORGIA**

Acworth—3891 Nance Rd  
 Albany—700 Branch Rd  
 Alma—409 E 8th St  
 Americus—809 Tripp St  
 Ashburn Living Waters Fellowship—227 S Cleveland St • Ashburn  
 Augusta—2031 Gardner St  
 Axson—Hwy 82 S  
 Bainbridge—1205 Troupe St

**Baxley**

Baxley—213 Spruce St  
 Carters Chapel—49 Sheffield Rd • Baxley

Blackshear—720 Azalea St  
 Bloomingdale—1501 E Hwy 80

**Brunswick**

Brunswick—370 Old Jessup Rd  
 Sterling—3879 Ga Hwy 99 • Brunswick

Buford—New Life Christian Fellowship—5409 Little Mill Rd • Buford

**Canton**

Hickory Flat Fellowship—5301 Hickory Flat Hwy • Canton  
 Waleska—127 Dry Pond Ln • Canton  
 Carrollton—627 Burson Ave  
 Cartersville—337 Gilmer St  
 Cedartown—919 Blanche Ave  
 Chatsworth—986 Hwy 411 S  
 Chickamauga—Mill Wee Hollow Rd

Liberty Fellowship—11 N River St •  
Claxton

Grace Chapel—Route 6, Box 3010 •  
Cochran

**Columbus**

Fortson Rd—7724 Fortson Rd •

Columbus

Northside Chapel—1901 Whittlesey  
Rd • Columbus

Sunshine Acres—6223 Lynridge Ave  
• Columbus

New Dimension Ministries and Worship  
Center—1129 D Brett Dr • Conyers

**Cordele**

Cordele—1408 S 13th St

Cordele—103 E 2nd Ave

Cumming Living Word Outreach—  
1648 Canton Hwy, 20 W • Cumming

Dahlonega—1304 Grove St N

Dalton—603 Underwood St

Darien—406 Scriven St

Dawsonville—680 Hwy 53 E

**Decatur**

Covington Dr—3333 Covington Dr •  
Decatur

Glenwood—3140 Glenwood Rd •  
Decatur

Braselton—137 Ednaville Rd • Dewy  
Rose

Cornerstone—2052 Hwy 32 E • Douglas

Douglasville—8310 Duralee Ln

Eatonton—365 Gray Hwy

Ellijay—Faith Chapel—5451 Big Creek Rd

Fayetteville—1000 Hwy 54 W

Homeland—501 Bowery Ln • Folkston

Cathedral of Praise—725 Church St • Ft  
Oglethorpe

**Gainesville**

Bethel Tabernacle—3931 Elrod Dr •  
Gainesville

Prince of Peace Worship Center—  
2598 Gould Drive • Gainesville

Griffin—3675 Fayetteville Hwy (Hwy 92)

Cedar Creek—2608 Eatonton Hwy •  
Haddock

Hartwell—114 Earnest Oliver Drive

Hazlehurst—69 Jesse Thomas Rd

Victory Chapel—206 Court St • Homerville

**Hortense**

Atkinson Hwy 82 • Hortense

Hortense—RR 1

Hoschton—8187 Pendergrass Road

Jesup—937 Hwy 301 S

Jonesboro—259 Hwy 54 N

**LaFayette**

Catlett—1229 Huffman Rd •

LaFayette

LaFayette—271 W Hwy 136

Rock Springs—Straight Gut Valley Rd  
• LaFayette

Mayday—377 Carol Rd • Lake Park

Lakeland—533 E Main St

Lindale—3109 Maple Rd

New Life Ministries Worship Center—  
1912 Panola Rd • Lithonia

Lyons—126 Victory Circle

Mableton—118 Morris St

**Macon**

Houston Rd—6055 Houston Rd •  
Macon

Revival Fire Ministries—4589 Jones  
Rd • Macon

Elm Street Chapel—125 Elm St •  
Manchester

**Manor**

Camp Branch—4249 Camp Branch  
Rd • Manor

Mt Green—1775 Manor—Millwood  
Rd N • Manor

**Marietta**

Christ Worship Center—1700 Chastain  
Corner NE • Marietta

Olive Springs—1837 Olive Springs Rd •  
Marietta

Pantertown—1032 GA Hwy 60 •  
McCaysville

Emanuel—318 Averill St • Montezuma

Moultrie—1718 West Blvd

Raybon—RR 2 • Nahunta

Newnan—437 Greenville St Hwy 29 S

**Nicholls**

Nicholls—1200 Van Street, Hwy 32

Wilsonville—6040 Andrew Tanner  
Rd • Nicholls

Pearson—416 N King St

Plainville—3348 Riverbend Rd SW

Poulan—Hwy 82 E

Powder Springs Christian Fellowship—  
4050 Austell Powder Springs Rd •  
Powder Springs

Pinetucky—Rentz—2459 RR 1, Hwy  
319-441 • Rentz

## Riverdale Extended Hands Ministries—

8291 Webb Rd • Riverdale

Rome—2100 C Redmond Circle

Rossville—110 Cherry St

Saint Marys—101 Pine St

Scottsdale Hope & Healing Worship  
Center, Inc.—552 Glendale Rd •  
Scottsdale

Senoia—87 Main &amp; Johnson Streets

Shannon—Carden &amp; Baker Sts

Springfield—108 New Stilwell Rd

Stockbridge—Hwy 138 E

Stone Mountain Liberty—437 Hairston  
Way • Stone Mountain

Oak Hill—560 Morgan Rd • Temple

**Tifton**

Alder St—317 Alder St • Tifton

Sonrise Chapel—3802 Tift Ave • Tifton

Eulonia—RR 3 • Townsend

Trion—456 4th St

Tunnel Hill—940 Morgan Dr

Cedar Crossing—RR 2, Hwy 56 •  
UvaldaAzalea City Church—2125 Clay Rd •  
Valdosta

Villa Rica—17 Stockmar Rd

Harvest Christian Fellowship—1211 South  
Houston Lake Rd • Warner Robbins**Waycross**

Crossview—709 Garlington Ave •

Waycross

Gilchrist—1710 Hall St • Waycross

Suwannee Chapel—6241 Suwannee  
Chapel Rd • Waycross

Wahoma—3266 Minnesota Ave •

Waycross

Winder—King &amp; Wright Sts

**IDAHO**

Northview—8366 Northview St • Boise

**Caldwell**

Caldwell—1105 N 5th St

World Harvest Church—523 N 9th  
Ave • Caldwell

Emmett—637 East 3rd St

Amazing Grace Mountain Home—  
2235 W 6th S • Mountain Home

Nampa—1012 11th Ave

Living Waters—2055 Garrett Hwy •  
Pocatello**ILLINOIS**

Abingdon—101 S Western Ave

Family Bible Church—243 S

Commonwealth Ave • Aurora

Glorious Life Worship Center—12654 S

Maple Ave • Blue Island

Burbank—8420 S Narragansett Ave

Canton—28 West Oak St

East Alton Community Fellowship—226  
S Pence St • East Alton

Evanston—1623 W Simpson St

Gurnee—3515 W Florida St

Johnston City—308 W 12th St

Madison—1732 S Rhodes Ave

South Elgin—314 Inverness Trail •  
McHenryNew Life Christian Fellowship—309 Elm  
St • PekinCorinth Christian Fellowship—20063  
Corinth Rd • Pittsburg

Rockford—2610 S 5th Ave

Saint Charles—300 S 4th St

Wilmington—1800 S Water St

Xenia—321 W 3rd St

Zion—1801 Hermon Ave

**INDIANA**

Anderson—3029 Mounds Rd

Bedford—601 U St

Bloomington—5885 E State Rd 45

Brownsburg—321 S Jefferson St

Connersville—3210 Waterloo Rd

Goshen—21181 State Rd 119 • Elkhart

Evansville—3407 Bellemeade Ave

Ft Wayne—1420 Southdale Ave

Gas City—906 N 10th St

Hammond—6808 Missouri Ave

Hebron—110 N Jefferson

Howesville—14285 S State Rd 59

Huntington—1427 E Market St

Hoyt Ave Worship Center—4301 E  
Hoyt Ave • Indianapolis

Jamestown—8 W Elm St

Kokomo—1023 N Armstrong

Lebanon—620 S Meridian St

Mishawaka—12800 McKinley Hwy

Muncie—2000 W 10th St

Victory Lighthouse—205 Cherry St • New  
Albany

New Salisbury—Hwy 135

Noblesville—1107 Plum St

Portage—5855 Central Ave  
 Portland—797 Creagor Ave  
 Salem—1007 N Hayes Ave  
 Scottsburg—980 S Main St  
 Shelburn—25 S Poplar St  
 Christ Tabernacle—508 E 6th St •  
 Sheridan  
 Spencer—455 S Washington St  
 Vincennes—1603 Wheeler St

**IOWA**

Atlantic—600 Pine St  
 Boone—2028 Crawford St  
 Council Bluffs—1904 Ave E  
 City Life Worship Center—6901 SW 14th •  
 Des Moines  
 Ottumwa—252 N Ransom  
 Shenandoah—206 S Broad St  
 Westdale—3211 Edgewood Rd SW •  
 Cedar Rapids

**KANSAS**

Columbus—3459 NE Hwy 7  
 El Dorado—1339 Douglas Rd  
 Emporia—721 Corinth Ave  
 Haddam—402 S Taylor St

**Kansas**

Kansas City—2626 S 65th St  
 Kansas City 21st St—95 S 21st St  
 Olathe—105 S Montclair  
 Pittsburg—605 N Joplin St  
 New Life Fellowship—13817 Johnson  
 Dr • Shawnee  
 Fairfax—436 SE Fairfax • Topeka  
 Wichita—2009 May St

**KENTUCKY**

Carters Tabernacle—1488 Carter  
 Church Rd • Adolphus  
 Auburn—1071 W Main St  
 Ligon Family Worship Center—15565  
 Kentucky, Rt 979 • Beaver  
 Beaver Dam—502 W 4th St  
 Big Laurel—Rt 12694 E Hwy 221  
 Bloomfield—2209 Lawrenceburg Rd  
 Bonnieville—7213 N Dixie Hwy  
 Burdine—11413 Hwy 805  
 Castle Heights Community Church—  
 6814 Cemetery Rd • Bowling Green  
 Caneyville—Hwy 185  
 Stevensburg—1800 Wonderland Cavern  
 Rd • Cecilia  
 Central City—634 S 2nd St

Oak Grove—Sano RR 531 • Columbia  
 Corbin—84 Cherry Ave  
 Little Leatherwood—4837 Little  
 Leatherwood Creek Rd • Cornettsville  
 Cumberland—113 Union St  
 Hill Grove—4005 Shumate Rd • Ekron  
 Bethesda Ministries—2738 Ring Rd •  
 Elizabethtown  
 Evarts—145 Walnut Street  
 Fordsville—229 West Main  
 Franklin—513 Lemon St  
 Sand Springs—6112 S Dixie Hwy •  
 Glendale  
 New Hope—1876 US 60 E • Grayson  
 Hartford—911 Oakwood Dr  
 Dayspring—3001 Hwy 60 E • Henderson

