

AWAKE

The background of the cover features a city skyline at sunset. The sky is filled with orange and yellow light, with rays of light emanating from behind the word 'AWAKE'. In the foreground, a large, modern building with a curved facade is visible, illuminated with blue and white lights. The building has a sign that says 'International' and a logo of a person with arms raised. The overall scene is a vibrant, high-angle view of a city at dusk.

95th CHURCH OF GOD OF PROPHECY
INTERNATIONAL ASSEMBLY

Minutes

2008

AWAKE, AWAKE *Isaiah 52:1-10*

CHURCH OF GOD OF PROPHECY

MINUTES

95TH INTERNATIONAL ASSEMBLY

Held in the Sommet Center
Nashville, Tennessee

August 12–17, 2008

AWAKE

Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean. Shake thyself from the dust; arise, and sit down, O Jerusalem: loose thyself from the bands of thy neck, O captive daughter of Zion. For thus saith the LORD, Ye have sold yourselves for nought; and ye shall be redeemed without money. For thus saith the Lord GOD, My people went down aforetime into Egypt to sojourn there; and the Assyrian oppressed them without cause. Now therefore, what have I here, saith the LORD, that my people is taken away for nought? they that rule over them make them to howl, saith the LORD; and my name continually every day is blasphemed. Therefore my people shall know my name: therefore they shall know in that day that I am he that doth speak: behold, it is I. How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth! Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the LORD shall bring again Zion. Break forth into joy, sing together; ye waste places of Jerusalem: for the LORD hath comforted his people, he hath redeemed Jerusalem. The LORD hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God (Isaiah 52:1–10).

Church of God of Prophecy

MINUTES

of the
95th International Assembly
August 12–17, 2008

MANAGEMENT

Randall E. Howard: General Overseer

Sherman Allen: Africa

Sam Clements: North America

David Browder: Asia/Australia/Oceania

Clayton Endecott: Europe/CIS/Middle East

Miguel Mojica: South America

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

Brice Thompson: Caribbean/Atlantic Ocean Islands

Virginia Chatham: Assembly Chief Clerk and Editor

Elizabeth Witt, Todd Bagley: Assistants

Lori Chatham; Terry Frankland, Kay Horner, Theresa

Lee, Norma Little, Sylvia McKinnon, Joann Nope, Gerry

Parker, Melva Pohlner, Judy Pratt, Yvonne Queener

Londa Richardson, Grace Sloan: Assembly Clerks

Adrian Varlack, Sr.: Consultant

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

Prefatory Notes

The 95th International Assembly of the Church of God of Prophecy will go down on the record books as an Assembly of Awakenings in high praise, focused intercession, sweet fellowship, inspired ministry, anointed Word, and new vision. The testimonies of personal awakenings continue to flow into the International Offices now months later as these *Minutes* are being prepared for press.

We give God the glory that He graciously visited His children, this wonderful, worldwide family of ministry. Father God heard our cries for His presence, and He came to walk with us and to touch us during the course of this Assembly week. There were many awakening highlights for which we are grateful:

- The first Assembly Mission Banquet, “Raising the Bar”
- The morning intercession and praise sessions
- The smooth initial practice of business using the proxy system
- The declaration of our vision in the Core Values of Prayer, Harvest, and Leadership Development
- The liberty of the Holy Spirit in Friday evening’s ministry with Dr. Jerry Macklin
- The wonderful fellowship in the unity of the Spirit we felt
- The miracles of healing and deliverance received on Saturday afternoon

Now, we have returned to the field and the harvest labor to which we are called. Our prayer is that the awakening touch we have experienced together will now encourage and empower great progress in spreading the Gospel and advancing the glory of our King.

Sincerely,

Randall E. Howard
General Overseer

96th International Assembly
July 27–August 1, 2010
Greensboro Coliseum and
Koury Convention Center
Greensboro, North Carolina

95th International Assembly Minutes

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ASSEMBLY PLANNING AND MANAGEMENT TEAM

Assembly Task Force

Randall E. Howard, General Overseer

Benjamín Feliz, Chairman

Paul Holt, General Operations/Administrator

Division One

Paul Holt

General Administration
& Operations
Decorating
Housing
Stage Setup
Space Assignment

Division Two

Mike Willingham

Ushers/Security
Health & Emergency
Handicap Services

Division Three

E. C. McKinley

Parking
Food Service
Shuttle Service
Nursery & Childcare

Division Four

John Payne

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

Division Five

Mike Luithle

Coordinate Move to/
From Site
Audio/Video Taping
(archival)
Photography
Coordination

Division Six

Gabriel Vidal

Translation Setup
Translation Coordinator

Division Seven

Gene Browning

Team Advisor
White Wing Bookstore
Coordination of
Exhibitors' Area

Division Eight

Shaun McKinley

Liaison to the
General Overseer
Proxy System
Assembly Clerks

Division Nine

J. Scott Gillum

Floor/Stage Operations

General Team Advisor

Cathy Payne

Section 1

Minutes of Assembly Sessions

Pre-Assembly Activities

**95th International Assembly
Business Decisions of the International Presbytery Meeting
Church of God of Prophecy, August 8–11, 2008
Renaissance Ballroom, Nashville, TN, USA
Moderator: Randall. E. Howard, General Overseer**

Friday, August 8, 2008

General Presbyters Meeting

Preliminary to the International Presbytery meeting, the General Presbytery, comprised of General Overseer Randall E. Howard, General Presbyters Sherman Allen (Africa), Sam Clements (North America), David Browder (Asia/Oceania), Clayton Endecott (Europe/CIS/Middle East), Miguel Mojica (South America), Felix Santiago (Mexico/Central America/Spanish Caribbean), and Brice Thompson (Caribbean/Atlantic Ocean Islands) met at the Renaissance Hotel, Nashville, to review Assembly plans, the Church's business, and the agenda of the International Presbytery.

At this General Presbyters' meeting, in accordance with the Governance Manual of the International Presbytery, Sam Clements and Clayton Endecott were selected as the two Vice-Chairmen of the General Presbytery to assist the General Overseer with day-to-day matters between regular General Presbytery meetings.

Saturday, August 9, 2008

General Overseer's Address to the International Presbytery

The International Presbytery (IP) meeting convened with General Overseer Randall E. Howard, moderating. He announced that each session would begin with group prayer for one of the seven areas of the world where our General Presbyters and Overseers serve. After prayer, the Moderator proceeded to address the IP and to give a general review of the work, along with some exposition of the three core values of his administration as General Overseer: Harvest, Leadership Development, and Prayer. He also gave an encouraging admonition on leadership with emphasis on team leadership. He closed with the words of William Borden, who gave away his millions to go to India but died on the way while studying Arabic in Egypt: "No Reserve, No Retreat, No Regret!"

Adoption of Governance Document

The Moderator highlighted the new areas of "The Governance of the Presbytery"—a Document that combines principles and ideas from "A Study of the Office of General Overseer" (1992), "The Presbytery Working Group Report" (1996), and, a "Revision of the Selection Process for General Overseer and General Presbyters" (2000). The work was done by the Biblical Doctrine and Polity Committee at the request of the International Presbytery and the General Overseer. It had been distributed to the International Presbytery prior to the Assembly for study and review.

After due discussion over several hours and some slight amendments, the Document was approved for immediate use upon motion made by Ewing Dorsett and was seconded by Stephen Masilela.

Sunday, August 10, 2008

**Selection of South American General Presbyter
and Review of North American Presbyter**

After giving commendations to Bishop Miguel Mojica, the retiring General Presbyter for South America, the Moderator opened the meeting for the selection of a new Presbyter for South America based on the governing principles of the new Governance Document. Two names were proposed, one by the South American Overseers and another by the General Overseer after reviewing it with the General Presbyters. Since no final decision was reached, the General Overseer will serve in this interim two years as the General Presbyter for South America, in cooperation with a plurality group and those he may select to assist him. The motion was made by Hector Ortiz, seconded by David Bryan, and approved with two submitting and four abstaining.

In accordance with general procedure, the General Overseer reported that General Presbyter Sam Clements had been evaluated by the North American Overseers and had been recommended to serve for another term. He asked the IP to indicate their decision by a show of hands. All hands were raised in approval. The day closed with Communion and Feet-washing, a blessed time of worship, tears, and hugs among the brothers.

Monday, August 11, 2008

**Appointment of International Presbytery Review Board,
Qualifying Group, and Other Matters**

Both an International Presbytery Review Board and a Qualifying Group to serve the International Presbytery were selected and appointed in accordance with the terms of the Presbytery Governance Document. An explanation to reconcile the handling of lay ministers' application stubs in accordance with current Assembly practices was made at the request of the General Overseer. It was also noted that page 395 of the *Ministry Policy Manual (2006 Assembly Minutes)* needed amending to accord with our current practice regarding who are authorized to perform marriages. The sentence will now read, "Pastors, credentialed with a minister's license, and Bishops are authorized to perform marriages by virtue of their roles and offices."

The General Overseer gave a brief explanation of his decision to appoint Dr. Hector Ortiz as Director for the Center for Biblical Leadership in accordance with his core value of Leadership Development. He introduced Dr. Ortiz and gave him an opportunity to explain his approach. The General Overseer said that he hopes that CBL and the Tomlinson Center will provide the leadership learning opportunities that today's Church needs.

95th International Assembly Minutes

Tuesday Morning, August 12

9:06—Welcome by General Overseer Randall E. Howard, who greeted the Assembly delegates and introduced one of the core values—prayer.

9:10—Prayer Awakening led by Kay Horner, Tennessee: “Awake to Our Foundations and Calling”

Praise and Worship by California Spanish Praise Team: “Now Is the Time” and “Here I Am to Worship”

Prayer Directive #1: *Praise God for His sovereignty over the whole earth, every nation, race, and language* (Revelation 4:11; Isaiah 40:18, 21–26).

Prayer Directive #2: *Thank God for the supernatural favor, abundant blessings, and strong foundation upon which the church has been founded* (Psalm 105:1–5; Mark 3:13–15; Acts 1:8; 2:1–4).

Prayer Directive #3: *Petition God to divinely cover every aspect of our General Assembly with His anointing, guidance, and protection, asking that He continue to establish His church on a firm foundation of truth as the Holy Spirit enlightens His Word and reveals (unveils) areas covered by man’s tradition or enemy opposition to unite* (John 16:13–15; Psalm 133).

Bishop Benjamin Feliz read Jesus’ prayer for unity, and he then led the congregation in prayer.

Prayer Directive #4: *Believe God to call, anoint, inspire, and engage a generation of mighty intercessors, worshippers, ministers, and servants to be used of Him to loose the bands of wickedness and prepare for Christ’s return* (Isaiah 58:6–12; Romans 8:28–30).

Small-Group prayers followed.

Prayer Directive #5: *Surrender to the Holy Spirit, submitting fully in new and fresh ways to the Lord, releasing Him to fulfill His purposes for your life as He positions people throughout the world to bring completion to His plan for the knowledge of His glory to fill the earth as the waters cover the sea* (Psalm 24:1–6; Habakkuk 2:14).

Congregational Prayer followed.

Praise and Worship by the California Spanish Praise Team: “I’m Trading My Sorrows”

10:15—General Overseer Randall E. Howard welcomed General Overseer Emeritus Fred S. Fisher, Sr., who welcomed delegates and led the congregation in the chorus, “Celebrate Jesus, Celebrate.”

10:29—General Overseer Howard declared the 95th International Assembly open for business. He spoke about the Evaluation and Review process of the General Presbyters and introduced Bishop Clayton Endecott, General Presbyter of Europe. Then, he announced that North America General Presbyter Sam Clements was confirmed to serve for an additional four years. The General Overseer and the General Presbyters prayed a prayer of blessing over General Presbyter Clements and his wife, Linda.

10:35—General Overseer Howard introduced his wife, Bess, and asked her to give a greeting to the Assembly.

Complete transcription and DVD archive of each Business Session is available and may be obtained through the Office of the General Overseer. Transcripts and DVDs of each Business Session may be purchased for the following costs—DVDs: \$25.00 per session; transcripts: \$10.00 per session (please allow 4 to 6 weeks for delivery).

10:41—The Business session began. The General Overseer presented his personal Report (Report found in Section 4, page 81).

11:34—Finance Director Benjamín Feliz recognized his wife, Damaris, and his Administrative Assistant, Paul Holt, and his wife, Barbara. He then recognized his staff: Wayne Hall, Fields of the Wood; Jan Couch, Stewardship Ministries; Gabriel Vidal, World Language; Diana Garcia, *International White Wing Messenger*; Jenny Chatham, *White Wing Messenger*; Mike Luthle, Information Technology; and Gene Browning, White Wing Resource Center. Finance Director presented his Report (Report found in Section 4, page 95).

Gene Browning read a Report from the Resource Center.

Paulette Wilbanks, Accounting Manager, introduced her staff and read the financials for June 1, 2007, to May 31, 2008 (Report found in Section 3, page 70).

Auditors Gregg Capin and Dan Campbell presented their Report from the auditing firm of Capin Crouse L.L.P.

The Moderator asked for motions for approval of Finance Report—1st motion, Confesor Batista, Puerto Rico; 2nd motion, Solomon Estrada, California. The Moderator asked for all in support of the Report to stand. Then, the Moderator asked for all not in favor of the Report to stand. No one stood against the Report, so the Report was accepted.

12:17—The Administrative Committee Report was read by Benjamín Feliz, secretary (Report found in Section 2, page 46). The Moderator asked for motions to accept Report—1st motion, Douglas D. Milliner, Virginia; 2nd motion, Rudolph Daley, Jamaica. Next, the Moderator asked for all in support of the Report to stand. Then, the Moderator asked for all not in favor of the Report to stand. No one stood against the Report, so it was accepted.

12:27—The Tomlinson Center Board Report was introduced by the Chairman, Tim Harper; the Report was read by Dr. H. E. Cardin, secretary, except for the final section of the Report, which was read by the Chairman (Report found in Section 2, page 64). Appreciation was expressed to Dr. Cardin. Since this was an Informational Report only, the Moderator stated that no motion was needed. The Moderator expressed thanks for the Report.

12:43—Adjournment

Tuesday Afternoon

2:14—The Business Session continued by Moderator Randall E. Howard. Orientation about the procedure for the Proxy System was presented by Shaun McKinley, Administrative Liaison to the General Overseer. Comments by Moderator, who invited the Biblical Doctrine and Polity Committee to take their seats on the platform.

2:31—Biblical Doctrine and Polity Committee presented by Walter Doroshuk, Chairman, who introduced the Committeemen: Wallace R. Pratt, Secretary, Enos C. Gardiner, Antonios Charalambou, H. E. Cardin, Elias Rodriguez, Timothy L. McCaleb, Tedroy Powell (Report found in Section 2, page 47).

2:28—The Biblical Doctrine and Polity Ministry Evaluation Report was presented. The Chairman introduced the Proxy results for this Report, which were received and totaled by the 11:30 a.m. deadline of August 12, 2008, and represented 272,295 members worldwide.

The Moderator asked for motions to bring the Ministry Evaluation Section of the Report to the floor for consideration: 1st motion, James C. Earp, Jr., North Carolina; 2nd motion, Dan Baggett, Ohio. Discussion ensued, and Proxy Expressions were taken.

4:15—The Biblical Doctrine and Polity Committee “Roles and Duties of Assembly Committees” Report was presented.

The Moderator asked for motions to bring the “Roles and Duties of Assembly Committees Section of the Report to the floor for consideration: 1st motion, Carl Ernst, Pennsylvania; 2nd motion, Billy W. Adams, Georgia.

Discussion ensued, and Proxy Expressions were taken. The Report was accepted in its entirety. (The Certified Proxy Records—registration and expression counts—are on file in the Office of the General Overseer.)

4:51—The Global Immigration Challenge Resolution was presented by the Biblical Doctrine and Polity Committee and was read by Wallace Pratt, Secretary (Resolution found in Section 2, page 57).

4:58—The Moderator expressed appreciation to the Committee.

4:59—Adjournment

Tuesday Evening (Awake to Our Callings)

6:34—Musical Concert by Bahama Brass Band

7:04—Welcome by E. C. McKinley, Overseer of Tennessee, to the delegates of the 95th International Assembly. Brother McKinley presented a gavel to General Overseer Randall E. Howard. A video presentation from past Assemblies followed.

7:22—Opening remarks by General Overseer (John 12; Isaiah 52)

7:26—Opening celebration with Parade of Nations, conducted by David Bryan, Global Outreach Director. Song: “Your Kingdom Come”

7:34—Worship Awakening: Bahama National Praise Team. Songs: “Lord, You Are Good,” “Hear My Cry, O Lord,” “It’s Raining All Around Me,” “We’ve Got the Victory, Hallelujah,” “Here I Am to Worship,” “Draw Me Close to You,” and “Be Glorified”

8:11—Offering and Prayer: Brian Sutton, Pastor, Alabama; Samir Risk, National Overseer, Egypt. Scripture: Mark 14:3–9

8:22—Song: Larissa Kernazhitski and Yulia Mozailo, Belarus, “I’m Seeking Your Face”

8:30—Evangelistic Message: Clayton Endecott, General Presbyter, Europe, Middle East, and the Commonwealth of Independent States (CIS). Theme: “Awake to Our Foundation.” Scriptures: John 15:1–5, 7–27

9:35—Altar Awakenings

Wednesday Morning, August 13

9:02—Welcome by General Overseer Randall E. Howard, who invited everyone to stand and worship together with the California Spanish Praise Team. Songs: “It’s All About You” and “Sing Unto the Lord”

9:15—Prayer Awakening led by Kay Horner, Tennessee: “Awake to Great Revival”

Prayer Directive #1: *Praise God as El Shaddai, the Lord Almighty who pours forth life and as Jehovah Nissi, the Lord our banner and focal or rallying point* (Genesis 17:1, 2; Exodus 17:14, 15). Congregational prayer as worship team sang, “Because of Who You Are.”

Prayer Directive #2: *Thank God for His enduring mercy and grace and for His ability to “give life to the dead and call things that are not as though they were”* (Romans 4:16–24; Psalm 36:5–7; 63:3, 4). Congregational prayer followed.

Prayer Directive #3: *Pray and weep for those so weakened by the troubles and cares of life that they have lost their vision; let go of their faith; fallen into places of fear, hopelessness, doubt, and disbelief; and are on the verge of lying down in defeat; ask God to transform them, bringing restoration* (Psalm 138:7, 8; 73:23–26). Congregational prayer followed as worship team sang, “You Deserve the Glory.”

Prayer Directive #4: *Intercede for all of the churches and Christian ministries in your community and worldwide, which will play a vital role in people being loved, drawn into the kingdom of God, trained in the Word, and led into new realms of worship* (Colossians 3:1–17).

David Bryan, Tennessee, prayed an individual prayer, which was followed by congregational prayer.

Prayer Directive #5: *Ask God to send a refining fire to cleanse the body of Christ of any hindrances to a mighty move of God and transforming revival* (Malachi 3:1, 2; Titus 2:11–14).

Congregational Prayer followed.

10:00—Praise and worship: California Spanish Praise Team. Song: “I Give You Glory”

10:05—Business Session: The Moderator invited the Finance and Stewardship Committee to take their seats on the platform and welcomed Larry J. Dotson, Chairman (Report found in Section 2, page 59).

10:12—Brother Dotson introduced the Committee: Benjamin Duncan, Secretary, Gary Adkins, Kathy Creasy, Steve Madrid, John Newson, Franklin Ferguson, Van Sullivan, and Jesse Yañez.

10:17—The Moderator asked for motions to bring the Finance and Stewardship Committee Report to the floor: Section 1, Tithing: 1st motion, Jerry Deirth, Virginia; 2nd motion, Mikey Jones, Florida.

The Chairman presented the expression totals for the five sections of the Report. (There was an error in the registration of the International Churches, which caused a discrepancy between the number of proxies reported and the membership.)

Upon review of the data, it was discovered that the membership numbers reported were correct, but the proxy count was miscalculated. Corrected numbers are on file in the Office of the General Overseer.

The Moderator opened the floor for questions or discussion. A discussion ensued, and additional expressions were taken and processed.

10:26—Section 1, Tithing, of the Finance and Stewardship Report was approved.

11:06—The Moderator asked for motions to bring Section 2, Church Ministries Support Offering, of the Finance and Stewardship Report on the floor for discussion: 1st motion, Jerry Deirth, Virginia; 2nd motion, Herman Davis, Texas. Discussion ensued. Additional Proxy expressions were taken and processed.

11:47—Section 2, Church Ministries Support Offering, of the Finance and Stewardship Report was approved.

11:55— The Moderator asked for motions to bring Section 3, Fiscal Responsibility, of the Finance and Stewardship Report on the floor for discussion: 1st motion, Levi Clarke, Canada; 2nd motion, Jerry Deirth, Virginia. Discussion ensued. The Moderator asked the Chairman to read the proxy expressions count.

12:15— Section 3, Fiscal Responsibility, of the Finance and Stewardship Report was approved.

12:17— The Moderator asked for motions to bring Section 4, Retirement Planning and Housing/Parsonage Allotment, of the Finance and Stewardship Report to the floor for discussion: 1st motion, Austin E. Jonas, Jr., Texas; 2nd motion, Jerry Deirth, Virginia. The proxy expression count was overwhelming to approve this Section.

12:23—Section 4, Planning and Housing/Parsonage Allotment, of the Finance and Stewardship Report was approved.

12:24—The Moderator asked if Section 5, Flowchart/Diagram of Present Financial System, of the Finance and Stewardship Report, required action. The Chairman replied, “No.” (The Certified Proxy Records—registration and expression counts—are on file in the Office of the General Overseer).

12:25—Adjournment

Wednesday Afternoon

2:04—Honoring and Remembering Deceased Ministers conducted by Jan Couch, Stewardship Ministries. Sister Couch stated, “We are here today to give honor to our licensed bishops and evangelists who have passed away from June 1, 2006, to May 31, 2008. This is a time to acknowledge their contribution to this Church and also to celebrate their lives.” Scripture: Isaiah 52:7; Romans 10:13–15. Song by Barbara Roberts, Tennessee: “How Beautiful.”

Seated on the stage were family members of the ministers who were to be honored. The family members were wearing a lapel pin shaped as a crown to signify that their loved ones have received their crown of righteousness. The crown was placed on a black ribbon, which signifies the loss and a white ribbon signifying the gain for that minister—the resurrection.

Pictures and names of the deceased ministers were projected on the screens as music was played, and the family members who represented their loved ones stood in honor. (The list of deceased ministers is found in Section 5, page 167.)

2:41—Presentation of Certificate of Biblical Studies to recipient Chris Weathers, Michigan, by Tomlinson Center Director, H. E. Cardin; Chairman of the Tomlinson Center Board, Tim Harper; and Tomlinson Center Board Members. It was stated that Brother Weathers had 17 years of experience in youth ministry, was a licensed bishop in the Church of God of Prophecy, and was presently the youth pastor at Harvest Worship Center in Taylor, Michigan. His family was asked to stand.

2:44—Presentation of a \$1,000 check by Pastor David Lee, from the Minot, North Dakota, Church to Tomlinson Center, was accepted by Tomlinson Center Director, Dr. H. E. Cardin.

2:47—Presentation of the Bessie Hardin Children’s Christian Educator of the Year Award to Venus Bishop, Kansas, by representatives from Christian Education Ministries, Marvin Eskew and Darren Schalk. State Overseer John Pace accepted this award on her behalf.

2:54—Presentation of the Billy Murray Adult Christian Educator of the Year Award to Veronica Venable, Virginia, who was accompanied by her pastor, Milton Atkins, from Roanoke, Virginia.

2:58—Ordination Service led by Bishop Sam Clements. John and Cathy Payne, accompanied by Ron Scotton, Sr., led the congregation in the song, “There Is No One Else Like You.” Brother Clements read the requirements for a bishop from 1 Timothy 3:1–7. He also read from Luke 4. Brother Clements asked the General Presbyters to join him, and instructions were given for the candidates to be ordained.

3:16—General Overseer Howard asked General Overseer Emeritus Fred S. Fisher, Sr. to join him and the Presbyters for the Ordination Service. As each candidate’s name was posted on the screen, they came forward and were anointed and prayed over. Their national/regional/state overseer also joined in the prayer. (The list of Bishops Ordained is found in Section 5, page 159.)

3:54—Dismissal

Wednesday Evening (Awake to Great Revival)

6:32—Musical Concert by Bahama Brass Band. The congregation responded with hand-clapping, praise, and rejoicing. Many gathered around the platform to join in the celebration.

7:00—Video presentation regarding Women’s Ministries

7:03—The General Overseer spoke to the congregation about the theme for the evening, “Awake to Great Revival.” He stated about the five areas of revival—China, Africa, Latin America, Eastern Europe, and India. He asked everyone to join in prayer for revival.

7:07—Worship Awakening by Bahama National Praise Team. Songs: “Bless Thou the Lord, O My Soul,” “A Perfect Heart,” “Revive Us Again,” “O Happy Day,” “Fire, Fire, Fire”

7:30—Video presentation of the Great Revival in Kiev, Ukraine

7:43—The General Overseer introduced Brother Mario Galindo, overseer of Guatemala, to the congregation.

7:45—Offering and Prayer: John Newson, Pastor, Kansas; Francisco Ochoa, National Overseer, Honduras

7:55—Introduction of Special Guest Clyde Hughes, General Overseer of the International Pentecostal Church of Christ, by General Overseer Emeritus Fred S. Fisher, Sr.

8:02—General Overseer Emeritus Fred S. Fisher, Sr. introduced Special Guest James D. Leggett, General Superintendent of the Pentecostal Holiness Church.

8:06—Special music: trumpet solo by Dave Brown, Eastern Canada. Songs: “Worthy Is the Lamb” and “Agnus Dei”

8:15—Message by Vitaliy Voznyuk, Senior Pastor of the Emmanuel Church and National Overseer of Ukraine. Interpreter was missionary Jerry Chalk. Scriptures: Daniel 11:32; 2 Kings 4:3–6; Nehemiah 1:2–4; Hebrews 11:1; Romans 10:17; Mark 16

Altar Awakenings

Thursday Morning

9:05—Praise and Worship led by the California Spanish Praise Team. Song: “Worthy Is the Lamb”

9:07—Prayer Awakening led by Kay Horner. Scripture: Ecclesiastes 3:11. Theme: Awakening to Our World Mandate

Prayer Directive #1: *Praise God as the Prince of Peace, the Lord of hosts, our shield, our fortress, our deliverer, our stronghold in the day of trouble, our strength, our song, and our salvation* (Psalm 91; Exodus 15:1–3).