**Hi Hat**

Hi Hat—Jet 122 & 979  
 Tram—13754 KY RR 122 • Hi Hat  
 Hodgenville—150 Peak St  
 Hopkinsville—1235 Sanderson Dr  
 Irvine—223 High St  
 Island—205 2nd St  
 Sewellton—65 Wooldridge Rd •  
 Jamestown

Lebanon Junction—270 S Poplar St  
 Leitchfield—808 Grayson St

**Louisville**

Brooks Hill—1775 Brooks Hill Rd •  
 Louisville  
 Highland Park—9600 Blue Lick Rd •  
 Louisville  
 Highview—7117 Briscoe Ln • Louisville  
 River of Life—2265 Crums Ln •  
 Louisville  
 Westside Chapel—2501 Griffith St •  
 Louisville

Madisonville—1913 S Main St  
 McHenry—off Hwy 1245  
 Grace Fellowship—408 Prewett Pk •  
 Mount Sterling  
 Mount Washington—1523 Wales Run Rd

**Owensboro**

Owensboro—1836 W 5th St  
 Family Worship Center—1220 Center  
 St • Owensboro

**Pineville**

Cary—Rt 66 Hendron Hill • Pineville  
 Pineville—4th St  
 Prestonsburg—Hwy 23 S 315 Harkin  
 Ave

Providence—300 S Broadway  
 Raceland—121 Hillview Ave  
 Knobbs—Hwy 1589 • Rumsey  
 Russell Springs—465 N 127  
 Abundance of Rain Church—367 E US  
 60 • Salt Lick

Scottsville—Hwy 31, E Glasgow Rd  
 Shepherdsville—2389 Raymond Rd

### **Somerset**

Acorn—1675 Mt Victory Rd •  
 Somerset  
 Cedar Gap—2060 Coal Pit Rd • Somerset  
 River of Life Church, Inc.—5442 S Hwy  
 1247 • Somerset  
 Southside—1386 S Hwy 27 • Somerset  
 Stanton Grace Fellowship—775 E  
 College Ave  
 Sturgis—9271 Hwy 60 W  
 Tateville—Holiness Church Rd  
 Taylorsville—60 Ray Lane  
 Pleasant Ridge—Hwy 231 N • Utica  
 Versailles—445 Laval Hgts  
 New Life Church—Hwy 27 & 328 •  
 Waynesburg  
 Wheatcroft—Hwy 109  
 Willisburg—4861 Brush Grove Rd

### **LOUISIANA**

Bastrop—418 Division St

### **Baton Rouge**

Inniswold Rd—11831 Coursey Blvd •  
 Baton Rouge  
 Tanglewood—9281 Lansdowne St •  
 Baton Rouge

Blanchard—801 Main St  
 Covington—E 35th & 1501 N Lee Rd  
 Rainey Chapel—10350 St John Church  
 Rd • Folsom

Franklinton—1021 Washington St  
 Hammond Maranatha Outreach

Ministries—601 S Cypress St  
 Houma—2630 Truman St  
 Livingston—20942 Nevada St  
 Many—Sorrell & Courthouse St  
 Metairie—736 Clearview Pkwy

### **Morgan City**

Bayou Chene—Avoca Island • Morgan City  
 Morgan City—1311 2nd St  
 Newellton—Hwy 4  
 Patterson—1211 3rd St  
 Pearl River—39044 St Paul Dr

Belle River—1012 Church St • Pierre Part  
 Pineville—1920 Alabama Ave  
 Plaquemine—23720 Ferdinand St  
 Ponchatoula—135 S 1st St  
 Vivian—107 N Pecan St  
 Westwego—301 Sala Ave

### **MAINE**

Thorndike—RR 1

### **MARYLAND**

Berlin—10407 Old Ocean City Blvd  
 Brooklyn—428 Arsan Ave  
 Cambridge—610 Hubert St  
 Chance—23539 Cemetery Rd  
 Churchville—9 Glenville Rd  
 Dunkirk—Huntingtown—2829  
 Chesapeake Beach Rd W • Dunkirk  
 Essex—402 Maryland Ave  
 Federalsburg—100 Austin Ave  
 Frederick—5608 Bartonsville Rd  
 Hyattsville—4201 Farragut St  
 Lanham New Beginnings—6015  
 Cipriano Rd • Lanham  
 Deer Park—25 Back St • Oakland  
 Abundant Life Ministries—5533  
 Livingston Rd • Oxon Hill  
 Eldorado—5915 Puckum Rd •  
 Rhodesdale  
 Rising Sun—201 Connelly Rd  
 Rockville—14180 Travilah Rd  
 Sabillasville—Rt 550

### **Salisbury**

East College Ave—506 E College Ave  
 • Salisbury  
 Tilghman Rd—208 Tilghman Rd •  
 Salisbury

### **MASSACHUSETTS**

Brockton—34 Cottage St  
 Dorchester  
 Dorchester—170 Glenway St  
 New Beginning—500 Talbott Ave •  
 Dorchester  
 Mattapan—100 Blue Hill Pkwy • Milton  
 New Bedford—600 Kempton St  
 Warrne Street—270–272 Warren St •  
 Roxbury  
 Springfield—135 Hancock St

### **MICHIGAN**

Adrian—1245 Division St  
 Alpena—3289 US 23 S

Battle Creek—2942 W Dickman Rd  
 Benton Harbor—460 Rolland Ave  
 Our Fathers House of Downriver—  
 22365 Sibley Rd • Brownstown  
 Greenfield—14625 Greenfield •  
 Detroit  
 Fishers of Men Ministries—1143 W  
 Parkwood Ave • Flint  
 Holland—475 Hazel Ave  
 Jackson New Life Worship Center—  
 4532 Brooklyn Rd • Jackson  
 Kalamazoo—713 Chicago Ave  
 Lansing—2430 N Turner  
 Jacob's Well Ministries—8300 S Edon  
 Rd • Reading  
 River Rouge—41 Orchard St  
 Royal Oak—600 N Campbell Rd  
 Safe Harbor—3552 S Pipestone Rd • Sodus  
 Taylor Harvest Worship Center—23233  
 Wick Rd • Taylor  
 Power in Prayer Worship Center—  
 50480 Van Dyke Rd • Utica  
 Orange Street—995 Orange St •  
 Wyandotte  
 Ypsilanti—130 S Harris Rd

**MINNESOTA**

Anoka—1033 Jefferson St  
 River of Life—3954 Thomas Ave N •  
 Minneapolis  
 Zimmerman—12515 Fremont Ave

**MISSISSIPPI****Aberdeen**

Pleasant Grove—20287 Coontail Rd •  
 Aberdeen  
 Zion Temple—409 North Long • Aberdeen  
 Amory—1302 US Hwy 278 E  
 Boyle—802 Martha Street  
 Bruce—1033 Rogers Ave  
 Caledonia—7840 Wolfe Rd

**Charleston**

Adams Arbor—Hwy 35 S • Charleston  
 Paducah Wells—3193 Tippto Rd, off  
 Hwy 35 N • Charleston  
 Tippto—RR 2 • Charleston  
 Spring Hill—Hwy 32 E • Charleston  
 Smith Chapel—Hwy 491 S • Collinsville  
 Corinth—601Box Rd  
 Hebron—Hwy 434 N • Delta City  
 Jordan Hill—Hwy 4 W • Dennis  
 Tunica—1034 Bly Road • Dundee

Eupora—904 S Vetrans Memorial Blvd  
 Fulton—474 Patton Dr  
 Mary Springs—4015 Busy Corner Rd •  
 Gloster

**Golden**

Banner—124 Bennett Road NE • Golden  
 Chapel Hill—509 Co Rd 864 • Golden  
 Mt Carmel—291 Doc Pearson Rd • Golden  
 Greenville—538 Abide Rd  
 North Park—705 Yalabusha St •  
 Greenwood  
 Grenada—23032 Hwy 8 E  
 Gulfport—2325 14th Ave  
 Hamilton—40115 McDuffie Cemetary Rd  
 Turkey Foot Fork—2411 Bethel  
 Church Road • Holcomb  
 Houlika—Front St  
 Fairview—1681 Hwy 8 East • Houston

**Jackson**

All Nations Greater Hope—4220  
 Medgar Evers Blvd • Jackson  
 Forest Hill—2110 Raymond Rd • Jackson  
 Kosciusko—915 W Jefferson St  
 Liberty—3421 Greensburg Rd  
 Maben—Hwy 15 S  
 Magee—625 Raleigh Dr  
 Marietta—Hwy 371 N  
 New Harvest—201 Bardwell Ave  
 • McComb  
 Meridian—2667 31st Ave S  
 Monticello—Hwy 27 S  
 Union Grove—461 County Rd 1650 •  
 Mooreville  
 Moss Point—5624 Grierson St  
 Natchez—1 Myrtle Dr

**Okolona**

Bethany—2148 Hwy 32 Ext. • Okolona  
 Sunrise—222 E Jefferson St • Okolona  
 Pearl—3134 King Dr  
 Petal—11 Deerwood Dr  
 Philipp—24 Cleveland Ave  
 Picayune—1811 E Canal St  
 West Side Pontotoc—1518 Hwy 341 •  
 Pontotoc  
 Piave—3354 Piave Plaza Rd • Richton

**Rolling Fork**

Rolling Fork—606 Walnut St  
 Tallula—13314 Hwy 1 • Rolling Fork  
 Unity—1867 Hwy 363 E • Satlillo  
 Zion Grove—2538 Strider Rd • Scobey



Tchula—814 Front St

**Tremont**

Pearly Gates—434 Pearly Gates Rd •  
Tremont  
Piney Grove—1668 James Creek Road  
• Tremont

**Tupelo**

New Bethel—423 Hilda Dr • Tupelo  
Tupelo—1198 Elvis Presley Dr  
Taylor—County Road 433 Blue Road •  
Vardaman  
Verona—1217 Palmetto Rd  
Vicksburg—4345 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  
Birch Tree—N Hwy 99  
Montier—RR 4 Hwy 60 • Birch Tree  
Boonslick—605 E Main St • Bunceton  
California—704 E Buchanan  
Delta—Wilson St

**Eminence**

Eminence—Hwy 19 & F  
Flatwood—County Rd D • Eminence  
Faith Fellowship—801 Hawkins Rd •  
Fenton  
Fredericktown—500 E Franklin St  
Fremont—101 3rd St  
Houston—County Rd E off Hwy 63  
Joplin—18851 Apple Rd  
Hope Thru Grace Fellowship—4907 N  
Brighton • Kansas City  
Kirksville—Rt 2, Road 121-B  
Lamar—1308 W Grand  
Mountain View—911 E 5th St  
Centerpoint—Hwy 142 at H • Myrtle  
Poplar Bluff—1411 S 11th St  
Heartland Harvest—463 Sandy Wood  
Ln • Sikeston  
Crimson House—1616 Robberson •  
Springfield  
New Beginnings Family Church—2134  
Parkway Dr • St Peters  
Summersville—525 N Hwy 17