9:20—California Spanish Praise Team. Song: “How Great Is Thy God.” Congregational prayer followed.

Prayer Directive #2: *Thank God that He has spoiled principalities and powers, putting them to an open shame on the cross of Calvary* (Colossians 2:6–15).

Congregational prayer followed by the song, “How Great Thou Art.”

Prayer Directive #3: *Decree and declare that Jesus Christ is the light of the world and that many thousands, blinded by their own wrongdoing and held captive in spiritual bondage to dark powers, will experience His brilliant light as it comes bursting forth with salvation and healing power* (John 8:12; Isaiah 42:6, 7).

Pastor Steve Wilson, North Carolina, came forward to lead in prayer, decreeing that Jesus Christ is the light of the world. Scriptures: 42:6, 7; John 8:12; John 1

Prayer Directive #4: *Pray and petition God to hold back darkness, to silence, cause to sleep, and make impotent those physical and spiritual powers standing guard over the tombs of false religion. Ask Him to extend the time of light so that it will pierce into lives held in deception, bringing them forth to resurrection, hope, truth, and eternal life* (John 12:35, 36; Matthew 28:1–4; 1 Samuel 26:12; 2 Chronicles 16:9).

Small-group congregational prayers

Prayer Directive #5: *Believe God’s kingdom will come and His will be done in our individual lives, families, cities, states/providences, nations, and the whole earth even as it is in heaven, and nothing will hinder His hand. He is able to make wars and terrorism cease, bringing peace to nations that are in turmoil.* Scriptures: Matthew 6:9–13; Daniel 4:34, 35; Psalm 46; Isaiah 2:3, 4

The congregation knelt in prayer.

The Praise Team sang, “I’m Trading My Sorrows” and “Yes, Yes, Lord.”

10:13—The General Overseer introduced the Guest Speaker, Doug Stringer, founder of Turning Point Ministries, Houston, Texas, who spoke on “Leadership Awakening.”

12:10—Dismissal

Thursday Afternoon

No general session—attendees were free to attend the Mission Encounter and workshops.

Thursday Evening (Awake to World Mandate)

6:15—Bahama Brass Band concert

6:40—Video presentation for Helping Hands Ministry and One Child Fund

6:44—Global Outreach Director David Bryan welcomed the congregation to the evening service.

6:45—Worship Awakening by Quebec Praise Team. Song: “We Want to See Jesus Lifted High”

6:53—David Bryan introduced the Global Outreach Ministries staff and presented a plaque to Jenna Allen for her years of service. He then presented his family and the Global Outreach Committee to the Assembly.

7:00—Offering by Pastor Steve Wilson, North Carolina, who read 1 Chronicles 29:10 and 2 Chronicles 2:10, 11. Prayer by Phillip Segadika, Botswana

7:12—Worship Awakening by Quebec Praise Team continued. Songs: “Bon, Bon, Bon,” “Ay, Ay, Ay, Jesus Is Good,” “Open the Eyes of My Heart, Lord,” and “How Great Is Our God”

7:41—Bishop John Doroshuk shared what God was doing in the CIS. He requested prayer for people in the country of Georgia and shared about his travels through China. General Overseer Howard and Brother Bryan made a special presentation to Brother Doroshuk in recognition for his global work in winning souls and organizing churches for Christ. Brother Bryan invited the national overseers of Russia and Belarus to pray over Brother Doroshuk.

8:04—Video presentation of Africa was presented. N’tambwe Beya from the Democratic Republic of Congo greeted the Assembly.

8:26—Special Song by Adam Herod, “Who Will Answer the Call?”

8:30—Message by Bishop Sherman Allen, General Presbyterian of Africa. Bishop Allen greeted the congregation and introduced his family. Theme: “Awake to the World Mandate.” Scriptures: Galatians 4:4, 5; John 3:16, 17; 4:31–38; Mark 16:15–18; Deuteronomy 29:29; Isaiah 42:8; Revelation 13:8; Genesis 22:18; 2 Samuel 7:13; Isaiah 9:7

9:35—Dismissal

Friday Morning (Awake to the Holy Spirit)

8:58—Praise and worship by the California Spanish Praise Team. Song: “Everything”

9:08—Prayer Awakening led by Kay Horner. Scripture: 2 Corinthians 4:13

Prayer Directive #1: *Praise God as the all-knowing, ever-present, and all-powerful, most high God who brought the universe into existence with the word of His mouth and who acts on the behalf of His people.* Scriptures: Isaiah 43:10–13; 44:6–8; 46:9, 10; Romans 11:33–36

Praise and worship by the Praise Team. Song: “There Is None Like You”

Prayer by Sister Horner, who prayed the scriptures Isaiah 6:48 and Romans 11:33

Worship song: “We Exalt Thee, O Lord” followed by congregational prayer

Prayer Directive #2: *Thank God for sending His Holy Spirit, who convicts, calls, regenerates, renews, gives gifts, empowers, anoints, comforts, and guides believers toward His purpose in the world, pointing men to Christ and bringing glory to Him.* Scripture: John 16:5–15

Congregational prayer

Praise Team sang, “Welcome, Holy Spirit”

Prayer Directive #3: *Pray the Lord will sanctify and visit His church with a mighty outpouring of His Spirit, igniting her into passionate abandonment for Him and His purposes.*

Scripture: Psalm 51:10–13; John 17:17–19; Acts 4:31

Congregation knelt in prayer.

Prayer Directive #4: *Intercede for God to release the manifold work of His Spirit among His people granting wisdom, understanding, counsel, power, knowledge, fear of the Lord, and wise judgment to complete the ministry He has ordained for this generation.* Scripture: Isaiah 11:1–4

Diana Garcia led in a time of intercession for a release of the manifold work of the Spirit of God in our generation. She read Isaiah 11:1–4 in English, French, and Spanish. She prayed in French. The congregation gathered in small groups and prayed.

Prayer Directive #5: *Believe, decree, and declare that the fruit and gifts of the Spirit will begin to be more fully realized within the body of Christ.* Scriptures: Galatians 5:22, 23; 1 Corinthians 12:1–11; Romans 12:6–8

Closing prayer that the Holy Spirit would be poured out in Asia, Australia, and the Oceania Region

10:05—Praise and worship with California Spanish Praise Team. Songs: “I Give You Glory” and “It’s All About You”

10:16—Bishop Billy Wilson showed video regarding “Awakening America” and addressed the delegates. Scripture: Joel 1:14

10:37—Morning speaker, Doug Stringer, who began with the thought, “The heart of a nation or community is the church.” Scriptures: 1 Corinthians 3; Luke 21; Colossians 1:12–16; Ephesians 3:10; Isaiah 26:3; James 1; Ephesians 3:20; Revelation 19:7; 2 Peter 3:14

12:08—Dismissal

Friday Afternoon

No general session—attendees were free to attend workshops

Friday Evening (Awake to the Holy Spirit)

6:20—Musical concert by Bahama Brass Band

6:57—Promotional video presentation promoting *White Wing Messenger* and Tomlinson Center

6:59—Worship awakening led by Bahama National Praise Team. Songs: “I’m Trading My Sorrows” and “Wake Up”

7:07—The General Overseer greeted the Assembly and announced the theme, “Awakening to the Holy Spirit.”

7:12—Offering by Trevor Reid, pastor of Quebec, Canada; prayer offered by Peringatan Zebua, national overseer of Indonesia

7:22—Worship team continued with praise and worship. Songs: “I Am a Friend of God,” “How Great Is Our God,” and “This Is the Air I Breathe”

7:46—Testimony by Bishop Cervin McKinnon, overseer of Northeast Region

7:56—Special Music by Ward Avenue Choir from North Carolina, Bishop Floyd D. Collins, pastor

8:09—Introduction by Brother McKinnon of Evening Speaker, Dr. Jerry Macklin, Second Assistant Presiding Bishop, Church of God in Christ, Inc., and Senior Pastor of Glad Tidings Church of God in Christ, Hayward, California. Dr. Macklin stated that it was an honor to share the Word of God with the delegates in Nashville, and he paid his respects to Bishops Howard and McKinnon.

Theme of Message: “Seeing What Others Cannot See.” Scriptures: Mark 2:1–5; 1:33; 1 John 3:8; Acts 3; Matthew 4:18; Luke 5; 19:5; Philippians 1:27

9:23—Altar Awakening

Saturday Morning (Awake to the Young Harvest)

9:00—Praise and worship by the California Spanish Praise Team. Song: “Sing Unto the Lord”

9:05—Prayer Awakening led by Kay Horner. Theme: Awakening to the Young Harvest

Prayer Directive #1: *Praise God our Father and Lord Jesus Christ who is our Savior and Redeemer, and who came to seek and save those who are lost.* Scriptures: Psalm 18:46; 68:19, 20; Luke 19:9, 10; Jude 1:24, 25

Praise and Worship continued. Song: “Lord, You Are Good”

DVD presentation

Congregational prayer

Prayer Directive #2: *Thank God for the Gospel of Jesus Christ, the power of God for salvation to all who believe. Remember your personal moment of salvation, and thank Him for the privilege to share the good news of eternal life with other.* Scriptures: Romans 1:16, 17; Psalm 40:1–3

Congregational prayer

DVD presentation: “I Know My Redeemer Lives”

Prayer Directive #3: *Ask God to grant access for the Gospel through the following:*

- *Open heavens . . . to reveal the Gospel (Isaiah 45:8)* by Jeff Burkhardt
- *Open minds . . . to hear the Gospel (Acts 26:17, 18)* by Trevor Reid
- *Open hearts . . . to embrace the Gospel (2 Corinthians 4:5, 6)* by Wade Patterson
- *Open doors . . . to spread the Gospel (Colossians 4:2–4)* by Kathy Creasy

Individual prayers followed by congregational prayer

Praise and worship by the California Spanish Praise Team

Prayer Directive #4: *Pray for God to reveal strategic ways to more effectively share the Gospel and to cultivate our energies on cultivating our relationships with those needing Christ.* Scriptures: 2 Corinthians 5:14, 15; John 6:44; 17:3

Congregational prayer

Prayer Directive #5: *Take a few moments to agree together in intercession for those you know personally who are unsaved, and claim these promises for them.* Scriptures: John 14:6; Romans 10:8–11; Matthew 18:18–20. Sister Horner then read from Job 14:7–9

Congregational prayer as delegates gathered in small groups

Praise and worship by California Spanish Praise Team. Songs: “Worthy Is the Lamb” and “Trading My Sorrows”

10:02—Honor given to Bishop Miguel Mojica, General Presbyter of South America, by Women’s Ministries Director Cathy Payne. Bishop Mojica was presented a plaque for four decades of service in the harvest. Many of his family members were present in support of Brother Mojica.

10:20—General Overseer Howard presented a momento in memory and in honor of the ministry of General Overseer Emeritus Fred S. Fisher, Sr. and his wife, Betty.

10:30—The General Overseer recognized his family and asked them to stand as he introduced each of them. He gave special mention of his mother, Elva Howard, and her ministry. Also, he gave honor to his late father, Frank Howard, who passed away in 2008.

10:40—Brother Howard asked his wife, Bess, to come forward. She then greeted the Assembly.

10:53—General Overseer Howard presented his International Assembly Address—“Awake: Isaiah 52.”

Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean. Shake thyself from the dust; arise, and sit down, O Jerusalem: loose thyself from the bands of thy neck, O captive daughter of Zion. For thus saith the LORD, Ye have sold yourselves for nought; and ye shall be redeemed without money. For thus saith the Lord GOD, My people went down aforetime into Egypt to sojourn there; and the Assyrian oppressed them without cause. Now therefore, what have I here, saith the LORD, that my people is taken away for nought? they that rule over them make them to howl, saith the LORD; and my name continually every day is blasphemed. Therefore my people shall know my name: therefore they shall know in that day that I am he that doth speak: behold, it is I. How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth! Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the LORD shall bring again Zion. Break forth into joy, sing together, ye waste places of Jerusalem: for the LORD hath comforted his people, he hath redeemed Jerusalem. The LORD hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God (Isaiah 52:1–10).

Visualize the scene here. Jerusalem is described as a captive in the dust at the feet of her enemies, wearing ragged, mourning clothes of slavery. But God is calling to her to awake and rise up out of her slumber, her captivity, and her filth. She is commanded to put on her strength and to put on her beautiful garments again. Though the domination of the enemy seems absolute over Zion, the prophet is declaring that Jerusalem will rise up out of captivity and will, once more, receive strength and restored splendor.

The command rings out, “Put on your strength!” With the force of the Word of God, the very announcement carries with it the power of fulfillment, and the eye of faith at once sees Zion rising strong, bold, confident, and courageous once more.

The command rings out again, “Put on your beautiful garments!” Once more, the Word comes with power to accomplish; and by faith, the mind pictures the glory and splendor of Jerusalem fully restored as in the days of Solomon or David or even Hezekiah.

Faith rises through the words of the prophet. Grace surges at the stated intention of the Father. Heavenly hosts take their place for the realization of God's deliverance. The captive daughter can rise. The dust and filth can be shaken off for good. The bands of bondage around the neck can be broken. The seat in the dust can be traded for the restored seat of favor and authority. The uncircumcised influences can be crushed, releasing Zion from their unclean curses. The ragged dress of mourning in captivity can be exchanged for the glorious robes of royalty. The frail weakness of starvation and deprivation can be replaced with strength of eternal dimensions.

Yes, faith rises, and a song comes to the lips—the song of Isaiah: “Therefore the redeemed of the Lord shall return and come with singing unto Zion; and everlasting joy shall be upon their head: they shall obtain gladness and joy; and sorrow and mourning shall flee away” (Isaiah 51:11).

The song continues from Isaiah: “Break forth into joy, sing together, ye waste places of Jerusalem: for the LORD hath comforted his people, he hath redeemed Jerusalem. The LORD hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God” (52:9, 10).

An awakening from heaven is always a joyous sight, though it often comes through great tears and heavy burdens. In this Assembly, we declare that the sound of the voice of God is, once again, bringing a declaration to His blood-bought people of the earth. God's voice is thundering, “Awake, awake, church of the living God!”

Yes, we confess that the church in the West has been pushed out of the center of culture. Her salt has been cast out of the courts, stamped out of the universities, thrown out of the media, evicted from the government halls, and scorned under the feet of the socially elite and the politically correct. The Beloved Lady has become the only institution in society in which it is culturally acceptable to offend without fear of reprisal. She has been for years the target of hatred and bias from those who want to be free from her calls to righteousness and godly standards. And she has not been without guilt through the years. Her legalism cost her the title of servant of love; her isolation cost her the power of compassionate influence; and her complacency cost her the key to changing the world.

Nevertheless, God's voice can be heard with growing intensity: “Awake, awake, church of the living God!” His time has come. He will have a Gospel-preaching church. He will have a bold, faith-filled church. He will have a church that is anointed “to preach good tidings unto the meek; to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; To proclaim the acceptable year of the LORD, and the day of vengeance of our God; to comfort all that mourn; to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; a church that raises up trees of righteousness . . .” (Isaiah 61:1–3). He will have a church where He is glorified in every corner of the earth.

God's command is ringing out for those who have ears to hear: “Put on your strength, O church of the Lamb of God!”

The Strength of the Church Is Prayer, the Ministry of Intercession.

What can defeat a church on its knees? All over the world, God has rekindled the passion and call to prayer, saying, “My house shall be called of all nations the house of prayer” (Mark 11:17). “And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness” (Acts 4:31).

The Strength of the Church Is the Gospel.

Like a mighty army, the Church of Christ Jesus is moving, holding forth the Word of life, the sword of the Spirit, the transforming, life-changing power of the Gospel. Paul said, "For I am not ashamed of the gospel of Christ: for it is the power of God . . . to the Jew first, and also to the Greek" (Romans 1:16). God has activated a harvest movement today like the world has never seen.

The Strength of the Church Is Her Praise.

As the church praises her Savior and Lord, the saints are raptured into His presence as the Lord inhabits the praises of His people. As the church praises her King, the enemy's weapons fall powerless: "Let God arise, let his enemies be scattered . . ." (Psalm 68:1). As the church praises her Worthy Lamb, flesh is conformed to His image. "Let the people praise thee, O God: let all the people praise thee. Then shall the earth yield her increase; and God, even our own God, shall bless us. God shall bless us; and all the ends of the earth shall fear him" (67:5-7).

God's command is ringing out for those who have ears to hear: "Put on your strength, O church of the Lamb of God!" His voice again resounds, shaking the hearts that are prepared to hear: "Put on your beautiful garments" (Isaiah 52:1), O church of Him who is holy and righteous.

The Beautiful Garment of the Church Is Purity.

The world cannot duplicate a blood-washed church. The Elder of Revelations said, "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes" (Revelation 7:14-17).

The Beautiful Garment of the Church Is Love.

The world is looking for the church of love. History records of the New Testament church, "Behold how they Love." Jesus said, "By this shall all men know that ye are my disciples . . ." (John 13:35).

The Beautiful Garment of the Church Is Unity.

The world cannot deny the church when she is united. Jesus prayed, "Neither pray I for these alone, but for them also which shall believe on me through their word; That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me" (John 17:20, 21).

In the awakening cry, God is calling, "Put on your beautiful garments, O church of Him who is holy and righteous!" Yet in reality, at the deepest level, what is the strength of Zion, and what is the beauty of the Bride? The Word of God testifies faithfully that Christ is our strength, and Christ is our beauty. He is the Head of the body.

"For by him were all things created, that are in heaven, and that are in earth . . . all things were created by him, and for him: And he is before all things, and by him all things consist. And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence. For it pleased the Father that in him should all fulness dwell" (Colossians 1:16-19).

“Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father” (Philippians 2:9–11).

“For we preach not ourselves but Christ Jesus the Lord, and ourselves your servants for Jesus’ sake” (2 Corinthians 4:5).

“I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty. . . . I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death” (Revelation 1:8, 18).

Even in Isaiah’s writing, this awakening call of Isaiah 51 and 52 is actually a prelude to the greatest messianic chapter of the Old Testament—chapter 53. Isaiah’s call to awake literally points us to the Christ so graphically described with Isaiah’s next words. Isaiah understood that Messiah is our strength. Christ is our beauty.

“Who hath believed our report? and to whom is the arm of the LORD revealed? For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all” (Isaiah 53:1–6).

Church, the call of this hour is to awake to Christ. The old, Christian anthems say the following:

*My hope is built on
nothing less
Than Jesus’ blood
and righteousness.*

*On Christ, the solid Rock
I stand:
All other ground is
sinking sand.*

*Jesus Christ is made for me,
All I need, all I need.*

Christ is our Strength.

Christ is our Beauty.

Church, the call of this hour is to Awake to Christ.

Awake to the New Day!

There is one more word that should be touched here. Isaiah gives the Awake call and then moves directly and immediately into the Messianic announcement. Clearly, his call to Zion to awake is linked to a brand-new day where the Messiah will supersede all that has been known before by the Jews.

History shows the following:

- The law will ultimately surrender to salvation in Christ.
- The chosen people, the Jews of faith, will merge into the children of God.
- Sacrifice will be overshadowed by the one eternal, sacrificial Lamb.
- The Old Testament becomes the prelude to the New Testament.
- The Jewish faith becomes the forerunner of the Kingdom of God.

Isaiah is prophetically calling for an awakening to a brand-new day that will be ushered in with the coming of Christ. This will change everything and bring grace and power to accomplish all that the former day hoped for and anticipated.

The awakening call of God today is also signaling a change, a new day in His scheme for eternity. God's last days are upon us. The world is reeling as a majority of end-time prophecies are now being enacted in the world today. The Holy Spirit is being poured out all over the world. The Gospel is spreading at a consistent and sustained pace never known before. Unity is growing. The temperature of urgency is rising toward a boiling point. The church age is on the threshold of our promised land—Christ's return.

The call to awake today is not just another revival cry. It is more than merely the great need for the church to rise up out of slumber one more time. This is not simply one more surge of Gospel victory to be recorded in the history of great revivals. There is something more urgent today.

“For the earth shall be filled with the knowledge of the glory of the LORD, as the waters cover the sea” (Habakkuk 2:14).

“And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come” (Matthew 24:14).

“And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams” (Acts 2:17).

“But in the last days it shall come to pass, that the mountain of the house of the LORD shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come, and say, Come, and let us go up to the mountain of the LORD, and to the house of the God of Jacob” (Micah 4:1, 2).

“This know also that in the last days perilous times shall come” (2 Timothy 3:1).

Each of these are being completed as we watch right now today. This is God's time on the calendar of eternity. Yes, for this nation once called Christian, the time is urgent. Yes, for this Church and for many, even most others, the moment is critical. Yes, for Christianity as we have known it in the West, the hour is slipping past. But above and beyond all these alarms, heaven's clock is moving toward midnight and the dawn of a new day. The King is coming!

Isaiah said we should awake to our Messiah. But we should say awake to our coming, conquering King! Awake to the day of harvest, reaping, and Gospel power. Awake to the unity of the saints demonstrating that Jesus is Lord. Awake to the outpouring of the Holy Spirit over all the nations. Awake to miraculous signs and wonders punctuating the Gospel and Lordship of Christ. Awake to grace and truth revealed in the face of Christ through His body. Awake, Church, to the coming King; this is our finest hour.

Isaiah said, “Arise, shine; for thy light is come, and the glory of the LORD is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the LORD shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall

come to thy light, and kings to the brightness of thy rising. Lift up thine eyes round about, and see: all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at thy side. Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee” (Isaiah 60:1–5).

*Arise, Shine, Church.
The Lord shall arise upon thee, Church.
The glory of the Lord shall be seen
upon thee, Church.
Church, awake to the Day of the Lord.*

Awake to Harvest

In the nation of Belarus, it is illegal to witness publicly. To own a church building in the capital city of Minsk is nearly impossible. This government ranks in the top-five nations that restrict human rights. There is no free media voice in this nation. The control of anti-Christian government is strong, yet Bishop Gena has one central overwhelming passion for reaching the lost. Let me share with you our news, which is taken from an excerpt from one of the latest newsletters from Bishop Gena Kernazhitski:

“On May 24, we had the Pro-Life concert, which was dedicated to June 1, International Children’s Day. We did it together with four different churches in Minsk. It was a really great time. As we planned, there came more than 500 people. The music band from our church, True Word, and my daughters took a part in this concert. They sang the songs, from the names of all non-born children, who want to live! It was so great. Many hearts of people were touched.

“On June 1, we had a special church service, which was also dedicated to the International Children’s Day. It was a good reason to invite parents with children, and it was a really wonderful service. Youth and children took a big part in it. Eight new people came to this service, and one man accepted Christ!

“When you see the results, you want to go on with much more effort. We are planning next the evangelization service on June 15, which is dedicated to the Pentecostal Day. Please join us in prayer that the new people who will come will accept Christ at this service.

“Two weeks ago, I went to preach to one of our churches in Volozhin Town, where Sergey Stasilevich is pastor. I want to share with you their good news. Not so long ago, one man came to their church. His name is Nikolai. He was an alcoholic for many years, and he was very sick with sugar diabetes. When Nikolai came to Christ, God delivered him from alcoholism. And after he was water-baptized, God absolutely healed him! All doctors are shocked and say that it is impossible. So it is a great testimony now for all who knew this man. We know that our God is alive, and He heals and sets free! Pastor Sergey asks prayer for their plans. They want to do evangelizations in the neighbor villages, which are dedicated to the Pentecostal Day and for children’s camp.

“Pastor Michael, from our church in Smorgon Town, shared with us a very good testimony of one family from his church. The man used heavy drugs for 14 years, his wife for a little less. They had a baby; but because they were drug-users, the doctors took their baby and put him in the orphanage house. In a few years, this couple came

to Pastor Michael's church and received Christ. They had a rehabilitation period in church center for alcoholics and drug-users, and God completely delivered them from drugs. Now, they have two children and are expecting another. They tried to get back their first child, which is in an orphanage house now and is seven years old. The authorities are still concerned about them and are not giving back the child. But this couple is trying their best; we hope that soon they'll get the child back. This couple has a special program for youth in public schools, and schools of their town are open for them. They go to school and tell youth about drugs and alcohol—how bad they are for people, and then they tell their own testimony.

“Pastor Michael asks us to pray for some their needs: They need to get the permission from the authorities to rebuild their church building. Also, they are planning a children's camp for 30 children for 15 days. In the end of June, they will baptize seven people!”

The reason I wanted to share this is to illustrate a leader and a national ministry that is so consumed with harvest that everything they do aims to win the lost in some way. They use special days of the secular society. They celebrate social events—always with a Gospel twist. They take drug-users, rehabilitate them (which usually means they are delivered), and send them back out into schools to witness and tell their testimony. The harvest is everything, and all they do makes reaching lost people the goal. They are awake to the harvest.

In the June 2008 issue of *Rev* magazine, Bill Easum stated, “If you are leading a church with less than 500 attending worship, the most important thing that you can do to grow that church is to practice personal, one-on-one evangelism. In a church this size, you can grow the church all by yourself—if you bring in 50 to 75 new members, everything changes. You are the solution. To grow the membership of a small church, you need to spend most of your time making new connections—meeting people, knocking on doors, doing whatever is necessary to come into contact with people that don't go to church or who aren't Christians. Even if your worship service isn't the best, if you lead people to Christ, they'll worship with you no matter what.” To me, Bill Easum seems to be describing the same thing, basically, as I hear in Bishop Gena's newsletter. Passion for the lost will cause all you do to aim at touching and then winning new souls.

Birthing Is Life

When a child is born into a loving home, it is a wonderful and divine event. That father and mother are drawn together by love through God's design for marriage and procreation. As an expression of their love, conception occurs, and a new life form begins to grow in that home even before birth. Upon learning of this new creation, the family network goes into a spin of excitement and preparation. The focal point becomes the delivery and bringing a newborn home. On that day, all energies shift and take on the new focus of nurture so that this new baby will grow and develop through all the small stages, and later large stages, of life. Even today in our developed societies, childbirth calls us back to the heart of life.

It may be the genius in God's scheme of design that the heart of life for culture is also the heart of life for the family of God. Evangelism is the means of procreation for God's Kingdom when one soul is born into eternal life. In the Bible, Rachel illustrates this as she wept, saying, “Give me children, or I perish” (Genesis 30:1). The future of the Kingdom and its force on earth depends on each distinct act of bringing new souls into the family of God.