**Van Buren**

Houses Creek—County Rd M • Van Buren  
Mount Zion—Hwy 60 • Van Buren

River of Life—223 Johnson St • West  
Plains

Winona—Hwy 19 S

**MONTANA**

Billings—631 Hallowell Ln  
Country Way—554 Country Way N •  
Kalispell  
Helena Family Worship Centre—1727  
Waukesha St • Helena  
Light House—315 W 14th St • Laurel

**NEBRASKA**

Gibbon—13 West St  
Grand Island—1620 N Broadwell  
Kearney Family Tabernacle—1724 First  
Ave • Kearney

**NEVADA**

Patterson Ave—4780 Patterson Ave • Las  
Vegas

**NEW HAMPSHIRE**

Harvest Valley—219 Tarrytown Rd •  
Manchester  
Bread of Life Family—1 East Hollis St •  
Nashua

**NEW JERSEY**

Bridgeton—59 S Burlington Ave  
East Orange—230 Park Ave  
Englewood—66 Lafayette Place  
Jersey City—740 Ocean Ave  
Neptune Community Worship Center—  
1700 Bangs Ave • Neptune  
Faith Temple—254 Stuyvesant Ave •  
Newark  
Mid-Atlantic Northfield—113 Fabian Ave  
• Northfield  
Paterson—25 Rosa Parks Blvd  
North Plainfield—306 E Front St •  
Plainfield  
Trenton—917 S Clinton Ave

**NEW MEXICO**

Raton—100 E 7th St  
Roswell—2322 N Sherman Ave

**NEW YORK**

Albany—774 Madison Ave  
Allegany—71 W Main St  
Binghamton—67 Glenwood Ave

**Bronx**

East 165th St—85 E 165th St •  
Bronx

East 212 Street—701 E 212 Street •  
Bronx  
Greater Love Tabernacle—2814  
Middletown Rd • Bronx  
Love & Fellowship Center—917 Adea  
Ave • Bronx  
Seymour Ave—3146 Seymour Ave •  
Bronx

**Brooklyn**

Bushwick Family Ministries—1243  
Bushwick Ave • Brooklyn  
Church Ave—3915-17 Church Ave •  
Brooklyn  
Crown Heights—467 Rutland Rd •  
Brooklyn  
Fulton Street—2134 Fulton St •  
Brooklyn  
Malta Street—71 Malta St • Brooklyn  
Rockaway Parkway—157 Rockaway  
Parkway • Brooklyn  
Rogers Ave—305 Rogers Ave • Brooklyn  
Dayspring—2628 Bailey Ave • Buffalo  
Hancock—90 E Front St  
Jerusalem Ave—234 Jerusalem Ave •  
Hempstead  
Highland Falls—55 Schneider Avenue  
Agape Love Outreach—25 E Main St •  
Middletown  
Mount Vernon—140 E 3rd St  
New Rochelle—128 Winthrop Ave  
Manhattan—170 E 123 St • New York  
Community Outreach Ministries—477  
First St • Newburgh  
Poughkeepsie—164 S Cherry St  
Rochester—1074 Portland Ave  
Roosevelt—39 Mansfield  
Saint Ablans—194-15 Linden Blvd  
South Ozone Park—127-01 Foch Blvd  
Spring Valley—24 N Madison Ave

**Yonkers**

Yonkers—73 N Broadway  
Family Worship Center—1061 N  
Broadway • Yonkers

**NORTH CAROLINA**

Aberdeen—10392 Hwy 211 E  
Albemarle—1005 McLaughlin St  
Apex—3508 Crittenden Ln

**Asheboro**

Cross Street—527 Cross St • Asheboro  
McPherson Street—161 McPherson St  
• Asheboro

Asheville Family—530 New Leicester  
Hwy

**Autryville**

Clement—3990 Maxwell Rd • Autryville  
Mount Carmel—1655 Mount Carmel  
Church Rd • Autryville  
Riverside—South River Rd • Autryville  
Maribel—4346 NC Hwy 304 • Bayboro  
Candor—Farmer's Market Rd • Biscoe

**Burlington**

Durham Street—2142 Durham St •  
Burlington  
Tilman Street—412 Tilman St •  
Burlington

Burnsville—135 Meadow Rd

Hatteras Island New Hope Fellowship •  
Buxton

**Canton**

Canton-Phillipsville—12 Ruby St •  
Canton  
Gibsonstown—75 Sanctuary Hill Rd •  
Canton

Carthage—1017 Joel Rd

Castalia—6111 Race Track Rd

Chadbourne—3604 Joe Brown Hwy S

Chapel Hill—605 Church St

**Charlotte**

Crossroads Community—1807 Lawing  
Rd • Charlotte  
Redemption Worship Center—2039  
Holly St • Charlotte  
China Grove Outreach Center—1945  
Main St • China Grove

**Clayton**

Clayton—3059 Old US 70 Hwy W  
O'Neil Street—202 O'Neil St • Clayton  
Bonnettsville—3497 Roseboro Hwy •  
Clinton  
Coats—7819 Hwy 27 E

**Concord**

Gateway—2259 Hwy 49 N • Concord  
Lincoln Center—339 Lincoln St •  
Concord

**Dunn**

Dunn—101 E Granville St  
Taylors Chapel—420 Taylor's Chapel  
Rd • Dunn

**Durham**

Dearborn Drive—3530 Dearborn Dr  
• Durham

- Denfield Street—4907 Denfield St • Durham
- Hillsborough, Mooresville—810 Brookhaven Dr • Durham
- Hillsborough—513 Logust St • Durham
- Monument of Faith Church—900 Simmons St • Durham
- Research Triangle Park—1727 Ed Cook Rd • Durham
- Northside—730 N Long St • East Spencer
- Eden—13811 NC Hwy 87
- Elizabeth City—778 Triankloe Rd
- Elizabethtown—1101 Quail St
- Ellerbe—122 Jackson St
- Elm City—4938 London Church Rd
- Erwin**
- Erwin—105 2nd St
- Zion Temple—8216 US Hwy 421 S • Erwin
- Westwood—Riverside Rd • Erwin
- Fayetteville, Deer Hill—1570 S Reilly Rd • Fayetteville
- Franklinton—104 Fairlane Ave
- Garland—350 N Herring St
- Gastonia**
- The Father's House—1516 W Davidson Ave • Gastonia
- Gastonia Restoration Center—312 N Morehead St • Gastonia
- New Life Christian Fellowship—406 Rhyne Cir • Gastonia
- Glen Alpine—Hwy 70 W
- Falcon—7141 Smithfield Rd • Godwin
- Goldsboro**
- DePriest St—900 DePriest St • Goldsboro
- Oak Ridge—1921 Hwy 111 N • Goldsboro
- Destiny of Goldston—345 Horton Rd • Goldston
- Graham**
- Graham, Providence—619 Providence Rd • Graham
- Eli Whitney Community Church—6807 Whitney Rd • Graham
- Sawmills Church On The Rock—2515 Baker Cir • Granite Falls
- Greensboro**
- Dickenson Avenue—710 Dickenson Ave • Greensboro
- Greensboro—302-J Pomona Dr
- Summitt Avenue—4515 Summitt Ave • Greensboro
- Hamlet**
- Ghio—668 Spring Hill Church Rd • Hamlet
- Hamlet—609 Cheraw Rd
- Henderson—801 Arch St
- Harvest Worship Center—2010 Clement Blvd • Hickory
- High Point**
- North Ward Avenue—211 N Ward Ave • High Point
- Stanton Place—1100 Stanton Pl • High Point
- Faith Christian Fellowship—402 W Hill Ave • Hillsborough
- Covenantant Faith Ministry—621 Utley St • Holly Springs
- Breezewood—3230 Legion Rd • Hope Mills
- Kannapolis**
- Kannapolis—402 Little Texas Rd
- Westover Avenue—145 Westover Ave • Kannapolis
- Trinity—401 Saint Mary's Church Rd • Kenly
- Kinston—481 Whitfield Dr
- Laurel Hill—9421 Morgan St
- Laurinburg—608 Lee's Mill Rd
- Lexington**
- Lexington East Center—1000 E Center St • Lexington
- Jessup Street—604 Jessup St Ext • Lexington
- Liberty—902 Swannanoa Ave
- Perpetual Covenant—2001 McKay St • Lillington
- Lincolnton—1122 E McBee St
- Louisburg**
- Bunn Chapel—567 McWilder Rd • Louisburg
- Louisburg—123 N Main St
- Victory Christian Fellowship—Old Hwy 301 N • Lumberton
- Manteo—101 Creafs Ridge Rd
- Marion—70 Alabama St
- Mayodan—121 Farris Park Rd
- Gold Valley—1740 S NC Hwy 231 • Middlesex
- Mocksville—2323 Hwy 601 S

Monroe—3824 Winchester Rd  
 Morganton—714 E Meeting St  
 Morven—8477 US Hwy 52 S  
 Mount Airy—123 Mahone St

**Mount Olive**

Grantham—4568 US Hwy 13 S •  
 Mount Olive  
 Mount Olive—570 Cricket Ridge Rd  
 Waynes Chapel—3558 Emmaus Church  
 Rd • Mt Olive  
 Fields of the Wood—9927 Hwy 294 •  
 Murphy  
 Community Chapel—11556 Taylor  
 Store Rd • Nashville  
 New Bern—2815 Oaks Rd  
 Bogue Living Waters—5382 Hwy 24 •  
 New Port  
 Newton Grove—2821 Hwy 13

**Norman**

East Moore Street—119 Moore St •  
 Norman  
 Mountain Creek—243 Capel Mill Rd  
 • Norman  
 North Wilkesboro—114 Mulberry Pine St  
 Oxford—4073 Lynn Rd  
 Peachland—Lackawana St RR 2  
 Penrose—9 Long Ridge Rd

**Princeton**

Holts Pond—1263 Progressive Church  
 Rd • Princeton  
 Princeton—1720 Old Hinton Rd  
 Raeford—911 W Prospect Ave

**Raleigh**

All Nations Fellowship—5005 Western  
 Blvd • Raleigh  
 State Street—1200 S State St • Raleigh  
 Ramseur—135 Wright St  
 Red Springs—226 McAllister Cir

**Robbins**

Robbins Belview—905 Belview Rd  
 Robbins—Hwy 705 N  
 Rockingham—139 Flowers St  
 Rocky Mount  
 Thomas Street—523 W Thomas St •  
 Rocky Mount  
 Wilkins Street—900 Wilkins St •  
 Rocky Mount  
 Rose Hill—204 W Church St  
 Roseboro—2334 Elizabethtown Hwy  
 Salisbury—1500 E Council St

**Sanford**

Sanford Plank Road—2277 S Plank  
 Rd • Sanford  
 Scott Avenue—628 Scott Ave • Sanford

**Selma**

Crumplers Crossroads—2635 Lizzie  
 Mill Rd • Selma  
 Elizabeth Street—304 E Elizabeth St  
 • Selma  
 Pollock Street—600 S Pollock St •  
 Selma