Agrarian cultures knew this fact well, so they prioritized childbirth. With each new child, the strength of the family increased. The ability to farm and produce grew as children were

born and came of age. Modern thought might see this as primitive, yet massive abortions over the decades demonstrated how the void of birth can shrink a nation's productivity, drain its economy, undermine its service sector, and threaten its posterity. Birth remains the heart of life.

Perhaps, it is past time for the church of the West to wake up to the vital importance of bringing new souls to life. As church attendance declines, moral values wane, evil advances, and Christianity is pushed further from the core of culture, the body of Christ must recognize they have failed to birth. The test of success for a church is not how large the building or budget may be, or even how many people come to the services. All of this can be achieved without our key ingredient. The test of success for any body of believers must be how many souls are being birthed from darkness to light.

May all believing families of faith return to the simple yet profoundly transforming vision of the family/couple described here. Out of love, they conceived new life. Surely this is the greatest motivation for evangelism, love for God, and love for fellowman. Their excitement prioritized extensive preparations. What could be a higher priority for the church in any day? The delivery brought fulfillment and lasting purpose to that home—raising a child. Yes, birthing new souls is the fulfillment that the body of Christ yearns for today. And raising those converts to fruitfulness is the great call that must be restored.

The loving couple multiplied their love into the generations to come. May evangelism be our heart of life for the church today!

Awake to Harvest—Church-Planting

- It is a fact that the most effective means of evangelization is through church-planting.
- The best way to keep pace with changing culture is by church-planting.
- The simplest way to absorb new cultures is through church-planting.
- The strongest strategy for assuring the future of a movement is through church-planting.
- The simplest way to incorporate a new generation of leaders is to plant new churches.

It is a fact that where the Church of God of Prophecy is planting new churches, we are growing. It is a fact that churches that mother new churches are growing themselves. It is a fact that where new churches are born, the finances of the church and region grow.

The Church of God of Prophecy has been a church-planting movement since our inception. Missiologists now have a name for what we have been doing all along. They call it “saturation church-planting.” This simply means that a church or region finds a new town or village and plants a church. They repeat this while, at the same time, those churches planted begin to plant others as well. Addition becomes multiplication, and this becomes saturation of outreach for the Gospel until this momentum even spreads to other areas.

Indonesia

Bishop Peringatan Zebua had a passion for church-planting and a clear understanding of how powerful it was, so he launched a church-planting training center in Bataan. While they were learning about church-planting, the students at the center planted a church. They sent students out to plant churches, and they also sent student leaders out to start other church-planting training centers. Today, they have church-planting training centers on the five major island groups of Indonesia, as well as 15 new churches; national ministry with strong, young leaders; high-level, young Christian leaders in the national ministry; trainees in established churches who provide leadership; a Bible College; and so on.

Awake to Harvest—Ethnic Church-Planting

I love the testimony of Bishop Larry Dotson when he was pastor of the Alexandria, Virginia, Church. At one point, he had four language congregations—English, Spanish, Korean, and Ghanaian (African)—worshipping in their one building.

There is also the story of a wonderful, new surge of potential harvest in Spain with Bishop José Antonio. Spain is one of the hardest harvest fields in the world, but, recently, immigration began to see many individuals from the Hispanic Caribbean arrive. These individuals are bringing their faith with them. Perhaps, God is going to use them to make an impact in Spain's difficult fields. Our work in Spain is on the doorstep of the best growth we have seen there in years as we welcome and work with these new ethnic ministries.

Another testimony was submitted that states, "Our church in Everett, Washington, is really having an inflow right now. We started a Friday night prayer meeting, and our Ukrainian family invited some Russian people. Some started coming, and God so blessed that they told friends, and they told friends, etc. They liked the spirit here, and now we don't have enough seats in our small building for all that come. Isn't that exciting? We have great relationships, and it is such an interesting experience with all these new friendly and godly people."

At one point in New Testament history, Paul saw the opportunity for Gospel advancement by using immigrants. He knew that native Romans knew little of this new faith. However, he also knew that there was a Diaspora of Jews spread all around the empire. His strategy has become legendary as he began his evangelism in every new town by preaching the Gospel to the more knowledgeable Jews. And with a foothold among the Jews, he was able to reach out to Roman Gentiles as well. History records his great impact and the success of his strategy.

Could it be that God is speaking through Paul's ministry and these testimonies? Could He be saying, "If we will reach those whom God is dealing with now, He will expand our reach to those most difficult in time"? Whether we are speaking of Spain or Everett, Washington, the theme of working where God is working continues to surface in the Kingdom and around this Church.

To Awake to the Harvest might mean looking at the potential to touch Haitians in Florida or Koreans in California. Many people realize that we have another Diaspora of God flowing in the world. Believers from Asia, Latin America, Africa, and Europe are carrying their faith with them as they land and live in new cultures. Most movements are coming to grips with this reality and opportunity. In talking to Larry Lewis, former President of the Southern Baptist Home Mission Board, he shared that the SBC would not have registered growth in the U.S. during the last ten years if it had not been for their ethnic growth.

So I encourage our overseers and pastors to move with God and this ethnic wave rolling through the land. In many places, we could increase ministry potential rapidly and dramatically by using church buildings for different language or cultural church services. Seek God as Bishop Larry Dotson did, and then be ready to follow God's lead, no matter the ethnic flavor.

Awake to the Young Harvest

Those reading the editorials in the *White Wing Messenger* will note several recent articles devoted to the idea of the **young harvest**. I believe this is an urgent call for our ministries in every nation. Data confirms what Dr. Stafford, President of Compassion International, has been saying: "If we intend to reach the world, then we must target the young harvest because one-half of the world population is below age 25." My plea today must not be delegated to Youth and Children's Ministry leaders. I agree with Dr. Ed Young, Pastor of Second Baptist Church in Houston, Texas, who says the focus of his church is ministry

to children. I was thrilled at a conference in which Dr. Young introduced the Chairman of the Board at his church. He then asked him what ministry at the church he ministered in regularly. The Chairman of the Board said, “Children’s Ministry.”

This call to reach out to the young harvest is an urgent call to awake to reality for our leaders and pastors. We have always known the proven fact that it is ten times easier to reach someone younger than 20 than to reach someone older. With trends away from faith and moral values accelerating over the land, it will be many times more significant to focus on the young harvest before they cross this bleak threshold. In many places, including America and much of the West, Christianity must wake up to the reality that reaching the young harvest is our only chance to win the future and to project growth and influence for the Christian voice into coming generations.

Christianity is aging in many places. Yet even an aging church can do simple things to minister to children. Secular parents can be attracted to events for children and bring their children to participate. Actually, the door of opportunity that children provide to reach secular, materialistic, pleasure-driven, and life-consumed parents is a real bright spot for outreach. We must give priority to taking advantage of this strategy now. The first-century church was surrounded with secular and amoral thinking, which scorned their values and discipline of life. However, it was that church that took their outcast babies to raise, and valued the neglected youth of that degenerate culture. We know how their influence grew in this way.

The International Offices wants to help cheer on this call to the young harvest. Both Youth and Children’s Ministry will be focusing on training your leaders in ministering to this young harvest. We believe our most effective strategy is to train your leaders so that they can do this ministry with excellence and outreach impact, and so they can help train others in a multiplying fashion. Though funds are limited at the International Offices this year, we have raised the budgets of Youth and Children’s Ministry somewhat. More is needed, but we want to invest in this critical harvest call and in training leaders who will mobilize ministry toward this goal.

So I call to regional overseers and pastors. The next decade will demonstrate the value of this call. We will target the young harvest and make the greatest impact possible, or we will continue to minister as we have done to date. I believe God is pressing upon many individuals the reality that the time is now, the need is critical, and the opportunity is still open to seize this moment. Pastors and leaders, please pray, and let the Spirit stir you as my heart has been stirred. If there is one place we could invest for the harvest and see great dividends in the decade to come, it would be reaching the young harvest. I am praying that the Spirit will burn this call into your hearts as you reflect on it in the days ahead.

Harvest Conclusion

We have been talking a lot about Harvest, but we need to do this. It is right that leaders talk about the thing that is the most important—far above all others. It is my joy to hear pastors talking about families they are reaching, lives that are being transformed, souls that are being won, and strategies and events that have been effective to reach people.

I was walking across a parking lot with a pastor when he told me that a lady who had been coming to church for so long had shared that her family situation had been healed. Then this pastor pointed to a young man and shared his outreach story; then a man drove up on a motorcycle, and another testimony surfaced. I thought, *This is what our ministry is all about.* No title will ever compare with the satisfaction of testimonies—harvest testimonies about lives changed by the grace of God.

Church, we are about reaching people—one life transformation at a time. I challenge the Church of God of Prophecy today. The national data says that two-thirds of all churches did not win and baptize one convert last year. I don't believe this would be true of the Church of God of Prophecy. I challenge every church in our network to join with me in a new commitment in which winning the lost is our number-one priority, and we will give it our time, effort, and talent so that at the next Assembly, pastors and overseers all over the hall in Greensboro will be talking about lives touched by grace, people baptized, new converts classes filled, and discipleship training for all the believers. If we do nothing else, let's win the lost at any cost. What do you say, Church? Harvest is our calling and our passion.

Leadership Development

Another one of our central core values is the priority of developing leaders. From the International Offices, we will be doing all we can to lift this priority higher and support it more effectively. We certainly appreciate the work that Leadership Development and Tomlinson Center have been doing to support our leaders in this Church.

Our aim is to build on the ministry tracks we have with two areas of greater focus. From the International Offices, we want to be passionate in our pursuit to support pastors and help them lead and minister as effectively as possible. It has always been this conviction that the most important place of ministry in the Church of God of Prophecy is the local church where people are saved, baptized, cleansed, healed, delivered, filled with God's Spirit, and developed as a participant in the growth of the family of God. That conviction is supported by the belief that the pastor plays the most significant role in the success of the local church. Therefore, we want to double our commitment to encourage our pastors in every way possible.

As a second focus, we want to improve our service as we work with regional overseers to develop leaders. As these overseers lead in their regions, we want to help them. Their goal is to give pastors all the tools they need to succeed, so our goal is to bring those tools to help. In Leadership Development, we want to be consumed with the desire to help pastors and to serve our overseers. In so doing, we feel we can contribute to better prepare pastors, who will lead more effective ministry in local churches, which will result in greater community and Harvest impact.

As we move forward in Leadership Development, these two motivations will drive all that we do. Leadership Development naturally contributes to these as they have always sought to bless pastors through their efforts. Tomlinson Center also contributes to these by providing equipping courses for pastors, emerging leaders, and laity at all levels.

Leadership Development—Emerging Leaders

The title, "Emerging Leaders" has become popular in our culture. Surely, this is positive as it helps us highlight a huge need that we have in the Christian world. Today, all types of churches are challenged to find next-generation leaders who will fill the responsibilities of ministry and leadership in the years to come. Add to that the growth that is needed as faith expands, and the demand for new, developing leaders goes beyond challenging to critical.

Today, I would like to issue a challenge to overseers and pastors throughout our network. The criteria for success in ministry has been well-known and common: winning the lost, bringing them into the local church body, and growing in "numbers, nickels, and noses," as one person put it. But as I visited recently with Dr. Dennis McGuire, General Overseer of the Church of God, he told this story about great success. He said his father had pastored all of his life for the Church of God. He never was a pastor of a large, well-known church with great

attendance. To some, he may not have stacked up to the success criteria of numbers, nickels, and noses. Yet Dr. McGuire shared that his father had mentored and sent out 19 pastors who are on the field today. As we as leaders think about this today, we all would agree that one of the great criteria of leadership and success directly seen from the pages of the New Testament would be developing emerging leaders.

I have heard that some overseers are involved in emerging-minister meetings, training, and conferences. I have heard of mentoring projects. I commend all of these and encourage more. And adding to those, I would issue the challenge to all of us as leaders and pastors. Who do you have your eye on? Who are you putting your hand on? Who are you pouring extra time into because you sense the hand of God is already working in that life for ministry?

One generation ago, I believe this was a vital part of the work of any pastor. Most of us would have one or two people that we could testify have poured into our hearts and made an impact for ministry. It seemed that this generation of leaders saw clearly that this is one of the criteria of success, and they pursued young men and women to influence them for God. We will have our emerging leaders conferences and mentoring strategies, but it is my conviction that our most effective approach is to return to the heart of many of those former leaders, who were always looking for that one individual showing the marks of God's call. They took them along with them, so they would experience firsthand, and the work of ministry would rub off on them. After all, isn't this the model of Christ?

I want to challenge all of us as leaders. Who have we spotted? Who are we pouring into? Who are we taking with us? Or, in the neat language of today, who is our emerging leader? May the Spirit spur many of us to go from this place and find one or two or three to prepare for the work of ministry and God's call.

Awake to Holiness

Peter wrote, "But as he which hath called you is holy so be ye holy, in all manner of conversation" (1 Peter 1:15).

One great Christian anthem says the following:

*"Called unto holiness," Church of our God,
Purchase of Jesus, redeemed by His blood;
Called from the world and its idols to flee,
Called from the bondage of sin to be free.
"Holiness unto the Lord," is our watchword and song. . . .
Sing it, shout it, loud and long,
"Holiness unto the Lord," now and forever.*

It is interesting to note that this song was written in the year 1900 by Leila N. Morris. At that time, the Holiness Church at Camp Creek was going strong and flowing in the inspiration of the Holiness Camp Meeting age here in the United States. In only three years, A. J. Tomlinson would enter the scene, and the Movement we know as the Church of God would begin. Obviously, the holiness fervor of the late 1800s and early 1900s was the seedbed for our beginnings and foundations.

Many individuals in the Church of God of Prophecy may not know that we were of the Holiness Movement several years before we were initiated into the Pentecostal Movement. This was a stirring time of revival in the nation at the turn of the century. One account of the period notes as many as a dozen Movements with their beginnings coming during this season of Holiness revivals. It was a time of dissatisfaction over nominalism, religion without reality, and churches more interested in community influence than life transformation.

Thousands of believers began to hunger for a holiness that was genuine and demonstrable—visible if you will. Of course, we know that when God begins to stir up hunger in the hearts of people, then revival, renewal, and awakening are on the way. These hungry hearts were drawn to the fields in one of the early and large ecumenical works in this nation. Regardless of denominational ties, the Holiness camp meetings were attended by all types of people who wanted more of God and His delivering, liberating victory over sin. The Holiness Church at Camp Creek was one such church swept along in this stream of God.

Today, the message of Holiness is needed as much or more than ever before. People are struggling over life-threatening issues, such as addictions, deep, personal calamities, family dissolutions, mental, emotional, moral trauma, and even more. God's promise of liberation and deliverance through His gracious work at Calvary can bring hope to the masses living without hope today. They are desperate for a faith that can bring transformation to their lives, often miraculously. Holiness for today is about deliverance from sin's oppression and release from the tentacles of evil influence. The world needs a church that preaches holiness that brings victory, not compromise, toleration, or accommodation. People are bound and need to be set free.

Inside the church, the time is now for a new application of holiness perfection, which does not lead to legalism, outward standards, and rules for behavior. No, the holiness needed today can be seen in the Bible as LOVE! Let the church be so baptized in love that she rises pure in heart, and that will soon reflect in purity of life. May a fresh dose of the love of God transform believers everywhere and bring the church into white-hot passion—yes, white-hot passion for God, for one another, and for the lost world. May the same consuming desire for God that our founders felt be kindled again within us. It will motivate us to return to our foundations, loving God, seeking His presence, uniting with His children, zealotry for His Gospel, hating evil, and living like Him.

With such a powerful foundation stone in our heritage, may we all be stirred to join that passionate song: "Holiness unto the Lord,' is our watchword and song. . . . Sing it, shout it, loud and long, 'Holiness unto the Lord,' now and forever."

Awake to Marriage

"For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh" (Ephesians 5:31).

Church, now is the time to preach marriage as the divine institution created by God that is intended to hold the fiber of nations and cultures together. The history of the world reveals that there has been no lasting empire when the foundation of marriage was destroyed. God created man with the fundamental block of culture being the home. As marriage comes under fire all over the world, now is the time for the people of God to stand and declare with conviction that we support marriages, we work to mend marriages, we affirm marriage, and we work to build strong marriages.

Yes, thank God, we recognize that the miraculous power of God's grace can work even when marriages are destroyed. But we must always take the high road, waving the banner in support of strong marriages, husbands and wives, fathers and mothers, and sons and daughters all bound together in the protected environment of a home, sealed by commitment, devotion, dedication, sacrifice, and love.

Church, we believers are the ones who can take the Word of God and advertise to the world that we have a manual for marriage. We can advertise that we are a marriage-affirming institution. We can advertise that damaged marriages are welcome because we have the

cure, the healing, restoring grace of God. We can advertise that we have marriage mentors that know the manual, know the author, and walk with the author in their own marriages. If anyone in this world is pro-marriage, it should be the people of God. If anyone today is working to rescue marriages, it should be the people of God.

One time my wife, Bess, was talking to a single-parent mother, who had live-in boyfriends, who were doing drugs and had gangs hanging around their apartment. This lady asked Bess about our church since Bess was bringing the girls to our home every week. She asked, “Your church doesn’t believe in divorce, does it?” I think Bess got an inspiration from heaven as she answered, saying, “What do you want? Do you want me to teach your daughters that they should get a divorce? Do you want me to teach them they should leave their husbands?” Naturally, the mother did not want her girls to be taught how to weaken their future marriages; instead, she wanted the best for her girls even though she had not had the best for her life.

Yes, we have seen a shift in our view of marriage, acknowledging the mystery of grace that goes beyond our understanding of all the rules. But now, above all other times, it is the time for us to teach and preach God’s best for marriage and the cure for many cultural ills today. We don’t teach dogmatically. No, we teach by stating that we will help, and that we can help; we will provide loving support—support and help that points us all toward God’s ideal and society’s best, strong, lasting marriages where love and dedication unite a home by the grace of God.

Awake to the Holy Spirit Baptism

“And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. 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 1:7, 8).

My seminary professor and the founder of the Church of God Theological Seminary once asked the following question in doctrine class: “Is a denomination Pentecostal when less than 50 percent of its adherents have not been baptized in the Holy Spirit?” Twenty years later, his question has more relevance than ever before. While the Spirit is falling over all the earth, the Western world seems to be slipping away from our Pentecostal faith.

I will not take the time to quote the *New York Times* article titled “Houses of Fire,” nor the Harvard professor, Harvey Cox’s book, *Fire From Heaven*, nor the Report given to the U.S. Council on Foreign Relations on Pentecostals, and so on. All of these come under the phrase from *First Things Journal* that stated that the Pentecostal Movement is the darling of the Christian world today. The Holy Spirit is, indeed, falling over all the earth today, and it has been astonishing to observe.

I have to confess I was a seeker before seeker-sensitive was cool. No, I was a seeker for the Baptism of the Holy Spirit. I may have been slow or dull, but for ten years, I sought for the Holy Spirit. At nearly every revival, every youth camp, and most conventions and Bible Training Institutes, I would find myself in the altar praying and seeking for the Baptism of the Holy Spirit. After ten years, that got more than a little tiring, so no one was more happy than me when I finally received the Baptism in the Holy Spirit. I do not recommend that route for everyone; but for a few, it may be God’s way.

I say it may be God’s way because today, some 40 years later, I see God’s work through those ten years. I see a prayer life developing from years of seeking. I see an intimacy in prayer forming. I see a patient determination when one prayer doesn’t do. And so God had His own agenda while He had me seeking for the Baptism through those years.

Pastors, where is that young teenager going to receive the Holy Spirit in your service schedule? Where is he or she going to hear a call for seeking and have an opportunity for tarrying? Could it be possible that if I were that teenager seeking today, I may not find a place or a time to tarry until I was Baptized in the Holy Spirit?

When Bishop Clayton Endecott was visiting in the States some years ago, he went to a large, Pentecostal church. The music was excellent, the programming was professional, the sermon was high quality, and, to his excitement, a call was given for people to be healed, to receive the Spirit, to be saved, or to receive prayer for needs. In a well-planned fashion, those who came forward were prayerfully taken to the former sanctuary where a worship team sang and prayer ministers prayed with people, and lives were touched.

I applaud the willingness to make plans so that, in a service aimed at excellence, there would be a strategy for ministry—Pentecostal ministry. Some churches may not have a place to take seekers, but many churches may not need to isolate or insulate the tarrying from the regular attendees. Certainly, we are not bound to routines from the past, and new methods can meet the needs of new days. For example, what about a night service each month (perhaps Saturday) for seeking God, and in which all needs are welcome with inspired prayer ministers available? And, certainly, I appreciate the church that feels that seeking is good for the entire congregation to see and, hopefully, experience often. At times, we call that revival.

Pastors, please give some thought to my basic question here. “Where is that young teenager going to receive the Holy Spirit in your service schedule?”

Awake to the Dream

The writer of Genesis says, “And Joseph dreamed a dream, and he told it his brethren. . . . And he said unto them, Hear, I pray you, this dream which I have dreamed: For, behold, we were binding sheaves in the field, and, lo, my sheaf arose, and also stood upright; and, behold, your sheaves stood round about, and made obeisance to my sheaf. . . . And he dreamed yet another dream, and told it his brethren, and said, Behold, I have dreamed a dream more; and, behold, the sun and the moon and the eleven stars made obeisance to me. And he told it to his father, and to his brethren. . . .” (37:5–10).

Joseph’s life was marked by dreams—his own dreams, the butler and baker’s dreams, and Pharaoh’s dreams. Each one seemed to hold guiding influence over his life in the hand of God. Daniel’s life was similarly marked by dreams, as well as several prophets of the Old Testament. And we recall Peter’s words announcing the role of dreams as he said, “Your young men shall see visions, and your old men shall dream dreams” (Acts 2:17 paraphrased).

In the book *To Dream Again*, Robert Dale describes how most organizations are launched by a dream that captures the heart of the founders and spreads as the Movement grows. The force of the dream causes the new entity to rise and increase rapidly in its early years, even decades. Dale goes on to detail how organizations add structure to cope with the needs of growth. And at some point, often imperceptible to anyone, the dream begins to fade as the momentum of the organization begins to take on a driving force of its own. Unfortunately, this force cannot match the energizing power of the initial dream of the organization, sooner or later, begins to plateau and then later decline. This is the natural cycle of nearly all organizations. But Dale’s book offers a solution, and that is to dream the dream again in relevant terms for a new day.

We as churches often act like other organizations even though we have been born of God. This body was born in a dream. It is not that we are unique among others because they have their calling dreams. Church, it is important that we know that we have been called

by heaven with purpose even from the early days in those Appalachian mountains. We were born with a dream—a God-given dream—of how we would fulfill our role in God’s greater creation-saving dream.

Through the years, the dream can fade. And in our case, the dream has been misunderstood or misapplied at times. While we have come through corrections by the grace of God, our dream has faded for some. I am stirred today to issue the challenge to all that will respond. Today is the day to dream our dream again by the grace of God and to pursue our destiny.

The Holy Spirit will not release me from remembering that this work began with a dream of divine, guiding influence, and it is God’s intention that the call and power of our dream will, once again, mobilize us.

- God gave us a dream to be a Christ-centered community, passionately devoted to God’s Word, *solī scriptura, solī fidelis, solī gloria*.
- God gave us a dream to be a Gospel-spreading, evangelizing, church-planting people.
- God gave us a dream to be a zealous missionary movement among the nations.
- God gave us a dream to be a body called unto holiness, purified by the washing of the water by the Word.
- God gave us a dream to be a Spirit-filled ministry with faith to defeat the foe and deliver His captives.
- God gave us a dream to be an all-nations family of many tribes, tongues, and nations.
- God gave us a dream to be a Christian union, called to unite passionate, fervent believers, desiring to rise above creeds.
- God gave us a dream to be a restoration movement, dissatisfied with religious status quo, and fervent to experience real-life gripping, nation-transforming, victorious-delivering faith.

Someone said, “I have a dream.” This statement was moving. I am sorry for any pastor or leader who does not have a dream. God has given us as a Movement a great dream.

- Daniel had a dream—he would not be defiled in a captive and strange land.
- Joseph had a dream—he trusted the dream in spite of hard circumstances.
- Paul had a dream—to heed the call to go over and help others.

I say it is time to awake to the dream. Awake to the genuine, God-breathed dream of God’s purpose for us.

Old dream, young see visions—either is fine; this is for all!

“Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean. Shake thyself from the dust; arise, and sit down, O Jerusalem: loose thyself from the bands of thy neck, O captive daughter of Zion” (Isaiah 52:1, 2).

Put on your strength—Prayer, Gospel, Praise, Grace, Holy Spirit, Word. Put on your beautiful garments—Purity, Love, Unity. Ultimately, put on Christ.

12:56—Dismissal.

Saturday Afternoon

3:00—Worship Awakening; General Overseer Randall E. Howard opened the session and introduced the speaker, Mike Willingham. Brother Willingham led the Assembly delegates in a time of prayer.

3:04—Special vocal and instrumental song, “We Shall Behold Him,” by Dave Brown, Canada

3:11—Westmoreland, Tennessee Praise and Worship team Songs: “I Will Sing Unto the Lord,” “Wonderful, Almighty God,” “I Am a Friend of God,” and “These Are the Days of Elijah”

3:34—Message: “Awake to the Miracle” by Mike Willingham, Louisville, Kentucky. Scriptures: Ephesians 5:14; Proverbs 6:9, 10; Hebrews 11:32–35; Luke 18:1; Ecclesiastes 10:10; Romans 12:3; 1 John 5:4; Acts 14:8, 9; Romans 4:19, 20

4:34—Altar Awakening: prayer for healing, prayer for Baptism of the Holy Spirit, and prayer for miracles

Saturday Evening

6:42—Greetings by the General Overseer

6:46—“Awakened to Rejoice” by Assembly Youth and Children’s Choir. Song: “All of You”

7:01—Offering and Prayer conducted by Mike Jennette, pastor, Tennessee, and James Kolawole, National Overseer of Nigeria

7:13—Praise and worship by Youth and Children. Song: “Blessed Are They”

7:19—Youth performed musical presentation: “This God, He Is Our God.” A video presentation of youth ministries around the world was shown. This was followed by an ICM Children’s Ministries video promotion.

International Children’s Ministries Director Kathy Creasy greeted the Assembly and led in prayer. Sister Creasy then spoke about reaching the young harvest. Scriptures: Matthew 9:37; Mark 4:29

7:42—A youth worship team performed. Songs: “Take It All,” “Let the Redeemed of the Lord Say So,” “Everlasting God,” “Healer,” and “How Great Thou Art”

International Youth Ministries Director Palma Hutchinson led the congregation in prayer and spoke about the fact that in the Church of God of Prophecy around the world, children and youth are awakening to the Word of God and to prayer. The theme was “Awakened to Minister in Word, in Service, and in Intercession.”

Several young children came forward and quoted Mark 12:30. Helping Hands for Kids video was presented. Kathy Green, representing Helping Hands for Kids, spoke about raising money to help the children in Guatemala.

Prayer time was led by Sister Hutchinson, and several young people prayed special prayers.

8:52—Sister Creasy introduced Bill Vines, pastor of Fayetteville, North Carolina, who delivered the evening message. The theme was “Awake to the Young Harvest.” Scriptures: John 4:34, 35; Luke 4; Proverbs 22:6; Matthew 17:19, 20; Luke 9; Matthew 22:37–40; 16:18

10:11—Altar Awakening

Sunday Morning

9:16—Worship Awakening. Opening by the General Overseer who read Psalm 100.

9:21—The Global Outreach Director’s Report was read by Global Outreach Director David Bryan. The Report did not need approval by the Assembly. The General Overseer

expressed thanks to the Assembly Task Force for their hard work. He then asked his staff, Executive Secretary Debbie Stockham and Administrative Liaison to the General Overseer Shaun McKinley, to come forward and expressed his appreciation for their work.

9:47—“Worship Awakening” by the Bahama Praise Team. Songs: “Holy, Holy, Holy,” “I Call You Holy,” “Jesus, How Sweet the Name,” “Joy Unspeakable,” “There Is More Joy Somewhere,” “I’m Running for My Life,” “He Abides,” “Victory in Jesus”

10:16—“Awakening Challenge” by Brice H. Thompson, General Presbyterian of Caribbean and Atlantic Ocean Islands. Brother Thompson introduced his wife of 50 years—his strongest supporter and encourager—and his children. Scriptures: Isaiah 51:9; Psalm 68:35; 27:1; Isaiah 51:17; 52:1; Romans 13:11, 12; 1 Corinthians 15:34; Ephesians 5:14; 1 Samuel 7:5, 6; 1 Kings 18:21–40; 2 Chronicles 30; Ezra 10; Luke 3:2–14; Acts 2; John 4:35

11:23—Special Recognition given to Bishop Billy Wilson and his wife, Lisa, by General Overseer Randall E. Howard and General Overseer Emeritus Fred S. Fisher, Sr., and his wife, Betty. This was followed by a special thank-you to the Church of God of Prophecy from Brother Wilson in which he expressed his love and appreciation for the Church.

11:42—Offering was received for Assembly expense.

11:46—Director of Pastoral Care, Bishop Marvin Eskew presented a love offering to General Overseer E. Randall E. Howard, and the congregation showed their appreciation by their applause.

11:50—General Overseer Howard expressed appreciation for those individuals who had served on the Biblical Doctrine and Polity Committee for their hard work, and who were ending their term: Walter Doroshuk, David Browder, José Jimenez (honor accepted by Joey García), and Arthur Wilson

The General Overseer expressed appreciation to former appointees Wayne Hall, Palma Hutchinson, Larry Duncan, and José Reyes. The Assembly responded with applause for each of these individuals who have served under general appointment.

12:05—The General Overseer made his 2008 Assembly Appointments as each one came forth as their name was called (Appointments found in Section 5, page 160).

12:48—Prayer consecration

12:53—General Overseer asked Finance and Publications Director Benjamin Feliz to provide a synopsis of the Proxy System, which is as follows:

“This International Assembly began with several meetings intended to align this worldwide movement and to improve our business practices. After more than a decade and a few attempts, we finally approved a Governance Manual, which will be a tool used to guide the selection of the General Overseer and General Presbyters. We experienced a sense of maturity at the International Presbytery Meeting. There was a new grace in our new General Overseer to lead as he moderated this Assembly and Business Sessions. This year, we participated in a full implementation of the Proxy System. Our goal this year was simple . . . to get the System started so that 1) we could comply with the Assembly ruling and 2) it could be tested, improved upon, and, hopefully, lead the Assembly toward a greater representation of the global membership in the Church. In this aspect, we believe that we succeeded. Hundreds of thousands of the membership of the Church of God of Prophecy who could never have come because of visas and cost took part in this implementation. This year’s

implementation was a culmination of two years of prayerful planning, receiving counsel, preparing, testing, and inputting and reviewing data. We are grateful for the support that we have received from our local churches, State/Regional/National Offices, Presbyters' Offices, and International Offices staff. Every segment of the Church was ministered to—ethnicity, linguistics, and age barriers came down as we all came together to worship Christ and lift Him up.

12:59—Brother Feliz asked Kay Horner to read a Prayer Initiative, titled “His Words to an Awakened Church”:

I do not mean to be presumptuous, but I ask your permission to present this in the way that I hear Abba, Son, and Holy Spirit speaking to and convicting me, and if I know my heart, my prayerful response to Him is “Yes, Lord, Yes.” Please embrace and confirm as you desire and are led by the Holy Spirit (Song of Solomon 5:1-8; 6:1-3; 7:10-12).

I, your Lord and Savior Jesus Christ, I am to be the center of your focus. I am the preeminent one. You attract Father's presence by honoring Me, for I am seated at Abba's right hand.

Behold, I have cleansed your hands and purified your hearts. Now, I am robing you with holiness, My unconditional love, and power for you to not only move forward into My presence but to move out into your world—forward, never backward.

My fire has been imparted to you, and it will now be ignited in you. It will stir within you a righteous indignation for My young sons and daughters who have been overtaken in the darkness of the night.

My time is not your time. . . . I say it is final harvesting time. You have heard this cry in the past, but you will not hear this cry forever. AWAKE to My cry, AWAKE to My harvest! I washed you; now continually robe yourself in My purity, My power, and My anointing for My work.

Your obedience will mean your death, yet those who die with Me will be raised to new life with Me. Yes, you will shine with My anointing not only to stand in My pulpits but to walk into My fields. You will shine with My anointing, but you will also drip with My perspiration as we work together in night of this world. You will radiate with the glory of My presence that has risen upon you.

I have heard your voice of repentance. Your hearts are being purged of your temple prostitution. Your post-abortion syndrome from your child sacrifice is healed as I pour in My oil for your mourning, wrap you in My restored beauty for your rags and ashes, and cover you in a garment of praise for the privilege of being My oaks of righteousness planted in the harvest field for the display of My splendor—not your own.

You have heard my invitation for private prayerfulness, communion, and revelation. Now, walk forward with Me with great expectation and watch as I bring transformation within you and within those you harvest for Me.

You will find an unbelievable soul satisfaction for this fresh longing of your heart as you except your destination in Me and with Me.

While others are polishing their thrones to build their kingdom, you will be cleaning your dirty stalls with towels that have become wet from washing the feet of My newborn babies.

What do you see? You must be consistent and intentional to pursue what I have envisioned you with. You must do so with holiness, for I who have called you am holy. You must pursue My harvest with true, not feigned humility because as you awake, arise, and shine, your shining will be with My reflected glory and not your own. Oh, then you will be awakened to an unsatiated hunger for more.

In this New Day, the joy you experience will far outweigh the pain of giving birth.

Your joy and strength will be exponentially multiplied not only in this day of harvest, but in the day of My return for . . .

I AM, I AM, I AM your soon-coming King!

1:11—The 95th International Assembly was adjourned by the General Overseer.

SECTION 1 MINUTES

Section 2

Committees Reports

Administrative Committee Report to the 95th International Assembly

The members of the Administrative Committee would like to express our sincere thanks to the Lord for His providential blessings, and to the membership of the Church of God of Prophecy worldwide for their prayerful support since the last Assembly. We are grateful to God for the privilege of serving this Church.

We would like to express our deep appreciation for the leadership of our new General Overseer and Administrative Committee Chairman, Bishop Randall E. Howard. His visionary leadership and humble spirit have served this Committee well. Our prayers are with Bishop Howard as he leads the Church of God of Prophecy into the future.

Expanded Representation and Accountability

As one of the key standing Committees of the International Assembly, the Administrative Committee still considers earning and keeping the trust of our members and leaders a top priority. Against the backdrop of an expanding global constituency, it is evident that a greater integration of inspirational and financial/administrative leadership is vital to deepening a sense of accountability. This need is being addressed in the functioning and composition of the Administrative Committee. The addition of a state overseer and a pastor to the Committee has helped to expand the Committee's perspective. General Presbyters have been invited to become consistent dialogue partners with the Administrative Committee. Their participation in regular meetings via telephone conferencing and the semi-annual joint sessions between the two groups have enlarged the scope and texture of discussions and decisions. The practice of interactivity between decision-making bodies has also included the Global Outreach Committee, which has provided regular reports to the Administrative Committee on the use of international funds.

The Administrative Committee's fiduciary responsibility for tithe funds and other monies given for the support of the Church's mission is being shouldered with the utmost seriousness. Over the past year-and-a-half, the Committee has tasked the Finance and Publications Director and his staff with improving financial reporting. The latter have worked closely with our audit firm, Capin Crouse LLP, Certified Public Accountants, to improve internal financial controls and develop tools, practices, and procedures for better budget management. Capin Crouse has also provided consultant services, which have aided us in supplying appropriate financial information on our international funds.

The Administrative Committee has begun to take some baby steps toward a values-driven budgeting process that integrates the inspiration of General Presbyters and other inspirational leaders into the process of allocating funds. This process is ongoing and will by God's grace begin to bear fruit in the coming years as we seek to fund as abundantly as possible harvesting, leadership development, and ministry to children and youth.

Charter and Articles of Incorporation

The Administrative Committee has been working to update the Articles of Incorporation to bring these documents in line with recent Assembly rulings. The amended charter has been filed with the Tennessee Secretary of State's office.

VOS and the International Center for Spiritual Renewal

The Church of God of Prophecy and the International Center for Spiritual Renewal formed a strategic partnership to transition the Voice of Salvation (VOS) Ministries (English) to a new base of operation aimed at strengthening that ministry into the future.

The partnership, which commenced September 1, 2007, will continue for four years as both entities jointly sponsor the worldwide radio and television ministry. Through this partnership, the oversight and ownership of Voice of Salvation Ministries will transfer to the Center for Spiritual Renewal. During this four-year term (2007–2011), the Church of God of Prophecy will continue to provide support for the program on a decreasing scale while the Center for Spiritual Renewal will provide some media services for the Church.

Under the direction of Bishop William Wilson, the VOS Ministries will continue to serve as the media outreach arm of the Church of God of Prophecy through the period of this partnership. Ultimately, this shift will allow the Church to increase its commitment and support for church-planting and mission efforts worldwide.

Global Stewardship

As a Committee, we would like to commend the members, pastors, and ministers of the Church of God of Prophecy who have been faithful stewards of their resources. Your faithfulness has enabled the International Offices to operate with a balanced budget and provided the means for ministry support worldwide. We wish to signal our clear conviction that the resources for funding the Church's ministries are released as the entire membership of the Church in every nation and culture obeys the biblical mandate of tithing and giving.

Humbly submitted,

Randall Howard, Chairman
Sam Clements
Gabriel Vidal
Don Brock
Larry Duncan

Ben Feliz, Secretary
David Bryan
E. C. McKinley
José Reyes, Sr.

Assembly Committee for Biblical Doctrine and Polity of the Church of God of Prophecy to the 95th International Assembly

The Role and Duties of the Assembly Committees

Over the last several years, it has become increasingly apparent that the roles and duties of the three primary Assembly Committees (Administrative, Biblical Doctrine and Polity, Finance and Stewardship) needed to be better defined and articulated to avoid occasional confusion or overlapping of functions. These three Committees are referred to as "Standing Committees" because the nature and influence of their work is ongoing even when Assemblies are not in session. These Committees require enormous time, effort, and cooperation to carry out their assigned functions as well as to provide the best possible ministry they can to this body. In an effort to help clarify the Church policy regarding these various Committees, the General Presbyters have expressed their support for the Assembly Committee for Biblical Doctrine and Polity to define both the role and duties of these three Assembly "Standing

Committees” appointed by the General Overseer of the Church of God of Prophecy. We humbly submit these clarifications based upon research of past rulings concerning these Committees and the intent seen in their origin. We offer these observations and recommendations:

Definition of an Assembly “Standing Committee”

1. A Committee appointed at the Assembly by the General Overseer after consultation with the General Presbyters. The final decision will be left to the General Overseer.
2. A Committee that functions on an ongoing basis with meetings outside the Assembly.
3. A Committee that gives a report to the Assembly for their consideration and response.
4. A Committee that has a global scope or sphere of influence in this Church.

Administrative Committee

- 1) Both the General Properties Committee and the Executive Committee served in much more limited roles with fewer duties. The Administrative Committee (hereafter AC) was birthed out of a 1983 ruling that changed the name to the AC that assumed many of these roles. (Cf. *83rd Assembly Minutes*, 1988, page 45.)
- 2) With the reorganization of the General Overseer’s Office in 1991, the General Overseer was given the authority to use his own discretion in appointment of International Offices Committees and in the number of persons who would compose such Committees. (Cf. *86th Assembly Minutes*, 1991, page 108.)
- 3) The AC is appointed by the General Overseer. They will serve to bring items of an administrative and practical nature needing General Assembly approval. They are to arrange for various personnel and International Offices Committees who need to report to the Assembly. (Cf. *88th Assembly Minutes*, 1994, pages 150, 151.)
- 4) It is not the responsibility of the AC to set the agenda of the other Assembly Committees [e.g., BDP and Finance and Stewardship], nor to dictate the agenda of the Assembly. (Cf. *88th Assembly Minutes*, 1994, pages 43, 44.)
- 5) The AC of the International Offices serves to bring such items of administrative and practical nature to the International Assembly for its approval. The AC will bring to the Assembly for its consideration all other matters (not under the jurisdiction of the other Assembly Committees). Decisions are reached through overwhelming consensus. (Cf. *90th Assembly Minutes*, 1998, pages 89, 150.)
- 6) Input from the General Presbyters will add a significant leadership dimension to the process of deciding matters that will be presented to future International Assemblies. The role of the AC will remain essentially one of reporting decisions taken between Assemblies and of clarifying existing working practices. (Cf. *94th Assembly Minutes*, 2006, *Ministry Policy Manual*, page 320.)
- 7) During the transition between General Overseers, by mutual consent of the incoming General Overseer and his predecessor, arrangements for proper office accommodations and remuneration is to be made by the AC. (Cf. *94th Assembly Minutes*, 2006, *Ministry Policy Manual*, page 405.)

The transitional growth of the administrative needs has by necessity required the Administrative Committee under the direction of the General Overseer to take on more responsibilities. Prior to the introduction of the plurality system that resulted in the offices of the General Presbyters, there was need for this group to be the primary administrative assistants. With the transformation of plurality, the role of the AC was less-inclusive. It

is clear that the role of this Committee by necessity has grown out of need to assist the General Overseer and General Presbyters who represent the Assembly when it is not in session. With this understanding, some flexibility must be given the AC to rightly serve in its role while also respecting the roles and duties of the General Presbyters and other Assembly-mandated Committees. From time to time, it may be advisable for this Committee to meet with the General Presbyters or other Assembly Committees to review the AC's responsibilities and to assure the Assembly that all the Committees will work harmoniously for the edifying of the Church.

We further recommend the following:

- a) That the AC sets the salaries for the International Offices appointees and employees.
- b) On the other hand, it is the responsibility of the Finance and Stewardship Committee to set the salary of the General Overseer, General Presbyters, and the International Ministry Directors (presently three people).
- c) That the AC should be composed of the General Overseer, the Ministry Directors (three at present), one General Presbyter selected by the GPs, and two other committeemen who have financial expertise and are not under ministerial licensure.

Biblical Doctrine and Polity Committee

The Assembly Committee for Biblical Doctrine and Polity (hereafter BDP).

- 1) The Committee is appointed by the General Overseer to serve the Church by preparing an exposition for dialogue on universal matters of biblical doctrine, theology, ethics, and polity for General Assembly consideration.
- 2) The Committee should reflect the international constituency of the Church (as much as possible). As a Standing Committee, it should interact with the international Church in the process of report development.
- 3) The Committee is to prepare a preliminary expositional report that should be distributed to the Church no later than 90 days prior to the ensuing Assembly for their consideration. Additional expositional matters not included in the report should not be considered in that Assembly, but in the following Assembly after a document is introduced and distributed; however, urgent matters may appear. This does not preclude any dynamic move of the Spirit to give direction.
- 4) Matters of biblical doctrine, theology, ethics, and polity for Assembly consideration should be directed to the BDP Committee. The General Moderator (General Overseer), in consultation with the Assembly Counselors (General Presbyters) and the BDP Committee, may introduce matters of an emergency nature not included in the Assembly Report. (Cf. *88th Assembly Minutes*, 1994, pages 150, 151.)
- 5) In the interest of maintaining clarity and efficiency, it would seem wise for matters requiring biblical exposition to be solely dealt with by the BDP Committee. (Cf. *90th Assembly Minutes*, 1998, page 89.)
- 6) In order to give further clarification to our decision-making process, we recommend that reports concerning policies, procedures, and finances presented by Assembly Standing Committees be accepted by overwhelming consensus. All matters of a doctrinal nature must be accepted by "one accord." (Cf. *93rd Assembly Minutes*, 2004, page 333.)
- 7) The intent of the expositional process for doctrinal matters is to provide each Assembly with a report(s) for decision and distribution to facilitate study, prayer, and meditation until the next Assembly, when it would be presented for decision. (Cf. *93rd Assembly Minutes*, 2004, page 111.)

8) The BDP Committee 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. (Cf. *94th Assembly Minutes*, 2006, pages 176, 177.)

In light of the above decisions regarding the role and duties of the Assembly Committee for Biblical Doctrine and Polity, this body is to serve the Church by continually revisiting the Word of God to assure that we are walking in the light of truth. Henceforth, we further recommend that the BDP Committee should not only bring matters to the Assembly for their consideration, but also meet with the leadership and other Committees as deemed necessary by the General Overseer and General Presbyters to provide counsel in areas of doctrine and polity. We further recommend they should assist in the editing of the *Assembly Minutes* and *Ministry Policy Manual* to ensure that decisions made by the Assembly pertaining to doctrine and polities are accurately recorded. Pertaining to what matters may be referred to the BDP, it has been the practice of this body that subjects brought for study or resolution to this Committee would come through the General Overseer, and General Presbyters, by an Assembly official decision, or because a matter has overwhelming importance and concern to the global Church.

Finance and Stewardship Committee

The Assembly Committee for Finance and Stewardship (hereafter F and S):

- 1) The F and S Committee is appointed by the General Overseer to serve the Church by formulating and articulating biblically based and globally oriented financial plans and stewardship principles for Assembly consideration.
- 2) The F and S Committee should reflect the international constituency of the Church (as much as possible). As a Standing Committee, it should interact with the international Church in the process of report development.
- 3) The F and S Committee is to prepare a preliminary report that should be distributed to the Church no later than 90 days prior to the ensuing Assembly for their consideration. Any biblically based recommendation should be accompanied by scriptural references; any practical stewardship matters should include appropriate rationale. Additional matters not included in the report should not be considered in that Assembly; however, urgent matters may appear. This does not preclude any dynamic move of the Spirit to give direction.
- 4) Matters related to F and S for Assembly consideration should be directed to the Committee. The General Moderator, in consultation with the Assembly Counselors and the Committee, may introduce matters of an emergent nature not included on the Assembly Report.
- 5) The General Overseer or International Assembly may utilize this Committee to assist in providing accountability and policy formulation in financial administrative processes. (Cf. *88th Assembly Minutes*, 1994, pages 149–151.)
- 6) The F and S Committee to focus on practical matters, including promotional and fund-raising projects. Thus, when determining the Assembly's expression, the one-accord principle will be used for the BDP on doctrinal matters while the overwhelming consensus will determine all other matters and those presented by the F and S and the AC.
- 7) It is the responsibility of the F and S Committee to review and establish the salary and benefits of all International Offices Appointees and to develop an investment policy for the International Offices funds. (Cf. *87th Assembly Minutes*, 1992, page 61.)

Having reviewed all prior duties of this Committee, it is obvious that too much of the role of the Finance and Stewardship Committee was obscured during the transitional period of the last few years. We, therefore, recommend that all of the previously stated duties of the F and S Committee be recognized so that they may serve this Church in providing better accountability of all Church finances. Furthermore, this would include the use of the F and S Committee to provide accountability in policy formulation in the financial administrative process and in setting salaries for the General Overseer and General Presbyters. It is the responsibility of the F and S Committee to review and establish the salary and benefits of all International Offices Appointees and to develop an investment policy for the International Offices funds. Their counsel to the AC is essential to provide broader insight and external review of all our financial decisions. We also recommend that their expenses to attend meetings be reimbursed or provided as other Assembly Standing Committees.

We humbly recommend the above Report with special appreciation to all those who have served in the past and presently serve on our Assembly Committees. Their commitment to the mission of this Church and willingness to work without salary on their respective Committees is to be commended by this body.

Ministry Evaluation

The 91st Assembly of 2000 passed a resolution that this Committee on the Biblical Doctrine and Polity (BDP) implement an evaluation/review for our ministry. The 2004 General Assembly added further clarification and simplification to the process. It has come to our attention that we continue to experience difficulty in implementation. We would like to express appreciation to those who continue to be engaged in the process and who assist with their input concerning this subject.

Purpose

From the outset of this endeavor to introduce a satisfactory means of evaluation and the subsequent implementation of this process, this Committee has observed and others have injected into our work the need to readdress this subject. Evaluations were never intended to simply be used for the purpose of changing pastors or overseers; rather, it is time for us to have the grace and understanding to better train or qualify our leaders. We encourage our local churches and leadership across every level to take the initiative to provide evaluations that will foster better ministerial development and replace the removal mentality as simply the only resolution.

Evaluations are an integral part of everyday life and should be a means of self-improvement and accountability, providing opportunity for both commendation and admonition. Having them periodically and consistently builds confidence, gives assurance, and keeps the participants and those they serve well-informed (*Assembly Minutes*, 2000, Assembly Committee for Biblical Doctrine & Polity, page 104). Furthermore, its purpose is to help identify weaknesses so that they can be addressed while enhancing strengths in ministry. Today, pastors are serving on a longer-term basis, and given the fact that there is a worldwide leadership crisis, we need well-equipped ministers. An evaluation is a valuable tool in trying to reach this purpose. It must be remembered that the ultimate goal of this process is to strengthen ministry. Any change or move in ministry would not necessarily be related to the evaluations but could be performed at the discretion of the respective overseer or the General Presbyter at whatever time would be deemed necessary or appropriate. We know that the following stated guidelines

may not always be applicable in every nation where available personnel or logistics may require some modifications to this procedure.

Overseer Evaluation Process

Given the fact that national/regional/state overseers are evaluated every four years (e.g., 2008), the next evaluation is scheduled in 2012. Thereafter, evaluations will be performed every four years. This supersedes previous rulings. An Evaluation Task Force of not more than six licensed ministers in good standing shall be selected, one-third by the overseer and two-thirds by the ministry in the region, to see that the process is properly carried out. Those selected will serve for four years. For the purpose of impartiality, the overseer should not attend the meeting for selection of two-thirds of the Evaluation Task Force or the selection of the moderator for that meeting. The Evaluation Task Force shall select a chairperson and a secretary from among themselves. Their responsibilities would include consultation with the ministry of the region and with the General Presbyter, assimilating the information and providing a written report. The chairperson and secretary (or another selected Evaluation Task Force member) shall give a signed copy of the written report to the overseer being evaluated. If this overseer should so desire, he could request a meeting of the entire Evaluation Task Force. The overseer should be given commendation where he has excelled, encouraged to take objective actions for improvement in areas of weakness, and to further develop in areas he has demonstrated strength.

The evaluation report will be submitted to the General Presbyter, who will deal with it as he deems appropriate.

Pastoral Evaluation Process

Given the fact that a pastoral evaluation was scheduled (e.g., 2007), the next pastoral evaluation is scheduled in 2011. Thereafter, evaluations will be performed every four years. This supersedes previous rulings. There shall be a Evaluation Task Force composed of not more than six leaders—elders in good standing from each local church: one-third selected by the pastor and two-thirds by the congregation, to see that the process is properly performed. The Evaluation Task Force shall select a chairperson and a secretary from among themselves. The pastor is not to participate in the selection of two-thirds of the Evaluation Task Force or of the chairperson and secretary. Their responsibilities would include consultation with the local church congregation and the overseer to acquire the necessary information. The chairperson and secretary (or another selected Evaluation Task Force member) shall give a written, signed copy of the report to the pastor being evaluated and to the overseer. If the pastor should so desire, he/she could request a meeting with the entire Pastoral Evaluation Task Force. The pastor should be given commendation where he/she has excelled, encouraged to take objective actions for improvement in areas of weakness, and to further develop in areas where he/she has demonstrated strength. The overseer in consultation with his respective Administrative Counseling Board (composed of at least three pastors from that region/state) would deal with the report as appropriate.

Church Ministry Evaluation

In remaining consistent with the pastoral evaluation, a process should be developed to evaluate the ministry, vision, and direction of the local church. This process shall be performed every four years. Outside ministry opinions could be invited to assist in a non-biased evaluation.

This process would be under the direction of the Evaluation Task Force. It is to be understood that all evaluations are to be conducted in a timely and orderly fashion. We recommend that each local church develop a similar process to assess the leadership of their local churches, including their ministry directors.