**Siler City**

Price Community—Hwy 421 S •  
 Siler City  
 Siler City—907 13th St  
 House of Deliverance—720 2nd Ave •  
 Smithfield  
 Cathedral of Love—127 Main St •  
 Spring Hope  
 Daystar—504 Bristol Dr • Statesville

**Stedman**

Bethany—7350 Maxwell Rd • Stedman  
 Stedman—5371 NC Hwy 210 S

**Thomasville**

Blair Street—715 Blair St •  
 Thomasville  
 Parkside Community Church—809  
 Barrington St • Thomasville

**Wadesboro**

Harlem Heights—Harlem Heights  
 Rd • Wadesboro  
 Wadesboro—1169 US Hwy 52 S

**Wake Forest**

Rolesville New Life—804 Louisburg  
 Rd • Wake Forest  
 Wake Forest—White St Ext  
 Perrytown—118 N Bottom Rd •  
 Warrenton  
 Washington—6747 Clarks Neck Rd  
 West Jefferson—710 Raido Hill Rd  
 White Oak—1932 Burney Rd

**Wilmington**

College Road—1380 N College Rd •  
 Wilmington  
 Wilmington—511 S 16th St  
 Wilson—705 Briggs St  
 Winnabow—451 Governors Rd SE  
 Winston-Salem—121 Robbins Rd

**NORTH DAKOTA**

Bismarck Faith Center—2303 East  
 Divide Ave • Bismarck

Golden Valley—21 Main St  
 Minot Living Waters Family Worship  
 Center—1401 SW 4th St • Minot

**OHIO**

Akron—847 Lakewood Ave  
 Albany Community Worship Center—  
 1865 Mill St • Albany  
 Carrothers—Rt 4 • Attica  
 Brecksville—8131 Brecksville Rd  
 Bucyrus—437 E Warren St  
 Cambridge—6045 Fairdale Dr  
 Canton Community—3500 Sherman  
 Church Rd SW • Canton  
 Carey—214 W Brown St  
 Sandusky—3311 Bardshar Rd • Castalia  
 Cincinnati—8105 Beech Ave

**Cleveland**

Buckeye Road—11213 Buckeye Rd •  
 Cleveland  
 New Hope Chapel—3734 E 59th St •  
 Cleveland

**Columbus**

Community Park—1393 Community  
 Park Dr • Columbus  
 Frank Road—1466 Frank Rd •  
 Columbus  
 South Columbus—116 Williams Rd •  
 Columbus  
 Crestline—300 E

**Dayton**

Healing Hearts—Huber Heights—4251  
 Powell Rd • Dayton  
 North West—24 Glenwood • Dayton  
 Elyria—11233 LaGrange Rd  
 Gallipolis—380 White Rd  
 North Eaton—11797 Island Rd • Grafton  
 Liberty—1729 Tibbetts—Wick Road •  
 Girard  
 Hamilton—1401 Western Ave  
 Hillsboro—211 Belfast Rd  
 Ironton—357 Upper Township Rd 1185  
 Lebanon—12 New St  
 Marion—935 Bryant St  
 Mansfield—1080 W Longview Ave  
 Mechanicsburg—130 Park Ave  
 Middletown—3714 Tytus Ave  
 Morrow—200 Miranda St  
 New Boston—201 Ohio Ave  
 Newark—69 Roe Ave  
 Port Clinton—423 Garfield Dr  
 Portsmouth—1220 Rosemount Ave

Richwood—13235 St Rt 47  
 Living Harvest Church of God—1901  
 Mechanicsburg Rd • Springfield  
 Sylvania—5143 Whiteford Rd  
 Urbana—736 Pindar St  
 Vermillion—1183 Douglas  
 Wellston—2231 Honeysuckle Ln  
 Willard—3462 Austin Dr  
 Wooster—4433 Maple Grove Rd

**OKLAHOMA****Ada**

Ada—918 Orchard St  
 Worstell—7780 County Road 3490 •  
 Ada

Allen—300 E Lexington St  
 Altus—904 N York  
 Bartlesville—4312 Nebraska St NE  
 Beelino—10915 Ferguson Rd • Beggs  
 Beggs—1st & Cherokee  
 Living Water Family Church—401 E  
 2nd & S Riverview Dr • Bixby

**Broken Arrow**

Hope Christian Ministries—1502 E  
 College Ave • Broken Arrow  
 Weer Christian Family Center—19301 E  
 121st St • Broken Arrow  
 Freedom Christian Center—1010 N  
 Florence • Claremore  
 Cleveland—Cherokee & D St  
 Wapanucka—Hwy 48 N • Coleman  
 Coweta—123 W Sycamore  
 Duncan—705 N 15th  
 Edmond Grace Fellowship—14 N  
 Madison St • Edmond  
 Elk City—609 E 2nd St  
 Enid—2516 E Pine Ave  
 Guthrie—624 N 17th St  
 Muskogee—2300 N 24th St

**Oklahoma City**

Oklahoma City Family Church—8300  
 S Santa Fe • Oklahoma City  
 Midwest City—1426 Christine Dr •  
 Oklahoma City  
 Pocola—305 Faye Ave  
 Porter—306 W 8th St  
 Quinton—301 N St  
**Sapulpa**  
 Beggs—1st & Cherokee • Sapulpa  
 Lexington Road—811 S Lexington Rd  
 • Sapulpa  
 Spiro—47 SE 4th Cherry St

**Tulsa**

- Tulsa Family Church—2021 N Joplin  
• Tulsa  
Hill Haven—4800 S Yukon • Tulsa  
Osage Hills—8120 Old N Rd • Tulsa  
Lewis Avenue—4542 N Lewis Ave •  
vTulsa  
Verndale—4421 W Fifth • Tulsa  
Wagoner—1501 NE Second St  
Blue Mtn Wilburton—RR 3 6 miles S  
on Hwy 2 • Wilburton  
Wynnewood—1010 E Robert S Kerr Blvd

**OREGON**

- Stayton—10637 Stayton Rd SE •  
Aumsville  
Dallas New Beginnings—575 Ash St  
SW • Dallas  
Eugene Daysprings Community  
Church—1440 N Park Ave • Eugene  
Hermiston—225 E Dogwood St  
Ontario—507 N Park Blvd  
Rockwood Worship Center—120 SE  
172nd St • Portland  
Prineville Full Gospel Fellowship— 432  
Lynn Blvd • Prineville  
Roseburg—4342 Douglas Ave

**Salem**

- Creekside—1305 Neahkahnie SE •  
Salem  
Middlegrove Christian Center—3345  
Brown Rd NE • Salem  
Sutherlin—2371 Nonpariel Rd

**PENNSYLVANIA**

- Beaver Springs—RR 1 Old Rt 522  
Butler Family Life Ministries—932  
Mercer Rd • Butler  
Cornerstone Chapel of Hope—2637  
Walnut bottom Rd • Carlisle  
Clarion New Hope—Rt 322 E • Clarion  
East Berlin—2181 Baltimore Pike  
Everson New Beginnings Church—910  
Painter St Ext • Everson  
Ford City—547 Neale Ave  
Karns City—1510 Kittanning Pike  
Kittanning Sunnyside—11713 State  
Hwy 85 E • Kittanning  
Leesburg—2396 Leesburg—Grove City  
Rd • Mercer  
Nectarine Community Lighthouse—  
Star Rt 208 • Nectarine

- New Beginnings New Eagle—411 4th Ave  
• New Eagle  
Shirleysburg Harvest Ministries—109  
Cromwell St • Orbisonia  
Six Points—126 McKee Rd • Parker

**Philadelphia**

- Front Street—2812 N Front St •  
Philadelphia  
Philadelphia 41st Street—617 N 41st  
St • Philadelphia  
United Fellowship—2145 Chelton Ave •  
Philadelphia

**Rimersburg**

- New Athens—Route 68 & 24 Traister  
Rd • Rimersburg  
Rimersburg—170 Sloan St  
Hanover—6832 Cannery Ct • Spring  
Grove  
New Life Christian Fellowship—149 S 2nd  
St • Steelton  
Crossroads East Salem—Rt 235 •  
Thompstontown  
Uniontown—48 Lower Oliver Road  
Fertigs—113 Windwood Ln • Venus  
Waynesburg—313 Jennings Ave  
Poplar Run—Poplar Rund Rd • White

**RHODE ISLAND****Providence**

- Eddy Street—1193 Eddy St • Providence  
Union Avenue—73 Union Ave •  
Providence

**SOUTH CAROLINA**

- Alcolu—Alderman Camp Rd

**Anderson**

- Anderson Cleveland Avenue—702  
Cleveland Ave • Anderson  
Belmont Drive—703 Belmont Dr •  
Anderson  
Glen Grove—2632 Providence Rd •  
Anderson  
Westside—916 Jackson St • Anderson  
Bamberg—912 Long Branch Rd

**Belton**

- Belton—Blair Mill Road  
Jones Chapel—2433 Jones Chapel Rd  
• Belton  
Wrenn's Chapel—2620 Bethera  
Cherokee Falls New Life Ministries—  
809 Batchelor Dr • Blacksburg  
Agape Worship & Praise Center—1909  
Lorick Rd • Blythewood

Macedonia—1101 Church of God Road  
• Bonneau

Calhoun Falls—722 Darlington St

Camden—2354-A Haile St

Mountain View—1105 Wingo Rd •  
Campobello

Central—109 Martin St

### **Charleston**

Orange Grove—952 Orange Grove  
Rd • Charleston

North Charleston—4032 Meeting St  
• Charleston

House of Mercy Church—36 Davis St •  
Cheraw

New Vision Ministries Church—733  
Hardin Heights • Chester

New Beginning Church—200 Jackson  
St • Clinton

Virginia Street—1207 Virginia St •  
Columbia

Clover—106 Hilltop Ln

Conestee—23 2nd St

### **Coward**

High Hill Family Worship Center—  
2233 N Old Georgetown Rd • Coward  
Shiloh—705 E Friendfield Rd • Coward