Duties and Responsibilities of the Evaluation Task Forces

It is incumbent upon the members of the Evaluation Task Forces not to express their own feelings, but to report the actual findings resulting from the evaluation process. The following guidelines would help in giving direction to the Evaluation Task Forces, as well as providing a measurement of a person's qualifications and integrity to serve in this vital capacity:

- Attendance—Willingness to attend all Evaluation Task Force meetings
- Confidentiality—Lack of this would disqualify anyone from serving on this group
- Diligence—Willingness to actively participate in doing whatever work is needed
- Prayer—Commit themselves to quality group prayer sessions
- Love—Know to exhibit love for the person being evaluated
- Compassion—Show true concern and desire to help the person improve
- Objectivity—Possess ability to see all things without partiality
- Vision—Demonstrate knowledge and support for the individual's goals

The Evaluation Process—Educational/Training Needs

There has been much concern and confusion in the attempt to implement the evaluation process that was introduced to the Assembly in 2000. This process seems to have inflicted much fear in the person being evaluated and sometimes justly so, as it has been used as a tool of unjust criticism. Perhaps, part of the fear is that the assessment has been made with nothing set in place to deal with the observations, both in terms of improving those being evaluated and in educating the evaluators with objectivity. As a Church body, it is incumbent upon us to deal with this dilemma appropriately and to implement procedures that will afford us the best instrument, evaluators, and ministry possible.

It is important that the ministers and members involved in the evaluation process be well-informed as to their function. This is not a time to simply find fault, but to objectively assess ministry for its enhancement. Those who participate in this work must familiarize themselves with the contents of this document prior to the beginning of the process. At the beginning of the meeting to select the Evaluation Task Force members, there shall be a reading of the duties and qualifications of those who would serve on the Evaluation Task Force as it appears in this document. Education includes sufficient prayer by the Church.

When an evaluation has been completed, the strengths and weaknesses of the minister would have been noted. Steps should then be taken to address the areas of weakness and further compliment strengths. The Church should take active steps to provide opportunity and finances to enhance his/her potential to overcome weaknesses. Subsequent evaluations would include an assessment as to whether the improvements deemed necessary are significant. (The above steps should also apply to the evaluation of overseers.)

At times, a change of leadership may be necessary because of gifting, leadership styles, congregational needs, etc. However, simply reassigning leadership to another church/region does not necessarily address the need for improvement. If appropriate training/development does not take place, the problems only resurface. Our goal should be to develop and have the best ministers possible.

Short tenures in pastoral/overseer ministry undoubtedly hinder the work. As Dr. Rick Warren notably observes in his book *The Purpose Driven Church*, “A long-term pastorate does not guarantee a church will grow, but changing pastors every few years guarantees a church won’t grow” (Warren 1995:66). Until a few years ago, we averaged pastoral change every two years. As we move toward long-term pastorates/overseer leadership, we want to begin a process to objectively address the causes that have so often resulted in change of leadership and stymied church growth.

There is also a great need for churches to examine their own leadership and power structures to confront internal reasons for lack of church growth and constant pastoral failures in their particular locale. Frequently, overseers and pastors have lamented the fact that some churches have developed a mentality that functions under their own mindset without regard to the vision and direction a minister feels inspired by God. In such cases, it may not be the pastoral leadership that requires change or adjustment, but the core thinking and power structure of that local church. We encourage during the evaluations that every Evaluation Task Force also examine the attitudes and underlying hindrances within their own congregation that impedes the effectiveness of any minister to properly shepherd their flock.

The following are some suggested courses of action that could be considered where needed for pastors. The same principle could be applied to an overseer or local church although the practical application may differ:

1. The pastor could consult with the local church Evaluation Task Force and work together with them in addressing the needs for improvement. The Evaluation Task Force members should be qualified to objectively help the pastor where improvements are necessary. They should be willing to pursue any outside resources that could assist the process. Consideration could also be given to a pastor selecting a small group of individuals whom he/she can have confidence in and whom can be trusted. It also stands to reason that those chosen should be stable, mature Christians who can objectively assess and address problems and seek out the necessary resources to bring resolution.
2. If the pastor and local church cannot reach an amicable agreement on which approach will be used, then the overseer should be called in to assist in the educational/mentoring process.
3. The pastor could further be encouraged to seek out a good educational institution in their region to further assist him/her. Should such an institution not be readily available, there is an abundance of correspondence and online courses available.
4. Consideration could be given to selecting a group of pastors in an area (e.g., Europe/CIS/Middle East) who are qualified and feel the burden to train ministers and can assist local churches to become vibrant. It is evident that we have people among us called by God for this purpose, and it is also obvious that there is a great need for this type of ministry. This task would best be accomplished by those who have a burden for pastoral training and who are God-called shepherds.
5. Consideration could be given to establishing a Church school/college that would operate on a continual basis to especially train those who desire to enter the ministry. This, of course, would be open to all ministers; however, it stands to reason that all would not have the time or resources to do this. There may be the need to establish regional schools as an extension of this Church school/college to address the situation.
6. In light of this call for more emphasis on training and equipping of our ministers, there also must be an implementation of an appeal process for them. While the evaluation

process may at times reveal and provide training to help alleviate weaknesses in a minister's qualifications or leadership style, there may also be situations that expose him/her to unjust criticism or unfair accusations that jeopardize his/her leadership appointment. Therefore, a process of ministerial appeal must be implemented to provide reasonable safeguards and accountability.

Ministerial Appeal Process

Over the last decade, as we moved toward developing stronger and vibrant local churches, it has also been revealed that there must be some kind of “ministerial appeal process” that would give our ministry a sense of protection from false accusations and/or abuse by those in authority over them or by a group of discontent individuals who simply want to control a minister. We need to always give proper love and respect to those called into the ministry. Therefore, we recommend that when there is not public knowledge of moral or ethical failure on the part of a minister serving in the position of pastor or overseer, that prior to his or her removal from their present office, they be given a “right of appeal” to a Ministerial Appeal Counseling Group. This is paramount if he/she believes the removal from their pastoral or administrative office was not justified. The Ministerial Appeal Process is not designed for the normal pastoral or overseer appointment decisions or tenure.

This Ministerial Appeal Counseling Group would be composed of three of their colleagues serving in the same ministerial office (pastors/overseers) and chosen by either their respective General Presbyter or the General Overseer, who will review the offense(s) by the minister that is being presented by their local church, their overseer, or their General Presbyter as a basis for removal from office. If the minister is a pastor, his/her colleagues should come from pastors in the state or region. If an overseer, it shall be composed of his colleagues (overseers) within his General Presbyter's area.

The process of the Ministerial Appeal Counseling Group shall be as follows: Any minister upon hearing of their impending removal from office shall have the “right of appeal” for a period of ten days after they are notified in writing (required) by their overseer or General Presbyter. This appeal should be sent by the minister in written form (e-mails are acceptable), both to the General Presbyter and General Overseer's Office, by the minister. At this point, the appropriate General Presbyter (in the case of a pastor) or the General Overseer (in the case of an overseer) shall immediately appoint a Ministerial Appeal Counseling Group of three of the minister's colleagues. This is not a standing committee, but simply a group for this specific appeal. As godly arbitrators, this counseling group shall presume no prior guilt until they have carefully weighed all the information gleaned from a joint meeting of all parties involved. This group shall then arrange within two weeks to meet with the pastor and church, pastor and overseer, or the overseer and General Presbyter, whichever is appropriate to ascertain what the nature of the offense was and listen to each party's explanation of their actions (teleconference calls are acceptable by the counseling group). After they have met, if the Ministerial Appeal Counseling Group finds no evidence to nullify the action of the overseer or General Presbyter in removing a minister from his office, they will simply send all parties involved a letter (within five days) stating that the minister's appeal has failed and the action taken against him/her was warranted.

After consultation by the Ministerial Appeal Counseling Group, if an action against a pastor was found to be unwarranted, then a letter should be sent (within five days) to his/her General Presbyter advising him that they have found reason to question the validity of the charges against the minister and encourage his/her reinstatement to their pastoral position.

A copy of their letter should be sent to the pastor also. The final decision will rest with the Ministerial Appeal Counseling Group unless the General Presbyterian/General Overseer, along with his counseling group, can produce substantiating evidence otherwise.

If the action against an overseer's removal is found to be warranted, the Ministerial Appeal Counseling Group shall send a letter (within five days) to the General Overseer (and the overseer who made the appeal) that the overseer's appeal has failed and the action taken against him was justified. If the charges against an overseer are found to be unwarranted, the Ministerial Appeal Counseling Group shall send a letter (within five days) advising the General Overseer that they have found reason to question the validity of the charges against the overseer and encourage his reinstatement to his overseer position. A copy of their letter should be sent to the General Presbyterian also. The final decision will rest with the General Overseer, who will decide whether to support their findings by reinstating the overseer or to overrule their decision only after consultation with the two vice-chairmen of the General Presbytery.

Overturning the action of any overseer or General Presbyterian is a serious matter and should be done only where there is no justifiable reason why the removal of a minister from his/her office was absolutely essential. The Ministerial Appeal Counseling Group should be composed of ministers who have displayed maturity and good character. Also, all matters that are given to them concerning the case should be kept extremely confidential, and their failure to do so would constitute their immediate removal from this counseling group.

Conclusion

We trust that these recommendations will be a blessing and help as we continue in the harvest. As we stated earlier, we know that these stated guidelines may not always be applicable in every nation where available personnel or logistics may require some modifications to this procedure. We have included with this Report a new instrument for your Evaluation Task Force to consider using in your evaluation process. Surveys are not mandated to be distributed to the members or ministry, but your Evaluation Task Force can adapt or modify the following or use another such as the instrument found in the *2006 Policy Manual*.

We humbly recommend this Report with special appreciation to all our dedicated pastors and overseers who serve so faithfully and diligently.

Overseers and Pastors Leadership Accountability and Growth Process

I. Specific Areas of Focus

1. Personal Life

Example as a spiritual leader in lifestyle

Handling of personal finances (insurance, retirement portfolio, provision for family, financial counselor, continuing education, debt-free living)

Share examples of Spiritual Disciplines (study, meditation and solitude, prayer, fasting, service, simplicity, stewardship, confession, celebration).

Give us an overview of your family life (family time, achievements, vacations, future plans).

2. Ministry to the Local Church (Pastoral Role)

Visitation (churches)

Visitation (pastor's home, office, restaurant)

Keeps any confidence

Is sensitive to local church needs

Demonstrates a warm and caring attitude
 Relationship with ministers in the state
 Relationship with local churches/members
 Availability and sensitivity in problem situations

3. Leadership (Administrative) (If I lead, do I follow those who lead me?)

Supports International/State Missions
 Dealing with divisive ministers and/or churches
 Providing leadership when ministry discipline is needed
 Supports sound biblical doctrine
 Uses good judgment in making decisions
 Demonstrates competent problem-solving skills
 Shows consideration for differing opinions and ideas
 Is flexible enough to change as the situation demands
 Pursues tasks to completion
 Establishes a constructive climate in all meetings
 Ability as an administrator, planning and conducting state meetings
 Promptness in answering letters, telephone calls, and e-mails
 Overall image as a leader
 Good working relationship with district overseers, committees, and staff
 Effective communication (calendars, e-mail, web)

4. Financial Oversight

Monitoring/giving sound oversight to State Budget

5. Vision and Goals for the Future (Growth Process—Fulfilling the Great Commission)

Cooperates with others to promote Church goals in the state
 Efforts for evangelism and church-planting

II. General Areas of Focus

Are there any weaknesses, problems, or situations that need to be addressed?

The Global Immigration Challenge

*Resolution by the Church of God of Prophecy
 95th International Assembly, 2008*

Today a significant amount of fear and hatred is negatively affecting the mindset of many nations because of the redistribution of population groups through immigration. As Christians, we must ensure that our response to the issue of immigration is directed by a Christian World View that is shaped by biblical principles rather than secular or current attitudes. A number of biblical principles relevant to immigration run through the Bible. Primarily, we as Christians are aliens on this earth. “. . . And they admitted that they were aliens and strangers on earth” (Hebrews 11:13 NIV). Our status as aliens and strangers formulates the basis for our attitudes and responses toward those people who live outside our society.

We affirm as Christians that our material possessions do not really belong to us. The Promised Land belonged to the Israelites only in the sense that as host, God allowed the Israelites to dwell in the Promised Land as His guests (Leviticus 25:23). Indeed, the children of God were strangers and foreigners in the land they lived in. Similarly, as aliens and strangers in our world today, the material resources of this world do not belong to us.

We have what we have because of God; as our host, He has distributed material resources to us, His guests. As recipients of God's graciousness and generosity, we need to guard against selfishness and possessiveness, which would cloud our attitude toward immigrants.

We affirm that we are all strangers and foreigners in this world. Borders and national ethnic identity should never separate us as God's people. As non-citizens working in their country of residence, aliens exist outside the social and political network of the society they are residing in; thus, they are rendered powerless. Aliens are very vulnerable to exploitation. As Christians, we should recall our roots as aliens and, thus, identify with their plight (Exodus 23:9) by treating them with kindness and helping them as earlier nations did to Israel and were blessed by God for their generosity. As Christians, no one should ever be considered an outsider. ". . . The alien living with you must be treated as one of your native-born. Love him as yourself . . ." (Leviticus 19:33, 34 NIV). The Great Commandment (Matthew 22:37-40; Mark 12:30, 31; Luke 10:27) is to apply to the alien because he or she is our neighbor.

We affirm the privilege of serving the outsiders of society that mirrors the ministry and life of Jesus. Because Christ identified with the stranger, we are to extend the same treatment to the alien and stranger that Jesus would give to others (Matthew 25:3-5 KJV). Historically, immigration policies around the world appear to be directed more by racism and economic self-interest than compassion. Immigration quotas throughout many nations have favored people groups established long ago because of political interest or racial preferences while limiting immigrants from less desirable nations because of education, economic status, or trade skills. We must be people of compassion who pray and extend love to those caught up in the confusing and unjust immigration maze, as the Lord would be to the outcast of His day.

We affirm that God has a purpose in the migration moves of people around the world. "Are not you Israelites the same to me as the Cushites [Nile region]?" declares the LORD. "Did I not bring Israel up from Egypt, the Philistines from Caphtor [Crete] and the Arameans from Kir?" (Amos 9:7 NIV). God has never asked us to understand His purposes; however, today's immigration situation presents the church an opportunity to do ministry among diverse people of every race or ethnic background. By His grace and only for His grace alone, we could have been one of these "little ones" (e.g., Matthew 10:42; 18:6) had we been born in a different time or another country where the suffering, political, and social injustices would have forced us to flee looking for a better life for our loved ones. Therefore, we did not choose the country where we were born, but we can make the choice to show God's love for the lost, His compassion for the afflicted, and His Spirit of service toward our neighbor, the "stranger at our gates" (e.g., Deuteronomy 14:21; 24:14; 31:12). As His children, we are called by God to aid the vulnerable. We must see the alien and the stranger as individuals made in the image of God, the object of Christ's love. Furthermore, we must see not only them, but all people from every nation as having intrinsic worth by God, needing our affirmation and acceptance.

Humbly Submitted,

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Report of the Finance and Stewardship Committee to the 95th International Assembly

Changes to the Present Financial System as currently listed in the *Minutes* of the 94th International General Assembly (pp. 191-195)

Tithing:

Rationale: There is currently no revenue stream at the General Presbyters' Offices for ministry training, church-planting, or evangelization. Current budgeting at the International Offices only allocates for the General Presbyters' allotments and their office operations. Currently, the National/Regional/State Overseers pay their tithes to the International Offices. If National/Regional/State Overseers pay their ministerial tithes to their respective General Presbyter's Office, then this would bring these National/Regional/State Overseers in line with our current polity of having all "pay tithes to the one over them in the Lord" (i.e., members pay tithes to the local church; ministers/pastors pay tithes to the National/Regional/State Offices; General Presbyters pay tithes to the International Offices). This would bring in more funds to the General Presbyters' Offices for education, evangelization, outreach, and church-planting.

Recommendation: On page 191, of the *94th Assembly Minutes (AM)*, under the section **Tithing**, after the 2nd sentence in the paragraph, add the following sentence: "National/Regional/State Overseers tithe to their respective General Presbyter's Office."

Church Ministries Support Offerings:

Historical Perspective

In the 1998 General Assembly, it was decided that Education, Evangelism, and Outreach offerings taken in the local church would be combined as one offering, **the ministries support offering**. This offering would be totaled at the end of each month and divided into thirds for distribution. **One-third** would be sent to the National/Regional/State Offices, **one-third** to the International Offices, and **one-third** would remain in the local church. These offerings would be **targeted for outreach projects** whether internationally, regionally, or locally.

Rationale: The Finance and Stewardship Committee has determined that these ministries support funds are largely unproductive and that other alternatives should be considered:

- Minimal number of churches participating. Although the Ministries Support Offering became effective on September 1, 1998, only a minimal number of churches (i.e., 13 percent) have sent ministries support funds to the National/Regional/State Offices or the International Offices. This could be due to a lack of understanding of the offering's purpose (i.e., targeted outreach projects) or of how the offering is to be distributed.
- Distribution dilutes the offering's amount and effectiveness. The present distribution of the Ministries Support Offering (i.e., 1/3 to International Offices, 1/3 to National/Regional/State Offices, and 1/3 remaining in the local church) dilutes the offering until it has very little impact in any of the three ministry areas.
- Financial need of National/Regional/State Offices. Currently, the source of funding for National/Regional/State Offices is tithe of the ministry income received by licensed ministers and lay ministers who have been appointed to a pastorate. The reported tithe has not been a sufficient revenue source for these intermediate offices. Some National/Regional/State Offices have attempted to make up any shortfalls by adopting resolutions for additional financial support in their respective conventions. A survey

of the financial status of North American state and regional offices taken by the Finance and Stewardship Committee in the spring of 2007 revealed that a majority of these intermediate offices were in financial need and could face financial insolvency in the future.

- Discontinuation of the Church Ministries Support Offerings. Therefore, the Church Ministries Support Offerings should be discontinued for these reasons:
 - Confusion about it on the field,
 - Lack of promotion of it and participation in it by local churches,
 - A divided offering weakens its overall effectiveness.
- Establish a Harvest and Leadership Development Offering. A new offering called the “Harvest and Leadership Development” offering could be established and received monthly by local churches. These funds would finance outreach efforts coordinated by the National/Regional/State offices and be used exclusively for evangelization, discipleship, leadership training, church-planting, outreach, etc., in their respective areas of ministry. National/Regional/State offices could annually establish an outreach theme to promote this offering. Perhaps, a “Harvest and Leadership Development” Team could be formed to assist the respective overseer in determining the areas within his nation/region/state to target for evangelization, church-planting, etc., for each year. Local churches could boost and receive this offering monthly, at a suitable time. One-hundred percent of this offering would be sent to the respective National/Regional/State offices monthly.
- Operational Funds for National/Regional/State Offices. Because we recognize the need for more operational funds at the National/Regional/State offices beyond the ministerial tithe, we affirm the creative and proactive measures taken by some National/Regional/State offices to adopt resolutions in their respective conventions (i.e., that are not in contradiction to current Assembly rulings or the present financial system) that have proven to bring in much-needed additional financial support. For example, some conventions have approved that their local churches send in an additional amount (i.e., equivalent to a certain percentage of the tithe sent to the International Offices) to their respective National/Regional/State offices. Such actions have proven to place these offices on a more solid financial footing.

Recommendation: On page 194, of the *94th AM*, in the section entitled **Church Ministries Support Offerings**, delete the entire section, including the section title, and replace with the following two new paragraphs and two new section titles:

Harvest and Leadership Development Offering:

“The Harvest and Leadership and Development” offering is received and then sent in full (i.e., 100 percent) to the respective National/Regional/State offices from the local church on a monthly basis. This offering should be used by these offices for outreach projects (i.e., ministry education, harvesting souls, discipleship training, leadership development, evangelization, church-planting). This offering should equip the National/Regional/State offices with some funds so that they may strategically promote and coordinate collective efforts to enter into the harvest to win souls, plant churches, train pastors and leaders, and grow the Kingdom of God and the Church of God within their respective nation/region/state.”

Supplementary Funds for National/Regional/State Offices:

“When there is a need for more operational funds at the National/Regional/State offices beyond the ministerial tithes, these intermediate offices may adopt resolutions in their respective conventions (i.e., that are not in contradiction to the current Assembly rulings or the present financial system) in order to provide them with much-needed additional financial support. For example, some conventions have approved that their local churches send in an additional amount (i.e., equivalent to a certain percentage of the tithes sent to the International Offices) to their respective National/Regional/State offices. Therefore, we encourage these intermediate offices, which have not already done so, to consider adopting similar resolutions in their respective conventions that could provide them with additional financial support.”

Fiscal Responsibility

Rationale: There are ministers who are not tithing according to the Assembly rulings. Besides the monitoring of the supervising overseer/presbyter, there is no other visible means of open accountability. A 2007 survey of the overseers in North America by this Committee reflected an increase in ministers who are not tithing correctly and who are taking excessive and questionable expenses. Ministers are not to hold a license if they are not tithing properly (*94th AM/PM, B. Tithing by Ministers, p. 394*). All ministers should pay their tithes faithfully according to the current Assembly guidelines on record (*94th AM, Tithing, p. 191*) and embrace tithing as a means of worship, obedience, trust, and faithfulness. Many ministers have discovered that their worship has been enriched by tithing on the gross amount of their income. While all ministers may rightfully take valid ministerial expenses per Assembly guidelines (*94th AM/PM, A. Guidelines for Ministerial Expense, pp. 392, 393*), they should not practice a creative reduction of their tithes by taking disproportionate or refutable expenses. National/Regional/State Overseers must continuously model and mentor tithing to their respective ministers and gently exercise instructive or corrective actions, when appropriate. These overseers may find it useful to solicit the assistance of their respective Ministry Review Board or equivalent committee (*94th AM/PM, VIII. Ministerial Discipline, pp. 397–404*) in this process. The common goal would be for all ministers to be in compliance with the Assembly recommendations cited above. An annual report of all pastors, overseers, presbyters, and general appointees could be given from the supervising office to the local church or office being served that affirms whether or not the minister is faithful in reporting and tithing. This practice would promote transparency and accountability and encourage our ministers to both model and mentor faithful tithing.

Recommendation: On page 195, of the *94th AM*, in the section titled, **Fiscal Responsibility**, add the section below as the last paragraph:

“Furthermore, the Finance and Stewardship Chairperson or equivalent at each church office level (i.e., local, national/regional/state, presbytery, international, etc.) will receive an annual report from the supervising office showing that the Minister, Pastor, Overseer, Presbyter, General Appointee, etc., respectively, has reported and paid tithes faithfully to that supervising office. This practice should encourage accountability and transparency among our Church leadership who are serving under appointment. This report will not contain the dollar amount of tithes paid, but would just show how many times the minister, pastor, overseer, presbyter, or

other general appointee reported and that he/she did pay tithes faithfully and according to the current Assembly guidelines on record (*94th AM*, Tithing, p. 191).”

Retirement Planning and Housing/Parsonage Allowance

Rationale: Many ministers under appointment are not adequately planning for retirement. Also, many churches or supervising offices are not assisting their pastors/overseers/presbyters with matching contributions for retirement. Consequently, many pastors/overseers/presbyters enter retirement and are limited to a fixed income from governmental assistance and are not able to live comfortably. To complicate matters, many have never owned a home and are often ineligible for a mortgage to secure a new home because of their age and limited income.

Recommendation: On page 195, of the *94th AM*, include the recommendation paragraph below as a new paragraph entitled **Retirement Planning and Housing/Parsonage Allowance**, and locate it at the end of the **Present Financial System** after **Fiscal Responsibility**.

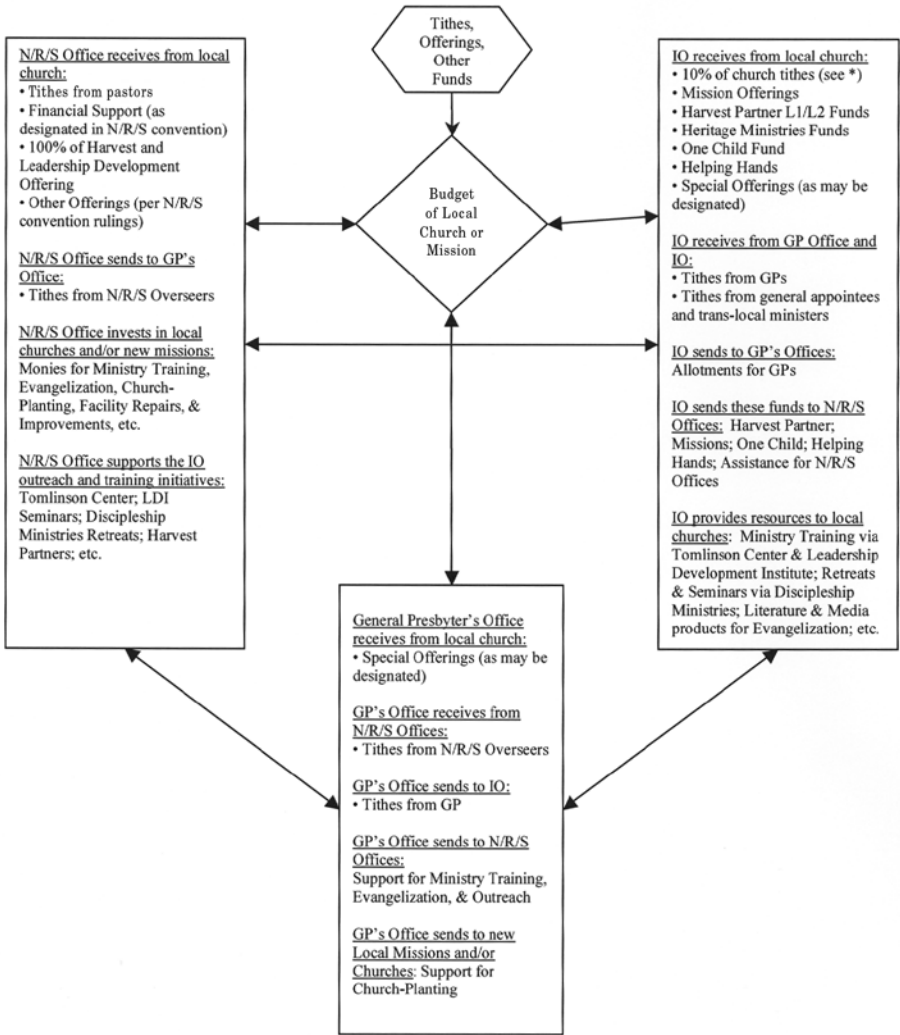
Retirement Planning and Housing/Parsonage Allowance

“We recommend that all ministers under appointment participate in a retirement plan in conjunction with their local churches or National/Regional/State/Presbytery/International Offices, allotting a portion of their annual budget to include some amount to give to their respective Pastor, Overseer (national, regional, state), General Presbyter, General Overseer, or International Offices’ Ministry Director, as matching funds for retirement. All ministers under appointment serving as Pastor, Overseer (national, regional, state), General Presbyter, General Overseer, or International Offices’ Ministry Director are encouraged to participate in a retirement plan available to them. Where no retirement plan currently exists, the National Overseers, in coordination with the International Offices (i.e., Stewardship Ministries) and their respective General Presbyter, are asked to establish an appropriate retirement plan for their ministers under appointment who serve as Pastors, Overseers, or Presbyters within the existing laws of their sovereign nations. Additionally, we recommend that each local church or National/Regional/State/Presbytery/International Offices, with respect to the laws of their sovereign nations, designate a reasonable portion of the monthly allotment as a housing or parsonage allowance for their respective Pastor, Overseer (national, regional, state), General Presbyter, General Overseer, or International Offices’ Ministry Director, to assist him/her in the upkeep of his/her residence (whether owned personally or by the church) to defray the costs of maintenance, repairs, rent/mortgage, utilities, furnishings, etc.”