Darlington—920 W Smith Ave

Denmark—346 West Coker St

Dillon—Pleasant Hill Rd

Grays—Old Hwy 278 N • Early Branch

### **Easley**

Dacusville—1478 Hunts Bridge Rd •  
Easley

Lenhardt Christian Fellowship—223  
Lenhardt Rd • Easley

Mount Pisgah—8003 Old Greenville  
Rd • Easley

Westville—510 Pendleton Rd • Easley

Piney Grove—2808 W John Paul Jones Rd  
• Effingham

Hobbsville—4713 Cross Anchor Rd •  
Enoree

Southside Etowah—304 County Rd  
801 • Etowah

Fair Play Praise & Worship Center—3507  
Old Dobbings Bridge Rd • Fair Play

Florence—426 S Church St

Fountain Inn—801 Quillen Ave

Gloverville—51 Hickory St

Goose Creek Grace Fellowship—100  
Kathryn St • Goose Creek

### **Greenville**

Carolina Heights—2900 Anderson Rd  
• Greenville

College Park—8211 White Horse Rd  
• Greenville

Greenwood Fountain of Life Worship—  
806 Truette Ave • Greenwood

### **Greer**

Genoble Road—163 Genoble Rd • Greer  
Greer—2416 N Hwy 14

Highland—4601 Howe Rd • Greer

Pelham—139 Abner Creek Rd • Greer

Hampton—201 Plywood St

### **Hartsville**

Hartsville—1143 S 5th St

Green Hill—3945 Middendorf Rd •  
Hartsville

Holly Hill—2561 Camdin Rd

Honea Path—1312 Chiquola Ave

New Hope—32 1st St • Inman

Moselle—Moselle Rd • Islandton

Johns Island—2921 Maybanks Hwy

Twin Pine—913 4th Ave • Kingstree

### **Lake City**

Camp Branch—1104 Jordan Rd • Lake City

Terrells—1109 New Zion Rd • Lake City

### **Lancaster**

Lancaster—1687 Alpha Rd

Saint Matthew's—910 Saint Matthew's  
Rd • Lancaster

Wattsville—260 Ranch Road • Laurens

Victory Fellowship Church—217

Glassmaster Rd • Lexington

Rices Creek—394 N Freeman Rd •  
Liberty

Charleston Heights Life Ministries—  
7422 Warm St • Lincolnton

Home Branch—2227 Conners Rd •  
Manning

Saint Johns Center of Mercy—2625 S  
Live Oak Dr • Moncks Corner

New Zion—1000 Jade Lane & Salem Rd

Ninety Six—4401 Hwy 246 South

Nixville—983 Furman, Nixville Pkwy  
Olanta—Main St

Orangeburg—198 Short St

Joyful Impact Ministry—212 Smith Ln  
• Pageland

Pelzer—7 Main St

Piedmont—9 Pine Bluff St

Port Royal—1020 14th St

Richland—520 Old Richland Rd

**Ridgeland**

Ridgeland Family Harvest Ministries—  
501 W Main St • Ridgeland  
Tarboro—Dasher Road • Ridgeland  
Woodsville—Rt 2, Hwy 462 • Ridgeland

**Rock Hill**

Harvest Ministries—1211 S Anderson  
Rd • Rock Hill  
Spruce Street—830 S Spruce St •  
Rock Hill  
Temple of Praise—524 Porter Rd •  
Rock Hill  
Smoaks—12126 Mount Carmel Rd •  
Ruffin  
Pleasant Grove Cowpens—W Old Hwy  
4 Lindsay St • Scranton Cowpens

**Seneca**

Keowee—105 Stamp Creek Landing  
Rd • Seneca  
Seneca—1016 Overbrook Dr

**Spartanburg**

Cowpens—Linda St • Spartanburg  
Una—193 Eudid • Spartanburg  
Starr—225 Wilton E Hall Rd  
Knightsville Family Worship Center—  
100 Alicia Dr • Knightsville  
Summerville Family Worship Center—  
407 N Magnolia St • Summerville

**Sumter**

Guignard Parkway—140 S Guignard  
Pkwy • Sumter  
Sumter (Blvd)—722 Boulevard Rd  
Union—210 Blassingame St  
Walhalla—601 S John St  
Walterboro—114 Peurifoy Farm Road

**Ware Shoals**

LaFrance—2nd St • LaFrance

**Ware Shoals**

Shady Grove Community Church—Hwy  
252 • Ware Shoals  
Saluda Avenue—27 Saluda Ave • Ware  
Shoals  
Camp Oak—100 Hwy 11 RR 1 • Salem  
Westminster—9309 Long Creek Rd  
Williamston—Restoration Chapel—  
1000 Academy St • Williamston

**Winnsboro**

New Life Worship Center—304  
Calhoun St • Winnsboro  
Family Life—573 Golf Course Rd •  
Winnsboro

**Woodruff**

Cashville—3801 Hwy 146 N • Woodruff  
Woodruff—340 McArthur  
York—26 Wainwright Ave

**SOUTH DAKOTA**

Victory Chapel—2045 N Maple •  
Rapid City  
Calvary Chapel—947 Sherman St • Sturgis  
Sioux Falls—1700 S Cliff Ave

**TENNESSEE**

Adamsville—613 N Maple St  
Grace Chapel—209 Ed Harris Rd •  
Ashland City  
City Park Chapel—714 S Matlock St •  
Athens

**Bethel Springs**

Bethel Springs—Hwy 45 S  
Curtis Hill—Curtis Hill Rd • Bethel  
Springs  
Big Sandy—13865 Hwy 69 A N  
Birchwood—12218 Dolly Pond Rd  
Bristol—608 5th St  
Burns—3340 Church St  
Camden—3085 Hwy 70 E  
Carthage—332 Lebanon Highway  
Cornerstone Assembly—2495 Blackwell  
Rd • Chapel Hill  
Union Grove—533 Union Grove Rd •  
Charleston  
White Oak Flatt—2126 Hwy 49 E •  
Charlotte

**Chattanooga**

Chickamauga Loop—1724  
Chickamauga Loop • Chattanooga  
Hickory Valley—2201 Hickory Valley Rd  
• Chattanooga  
Oakwood—3927 Webb Rd • Chattanooga

**Clarksville**

Clarksville—1586 New Ashland City  
Hwy  
Liverworth—3760 Old Hwy 48 •  
Clarksville

**Cleveland**

Durkee Road—201 Durkee Rd •  
Cleveland  
Green Hills—2600 Grove Ave SE •  
Cleveland  
Keith Street Ministries—4000 Keith  
St NW • Cleveland  
Peerless Road—3301 Peerless Road  
NW • Cleveland



- Spring Place—2530 Spring Place Rd  
• Cleveland
- Wildwood Avenue—150 Wildwood Ave • Cleveland
- Clinton—903 Medris St
- Abundant Grace Ministries—9239 E Holmes Rd • Collierville
- Collinwood—1180 Railroad Bed Rd
- Columbia—1428 Williamsport Pike
- Cookeville Jefferson Avenue—1580 S Jefferson St • Cookeville
- Crab Orchard—Main St
- Crossville**
- Crossville—Stanley St & Brown Ave
- Abundant Life Church—1660 Peavine Rd • Crossville
- Lawrence Chapel—Plateau Rd • Crossville
- Mayland—13121 Hwy 70 N • Crossville
- Pine Grove—1171 Lawson Rd • Crossville
- Cumberland Furnace—New Dry Hollow Rd
- Baggetts Chapel—4990 Bryant Hollow Rd • Cunningham
- Daisy Grace Sanctuary—9031 Springfield Rd • Soddy Daisy
- Dayton—1120 Dayton Mountain Hwy
- Dechard Mission Church—805 W Main St • Dechard
- Pelham Valley—Hwy 50 W • Dechard
- Dickson—794 W College St
- Dyersburg**
- Dyersburg—1620 Upper Finley Rd
- Lenox—3818 Lenox-Navvoo Rd • Dyersburg
- Elizabethton—113 Park Ave
- Erin—324 Midway Dr
- Gallatin—604 S Water Ave
- Greenbrier Chapel—411 E College St • Greenbrier
- Jones Chapel—Hwy 351, RR 9 • Greeneville
- Grimsley—Hwy 127
- Harriman—58 Vernal St
- Harrison Bay—Davis Rd/Hwy 58 N
- Hartsville—1425 Hwy 141 N
- Family Worship Center—207 Lancaster Hwy • Hickman
- Huntingdon—272 High St
- Jackson—3339 Hwy 45 N
- Pine Haven—1139 Pickett State Pk Rd • Jamestown
- Bread of Life Fellowship—304 Meredith St • Johnson City
- Kingsport—327 Cannon Street
- Knoxville**
- Arrowhead—3113 W John Sevier Hwy • Knoxville
- Harvest Christian Fellowship—2505 Washington Pike • Knoxville
- Eastwood—350 Jefferson Pike • LaVergne
- Lebanon—1001 W Spring St
- Franklin Avenue Christian Center—906 Franklin Rd • Lewisburg
- Livingston—806 College St
- Madisonville—Sweetwater Rd & Hwy 68
- Manchester—513 S Ramsey
- Martin—155 Meek St
- Zion Hill—6500 Hwy 70 E • McEwen
- McMinnville**
- North Hills—102 N Hills Dr • McMinnville
- West Riverside—131 Old Morrison Rd • McMinnville
- Frayser—1270 Stage Ave • Memphis
- Michie—Hwy 57 E
- Monterey—204 Railroad Ave
- Lakemoore—2564 Montcastle Dr • Morristown
- Murfreesboro—675 DeJarnette Lane
- Nashville**
- Anointed House of God of Prophecy—2203 Buena Vista Pike • Nashville
- Bellshire—1268 Old Hickory Blvd • Nashville
- East Nashville—903 Strouse Ave • Nashville
- New Life Church of God of Prophecy—2418 Foster Ave • Nashville
- West Nashville—1105 51st Ave N • Nashville
- Old Hickory—3000 Elliott St
- Oliver Springs—830 W Tri-County Blvd
- Paris—4088 Hwy 218 By Pass
- Petros—Hwy 116
- Pikeville**
- Mount Crest—Hwy 30 W • Pikeville
- Pikeville—Birchwood St
- Portland—820 College St
- Strong Tower Worship Center—7467 Shoals Branch Rd NW • Primm Springs
- House on the Rock—1975 Elkton Pike • Pulaski
- Rickman—151 Rickman Monterey Hwy

Ridgely—312 N Church St  
 West Robbins—West Robbins Rd •  
 Robbins  
 Campaign—48 Friendship Rd • Rock  
 Island  
 Rockwood—812 S Kingston Ave  
 Rogersville Avundant Grace Fellowship—  
 156 Pinhook Rd • Rogersville  
 Savannah—2107 Park St  
 Sevierville—601 Eastgate Rd  
 Shelbyville—1014 W Lane St  
 Slayden—3020 Slayden  
 Sneedville—Route 2 Jones Road  
 Liberty Worship Center—120 Forestdale  
 • South Fulton

**Sparta**

Shiloh—9150 Smithville Hwy •  
 Sparta  
 Sparta—213 Lum St  
 Spencer—Hwy 30, Main St  
 Sonbright Christian Center—7211 Morgan  
 County Hwy • Sunbright  
 Tracy City—Altamont St  
 Trenton—5th & Factory St  
 Tullahoma—2366 N Jackson  
 Turtletown—Hwy 68  
 Union City—1113 Section Line Rd  
 Watertown—124 Pearl St  
 Waverly—807 Powers Blvd

**Westmoreland**

Roberts Tabernacle—1801 Fairfield Rd  
 • Westmoreland  
 Lakeside—5584 New Hwy 31 E •  
 Westmoreland  
 Crossroads—1266 Claylick Rd • White Bluff  
 Vine Street Chapel—701 N Vine St •  
 Winchester

**TEXAS**

Abilene New Horizons—6024 S 7th St  
 • Abilene  
 Alvin—208 N Beauregard St  
 Amarillo—1125 N Mirror St  
 Angleton—301 N Parrish St  
 Bacliff—4127 Hobbs St  
 Bay City—15th & Sycamore  
 Big Spring—1411 Dixie  
 Brazoria—Picket Ln County Rd 496  
 Brownfield—902 Old Lamesa Rd  
 Cookville—1 Blks off Hwy 67 FM 1000  
 Pleasant Grove—1121 McGregor •  
 Dallas

Eagle Lake—414 Davitt St  
 El Campo—611 Palacios St  
 Desert Springs—3635 Buckner • El  
 Paso  
 Fort Worth—3400 Hampshire Blvd  
 Fresno—209 Broadmore  
 Hagansport—Hwy 37 N  
 Harleton—3180 McPhail Road

**Houston**

Cloverleaf—14015 Muscatine St • Houston  
 Cy-Fair—6645 Addicks Satsuma Rd  
 • Houston  
 East Sunnyside—4610 Sunflower St  
 • Houston  
 Oak Glen—661 Aldine Mail Rt • Houston  
 Oak Meadows—6105 Allendale • Houston  
 Bethel Family Worship Center—946 W  
 Pipeline Rd • Hurst  
 Irving—3312 W Shady Grove Rd  
 Kermit—Ash & Dallas  
 Liberty City—4835 S Hwy 135 • Kilgore  
 Killeen—1302 August Dr  
 Kingsville—1225 E Lott St  
 Liberty—501 Austin  
 Marshall—205 Sunset  
 Mineral Wells—1100 SE 7th St  
 Missouri City—1540 Kenforest Dr

**Mt Pleasant**

Mount Pleasant—121 White St  
 Sugar Hill—285 County Rd 3925 • Mt  
 Pleasant  
 Needville—8724 Park St  
 New Ulm—RR 1  
 Orange—709 Bilbo St

**Palacios**

Palacios 4th Street—508 4th St •  
 Palacios  
 Palacios 9th Street—809 9th St •  
 Palacios

**Palestine**

Bread of Life—1301 N Esplanade St  
 • Palestine  
 Palestine—1301 N Esplanade St  
 Pampa—422 N West St  
 Pittsburg—410 Broach St  
 Port Lavaca—1804 Holloman Dr  
 Ranger—221 N Oaks St

**San Antonio**

San Antonio—718 W Pyron St  
 Tabernacle COGOP—718 Pyron •  
 San Antonio

San Marcos—1208 Amhearst  
 Silsbee—690 W N 7th St  
 Sweetwater—2000 Chester St  
 Terrell—Route 4, Hwy 429 N  
 Wake Village—502 N Kings Hwy •  
 Texarkana  
 Texas City—6818 Woodrow St  
 Tyler—308 S Mahon • Tyler  
 Van Vleck—Hwy 35 & Church St  
 Wichita Falls—2300 Holliday Rd

**UTAH**

Clearfield—1585 S 1000 E  
 Helper—250 River St  
 Salt Lake City—425 N 700 W

**VERMONT**

Marshfield—1661 Main St  
 Morning Star Fellowship—10 Brook St  
 • Barre

**VIRGINIA**

Abingdon—933 Hillman Hwy  
 Alexandria—6409 Telegraph Rd  
 Allsonia—State Road 693  
 Altavista—9th & Amherst St  
 Appomattox—Hwy 746  
 Poplar Camp River of Life Ministries—  
 1437 Lead Mine Road • Austinville  
 Bassett—6387 Virginia Ave  
 Bastian—State Rd 615  
 Big Stone Gap—Road 605 Rt 58  
 Bluefield—143 N College Ave  
 Broadway—133 N Central St  
 Brookneal Family Worship—108 LaPrade  
 St • Brookneal  
 Buena Vista—2459 Magnolia Ave  
 Lighthouse—2039 E Patrick Henry Hwy  
 • Burkeville  
 Callaghan—4119 Johnson Creek Rd  
 Richlands—Edgewater Drive • Cedar  
 Bluff  
 Chase City—642 Dodd St  
 Family Worship Center—872 Clearfield  
 Avenue • Chesapeake  
 Harrowgate Worship Center—13811  
 Harrowgate Road • Chester  
 The Word of Life Ministries—3400 Turner  
 Rd • Chesterfield  
 Highway 107 Family Worship Center—  
 1775 Hwy 107 • Chilhowie  
 Mountain Crest—3005 Roanoke St •  
 Christiansburg

Clintwood—Rt 631 Brush Creek Rd  
**Coeburn**  
 Grand Avenue Family Worship Center—  
 222 Grand Ave • Coeburn  
 Pine Camp—4216 Halifax Rd • Coeburn  
**Covington**  
 Clift—3912 Rich Patch Rd • Covington  
 Covington—1262 S Lexington St  
 Mill Branch—Route 610 Mill Branch  
 Rd • Covington  
 Craigsville—44 Central Ave  
 Cripple Creek—207 Shiloh Ln  
 Damascus—1119 Extract St  
**Danville**  
 Blairs Chapel—Hwy 29 • Danville  
 North Danville—406 Seminole Dr •  
 Danville  
 Delton—Route 601 • Draper  
 Dublin—100 S Main St  
 Farmville—1816 East 3rd St  
 Fieldale—Patrick Ave Hwy 609  
**Fincastle**  
 Flatwoods—2088 Old Fincastle Rd •  
 Fincastle  
 Fincastle New Life COGOP—  
 Roanoke & Academy St • Fincastle  
**Fredericksburg**  
 McKinney Street—400 McKinney St  
 • Fredericksburg  
 Fredericksburg—299 White Oak Rd  
 Fries—Hwy 644  
 Galax—1124 Tower Road  
 Glade Springs—302 Crescent Drive  
 New Grace—920 Fitzlee St • Glasgow  
**Gretna**  
 Cody—14905 E Gretna Rd • Gretna  
 Gretna—4849 Strader Rd • Gretna  
 Hillsville—1066 N Main St  
 Independence—Grand Oaks Lane  
 Iron Gate—12th St & Spring St  
 Ivanhoe—856 Painter's Hill Road  
 Jarrett—307 W Robert St  
 Java—3328 Java Road  
**Jonesville**  
 Jonesville—Hwy 836  
 Steep Rock—Road 654 • Jonesville  
 Kenbridge Family Worship—1127 S  
 Broad St • Kenbridge  
 Lexington—310 Miller St  
**Lynch Station**  
 Huddleston—Leesville Rd • Lynch  
 Station

Oak Hill—Route 630 Chellis Rord Rd  
• Lynch Station

Lynchburg—2600 Garfield Ave

Manassas—9608 Fairview Ave

### **Max Meadows**

Gunton Park—299 Collins Rd • Max Meadows

Max Meadows—134 School St

Moneta—1890 Radford Church Road

Monterey—Hwy 220 N

Narrows—215 Hopkins St

New Castle—Wagner & Salem Ave

### **Newport News**

Lakeside—853 Cloverleaf Ln • Newport News

Hampton—1809 W Mercury Blvd • Newport News

### **Patrick Springs**

County Line—2900 County Line Rd • Patrick Springs

Patrick Springs—5033 Bull Mountain Rd

Pearisburg—621 Morris St

Pennington Gap—Hwy 421 N

Portsmouth—5080 Greenwood Dr

Pound—8948 Mill Creek Rd

Prospect—Hwy 460 W

### **Pulaski**

Midway—102 Fayette St • Pulaski  
Grace Ministries—1021 Magill St • Pulaski

Radford—812 6th & Taylor St

### **Richmond**

Decatur Street—1201 Decatur St • Richmond

Richmond—1541 Mechanicsville Turnpike

Living Waters—6500 Greensboro Rd • Ridgeway

### **Roanoke**

Harvest Ministries—4120 Challenger Ave • Roanoke

Southwest Roanoke—2301 Roanoke Ave SW • Roanoke

Southeast Roanoke—1616 Wise Ave SE • Roanoke

Paradise Cathedral Family Center—1301 Melrose Ave NW • Roanoke

Rocky Mount—515 Highland Ave

Herald—Hwy 450 • Saint Paul

### **Salem**

Glenvar—4338 Alleghany Dr • Salem  
Salem Faith Fellowship—529 Apperson Dr • Salem

Saltville—103 Poore Valley Rd

Clover—9020 J. D. Hagood Hwy • Scottsburg

Smithfield—14354 Benns Church Blvd

Kingsland Chapel Community Church—21 Kingsland Dr • Stafford

Staunton—319 Campbell St

Elamsville—3467 Elamsville Rd • Stuart

Suffolk—1214 Holland Rd

Sugar Grove—533 Flat Ridge Rd

Mountain View—16 Union Hall School Ln • Swoope

North Tazewell—303 Broadway St • Tazewell

### **Virginia Beach**

Virginia Beach—4877 Princess Anne Rd  
All Nations Church—2424 N Armistead

• Virginia Beach

Waynesboro—1532 2nd St

Wise—8976 Birchfield Hghts

New Beginning Family Worship—County Rd 785 • Woodway

Jackson Chapel—225 S 20th St • Wytheville

### **WASHINGTON**

Bremerton—3204 N Perry Ave

Abundant Life Fellowship—615 Sauk Ave • Darrington

Everett—3004 23rd St

Kelso—1008 Walnut St

High Point—718 S Gum St • Kennewick

Kirkland Family Church—10489 NE 52nd St • Kirkland

New Hghts Fellowship Moses Lake—4612

Grape Dr NE • Moses Lake

Seattle—850 S Cloverdale

Skagit Valley—27962 Hoehn Rd • Sedro Wooley

Sumner—314 Guptil Ave

Rivers Fellowship Tacoma—1601 110th St • Tacoma

Tumwater—600 N 6th

New Horizons—2349 B St • Washougal

White Salmon—690 Loop Rd NW

Yakima—1015 S 9th St

### **WEST VIRGINIA**

Bluefield—613 Old Bramwell Rd

Bozoo—Bozoo Rd

Davis—Rt 218 Helen Run Rd • Carolina

Chapmanville—Tracy Vickers Rd

Charleston—4916 Venable Ave SE  
 Clear Creek—4202 Clear Fork Rd  
 Clendenin—68 Riverhaven Rd  
 Culloden—1845 James River Turnpike  
 Cumberland—307 Wallace St  
 Deepwater—Route 61  
 Elkins—107 Gilmore St  
 Fairmont—418 Hall St  
 Giles—Dry Branch Rd  
 Hedgesville—11727 Back Creek Rd  
 Hugheston—Rt 60  
 Huntington—2225 8th Ave  
 Katy—Rt 250 N  
 Lanark—Rt 41  
 Logan—Pine St  
 Metz—Rt 250 N  
 Morgantown/Westover—399 Riverview Ave • Morgantown  
 North Matewan—Red Jacket Pass  
 Oak Hill—Pea Ridge Rd  
 Laurel Fork—503 Laurel Fork Rd • Pond Gap  
 Point Pleasant—410 22nd St  
 Ravencliff—Ravencliff Rd  
 Sand Fork—Burke St  
 Sylvester—Hwy 3, Round Bottom Rd  
 Victor—Rt 60 W