Flowchart/Diagram of Present Financial System

Rationale: There is no existing flowchart or diagram delineating the present financial system. In 1982, the 77th Assembly (*77th AM*, p. 153, WMC) recommended “that a diagram depicting how the Church funds are utilized be included in the *Assembly Minutes* at the end of the section entitled ‘Present Financial System.’” The flowchart or diagram is to assist the local church pastor, treasurer, and other members in understanding and complying with the present financial system. The following flowchart/diagram is to be updated automatically by the Assembly Finance and Stewardship Committee as approved changes occur. As this section has already been adopted by the General Assembly, its inclusion now is to comply with this previous Assembly ruling.

Flowchart/Diagram of Present Financial System



Legend: GP = General Presbyter; IO = International Offices; L1 = Level One; L2 = Level Two; N/R/S = National/Regional/State.

Note: This flowchart/diagram does not reflect individual donors giving outside the local church treasury. It presumes that all funds from all sources flow through the local treasury. It is to be viewed from the perspective of the treasurers at the local, national, regional, state, Presbytery, and International Offices.

*The treasurer of a local church in the United States and Virgin Islands sends 10 percent of tithes to the International Offices. At 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.

Respectfully submitted,

L. J. Dotson, Chairman
 Gary Adkins
 Steve Madrid
 Franklin M. Ferguson
 Jesse Yañez

Benjamin M. Duncan, Secretary
 Kathy Creasy
 John Newson
 Van Sullivan

Report of the Tomlinson Center Board to the 95th International Assembly

Praise

We are thankful to God for the progress that has been made these last two years. Our progress has been accomplished by God's faithfulness and the faithfulness of His people. The Tomlinson Center Board, appointed by the General Overseer, continues to work with our Inspirational Leadership (present General Overseer and General Presbyters) as we have been endorsed by the 2004 General Assembly (*2004 Assembly Minutes*, p. 130). General Overseer Bishop Randall E. Howard has made leadership development a focal point for his tenure, and we are working closely with him to develop a program that will meet all of this Church's educational needs. Since the 2006 International General Assembly, the Tomlinson Center Board has met on eight occasions (via phone conferences, Internet, physical meetings in Cleveland, Tennessee). We continue to meet for both Spring and Fall Board Meetings in Cleveland, Tennessee.

Purpose

It is a known fact that leadership development is an ongoing challenge, and we must all acknowledge a leadership crisis. We believe that we must be pro-active now about developing leaders and that our plan must be long-range in order to develop quality leadership for years to come. The Tomlinson Center Board continues our focus on developing a "Church college" because having a college satisfies the natural order of education (after high school). We continue our relationship with Lee University, as this partnership ensures our students the highest quality education with the strongest regional accreditation (SACS—Southern Association of Colleges and Schools). We acknowledge a responsibility of not only developing students, but also developing Church-based teaching staff with the highest of academic credentials. In doing so, we are teaching our own people. Our greater purpose will allow us to move toward fulfilling doctrinal clarity and unity while developing the leadership skills of current and future Church leaders. An important benefit also will be a much-needed increase of fellowship and camaraderie among these leaders.

At the inception of the Church of God of Prophecy, doctrinal unity was of major importance. As a body of believers, we covenanted ourselves to accept the Bible as the Word of God and to keep doctrinal and governmental unity. This is a must for any institution to survive.

While our original commission was to specifically address higher education needs on a college level, we believe that the educational needs of this Church body must be addressed with a single eye. To that end, we are pursuing the development of a division of Tomlinson Center that would provide “pastor-passionate” non-accredited training. We believe that this marriage of purposes will provide the following:

- A college degree (accredited) track for those interested in pursuing an accredited college degree
- A certificate track (non-accredited), which may include pastor passionate courses to increase skill level

To ignore either of these programs would be self-defeating. To separate them could weaken the effect of both. We believe our purpose must be an inclusive plan that will raise up and develop leaders for God’s people who will come from every walk of life, enabling them to provide spiritual sustenance to God’s people in every season.

Progress

Classes—During the past two years, we have developed eight unique courses in the “Bible Track.” These have been taught in 15 class sessions with 147 students. Each course is worth three semester hours and requires some 45 “seat hours” to complete the course. At this time, we are doubling our offerings by introducing a “Pastoral Track.” The Pastoral Track will include classes such as Preaching 1 & 2, The Pastoral Ministry 1 & 2, The Christian Family, Educational Ministry of the Church, Pastoral Counseling, and Contemporary World Religions. See “TomlinsonCenter.com” for updates. This will garner eight more unique courses and greatly enlarge the Tomlinson Center teaching staff with seasoned pastors and overseers with earned degrees that more than satisfy the rigid SACS requirements.

Students—We now have our first students to complete the first eight courses that we call the “certificate of ministry.” We are excited to acknowledge Pastor Chris Weathers as our first recipient.

Plans

Centralization of Education

Ongoing leadership development is the life blood of the Church, and education is the engine that continually produces new leaders to meet the monumental challenges currently facing the Church of God of Prophecy. In dealing with the perilous shortage of leadership, the Tomlinson Center Board has reviewed the various approaches to leadership development that currently exist at the State/Regional and International level. Due to the closure of Tomlinson College in 1993 and Bible Training Institute in 1992, a critical void has emerged from a leadership/educational standpoint, which our former General Overseer, Bishop Fred S. Fisher, Sr., clearly recognized when he established the College Task Force in 2000.

Since 1992, in an effort to stem this erosion, many State/Regional/International Overseers have launched their own educational initiatives that provide a means of higher education within the church. We want to commend the various Overseers for their efforts in providing these opportunities; however, upon reflection of the past 16 years, it appears that decentralization of all education may not meet the distinctive needs that currently exist within the Church of God of Prophecy. We must also face the costly and arduous realities that reestablishment of a “Church college” is an immense undertaking that cannot occur overnight.

It is the feeling of the Board that several intermediate steps must be taken before the ultimate goal of reopening a college can be realized. To that end, we have developed a three-phase plan. Phase one, as noted above, is currently experiencing great success. This phase presently includes a global representation within the student body.

The second intermediate step (Phase II beginning spring of 2009) will be the establishment of Pastoral Intensives. These intensives are rigorous, non-accredited classroom studies to be held in Cleveland, Tennessee, and are designed primarily for pastors and leaders currently serving the Church worldwide. These three- to four-day intensives will be on topics specifically relating to the Church of God of Prophecy and will be taught primarily by instructors who are currently licensed by and members of the Church of God of Prophecy. The curriculum will consist of topics such as church growth, church-planting, outreach, church business (including current legal issues), conflict resolution, pastoral ethics, multi-cultural congregations, pastoral counseling, retirement, and many more. It is the feeling of the Board that all pastors should have the opportunity to attend these intensives, which will be offered in several languages. Once these intensives are in place and translated, they will also be made available through every possible technical outlet, which will include but is not limited to CD/DVD and online. This may include a synergistic effort of training from departments such as youth, children, etc.

Simultaneously, while Pastoral Intensives continue, the ground work for the establishment of a Church college (Phase III) will be ongoing. It is our expectation that the vast outreach of the Pastoral Intensives will serve as a means from which to promote good will of the membership worldwide and cultivate a student body for the college.

Our present online phase of the Tomlinson Center will continue as we plan to offer intensive classes. We envision offering one day a week (Tuesday or Thursday) as we hope to return to a campus-based program (Phase III). The Tomlinson Center is committed to offer assistance in leadership development beyond accredited academia.

Plea

There are schools and colleges that do a commendable academic work, but are not assigned to keep the tenets of the faith that are so important to keep in place for ministry and membership to practice. Therefore, it is very important to the survival of the belief structure, both doctrinally and governmentally, for the Church of God of Prophecy to form one centralized point of instruction for leadership.

The International Assembly is still the highest authority in interpreting Scripture, but there must be a department assigned to the responsibility to teach and instruct in and about the things that the Assembly deems important enough to agree upon.

We are in danger of losing both our doctrinal unity and governmental structure. It is, therefore, incumbent upon us to form a centralized educational department for the task of developing ministry and leadership that will walk by the same belief system; this has always been a unifying factor among us as the Church of God of Prophecy. In other words, we must have a centralized cornerstone for our leadership to come to for instruction, encouragement, and fellowship while learning about the Church of God of Prophecy and its scope and purpose.

Funding

Local Church support—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 of which indicated that they

would include a Church college in their annual budget.” We are delighted to share that some of our congregations are already faithfully supporting this cause financially on an ongoing basis. A few great examples of these faithful local churches are Raleigh State Street Church, North Carolina, Wadesboro, North Carolina, East Alton, Illinois, and Waynesburg, Pennsylvania. It is our fervent hope and conviction that more local pastors and churches will soon add their financial support as well.

Our Director of Development has spent the past two years developing fund-raising strategies and establishing relationships with alumni and prospective donors. The results are the following:

- More than 500 Tomlinson College alumni/faculty/staff attended the 2006 Alumni Reunion.
- Approximately 850 alumni/faculty/staff have registered on the TomlinsonCollege.com website.

Honor to Whom Honor Is Due

The success that Tomlinson Center has realized over the past two years has a significant correlation to the leadership provided by our Director, Dr. H. E. Cardin. Dr. Cardin has worked tirelessly in order to provide quality education to the constituency of this Church. Additionally, he has provided vision and passion not only during the process of current developments of the Tomlinson Center, but also as we go forward in planning and in long-term goals. The Board would like to give this Assembly the opportunity to stand and express your appreciation to Dr. Cardin for his leadership as the Tomlinson Center Director.

Respectfully submitted,

Tim Harper, Chairman
 Don Brock
 Betty Fisher
 Elias Rodriguez
 Phil Pruitt

H. E. Cardin, Secretary
 Everton Campbell
 L. Keith Lambert
 Sophia Smith

SECTION 2 MINUTES

Section 3

Financial Reports

CHURCH OF GOD OF PROPHECY*
INTERNATIONAL OFFICE
Combined Statements of Financial Position
For the Year Ended May 31, 2008

ASSETS:

Current assets:	
Cash and cash equivalents	\$ 5,042,214
Investments	4,463,729
Accounts receivable – net	274,259
Inventory	595,664
Prepays and other assets	332,499
Notes receivable – current portion	<u>50,412</u>
Total current assets	10,758,777
Notes receivable – net of current portion and allowance	20,319
Assets held for long-term purposes	1,898,095
Property and equipment – net	<u>1,544,955</u>
Total Assets	\$ <u>14,222,146</u>

LIABILITIES AND NET ASSETS:

Current liabilities:	
Accounts payable and accrued expenses	\$ 171,642
Deferred revenue	<u>55,202</u>
Total current liabilities	226,844
Deferred compensation liability	<u>1,898,095</u>
Total liabilities	<u>2,124,939</u>
Net assets:	
Unrestricted:	
Undesignated	7,795,471
Designated	1,023,178
Equity in property and equipment	<u>1,544,955</u>
	10,363,604
Temporarily restricted	<u>1,733,603</u>
Total net assets	<u>12,097,207</u>
Total Liabilities and Net Assets	\$ <u>14,222,146</u>

*The Auditor's Report confirmed that the financial position conformed with U.S. generally accepted accounting principles.

CHURCH OF GOD OF PROPHECY
INTERNATIONAL OFFICE
Combined Statements of Activities
For the Year Ended May 31, 2008

	Unrestricted	Temporarily Restricted	Total
Support and Revenue			
Member and church contributions	\$ 7,838,983	2,621,191	10,460,174
Donated television and radio airtime	1,894,320	-	1,894,320
Contributed services	20,000	-	20,000
Conferences and retreats	532,977	-	532,977
Sales revenue	1,320,127	-	1,320,127
Rental income	182,550	-	182,550
Publications revenue	104,757	-	104,757
Investment income	352,191	-	352,191
Other income	<u>227,822</u>	-	<u>227,822</u>
Total Support and Revenue	12,473,727	2,621,191	15,094,918
Reclassifications:			
Net assets released due to satisfaction of purpose restrictions	<u>2,705,490</u>	<u>(2,705,490)</u>	<u>-</u>
Expenses:			
Program services:			
Inspirational Leadership	1,354,371	-	1,354,371
Global Outreach Ministry	6,757,778	-	6,757,778
Leadership Development and Discipleship	1,672,660	-	1,672,660
Finance and Publications Ministries	1,684,365	-	1,684,365
Heritage and FOW Ministry	387,059	-	387,059
White Wing Publishing House and Resource Center	1,135,525	-	1,135,525
Church Ministry Support	<u>73,040</u>	-	<u>73,040</u>
	<u>13,064,798</u>	-	<u>13,064,798</u>
Supporting activities:			
Management and general	1,409,252	-	1,409,252
Fund-raising	<u>133,764</u>	-	<u>133,764</u>
	<u>1,543,016</u>	-	<u>1,543,016</u>
Total Expenses	<u>14,607,814</u>	-	<u>14,607,814</u>
Change in Net Assets before Translation Adjustment	571,403	(84,299)	487,104
Translation Adjustment	<u>21,097</u>	-	<u>21,097</u>
Change in Net Assets	592,500	(84,299)	508,201
Net Assets, Beginning of Year:	<u>9,771,104</u>	<u>1,817,902</u>	<u>11,589,006</u>
Net Assets, End of Year	<u>\$ 10,363,604</u>	<u>\$ 1,733,603</u>	<u>\$ 12,097,207</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. National/Regional/State Overseers tithe to their respective General Presbyter's 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 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/regional/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/regional/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.

Harvest and Leadership Development Offering:

The Harvest and Leadership and Development offering is received and then sent in full (i.e., 100 percent) to the respective National/Regional/State offices from the local church on a monthly basis. This offering should be used by these offices for outreach projects (i.e., ministry education, harvesting souls, discipleship training, leadership development, evangelization, church planting). This offering should equip the National/Regional/State offices with some funds so that they may strategically promote and coordinate collective efforts to enter into the harvest to win souls, plant churches, train pastors and leaders, and grow the Kingdom of God and the Church of God within their respective nation/region/state.

Supplementary Funds for National/Regional/State Offices:

When there is a need for more operational funds at the National/Regional/State offices beyond the ministerial tithe, these intermediate offices may adopt resolutions in their respective conventions (i.e., that are not in contradiction to the current Assembly rulings or the present financial system) in order to provide them with much-needed additional financial support. For example, some conventions have approved that their local churches send in an additional amount (i.e., equivalent to a certain percentage of the tithe sent to the International Offices) to their respective National/Regional/State offices. Therefore, we encourage these intermediate offices, which have not already done so, to consider adopting similar resolutions in their respective conventions that could provide them with additional financial support.

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.

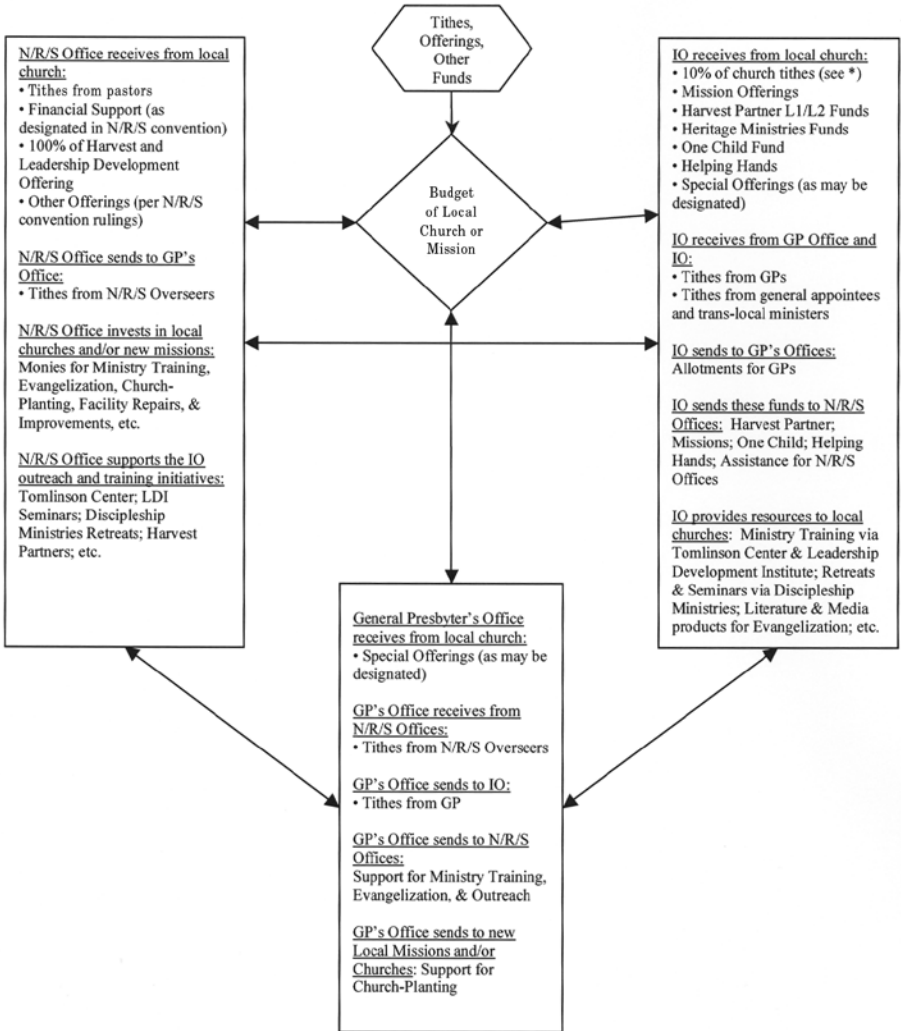
Furthermore, the Finance & Stewardship Chairperson or equivalent at each church office level (i.e., local, national/regional/state, presbytery, international, etc.) will receive an annual report from the supervising office showing that the minister, pastor, overseer, presbyter, general appointee, etc., respectively, has reported and paid tithes faithfully to that supervising office. This practice should encourage accountability and transparency among our church leadership who are serving under appointment. This report will not contain the dollar amount of tithes paid, but would just show how many times the minister, pastor, overseer, presbyter, or other general appointee reported and that he/she did pay tithes faithfully and according to the current Assembly guidelines on record (*94th AM*, Tithing, p. 191).

Retirement Planning and Housing/Parsonage Allowance

We recommend that all ministers under appointment participate in a retirement plan in conjunction with their local churches or National/Regional/State/Presbytery/International

Offices, allotting a portion of their annual budget to include some amount to give to their respective pastor/overseer (national, regional, state)/General Presbyter/General Overseer/or International Offices' ministry director, as matching funds for retirement. All ministers under appointment serving as pastor/overseer (national, regional, state)/General Presbyter/General Overseer/or International Offices' ministry director are encouraged to participate in a retirement plan available to them. Where no retirement plan currently exists, the National Overseers, in coordination with the International Offices (i.e., Stewardship Ministries) and their respective General Presbyter, are asked to establish an appropriate retirement plan for their ministers under appointment serving as pastors/overseers/presbyters within the existing laws of their sovereign nations. Additionally, we recommend that each local church or National/Regional/State/Presbytery/International Offices, with respect to the laws of their sovereign nations, designate a reasonable portion of the monthly allotment as a housing or parsonage allowance for their respective pastor/overseer (national, regional, state)/General Presbyter/General Overseer/or International Offices' ministry director, to assist him/her in the upkeep of his/her residence (whether owned personally or by the church) to defray the costs of maintenance, repairs, rent/mortgage, utilities, furnishings, etc.

Flowchart/Diagram of Present Financial System



Legend: GP = General Presbyter; IO = International Offices; L1 = Level One; L2 = Level Two; N/R/S = National/Regional/State.

Note: This flowchart/diagram does not reflect individual donors giving outside the local church treasury. It presumes that all funds from all sources flow through the local treasury. It is to be viewed from the perspective of the treasurers at the local, national, regional, state, Presbytery, and International Offices.

SECTION 3 FINANCIAL REPORTS

Section 4

International Presbyters and International Offices Staff Reports

Report of General Overseer Randall E. Howard **August 1, 2006–July 31, 2008**

I have decided to bring a Report from the Office of the General Overseer to the body of the Assembly this year. It has long been our understanding that the General Overseer is the agent of the Assembly, working administratively to carry out the decisions of the Assembly and to act within our plurality on the behalf of the Assembly through the months when the Assembly is not in session. This being the case, it seemed appropriate to take time to report to the Assembly from this Office. Also, it seemed beneficial to have a time to share with the Assembly the vision direction that we are taking at the International Offices. We have felt both pressed by circumstances and inspired by the Spirit to step out into a simple and clear vision for the operations of the International Offices. Therefore, a portion of this Report will describe these vision components and our early steps to follow that course.

Plurality

I would like to thank the General Presbyters for their counsel and partnership in leadership during the course of the last two years. They have been extremely helpful and encouraging in working with me to form the plurality of the Office of the General Overseer. We have met together physically four times since the last Assembly, with each meeting lasting approximately one week. Also, I have consulted with them through e-mail and phone communications quite frequently as decisions, inspirations, and updates have motivated our connecting.

As a regular course of action, the General Presbyters have met at least once and often twice each year with the standing Assembly Committees or their representatives. This has been highly beneficial for input into these groups from the General Presbyters' table as well as helping us as a group to fully understand the questions those Committees felt were vital. We also meet with other Committees and ministry leaders during those times we are together at the International Offices.

During the last two years, we have worked to draw together the different functions of the Administrative Committee and the General Presbyters. Obviously, the Administrative Committee has been most focused on administration of financial concerns through the years while the General Presbyters have been mainly focused toward inspirational and supervision leadership for the Church all over the world. From personal interaction I had with these groups, previously, it was a strong conviction of mine that these two very significant decision-making bodies should be connected in some way.

With that in mind, we began meeting with both groups together each time that the General Presbyters met together at the International Offices, twice each year. From that, we also began to invite the General Presbyters to join our monthly Administrative Committee meetings via conference calls. Through this step, we have had participation from some portion of the General Presbyters in more than 80 percent of our Administrative Committee meetings this past year. Their counsel has been significant, and the sense of working together, one group with the other, has been immensely gratifying.

I would like to personally thank the members of the Administrative Committee that have worked with me these two years. They have worked very hard to accomplish some significant achievements in this period. After serving on the Administrative Committee for ten years, it had become apparent to me that this Committee needed to be expanded somewhat. With that

in mind, we added a state overseer and two pastors to the group. These have brought new perspectives to the table and have helped this Committee see more broadly and work with more balance. Then, as we added General Presbyter participation, the group has moved toward a solid, wide base for counsel and insight.

I mention these two groups to affirm my conviction to work to fulfill the requirements of this responsibility in an environment of plurality. In 1996, this movement made an official decision to lead with intentional plurality. We decided to move away from singular leadership where one man would shoulder all the burden and authority, and we chose to shift toward plural leadership where groups of leaders would help counsel in leadership decisions. That was a change for us, and all change takes some time to develop and find application. In these two years, I have made a personal effort to function within the plurality of the General Presbyters, who join me in Inspirational Leadership, the Administrative Committee that joins me in administrative and financial leadership, and to unite both as much as possible.

Added to that, to mention briefly, are the Ministry Directors and the North American General Presbyter. These men form a more intimate group that I meet with individually more often than can be reported and as a group frequently. They hear my passions and frustrations often and help temper both with balance and patience. Though these can be seen in both of the groups mentioned here, they are yet another distinct attempt to avoid traveling the leadership road alone, by inviting plural assistance. I thank Bishop Clements for his weekly and sometimes daily consultations, understanding, and personal support. I thank Bishop Feliz for his work in the Administrative, Financial, and Publishing arenas. This May, Bishop Feliz and I sat down with our auditors. I will testify that they were highly positive and encouraging. I thank Bishop Bryan for his work stepping into the Global Outreach Director's role. He has learned quickly and already taken steps of faith into new waters. The Kiev Connection Conference was one of those leaps of faith, and it was amazing for all who participated. I thank Bishop Duncan for his faithfulness to Leadership Development and his passion for relational leadership. He has brought a new light of illumination to this Church by raising up the old and well-known commands of the Great Commission and the Great Commandment, asserting they go together and cannot be done alone. Thanks, Brothers!

I share this in report form, yet I hope this reporting and modeling will rekindle the ideal of genuinely leading with others and not alone. I hope that we will build structures of team leadership on all levels throughout the Church of God of Prophecy. I have not felt constrained in leadership and vision-casting by plurality, but I have felt affirmed and supported by these teams giving their counsel. I encourage all of our leaders to consider how you can gather good and godly leaders around you to strengthen the work of the Lord under your care.

Aaron and Hur lifted Moses' hands, David had a band of valiant men that moved with him, and Paul traveled much of the time with his company. Clearly, plural leadership is a biblical option. I am not saying this is the only way, and that singular leadership is wrong. I am saying this is a godly way and can bring much help and added fruitfulness to your leadership efforts. As a movement, we have walked a long time on the path of singular leadership; and now in this most recent decade, we have made conscious decisions to be more plural in our leadership approach. As General Overseer, I embrace this shift and intend to model it through this Office.

Prayer

Additionally, I want to mention and give thanks to those who have prayed for me during these two years. I have learned firsthand what a wonderful family this is, and how they

lovingly support this Office in prayer. Everywhere I go, people testify that they are praying for this Leadership Office. This has been a great encouragement to me through the months.