**WISCONSIN**

Liberty Christian Fellowship—1525 Liberty Ave • Beloit  
 Friendship—306 Main St  
 Milwaukee—408 S 68th St  
 Necedah—214 Plum St  
 Racine—1769 State St  
 Wisconsin Rapids Living Hope Community Church—340 Pepper Ave • Wisconsin Rapids

**WYOMING**

Casper—2000 S Washington St  
 Cody—1825 Rumsey Ave  
 Word of Life—1303 4th Ave W • Gillette  
 Grace Fellowship—425 S 5th St • Greybull  
 Powell—300 S Evarts  
 Bethesda Worship Center—1100 Big Horn Ave • Sheridan  
 Mountain View—335 Amoretti • Thermopolis  
 Worland Living Waters Fellowship—760 Sage Crossing • Worland

**ARABIC CHURCHES**

Brooklyn Arabic—7420 4th Ave • Brooklyn Fort Hamilton

**ETHIOPIAN CHURCHES**

**ORGEON**

Portland Full Gospel—120 N E Knott St

**WASHINGTON**

United Oromo—850 S Claverdale • Seattle

**FRENCH CHURCHES**

**NEW YORK**

Roosevelt—39 Mansfield Ave

**PENNSYLVANIA**

Philadelphia—4900 Parrish St

**TEXAS**

Joshua For Christ Church—946 Pipeline Rd • Hurst

**GREEK CHURCHES**

**OHIO**

\Brecksville—8131 Brecksville Rd

**HAITIAN CHURCHES**

**DELAWARE**

Seaford—US Alt 13

**FLORIDA**

Belle Glade—400 S W 4th St  
 Delray Beach—351 SW 4th St  
 Ft. Lauderdale—2907-9 NW 21st Ave • Oakland Park  
 Miami—48 NW 54th St  
 North Miami—13521 Memorial Hwy  
 Last Days—432 N Kirkman Rd  
 West Palm Beach—3900 Broadway

**GEORGIA**

Marietta—3393 Canton Rd NE

**NEW YORK**

Rogers Avenue—961 Rogers Ave • Brooklyn

**PENNSYLVANIA**

Cheltenham—2145 Cheltenham Ave • Philadelphia

**KOREAN CHURCHES****CALIFORNIA**

Joy Christian Community Church—250  
Virginia Ave • Campbell

**GEORGIA**

Buford—5409 Little Mill Rd

**TENNESSEE**

Abundant Faith Church—117 Faith St  
• Clarksville

**TEXAS**

San Antonio Central—124 Remount St  
• San Antonio

**SLAVIC/RUSSIAN CHURCHES****CALIFORNIA**

Church of The Nations—6240 Verner  
Ave • Sacramento

North Port Slavic—7050 Chancellor Blvd

**MISSOURI**

Springfield—135 Hancock St

**OREGON**

Portland Full Gospel—120 N E Knott St  
World Harvest—120 SE 172nd St •  
Portland

**SPANISH CHURCHES****ALASKA**

Anchorage—3541 Diamond Blvd  
Kodiak—3077 Rezanof

**ARKANSAS**

Siloam Springs—522 Cherry Wood  
Lock Dr

**ARIZONA**

Casa Grande—400 E 3rd St  
Prescott—2840 W Rd 2 S • Chino Valley  
Glendale—6826 N 55th Ave

**Mesa**

Mesa—1020 N Horne St  
Mesa Central—761 S Horne St • Mesa  
Mesa—5738 E Cicero St

**Phoenix**

Central Phoenix—5141 N 23rd Ave •  
Phoenix  
East Phoenix—7th St and Broadway  
• Phoenix  
North Phoenix—2601 E Bell Rd •  
Phoenix  
Restauracion Familiar—5137 N 23rd  
St • Phoenix

Roca de Salvacion—17125 N 28th St •  
Phoenix

Shalom—3118 W Thomas Rd • Phoenix  
West Phoenix—5701 Camel Back •  
Phoenix

South Phoenix—1529-W McDowell  
Rd • Phoenix

Vernon Ave—4244 W Vernon Ave •  
Phoenix

Rio Rico—282 Rio Rico Dr

Tolleson—102 N 92nd Ave

Tucson South—5337 S Palo Verde Rd •  
Tucson

**Yuma**

Yuma—2192 S Maple Ave

Yuma West—495 S 14th Ave • Yuma

**CALIFORNIA**

Anaheim—8871 W Katella Ave

Bakersfield—2105 Wendall Ave

Bay Point—286 Alves Ln

Brawley—644 E St

Buena Park—8642 Stanton Ave

Buttonwillow—200 E 1st St

California City—21232 Kenniston

Hacienda Heights—14832 Valley Blvd •  
La Puente

Colton—292 East E

**Delano**

Delano—302 Dover Place

Quincy Street—2215 Quincy St • Delano

El Centro—660 Broadway St

El Monte—12348 Denholm Dr

Centro de Adoracion—1861 Walters Ct •  
Fairfield

Farmersville—417 N Magnolia St

**Fresno**

Fresno—3504 E Butler

Visalia—1010 W Prospect

Fresno Central—3901 E Clinton Ave

Garden Grove—11231 Chapman Ave

Goleta—5717 Hollister Ave

Hollister—530 Virginia Dr

Huntington Park—7712 California Ave

Indio—84245 Indio Blvd

Hawthorne—3526 W Imperial Hwy •  
Inglewood

Baldwin Park—3970 N Main St • La  
Puente

San Fernando Valley—11914 Foothill  
Blvd • Lake View Terrace

Centro Familiar—Lamont—11116 San Gorgonio • Lamont  
Lindsay—565 Sweet Briar  
Lompoc—231 N 'O' St

**Los Angeles**

East Los Angeles—2446 Houston St • Los Angeles  
Hooper Street—9626 Laurel St • Los Angeles  
Los Angeles Central—620 E 48 St • Los Angeles  
Los Angeles West—1519 S Hoover St • Los Angeles  
Madera—1639 Owens St  
National City—1130 Hoover St  
Van Nuys—6640 Van Nuys Blvd  
Oakland—5121 E 12th St  
Oceano—1710 Ocean St

**Ontario**

Ontario—217 Allyn St  
Ontario Campus—1130 S Campus • Ontario

Palmdale—509 E Palmdale  
Southgate—5793 Harding St  
Pasadena—101 E Claremont St  
Perris—436 S 'D' St  
Pico Rivera—7365 Passons Blvd  
Pomona—787 S Hamilton  
Porterville—88 E Putnam  
Hesperia—11075 Third Ave  
Richmond—225 McDonald Ave  
Corona—112 S Main St

**Riverside**

Pedley—6574 Archer St • Riverside  
Riverside—7442 Diamond  
Rosemead—823 N Muscatel Ave  
Sacramento—7949 Carlton Rd  
San Bernardino—3030 Del Rosa

**San Diego**

San Diego—4251 Epsilon St  
Encanto—6427 Imperial Ave • San Diego  
San Francisco—2701 Folsom St  
San Jose—1333 S White Rd

**Santa Ana**

Orange—2121 N Grand Ave • Santa Ana  
Santa Ana—1500 E 17th St  
Santa Barbara—1735 San Andres St  
Carpinteria—4110 Via Real  
Santa Maria—219 Mary Dr

Santa Paula—118 S 8th St  
Centro Cristiano Evangelistico Iglesia, Santa Rosa Inc.—1589 Hampton Way • Santo Rosa  
Selma—9798 S Shaft  
Ukiah—170 Wabash Ave  
Vallejo—1032 Alabama St  
Saticoy—11445 Violeta St  
Visalia—1010 W Prospect  
Whittier—10262 Colima Rd

**COLORADO**

Aurora—14701 E 21st St  
Templo La Hermosa—210 Cheyenne Ave • Colorado Springs  
Templo Cristo Viene—4651 Tulso Court • Denver  
Ft Morgan—418 W Kiowa St

**CONNECTICUT**

Bridgeport—1310 Barnum Ave  
New Haven—17 Farren Ave  
Stamford—245 Selleck St

**DELAWARE**

Georgetown—315 N Dupont Hwy #13

**DISTRICT OF COLUMBIA**

Spring Road—1371 Spring Rd • Washington

**FLORIDA**

Homestead—14752 SW 297 Terrace  
Indiantown—534 Belvedere Rd • West Palm

**Kissimmee**

Centro Cristiano El Pan De Vida—152 Oakwood Dr • Kissimmee  
Iglesia Misionera El Calvarlo—3422 Fox Crossing Dr • Kissimmee  
Fort Myers—4903 7th St West • Lehigh Acres

**Miami**

Miami Central Iglesia—507 NW 27th Ave • Miami  
North Miami—1869 NW 113th Terrace • Miami  
Bonita Springs—1600 Arbor View Blvd • Naples

**Orlando**

West Orlando—3751 Apopka Vineland • Orlando  
Orlando Este—4921 East Colonial • Orlando  
Ruskin—1617 SW 1st St

**Tampa**

Tampa—1716 Poinsettia Ave  
 Brandon—8718 N Ola Ave • Tampa  
 West Palm Beach—716 Belvedere Rd

**GEORGIA****Calhoun**

Calhoun—660 Oothealouga  
 Summerville—239 Chance Dr NW •  
 Calhoun  
 Rome—103 Camellia Way SW •  
 Calhoun  
 Ellijay—248 S Main St  
 Norcross—2042 Morning Dew Place •  
 Lawrenceville

**Tunnel Hill**

Dalton—671 Shadow Leaf Ln •  
 Tunnel Hill  
 Ringgold—200 Cemetery St • Tunnel  
 Hill  
 Valdosta

**IOWA**

Des Moines—1904 E Walnut St  
 Osceola—1215 S Main

**IDAHO**

Marsing—12 2nd Ave  
 Nampa—208 N 9th

**INDIANA****Indianapolis**

Mars Hill—2620 S Holt St •  
 Indianapolis  
 Puerta Del Cielo—4301 Hoyt Ave •  
 Indianapolis  
 Speedway—3658 W 16th St

**KANSAS**

North Wichita—107 E 17th St N •  
 Wichita

**KENTUCKY**

Beaver Dam—103 Harbor Ln  
 Brooks—1775 Brooks Hill Rd

**Frankfort**

Versailles—1405 Steadmantown Ln  
 • Frankfort  
 Frankfort  
 Mount Sterling—440 Elm Tree Ln •  
 Lexington  
 Shelbyville—723 Henry Clay St  
 Lexington Road—449 Lexington Rd •  
 Versailles

**LOUISIANA**

Metairie—736 Clearview Pkwy

**MASSACHUSETTS**

Fall River—570 Center St

**Lawrence**

Green Street—3 Green St • Lawrence  
 Worcester—332 Cambridge St  
 Lawrence—303 Lowell St

**MARYLAND**

Brooklyn Park—428 Arsan Ave •  
 Brooklyn  
 Glen Burnie—7401 Furnace Branch  
 Rd  
 Marydel—Community Hall