Many may remember that I met with a prayer council each week during the first 100 days of this administration. I am a debtor to this group. They have continued to meet with Bess and me and have supported us in prayer over the course of these months. In preparation for the Assembly, they returned to a weekly schedule to pray, fervently, over this Assembly and our preparations. I must say that this group has carried me into the most sustained and passionate prayer season I have ever experienced in my life.

I thank my prayer partners that have faithfully prayed for Bess and me in ministry for more than 15 years now. I know they have been seeking God for this work. At the International Offices, we have a number of ministry leaders who spend the first moments of each day in the Upper Room seeking God for their ministries and for our work around the world. Many days, I will hear prayer for various nations and our state ministries at that Upper Room session. In January of 2007 and 2008, we designated the first 21 days for seeking God for our ministries and this movement. And during the last three months, we designated each Wednesday at noon as a time for anyone at the International Offices to come to the Upper Room and join us in specific prayer for the Assembly. We have had some glorious moments during these noon-time prayer sessions.

Again, I report this as an opportunity to testify and to encourage emulation among our leaders and people. It is my conviction that “a man can receive nothing, except it be given him from heaven” (John 3:27) and that “God does nothing except in answer to prayer.” Of course, the first is a quote from Jesus Christ, and the second is a quote from E. M. Bounds. In the face of chaotic world conditions, the church is called to be “a house of prayer,” and leaders are challenged, saying, “. . . Men ought always to pray and not to faint” (Luke 18:1). Reading Wesley Duwell’s history of revival, I learned the great revivals have come through prayer. Observing the current great revival lands, I see passionate prayer demonstrated in each one.

Surely, the promise is still valid: “Call to me, and I will answer you, and show you great and mighty things, which you do not know” (Jeremiah 33:3 NKJV), or, as The Message reads, “. . . Call to me and I will answer you. I’ll tell you marvelous and wondrous things that you could never figure out on your own.” Obviously, prayer is about interacting with God and receiving what is far beyond our natural scope. Perhaps, that is why Jesus named the church as “His House” and then defined it as a house of prayer—a body of people interacting with God and receiving what is far beyond their scope. And so the records of history so often confirm this definition of the church. A body of people, who often have little of anything, who interact with God and ultimately receive what is far beyond their scope to use in fulfilling their mandate, light the world.

Notice the context of God’s promise to Jeremiah after He said, “Call to me and I will answer you and show you great and mighty things which you do not know” (NKJV). “This is what God, the God of Israel, has to say about what’s going on in this city, about the homes of both people and kings that have been demolished, about all the ravages of war and the killing by the Chaldeans, and about the streets littered with the dead bodies of those killed because of my raging anger—about all that’s happened because the evil actions in this city have turned my stomach in disgust.

“But now take another look. I’m going to give this city a thorough renovation, working a true healing inside and out. I’m going to show them life whole, life brimming with blessings.

I'll restore everything that was lost to Judah and Jerusalem. I'll build everything back as good as new. And Jerusalem will be a center of joy and praise and glory for all the countries on earth. They'll get reports on all the good I'm doing for her. They'll be in awe of the blessings I am pouring on her.

“ . . . You're going to look at this place, these empty and desolate towns of Judah and streets of Jerusalem, and say, “A wasteland. Unlivable. Not even a dog could live here.” But the time is coming when you're going to hear laughter and celebration, marriage festivities, people exclaiming, “Thank God-of-the-Angel-Armies. He's so good! His love never quits,” as they bring thank offerings into God's Temple. I'll restore everything that was lost in this land. I'll make everything as good as new.' I, God, say so” (33:3–10).

Is this not the picture of the church—God's people—so often? They are ruined, crushed, and without power. Yet they interact with God, and He sends blessing far beyond their scope or imagination. So they are restored, rebuilt, and return to glorify God, shining as a light in testimony to His grace and glory.

Actually, I and our General Presbyters believe that prayer is the empowering environment in which all other visions and mandates of God can be carried out. Prayer from the house of God (His people) becomes the vehicle for achieving every other objective, call, vision, mission, goal, and purpose. So as I step into describing the core values we are embracing at the International Offices, I must say that prayer is the highest value, arching over all ministries and objectives at any time. We believe prayer is the prime directive of the church.

Vision

Many things clamor for our attention; consequently, it is easy to become distracted from what is important. We confess that much of the time, the harvest of souls for whom Jesus died has not been our priority. Now, in repentance for having allowed distractions to divert our minds from souls who are perishing, we resolve to turn from all that is trivial to our primary task of getting this glorious Gospel to a lost world. By God's grace, we hereby commit ourselves to be a correctly focused people, engaged in the harvest, into which Jesus has sent us. His promise is, “and, lo, I am with you always . . .” (Matthew 28:20).

I have been strongly convinced that God has called this movement to make the harvest the primary priority of all that we do. In that vein, I echo the calls of both “Vision Now, Victorious Future” and “Turning to the Harvest.” Clearly, God has called us, along with every other Gospel-believing body that will hear, to set aside all distractions and lesser priorities so that we all may pour our energies and resources into the harvest of the world in this special time.

The last 14 years have demonstrated two things:

1. God was not only calling His people to focus on harvesting, He was also moving over the earth and drawing peoples and even nations and continents to His Gospel message.
2. As the Church has responded to this call during these 14 years, we have reaped more abundantly than ever in all of our history as a movement. We are now four times larger as a worldwide ministry body than we were 14 years ago. This result can obviously be seen as God at work in the world and this Church, along with many others, hearing His call and moving out to work with Him to the best of our ability. So we have been privileged to receive such a call and to co-labor with Him as He dramatically increased His work in the world.

In the document prepared for the 1996 General Assembly, *International Offices Official Leadership Restructuring—We Are Changing . . . We Are Still the Same*, the following

statement was issued in the Introduction, “It has been recognized and officially stated in 1989 that there was a need to restructure the central leadership of the Church in order to more accurately reflect the global nature of the Church and to be faithful stewards of the resources with which God has entrusted us.” The document also stated, “We desire to function within the leadership principles found in the New Testament. Therefore, we desire to operate flexibly, in response to the Holy Spirit and with an understanding of the times. We are committed to the ongoing evaluation of our relevance and effectiveness and to the possibility of adapting our functions as needed in order to best serve the Church.”

Today the leadership of General Presbyters, Administrative Committee, and International Offices agree that it is time again for evaluation and review. We echo the convictions that we, too, desire “to function within the leadership principles found in the New Testament. Therefore, we desire to operate flexibly, in response to the Holy Spirit and with an understanding of the times. We are committed to the ongoing evaluation of our relevance and effectiveness and to the possibility of adapting our functions as needed in order to best serve the Church.”

During the last two years at the International Offices, we have been reviewing our work and asking questions such as these:

- What is God doing?
- What is God saying to us?
- Where we should go from here?
- How we should proceed toward that goal?

In answer to the first question, “What is God doing?” we believe the following:

- God is up to something in the world.
- God has accelerated His activity by sending the Holy Spirit down on all nations and activating a great advance of His Gospel on every continent.

So “What is God saying to us?”

- We believe God has said, “Come with Me; harvest with Me; work with Me as I open fields for reaping.”

The next question is, “Where should we go from here?”

- We believe that God is saying, “Lay aside all that does not contribute to this great Gospel surge, and pour all your energies into following Me in this special day.” We heard the seeds of this thinking in Brother Murray’s introductory comments.

And “How should we proceed toward that goal?”

- We believe we should review all we do now in the light of God’s activity in the world, His call to us, and how we can move with Him.

Core Values

Here in this first two years, the scope of our review activity was limited to the International Offices. It was my conviction that those offices were the best place to start our efforts; and since they have impact on other levels of ministry, perhaps what we find there will trickle out to other areas of ministry.

As we looked at our operations at the International Offices, it was no surprise that we have felt the challenge of ministering in an environment of financial limitations. That is not

new to Christian ministries, of course. Through the last five years, budgets have remained nearly the same while wages and other costs continue to rise. It has been said by several that we could be approaching a time when we will only be able to pay wages of our staffs, maintain the buildings, and keep the offices open. That may be somewhat extreme, but there is certainly an element of reality there that has been experienced by most Ministry Leaders.

Over the course of our review process at the International Offices, we discerned three immediate core values that demand priority.

Prayer has been mentioned briefly here. I see it as the element that ought to form the foundation for all that we do as the body of Christ. Therefore, it touches everything, informs all activities, empowers all ministry and service, and permeates our work from beginning to end.

Harvest has been the call we have heard consistently since 1994, which was really only a re-alignment to our call when this movement was birthed. It should be said that we feel our efforts should be even more closely defined toward harvest. This movement has been a church-planting movement all through the years. We thrive when and where we are planting churches; and when we fail to give this outreach strategy priority, we decline. Statistics show that it has been just that simple. Also, we realize that we have current churches that must be encouraged and aided in every way possible to reach the lost more forcefully. Therefore, our call to harvest aims specifically at planting new local churches and encouraging current local churches. For us, Harvest has everything to do with local bodies of believers that will mature and reproduce other bodies of believers.

Leadership Development is our third value of priority. We are convicted that in Harvest-rich locations, we desperately need more developed leaders so that we can penetrate even further into the fields God has prepared. In Harvest-challenged locations, we now understand that the key to progress in reaching the lost is to develop pastors and leaders who can hear the voice of the Master Reaper and move forward with His inspiration and guidance. So in either environment, we feel strongly that developing leaders is the key that must receive priority. The model of Jesus certainly affirms this. His ministry here on earth did not focus on His ability to reach massive numbers of people. He realized that the greatest work He could do was to develop 12 solid leaders who could, in turn, develop others, spreading the leadership strength and so multiplying harvest impact in time.

Streamlining

As we sensed the priority that core values demand and we understood the limited financial environment at the International Offices, we became convinced that some streamlining would be necessary if we were serious about giving all that we could toward our priorities.

S. M. Hutchens said, "Only a lean body can be truly healthy, though, and this is a body that has learned to know its calling, to be satisfied with the competence required for its labors, and to say in a way proper to its original constitution, 'Enough' at the proper time" (*Touchstone Magazine*, June 2008).

New ministries develop through the years and while resources are available, it is always easier to sustain all ministries than to take a hard look and to make hard choices as to which ones remain relevant and continue to contribute to our central call or our highest priorities.

Andy Stanley wrote in his book, *Seven Practices of Effective Ministry* (pp. 104, 105), "Narrowing your focus means that you must resist complexity and pursue simplicity. Many of our staff (at Northpoint Church in Atlanta, Georgia) had previously been involved with churches that were program-heavy, and we knew how quickly things could grow out of

control. So we became tenacious about staying simple. . . . (He lists common church programs they have simply avoided.) It's not that anything is wrong with any of these programs. There's just not enough room in our organization to do them and be as effective as we need to be with other programs. . . . We have mostly just said no (to new programs) and instead encouraged key leaders to take their ideas and start organizations outside our Church. We cannot afford to implement competing systems that could make our organization unhealthy."

Stanley's phrase, "Narrowing your focus," has meaning for us today. Those who know the history of the International Offices know that, at one time, we had more than 30 ministries represented, with 30 appointed leaders and 30 secretaries and so on. While resources remained available, there did not seem to be any question about sustaining each of these functions. As a matter of fact, they all operated as if each one held an equal standing among all others. Most often, all budgets were raised together or, more recently, all were lowered together. After all, each one had received the same "appointment" at the Assembly.

Today we are pressed at the International Offices.

First, thinking positively, we are pressed by opportunities. God has given us opportunities beyond our dreams. It is wonderful to imagine what could be possible for this Church universally as we see the opportunities in literally every continent. The potential our opportunities provide is exciting.

Second, we are pressed by needs. The needs we face today seem greater and even growing. These needs seem to speak of critical response. Unlike opportunities that bring potential, needs bring the hint of crisis and loss if solutions are not found.

Finally, we are pressed by limited resources. Whether rising to respond to opportunities or responding to meet important needs, the difficulty factor rises when we understand the reality of limited resources. When there is not enough for everything, then choices have to be made.

The solution seems to be taking steps to prioritize and then streamline our operations so that the lion's share of resources can flow freely to the highest priorities of this Church and the International Offices. That is why our core values are so vital. When we can define what is the life and breath of this movement, then we know what must receive support even at the expense of other well-loved things. As one wise man said, "The good is the deadliest enemy of the best."

The question then becomes, "What is the best with regard to the International Offices and with regard to the universal leadership of this body?" With that level of importance riding on priorities, our core values must always pass the test of, "Is this what God is saying to us? Does this align with what we see God doing in the world?" Our values must not be simply good projects or ministries to do, but they must carry the weight of, "This is God's call to this movement for this time." Our core values must ring true as flowing from eternal precepts and have the authority of God's breath upon them. They cannot be the "better among the rest." They must speak with the urgency of a mandate from God for this people at this point in God's plan. I feel this strongly about our core values of Prayer, Harvest, and Leadership Development. They all can be anchored in the pages of the New Testament, the life of Christ, the pattern of the early church, and the need of the hour for God's Kingdom.

Having said this, I report that I, along with the General Presbyters and the Administrative Committee, feel that our highest priorities at the universal level of leadership and for the International Offices of the Church of God of Prophecy should be our core values of Prayer, Harvest, and Leadership Development. As we have shared these with leadership meetings in

North America, Central America, South America, and the International Offices, we have heard affirmation that these values resonate with those leaders and deserve to be named as the focus of our divine calling as a movement.

- We face the challenge of shifting from a small to a large multinational organization:
 - from a North America-based organization to a world-functioning organization
 - from a North American-supported ministry to a world-supported ministry
- We are at a marvelous threshold, an age of opportunity for the Church of God; we can choose to move forward. We will move forward most effectively . . .
 - by uniting in vision and embracing a common cause.
 - by choosing to lay down our individual tracks.
 - by embracing a unity of purpose together.
- We can lay aside individualism and work with synergy and sacrifice for a common good.
- We can mature from a collection of ministries surviving to a cooperative effort united.
- We can shift from self-reliance to propel our ministry to participating on a team with a specific mission to fulfill.
- We can choose teamwork, communication, and cooperation, the enemies of individualism, but allies of the greater whole.

Core Values Applied

We know that it is easy to make a declaration of core values and priorities, yet it is an altogether different thing to begin to live out those values in clear, administrative decisions that impact life. Here is an illustration of application for these core values.

This spring, it became apparent that North America was entering into a new season of both great need and great opportunity. The General Presbyters and the Administrative Committee could see the possibilities for great gain and other possibilities for great trauma. At the International Offices, it became apparent some funds were available that had not been at our disposal before. Of course, those funds could have been used to give the ministries of the International Offices a long-deserved and much-needed increase in budget. That might have been the mode of action in days gone by.

But now, with the core value of Harvest, we began to consider how we could help the harvest field of North America with these pressing opportunities and needs. We all felt good about allocating \$200,000 for North America that will help them in any emergency, avoid distractions to harvesting currently going on, and even fund new harvest potential. Rather than absorb the new funds into the very real needs of the ministries and offices of the International Offices, we felt it was a higher priority to provide the support to harvest leaders and harvest workers in the field of North America today. This is just one illustration of how prioritizing our core values can impact decision-making, support, and, ultimately, real ministry.

English Voice of Salvation (VOS)

The transition of the Voice of Salvation English ministry is another illustration. During the next three years, our budget support for VOS will decrease each year. This year, we were able to utilize the shifting funds for new support toward what we are calling the “Young Harvest.” We believe God is giving a specific call to prioritize outreach to the youth and children of the world today. At the International Offices, the Youth and Children Ministries have been some

of the smaller budgets, so now, we are able to use these funds to increase their support to lead out in reaching the “Young Harvest.” Certainly, there were other cries for greater funding, but our decision was based on the core value of Harvest, reaching the “Young Harvest,” and Leadership Development—raising up leaders for Youth and Children’s Ministries.

Spanish Voice of Salvation (VOS)

Another illustration of applying our core values would be the transition of Spanish Voice of Salvation. This year, Brother Reyes will be retiring from appointment but not from ministry. We give God the glory for the great accomplishments that have been done through this work and Brother Reyes’ leadership. But rather than continuing this ministry with new leadership, we asked ourselves how we could use these budget funds more forcefully in either Harvest or Leadership Development.

It is obvious from these three illustrations that a few of our philosophies to be renewed and affirmed at the International Offices are serving the field, investing in the harvest and in people, and streamlining for more effective ministry. From the actions described above, we believe that nearly \$500,000 will flow directly into ministries participating in core values. By faith, these efforts will generate growth and provide for more resources to be channeled to core value efforts in the years ahead.

To sum up our journey over the past two years, I ran across an article in the May issue of *Rev Magazine* where Rick Warren gave his ten steps for biblical planning used at Saddleback Church in California. Of course, most know that Rick Warren wrote the book, *40 Days of Purpose*. Let me use those steps to highlight the journey we have been on and are still on at the International Offices.

1. Determine your position.

Early on, we began to ask ourselves where we are. We did a SWOT analysis, looking at our strengths, weaknesses, opportunities, and threats.

2. Define our purpose.

We wanted to become aligned in a fresh way with God’s constant call to this movement and the foundations He has placed in us from our beginnings.

3. Discover a promise.

We believe that God has a destiny for this Church to fulfill as a contribution to His worldwide work. And we knew that as we do His will, He would empower us and guide us toward completion.

4. Describe the payoff.

For us, we could sense that being in-line with God’s work and with God’s specific intentions for our ministry was the only way to find fulfillment and completion as a body.

5. Desire in prayer.

Over the course of these 22 months, we have prayed in many modes that God would awaken His purposes in us, mobilize our energies, and renew our devotion for the task.

6. Diagnose the problems.

In staff meetings, lunch meetings, General Presbyters’ meetings, and Administrative Committee meetings, we have dissected and analyzed the barriers to becoming all God intends.

7. Design a plan.

It became obvious to us that God was giving a few simple core values that seemed at the heart of all we must be and do: Prayer, Harvest, and Leadership Development.

8. Discipline your character.

Hard decisions required discipline as it became clear our financial limitations demanded choices on narrowing our focus and streamlining our efforts.

9. Determine the cost.

Warren says there is always a price tag to reach any goal. Not everyone would achieve effortlessly. Over the months, we have struggled to consider the cost of making God's Harvest Call our highest priority above all else.

10. Depend on people.

God uses people. God speaks to people. God moves through people. And so we believe God is speaking to people as we step forward into a new focus of naming our core values and supporting them with our actions.

It is our conviction that God has given us a call to "Turn to the Harvest" and to move with "Vision Now for a Victorious Future." We believe that as we invest resources in the Harvest, develop leaders for the Harvest, and pray to the Lord of the Harvest, our activities will be centered more and more on His agenda, and we will move with Him in these last days. Therefore, our efforts to narrow our focus, to streamline our efforts, and to center our work as much as possible on His **call** to the Harvest is a renewed attempt to turn from our traditional or normal routines and to continue to turn toward His **call**, His **purposes**, and His **work** in this day. We believe we can continue our "Turn to the Harvest" with ongoing effect in reaping and advancing His Gospel spread over the earth.

We can see that as this Church responded to the Harvest call 14 years ago, we have been blessed, and our ministries have been increased vastly—more than four times greater at present. Today we declare that we have not concluded our "Turn to the Harvest," and we declare our ongoing intention to continue to seek ways that we can turn toward God's great Harvest activities more and more. It is our passion that this Church ever increases in this one great and consuming zeal, to reap in the harvest of lost souls at the side of our Great Savior and Lord.

Respectfully submitted,

Randall E. Howard

**Report of General Presbyter Sherman O. Allen (Africa)
August 1, 2006–July 31, 2008**

The two years following the 94th Assembly have been tremendous ones for the Church of God in Africa, for which I am grateful to have had the privilege to make some contribution.

The revival that we have been experiencing for several years is continuing in momentum, affecting other nations that were not before affected. This has resulted in 388,074 saved, 170,534 sanctified, and 189,950 filled with the Holy Ghost. There were 193 new churches organized, and, overall, we've added an extra 293,721 to the body of Christ.

As Presbyter, I serve as Chairman to the Africa Administrative and Finance Committees. I chaired these Committees in seven Committee meetings, and moderated three International

Leadership Conferences. The Administrative and Finance Committee adopted a vision plan for Africa, through which the persistent question of poverty and financial inadequacies were addressed. This plan was presented to all Overseers and Field Secretaries during our last conference held in Accra, Ghana, in 2008. This conference accepted the vision plan that has become known as **“Make Poverty a Thing of the Past”—Vision 2008—Accra**. Each nation is currently working this plan, which, if successful, will give us the financial flexibility to operate continentally using funds generated from the members on the continent.

As Presbyter, I visited Ghana four times, Liberia, South Africa, Swaziland, Sierra Leone twice, Benin, Mali, Guinea-Conakry, and Ivory Coast—these are all countries under my supervision. I also attended several international meetings, which included three General Presbytery Meetings. I assisted in several national conventions where there are Field Secretaries supervising the work; I planned and took part in several leadership training involving new overseers, assisting these new overseers with their office responsibility and work.

Statistics for Africa

Number of churches	1,958	Number of members	730,164
Total ministers	2,660	Saved	388,074
Sanctified	170,534	Holy Ghost	189,950
Baptized in water	39,207	New fields operating	739

Respectfully submitted,

Sherman O. Allen

Report of General Presbyter David L. Browder (Asia/Oceania Region)

August 1, 2006–July 31, 2008

It is with warm, loving greetings that I greet this 95th International General Assembly of the Church of God of Prophecy in Nashville, Tennessee, on behalf of all the members, ministers, and leaders of the Church in the Asia/Oceania Region. I also greet you with a heart of praise and thankfulness for the bountiful blessings that the Lord has bestowed on all of us.

These first two years of my tenure have been filled with learning opportunities, challenges, anticipation, prayer, joy, and sadness. I want to personally thank you for your love, prayers, financial support, encouragement, and partnership in ministry with the Church in our part of the world. You are very much a part of the good things that happen in our area.

Several of the nations in this part of the world are war-torn, have been devastated by weather-related disasters, and struggled with the instability of the international economy. With all these alarms being given, we can truly see that we are in the last days, and that our wonderful Lord will soon split the eastern sky to take His children home. Until then, we are dedicated to carry the Gospel message to the nations of Asia/Oceania. Of course, these and other distractions tend to temporarily hinder the work that we have been commissioned to do. However, the good news is that the Holy Spirit is still full of life and power, and continues to work in and through our wonderful people in the midst of these very difficulties. In fact, it seems that the Church has always done better when facing persecution and hardship.

I want to personally thank our leadership of the Asia/Oceania Region for their prayer and support during these first two years. I can say that they have been very cooperative during

these challenging times. This is one of the great things about plurality of leadership. The men have worked very patiently with me as I have been learning the details of the office in which I now serve. Each one of these men is to be commended for their work in spite of limited funds, long hours, personal struggles, and many challenges.

Most of you are probably aware that the Asia/Oceania Region is one of the largest parts of the earth that is home to the most antagonistic people to Christianity. In spite of this, the Church work continues to grow. For example, in Fiji, we have seen two new churches organized during the past year. Even though the nation of Myanmar was devastated by the horrible cyclone, there have been new outreach opportunities because you reached out to help in time of need, and the leadership there took that opportunity to spread the Gospel to people who have never known Jesus.

In Singapore, there has been one new church organized. India continues to progress, with one new church organized and almost 100 missions ready to be organized. Even though there are still hurdles to face, the work continues to make headway in carrying the Gospel to this huge nation that so desperately needs the Lord. The orphanage work continues to minister to boys and girls who need the love and care of parents of which they have been deprived. We are also continuing to minister to the lepers in Andhra Pradesh. So the work goes on.

Japan has suffered neglect over the years due to the fact that Bishop Dan Corbett was filling what was known as the Asia Representative and later was changed to reflect the present office of General Presbyter. However, two years ago, God called the Corbetts back to Japan to fulfill His original call on their lives. This has been quite an adjustment for the Corbetts, but they are seeing God's hand in it all. God is setting the groundwork once again in Japan. Some of the acquaintances from many years ago are beginning to make contact again after all those years. Please join us in prayer for the Corbetts as they work in this most difficult mission country.

Indonesia has been another one of the areas where we have had great challenges for many years. However, this year, there has been much progress made in reuniting the work there, thanks to Brother Zebua. He has a plan that God has laid on his heart to ignite the work there and a desire to see revival flow through the churches there.

It has been a wonderful experience watching an indigenous leader, Asalemo Kuka, take on the responsibility of the work in the Samoan Islands. Not only does he work with our Samoan-speaking congregations, he also works with our English-speaking congregation in American Samoa. This local church is growing constantly. They are in need of a van so that they can adequately provide transportation on Sunday mornings because the public busses do not run on Sunday. There are plans to start leadership training on a larger scale than we have ever had it in Samoa. There is a great need for training. So please pray for the success of this program.

Thailand reports two new church buildings constructed and a successful CBL training for ministry. Korea has undertaken a huge project to build a camp/retreat center. In fact, Bishop Rhee was not able to make it to the Assembly due to the pressing business of finishing this construction project. He is blessed to have his two sons ministering right along with him. In fact, one of his sons hosted our last Asia/Oceania Area Presbytery meeting for which we are very thankful.

The Caseys in Australia have certainly had many challenges in the last few years. The latest challenge was another health challenge for Brother Casey. But God has seen to it that Brother Casey is still carrying on the work. Praise the Lord for His healing grace and power!

The work in Sri Lanka continues to grow in spite of the challenges of war and weather. Pakistan continues to minister in the midst of great persecution and difficulty. The problems are so great that the government has made a law requiring churches to have armed guards for security. Hawaii has chosen to take a fresh look at how the Church does ministry in the last couple of years. Since all the congregations were small and the distance between them was so short, they have decided to meet together for worship on Sunday mornings. They are calling it Reunion, and each local church carries on ministry in their local communities throughout the week. It has helped to bring new people to the service, build momentum for some of the members of the past to come back, and has enabled them to start web-casting the services. In addition, they also are seen on local television on Sunday mornings.

The work in the Philippines continues to move forward under the leadership of Bishop Roger Justiniano. Brother Roger has promoted leadership training, and several of our leaders there have been working toward their degrees.

We are rekindling the work in New Zealand at this present time. We have had several members move to New Zealand from different countries within the area. There is great excitement about this venture. We also have some new contacts in Malaysia and are planning to get the momentum moving once again in this country. There is a desire to reach into China. So, as you can see, God is alive and well in Asia/Oceania!