**MICHIGAN**

Hay Aun Esperanza Iglesia—2636  
 Gregory Rd • Benton Harbor  
 Eastern Plaza—3758 Eastern Plaza •  
 Detroit  
 Grand Rapids—458 Leonard NE  
 Holland—475 Hazel

**MINNESOTA**

Worthington—1720 N Burlington

**MISSOURI**

Carthage—348 Grand St

**NORTH CAROLINA**

High Point—211 N Ward Ave

**NEBRASKA**

Lexington—1011 Lincoln

**NEW JERSEY**

Camden 11th Street—318 N 11th St  
 Dover—45 E Blackwell St

**Elizabeth**

Elizabeth—1142 Elizabeth Ave  
 Elizabeth Segunda—230 Second St  
 Hoboken—319 Jackson St  
 Jersey City—268 Fairmount Ave  
 Newark—8 Hinsdale Place  
 Passaic—122 Madison St

**NEW MEXICO**

Albuquerque—300 N W 56th St  
 Carisbad—509 N 11th St  
 Clovis—1220 Calhoun  
 Las Cruces—808 E Mimbres St  
 Mesquite—208 Emerson  
 Portales—818 E Canadian St

**NEVADA****Las Vegas**

Las Vegas—1928 E Charleston Blvd  
 Las Vegas Central—4780 E Patterson  
 Ave • Las Vegas



Pahrump—213 E Bonanza Rd

**NEW YORK**

Amsterdam—225 E Main St

Brentwood—806 Suffolk Ave

**Bronx**

Bryant Avenue—1444 Bryant Ave •  
Bronx

Bronx Walton Avenue—975 Walton  
Ave • Bronx

**Brooklyn**

Bushwick Avenue—569 Bushwick  
Ave • Brooklyn

East New York—894 Belmont Ave •  
Brooklyn

Union Avenue—333 Union Ave •  
Brooklyn

Hempstead—330 Fulton Ave

Amsterdam Avenue—225 E Main St •  
New York

Oyster Bay—84 Orchard St

Richmond Hill—116-15 Myrtle Ave

Far Rockaway—235 Glen Cove Ave •  
Sea Cliff

**OHIO**

Cincinnati—8105 Beech Ave

Toledo—1217 Broadway St

Willard—631 S Main

**OKLAHOMA**

Pryor Hispanic—812 S Vann St

**OREGON**

Albany—2025 Santiam Hwy SE

Fountain of Life—225 Dogwood St •  
Hermiston

**Salem**

North Salem—3345 Brown Rd NE •  
Salem

Nueva Vida—2340 Liberty St NE •  
Salem

Wilsonville—9350 SW Bailey St #19

**PENNSYLVANIA**

Erie—2523 McClelland Ave

I Street—3300 I St • Philadelphia

**RHODE ISLAND**

Providence—530 Smith St

Woonsocket—70 N Main St

**SOUTH CAROLINA**

Columbia—1203 Virginia St

Darlington—920 W Smith Ave

Batesburg—Leesville

Sumter—718 Blvd Rd

**SOUTH DAKOTA**

Sioux Falls—1700 South Cliff Ave

**TENNESSEE**

Chattanooga—1118 Greenslake Rd

Cleveland—2610 Grove Ave

Dayton—821 2nd Ave Apt 1

Nashville—1801 Olive Circle

**TEXAS**

Amarillo—1125 N Mirror St

Blessing—Railroad & Pecan

Brownsville—1465 Collidge

Coolidge—215 Bell St

Corpus Christi—3014 Gollihard Rd

Crockett—908 E Bowie

**Dallas**

East Dallas—835 Singleton Blvd •  
Dallas

Oak Cliff—2636 Pierce St • Dallas

**El Paso**

Cleveland Avenue—6277 Cleveland  
Ave • El Paso

Divino Amanecer—6277 Cleveland  
Ave • El Paso

El Paso Centro Pentecostes de  
Carisma—5505 Threadgill Ave • El  
Paso

Jehovah Jireh—3571 Cottontail • El  
Paso

Rio Ponderoso Ministry—3635 Buckner  
• El Paso

Templo Cristiano Poderoso Guerrero—  
13251 Stable Rd • El Paso

Groesbeck—210 N Ellis

Harlingen—1201 R St N

Henderson—710 West Elk

**Houston**

Bellaire—5710 Edgemore Dr •  
Houston

Templo Maranatha—222 Crown St •  
Houston

Irving—3312 Shady Grove Rd

Longview—1105 Marshall Ave

**Lubbock**

Lubbock—8501 S Ave P

Northside—323 N Detroit • Lubbock

Maud—372 Houston Dr

Midland—5301 Thomason Dr

Mission—420 Keralum Ave

Ozona—102 Bold Ryler



Palestine—Hwy 84  
Houston Witter—1100 Witter • Pasadena  
Post—603 N 14th St  
Raymondville—356 Durango  
Tabernacle—718 Pyron • San Antonio  
Cristo Vive—181 Palmoita Dr • San  
Benito  
Templo la Hermosa—626 E Line St •  
Tyler

**UTAH**

Roy Iglesia Unidad Familiar—1585 S  
1000 • Clearfield  
Saint George—188 E 200 S  
West Valley—3140 W 2170 South B

**VIRGINIA**

Alexandria—6130 Old Telegraph Rd  
Harrisonburg—383 E Gay St  
Manassas—9608 Fairview Ave  
Chesterfield—3400 Turner Rd •  
Richmond  
Sterling—44880 Falcon Place

**WASHINGTON**

Brush Prairie—13000 NE 159th St  
George—406 Deacon St SW  
Manantial de Agua Viva—10117 87th  
Ave NE • Marysville  
Pasco—1341 Sylvester • Pasco

DECEASED MINISTERS  
JUNE 2004–MAY 2006

ANGUILLA

Connor, Elvira M.

BAHAMAS

Dean, Neville A.

Ferguson, Phillip D

Hall, Reuben Sr.

CAICOS ISLAND

Williams, Ulrich J.

CYPRUS

Shiakallis, Christos

EL SALVADOR

Lopez, Paz de Castillo

Perez, Paz

ENGLAND

Taylor, Segismund A.

GREECE

Polyrakis, Paulos

HAITI

Charles, Exavier L.

Desir, St. Jean

Nicolas, Nelzil

MEXICO

Carvajal, Leonides Garcia

Lopez, Reginaldo Frias

Nunez, Maria de Jesus

Tinajero, Antonio Sanchez

PUERTO RICO

Colon, Carlos DeLeon

RWANDA

Karera, Augustin

TRINIDAD

Singh, Balram

TURKS/CAICOS

Williams, John A.

VIRGIN ISLANDS

Rymer, Samuel

Varlack, Carl L.

ZIMBABWE

Dube, Mahohoma M.

NORTH AMERICA

ALASKA

Makar, Andrew A.

ALABAMA

Arnold, Ethel L.

Brock, Ruby L.

Chance, James A.

Gulley, Lemuel Lavon

Haney, Adril

Henderson, Charles M.

Henson, William E.

Jones, Luther C.

Love, Anna Lois

Lyles, John C.

Morgan, Tennie R.

Smith, Clarence Glenn

Trammell, Bertie Mae

Williams, C. Aubrey

**ARKANSAS**

Burson, Mildred M. Moore  
Skaggs, Frank Jr.

**ARIZONA**

Bennett, Ira S.  
North, Reed M.

**COLORADO**

Pettyjohn, Woodrow W.  
Vigil, Ismael

**CONNECTICUT**

Pickering, Nellie

**DELAWARE**

Shupe, Bertha L.

**FLORIDA**

Butts, Huey L.  
Caldwell, Mac  
Daly, Estebania (Sulinda)  
DeVeaux, Maurice E.  
Messer, James H.  
Rolle, Joseph W.  
ShIPLEY William S.  
Thomas, Bernice  
Wilson, Dean A.

**GEORGIA**

Allen, Wilbern N.  
Ammons, Edwin L.  
Brown, James Robert  
Bryant, Jack  
Campbell, Carol N.  
Carver, O. Felder  
Cravey, Kaiser  
Davis, Albert E.  
Holloway, Theodore R.  
Horne, Tommy H.  
Knights, Stanley E.  
Lavender, Bobbie K.  
Mancil, Leon

Nicholson, Gilbert A.  
Pattishall, Susie A.  
Pittman, Macey  
Robinson, Otto Jr.  
Smith, Billy N.  
Smith, Clarence Edward

**IDAHO**

Nelson, Nathan C.  
Young, Zane L.

**IOWA**

Hyatt, Clifton

**KANSAS**

Woods, Walter H.

**KENTUCKY**

Chesser, Guthrie  
Hall, James P.  
Mays, Clyde A.  
Peninger, F. Sandra Meador  
Sillers, John K.  
Sweeney, William O.

**LOUISIANA**

Dupre, LeRoyal J.

Elias, Shirley F.  
Whittington, Ray

**MARYLAND**

Hebb, Mona A.  
Herman, Charles T.

**MISSOURI**

Heckert, Lawrence D.  
Irwin, Earl L.  
Talbot, Richard P.

**MISSISSIPPI**

Griffin, Howard M.  
Loyed, Robert E.

Murren, Vickie R.  
Reynolds, William

### **MONTANA**

Lane, Maisie O.

### **NORTH CAROLINA**

Ammons, Dorothy  
Barrett, William Earl  
Carter, Calvin  
Dunlap, Lonnie J.  
Earp, James C. Sr.  
Geddie, Georgia Ann  
Murray, Billy D.  
Possinger, Helen  
Scotton, Harry Franklin  
Siler, Billy J.  
Strickland, James W.  
Wentz, James H.  
Wright, Eva Mae

### **NEW MEXICO**

Torres, Joe S.

### **NEW YORK**

Frazer, Edith  
Jones, Calvin C.

### **OHIO**

Bryant, Mary Ann  
Wade, Margaruite L.  
Woods, Virginia Willean

### **OKLAHOMA**

Heltcel, R. B.  
Manning, Norma L.

### **OREGON**

Gaylor, Mildred

### **SOUTH CAROLINA**

Ford, William T.

Hawkins, Richard M.  
Hunter, Wade H.  
Morrell, James C.  
Quarles, Doris F.  
Richmond, Earnest  
Rising, Douglas M.  
Watts, Lewis  
White, Minnie B.  
Zellars, Coline K.

### **TENNESSEE**

Black, Owen E.  
Breland, Lewis L.  
Cannon, Hubert E. (Gene)  
Denton, Jesse  
Gary, Charles  
Guire, Willard F.  
Jernigan, M. Jewell  
Moore, Mary R.  
Plumley, Bernie (Jr.)  
Ray, W. Hansel  
Scarbrough, Jerry W.  
Simpson, Orville  
Thompson, Joseph D.

### **TEXAS**

Collins, Orley R.  
Craver, Era B  
Fleming, Davis Hays  
Jones, Lewis J.  
Sanchez, Julian G.

### **VIRGINIA**

Davis, Paul Vanoy  
Jones, Mildred F.  
Linville, Albert J.  
Linville, Irene T.  
Shepherd, Guida D.  
Shewbridge, Roy

### **WYOMING**

McNeil, Barbara May