We are very grateful to the Lord of lords and King of kings for the privilege of serving among such great leaders and people. This is truly one of the most beautiful parts of the earth. It is also one of the most challenging. Along with all of this, it is the most populated area of the world. Please continue to love us, pray for us, support us with your finances, and encourage us in the work. In return, we are making a commitment to you to be accountable for the funds you send, to pray for you and the work that you are involved in, and to encourage you in every way possible. Remember, you are a part of our work!

And, finally, we will all come together, rejoice, and give God all the glory for anything that is done for His Kingdom!

Respectfully and humbly submitted,

David L. Browder

Report of General Presbyter Sam Clements (North America) August 1, 2006–July 31, 2008

Giving praise to our God from whom all blessings flow, our loving God continues to extend His mercy and grace to North America. The Church in North America has been abundantly blessed. Even in the midst of depressed economic conditions, we have shown increase in tithing and giving in our churches. A spirit of revival is being experienced in many of our churches, resulting in substantial growth. According to overseers' reports during the past two-year period, there have been 45,909 saved, 24,797 sanctified, 13,242 baptized with the Holy Ghost, and 13,600 baptized in water. Fifty-four new churches have been planted, and 12,681 new members have been added to the Church by covenant; and we have licensed 295 ministers, giving a total of 4,317 ministers in North America. We presently have 93 missions operating. Several new church buildings have been completed, and many others are under construction or being renovated at the present present time.

On a personal note, I have visited and ministered in 18 states or regions, Canada, and Bermuda in conventions, retreats, camp meetings, church dedications, training conferences, funerals, etc.

I attended a pastor's conference in Kiev, conducted an overseers' conference in Nashville, Tennessee, participated in four General Presbyters' meetings, and served on the Administrative Committee at the International Offices.

It is, indeed, an honor to serve North America as a General Presbyter and have the privilege to work with the great team of leaders that God has raised up and anointed for this hour.

Respectfully submitted,

Sam Clements

**Report of General Presbyter Clayton Endecott (Europe/CIS/Middle East)
August 1, 2006–July 31, 2008**

This Report was not submitted.

**Report of General Presbyter Miguel Mojica (South America)
August 1, 2006–July 31, 2008**

This Report was not submitted.

**Report of General Presbyter Felix Santiago G.
(Central America, Mexico, Hispanic Caribbean)
August 1, 2006–July 31, 2008**

Sermons	51	Conversions	11
Number of Countries Visited	10		

Respectfully submitted,

Bishop Felix Santiago G.

**Report of General Presbyter Brice H. Thompson
(Caribbean/Atlantic Ocean Islands)
August 1, 2006–July 31, 2008**

The two-year period afforded me the opportunity to work in God's service, proclaim His truths to many people and cultures, and experience the power of His marvelous, divine love. As I reflect back on the days, weeks, months, and years, I can only give thanks for the greatness and goodness of God to me in fulfilling my purpose and doing my duty to God and man.

I am obliged to thank all of the Area Overseers for their commitment to the cause of Christ and the work of the Church. Through their work and support, we were able to participate in area leadership, pastoral and youth conferences, conventions, great crusades, revivals, teaching and training sessions, and ordination services. The said activities resulted in church-planting and an increase in membership. To God be the glory!

My strongest support came from my family and, in particular, my wife, who was with me every step of the journey. Therefore, I praise the Lord for a wonderful family that embraced my ministry over the years.

My interactions with the General Overseer and General Presbyters were an inspiration to me. It was a blessing to know that there are so many who share the commitment, zeal, and determination to fulfill the purpose of Christ in carrying out the Great Commission in these last days.

The following is my personal statistical report:

Sermons	47	Converted	13
Sanctified	6	Baptized with the Holy Ghost	21

Respectfully submitted,

Brice H. Thompson

Report of the Finance and Publications Director August 1, 2006–July 31, 2008

Introduction

Management assumes full responsibility for the completeness and reliability of the information contained in this Report, based upon on a comprehensive framework of internal control that is established for this purpose. Like the Audit Report, the objective of this Report is to provide reasonable, rather than absolute, assurance that the financial statements are presented free of material misstatements.

In an attempt to maintain fiscal accountability, the Church of God of Prophecy receives an annual audit of its financial statements by an independent firm. To this end, Capin Crouse, LLP, CPAs, has issued a qualified opinion and an unqualified (“clean”) opinion on the Church of God of Prophecy financial statements for years ending May 31, 2007 and 2008 respectively. The independent Auditor’s Report is located in Section 3 of these Assembly Minutes.

Profile

Under the present financial system and as reflected in the *Assembly Minutes*, “each level of the Church should prepare a yearly budget with full accountability of how the Church finances perform against the budget.” Annual budgets are adopted for the General Fund (and the Departmental Budgets included within the fund).

Budgetary control is maintained at the department level. Budget revisions throughout the year, reflecting program changes or interdepartmental transfers of an administrative nature, may be affected with certain executive approval.

I am glad to report to you that during the last fiscal period, not only did the Church operate under a balanced budget, but the new administration considered it wise to operate under a status-quo budget, which means that the total budget for these periods remained the same.

Financial Highlights and Planning

Moderate Growth

Despite a near recession economy resulting in lower returns on investments and the weakest American dollar in many years, God’s faithfulness and provision allowed the Church

to honor its commitment to the mission field. In addition, the International Offices was able to bring year-end figures consistent with our budget projections. The total change in net assets (revenues minus expenses) for the fiscal years 2006/07 and 2007/08 was \$772,476 and \$508,201, respectively. This, along with surplus funds carried forward from last year, is adequate to fund a balanced plan for next year, in which recurring program requirements and one-time needs are addressed.

Tithes received from our local churches continue to grow at an average of \$100,000 per year over the last ten years. I would like to commend all the local churches that faithfully report to the International Offices ten percent of the tithes received.

The White Wing Resource Center continues to be profitable. At this point, I would like to introduce Gene Browning, Director for the White Wing Resource Center, who will give us a progress report on this important operation.

International Accounting

For the first time ever in the history of our movement, COGOP received audited financial statements with an unqualified opinion for International Accounts (for 2007/2008). At this point, I would like to recognize Bishop David Bryan for his commitment to a culture of accountability at all levels and his willingness to comply with new auditing standards in financial reporting.

I also would like to recognize the professional, dedicated, and loyal work of Paulette Wilbanks, our Finance Manager, and Deanna Espinoza, our International Accountant. They have done a great job in leading the team in accomplishing this goal.

Thank you, General Presbyters, National Overseers, and international pastors who responded to our auditors' confirmation process in a complete, accurate, and timely manner. We appreciate your efforts in having to overcome barriers such as language, geographic, and others, which are totally out of your control.

Improvement in Financial Reporting

Following the recommendations of Dan Campbell, our consultant from Capin Crouse, we have purchased three modules to complement our computerized financial program, allowing us to prepare reliable monthly reports, which are indispensable to run the business aspect of our office. The three modules were purchased within the Finance Department operating budget and without the need for new funds. We plan to continue to use the consulting services of Capin Crouse in their different areas of competence.

The Administrative Committee now receives monthly financial reports prepared directly from the accounting system allowing for continual review. Since the implementation of these financial reporting requirements, these reports have been prepared, analyzed, and submitted to the Administrative Committee in a timely manner without exception. I would like to thank Dan Campbell from Capin Crouse for his assistance in achieving this corporate goal.

Acknowledgment

The preparation of this Report would not have been possible without the efficient and dedicated service of the entire staff of the Church of God of Prophecy International Offices; the cooperation of all national, regional, and state offices; and last but not least, the contribution of Angie Zamora and Llewellyn Graham from the Audit Committee and investment group. My sincerest appreciation is extended to all of the contributing staff and offices.

**Personal Report of the Finance & Publications Ministry Director
March 1, 2007–July 31, 2008**

It has been a great privilege to serve the global Church as Finance & Publications Director. God has been faithful to direct our efforts, and I give Him the glory.

As Finance & Publications Director, I have partnered with our General Overseer, General Presbyters, Ministry Directors, and Administrative Committee in all areas of finance and publications. I have worked closely with our Auditing Firm, Capin Crouse, to ensure that adequate financial controls are in place. I have also worked with legal counsel to protect the interest of the Church of God of Prophecy. I have endeavored to provide oversight for the daily, administrative duties for the Church worldwide.

In fulfilling these responsibilities, I have been able to travel to Africa, Europe, South America, Central America, and North America to teach, preach, and provide administrative assistance. It has been a great honor to meet and share with our people around the world.

I commend our churches for their faithfulness and prayerful support.

Respectfully submitted,

Benjamín Feliz

**Report of the Director of Heritage Ministries and Fields of the Wood Manager
August 1, 2006–July 31, 2008**

For the past four years, it has been a great honor for me to serve the Church of God of Prophecy as the Director of Heritage Ministries and Fields of the Wood Manager. My wife, Wanda, has been my constant companion and help meet serving faithfully by my side in all the work. While it has been a tremendous task, to say the least, we have witnessed great things by the hand of God concerning this ministry. There are signs that our Heritage in this movement will indeed be preserved and that future generations will observe the mighty power and hand of God that has been present throughout our history.

Heritage Ministries is designed to acquaint us with the story of God's Church throughout the Bible, and to give us a deep appreciation for our rich heritage in the "Church of God." Thus, we will have a "constant reminder" of the apostolic principles and teaching discovered and rediscovered by our "fathers," and used by them to refocus and give visibility to God's Church as outlined in Scripture.

Understanding their passion and vision will enable the Church to be rightly seen as a divinely called and inspired movement, rather than a humanly manipulated institution. We should, therefore, be kept mindful of God's providence and purpose in our "fathers" restorationist origins, and our responsibility to continue the venture. This will enable us also to develop an awareness of our common identity as the Churches of God and our responsibility to maintain the unity of the faith and oneness of the Body of Christ (Ephesians 4:1–16).

Heritage Ministries, then, is dedicated to placing proper respect, perspective, and significance on our rich heritage. This includes places of historical significance as they relate to the dynamic move of God upon our spiritually hungry forefathers. The Holy Ghost "Latter Rain" marker, Shearer School House marker, the First Assembly House, and Fields of the Wood, a "Bible Theme Park," are examples of these historical places where God's Spirit was moving mightily at the turn of the 19th and 20th centuries. This particular area

(western Cherokee County, North Carolina) is sometimes referred to as “the Cradle of Pentecostalism” this side of the Dark Ages.

The Fields of the Wood Bible Theme Park, specifically, hosts some of these historical sites, i.e., the “Place of Prayer” and the “W. F. Bryant home” site. These sites are significant in that spiritual revelation and scriptural insight given from God as a result of their study of His Word and earnest prayer has indeed affected the world with the Gospel message.

“Fields of the Wood” was officially named on November 18, 1940, according to the reference in Psalm 132:6. The original 35 acres purchased bore the date November 23, 1940. More acreage was purchased in subsequent years and eventually expanded the acreage to 120 acres.

Thousands of people visit this unusual, inspirational, and exciting Bible Park annually. People are saved as a result of their experience of reading the scriptures written on tables of stone throughout the park. Weddings, baby dedications, and people being baptized in water are frequent occurrences. At any given time, one might hear people praying, praising God, or singing. This ministry is indeed a place where Christians of all churches bring their families to enjoy the serenity of God’s creation and His presence through His written Word.

We give thanks to God and to everyone who supports Heritage Ministries (formerly known as C. P. M. A.) through the annual Heritage Ministries memberships.

Humbly submitted,

H. Wayne Hall, Director

Report of the Stewardship Ministries/Ministerial Services Director August 1, 2006–July 31, 2008

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 numerous 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. We are seeing more pastors participating in retirement planning.

A DVD of the 403(b) Retirement Plan is available that explains the benefits, requirements, and instructions for becoming a participant.

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 and 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 was introduced at the 2006 International General Assembly. The set of seven individual DVDs covers budgeting, becoming debt-free, retirement planning, wills, 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, as well as 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. This guide is updated annually with tax changes. DVDs titled *Pastor's/Overseer's Compensation Package and Minister's/Church's Tax Requirements* are available as well.

I am grateful for the encouragement and opportunity to have taught biblical principles of stewardship and finance in nine regional ladies' retreats, nine regional/state conventions, and four state ministers' conferences.

The Leadership Development Institute has provided the environment for teaching biblical stewardship in eight state/regional LDI schools as well as the 2007 Leadership Development Institute conducted in Cleveland, Tennessee.

It was a blessing to be able to teach stewardship six hours in the Cameroon Ministers' Conference in November 2007. Stewardship is a spiritual and discipleship issue necessary in every nation.

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 33 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, which takes place following a financial seminar and where preaching on tithing and giving is done, is 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 more than 65 percent in tithes! Praise the Lord!"

In the process of encouraging wills and trusts, I have been named the executor in numerous wills. It is with great pleasure that I can report that hundreds of thousands of dollars have blessed ministries as a result of faithful stewards remembering the Lord's work in their will. Trusts are in place as well.

This ministry involves financial counseling with people whose hearts have 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 World Language Director
and Free Literature Department
August 1, 2006–July 31, 2008**

The World Language Department is the language translation and cultural competence ministry of the Church of God of Prophecy. The Lord has been good to us during the last few years as we continue to make available in French and Spanish our Sunday school material as well as our children's material in Arabic and Afrikaans. In the last four years, we have been slowly shifting our priorities from Sunday school translation to the translation of our leadership development books, such as the Foundations Series. Even though we will continue to provide Sunday school translation to other languages, our focus will continue to increase toward providing material for leadership development to our members in foreign countries.

We are very happy to announce that, during the last two years, we were able, for the first time in the history of the Church, to translate the complete Foundations Series into Swahili (spoken by more than 60,000 of our members in Eastern Africa) as well as Indonesian. We have also completed the translation of *Spiritual Formation* into Hindi. We also translated *Relational Leadership* into French, Spanish, and Afrikaans.

It is a joy to be able to report that we continue to provide, through the Free Literature Department, Sunday school material free of charge to Haiti, Democratic Republic of Congo, Benin, and Ivory Coast, in part thanks to the generosity of our press in the Dominican Republic, which helps us with 50 percent of the expenses.

We have also begun translation into Russian and reopened a Portuguese translation office in Brazil.

The Free Literature Department has redesigned nine of our old salvation tracts. Today, they are available in English and Spanish through our International Offices.

During the last two years, we were able to partner with the Communications and Biblical Doctrine and Polity Committees, the General Presbyters, and the General Overseer's Office to update the *Important Bible Truths*, now the *Biblical Principles Beliefs and Practices of the Church of God of Prophecy* (available through the Free Literature Department).

In the future, we will continue translating the Foundations Series, the Relational books, Sunday school, and other leadership development material in order to serve as a resource to our people in the frontline of the battle for the souls of men.

In the pipelines, we are continuing to translate Church material in new languages such as Urdu (spoken in Pakistan and India), Indonesian, Hindi, Swahili, Afrikaans, Spanish, French, Russian, Portuguese, and Arabic, among other important languages where the Church of God of Prophecy has preaching points.

Respectfully submitted,
Gabriel E. Vidal

Report of Global Outreach Director David Bryan August 1, 2006–July 31, 2008

The call to make full proof of our ministry is married to the mandate to give an account to God and the Church for the stewarding of the gifts and resources with which we have been entrusted. I embrace this twin challenge with a desire for sober analysis of both the process and outcomes of our work.

Shared Authority and Accountability

The commitment to plural leadership is a deepening dynamic, which has impacted my function as Director of Global Outreach Ministries. Three key groups form the framework for accountable decision-making in my leadership role: a) the General Presbytery; b) the Administrative Committee; and c) the Global Outreach Committee. Traditionally, the Global Outreach Committee has formed the primary context for decisions affecting world mission's funds. During the past year-and-a-half, this group of International Offices leaders has been expanded to include a local pastor. Intentional and meaningful discussion of global financial and policy matters with the General Presbyters during the past 18 months has significantly enriched the Global Outreach Committee's decision-making processes. The provision of regular reports to the Administrative Committee on international funds and the global outreach budget has also aided our efforts to ensure accountability for mission funds.

Support of Global Missions

Commitment to world evangelization is embedded in the corporate DNA of the Church of God of Prophecy. Despite trends driven by a variety of societal and organizational factors, strong support for global missions continues unabated. Churches and individual donors in North America have given, on average, \$1.91 million per year to support world missions through the International Offices since 1997–98. The 2006–08 totals for mission-giving was \$2,008,401, including all designated and unspecified giving. These funds have been maximized to a truly phenomenal degree to help support annual budgeted allotments (personal, work, travel, housing, office), totaling \$2,078,040, which sustains national offices and leadership in 132 nations.

I, along with the Global Outreach Committee, would like to express profound gratitude to the churches and members of North America for your faithfulness to our Lord's mandate to share the Gospel with the world. Your prayers, passion, and giving have helped fuel the unprecedented growth in individuals being ushered into the kingdom of God and the Church of God of Prophecy around the world. Our most recent membership statistics indicate we have surpassed 1.2 million in 9,000 churches, a remarkable growth rate in the face of many obstacles.

One of the tremendous developments of the last few years is the rising financial support of global missions from Central America. This region, under the leadership of Bishop Felix Santiago, General Presbyter for Central America, Mexico, and the Hispanic Caribbean, is tithing and giving faithfully to support their General Presbyter's Office and 11 national offices as well as providing more than \$180,000 annually to bless other parts of our mission network, particularly Africa, Europe, and Asia.

The example provided by North America and Central America is being emulated as other regions embrace the responsibility of stewarding their human and financial resources for the ongoing fulfillment of the Great Commission. The nations are currently providing approximately 28 percent of the funds needed to support the more than \$2 million in allotments required to maintain our non-North American national networks.

Africa must be singled out for special mention. The growth in membership on the African continent under the leadership of General Presbyter Sherman Allen has been nothing short of astounding with 2008 membership surging past 713,750 in 42 nations. The Africa national overseers have grabbed hold of a vision for the continent that leverages God's promises of financial provision in response to faithful giving-themed Vision 2007—"Make Poverty a Thing of the Past." This conviction has spawned a continental strategy for tithing, giving, and increasing support of national budgets, which is beginning to bear fruit.

The Democratic Republic of the Congo (DRC), under the leadership of Bishop Ntambwe Beya, has seen an incredible surge of Gospel proclamation, church-planting, and missionary outreach. By God's amazing providence, our membership in the DRC has exploded to 504,000 in 490 churches. The Global Outreach Committee recognizes the extraordinary hand of God on this nation and its leadership, which has catapulted it into a role as an incredible missional and social force for expanding our mission throughout the DRC and into neighboring nations of Congo Brazzaville, Central African Republic, Angola, and Chad.

Select Trends in Mission Giving

The Global Outreach Committee is actively seeking to discern the Spirit's direction to increase the funding needed to undergird and expand the work being done to spread the Gospel throughout the nations. A number of broad trends are evident in our fellowship:

- Giving through Harvest Partners Level 1 has leveled off at approximately \$885,000 per year.
- Undesignated giving (funds the national office budgets, which allows us to maintain our ministries in the nations) has declined each of the past eight years by an average of \$29,139 per year.
- The proportion of total mission giving that is specified by the donor (Harvest Partners Level 2, One Child Fund, Helping Hands) has increased from 28 percent in 1997–98 to 40 percent in 2007–08.

It is the conviction of the Global Outreach Committee that God called the Church of God of Prophecy into existence to be one of His choice tools for dispelling spiritual darkness in cultures and countries far and near. Fulfilling this mandate demands an unwavering commitment to missions across the street and around the world. Any loss of fervor and focus will spell death to our movement. We have sensed a need to lead the way into a new era of sacrificial giving and fan the flames of missionary passion: to pray, to give, and to go.

The Committee sponsored a luncheon on Saturday, August 16, 2008, as a forum to affirm many of our great churches and leaders who have helped us achieve our present gains. However, we also are pressed in our hearts to raise the bar higher. We presented three global projects for prayerful consideration of this global network: a) Muslim evangelism in Asia, Africa, and Europe; b) outreach into the nation of China; and c) select projects in our needy nations.

Interdependence and Faith

Global communication channels have made all of us more aware than ever of world events, their impact on the proclamation of the Gospel, and the needs of peoples in faraway places. This exposure challenges our resources and stretches our faith. Our ministry leaders around the world are increasingly networked through our connected giving strategy (Harvest Partners) via the global leadership of General Presbyters and through mutual relationships of benefit and blessing. Explosive growth of the Church outside of North America, church-planting

efforts underway in North America, increasing numbers of natural disasters in various parts of the world, and the precipitous decline in the value of the dollar against many of the world's currencies are key factors that underline our need for each other (corporate strategies) and our desperate need for God (faith). The Global Outreach Committee has dialogued about a number of core convictions:

1. Our biblical mandate to carry the Gospel into every segment of earth is not rescinded, revised, or reduced by institutional or budgetary limitations. It is completely unaffected by financial considerations.
2. Global mission must be supported by global prayer strategies. Prayer cannot be an adjunct to our mission work but is integral to it. It is essential to model the connection between prayer and provision of all resources.
3. Our missions funding processes must consciously operate in an atmosphere of active, aggressive faith in God, the Lord of the Harvest—over, under, beside, and through all fiscal considerations.
4. Fundraising practices that diminish or demolish supernatural faith in the faithfulness of God either on the part of donors or recipients must be adjusted. If our vision is not supported by present finance, we purpose to move forward in innovative, creative faith informed by godly wisdom.
5. Every nation and people are called to obey the Lord of the harvest and steward God-supplied resources (material, financial, intellectual, and spiritual) until the whole world has heard the good news of Jesus Christ.

I present this evaluation and these reflections in a spirit of a) humility because the task is so much greater than my skills; b) teachability since I make no claim to exhaustive knowledge; c) gratitude for a salvation that can never be taken away, a family that is secure, and a group of co-workers/peers that I love and admire; and d) faith because ultimately God (and only God) is the guarantee that all we dream of accomplishing will one day come to pass.

Respectfully submitted,

David Bryan

In consultation with the Global Outreach Committee:

Kathy Creasy	Annette Taylor
Cathy Payne	Gabriel Vidal
José Reyes	William Wilson
John A. Stone	

**Report of the English Voice of Salvation Minister
August 1, 2006–July 31, 2008**

This Report was not submitted.

**Report of the Harvest Partners Ministry Director
August 1, 2006–July 31, 2008**

What 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. 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 importantly, through intercessory prayers for one another.

The main vision and ministry goal of Harvest Partners is to assist in reaching the lost souls of our nations with the Gospel of Jesus Christ and helping to facilitate Christ's Great Commission through joint prayer and evangelism efforts around our globe. Mission enthusiasm has been ignited in many of our local churches once again, and mission teams have been formed traveling to many nations over these past two years, experiencing firsthand the needs and cries of desperate souls on the fields. Lives have been transformed forever—both the givers and the receivers—as mission teams have ministered in Peru, Guatemala, Cambodia, Panama, Cameroon, Costa Rica, Bulgaria, and Turkey.

Each local church member was encouraged to participate in a mission fundraising drive initiated at the 2006 International Assembly by contributing at least \$1.00/week to missions. As more and more people catch this simple concept and every local church participates, it will impact the face of missions tremendously by providing necessary funds to open new nations and further enable ministering of the Gospel in existing nations.

During this particular time period, Partners also responded in compassionate support to the devastation wreaked around the globe by the Greece fires, the Peru earthquake, the cyclones that struck India and Myanmar, the typhoon that hit the Philippines, the tornados that wreaked havoc in the States of Florida and Kentucky, the hurricane that struck Haiti, and with Sri Lanka and Kenya's civil unrest and uprising in their governments. Funds were contributed through the Harvest Partners' office for Level 2 crisis/disaster relief in the amount of \$25,875.71 to help meet these needs. Harvest Partners truly rose to the occasion during such relief efforts—not just with their giving—but also with physical labor to help rebuild churches and pastoral homes in Peru, 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 gave in making a difference in the lives of others. Thank you from the bottom of my heart.

Also, during these past two years, Harvest Partners have participated in building worship facilities in the Democratic Republic of Congo, the Republic of Congo [Brazzaville], Panama, Costa Rica, and Mali, as well as building a Youth Camp facility in Peru. I have also received reports from our Partner churches that \$308,294.96 was sent directly to the nations for emergency and ministry support, bringing a grand total of funds reported to the Harvest Partners Ministry office to \$2,866,349.24. 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.

Other areas that I served during this time frame include the following: served as a Global Outreach Committee member, participating in our regular meetings; organized the Mission Encounter for the International Assembly, displaying 70 booths representative of more than 130 nations; assisted and helped organize the Mission Awareness Luncheon at the International Assembly; served on the General Overseer's Prayer Council; was a delegate to the "Connecting in Service Kiev 2007"—Europe's Pastoral/Leadership Conference in Harcov, Ukraine; participated in our Leadership Development School in Cleveland, Tennessee; supported Heritage Ministry Day at the Fields of the Wood, North Carolina; supported International Children's Ministry Institute in Cleveland, Tennessee; supported the Cooperative Prayer Gathering at the Church of God International Offices' site; have written devotionals for our Ladies Retreat pamphlets; prepared *White Wing Messenger* and *Connections* articles; assisted with Mission Drives; and carried out the duties of this appointed mission ministry to the best of my ability.

I want to thank my Lord and Savior for His grace and 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, verse 10 (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 Voice of Salvation Minister August 1, 2006–July 31, 2008

After 40 years of service as a Voice of Salvation Minister, I am profoundly thankful for what the Lord has done through this servant of His. I have been blessed in the process of serving the Lord as He accomplished His purpose in my life. I praise His name!

As Voice of Salvation Minister, I produced radio programs that are broadcast in more than 236 radio stations, with 650 weekly broadcasts. These are broadcast in Latin America, in Hispanic areas in the United States, via shortwave stations to Europe and through the Internet to many other nations.

The television program, *Compartiendo el Pan de Vida*, is celebrating its 25th year of broadcasting, and it is literally reaching the whole world. This is possible due to the fact that it is broadcast through 13 satellites, besides many local television stations, making a total of 4,100 viewing outlets. So by the grace of God, I preach via radio and television to a potential audience of 50 to 60 million people every month. The calls and letters we receive are an indication of this outreach. Bless the Lord!

The ministry has a web page, which provides another way to share the Gospel with Spanish-speaking people throughout the world. We are so blessed by the fact that the program evangelizes the non-believer, disciples the new believer, and establishes the people in the Scriptures.

Through the printed Bible studies, we keep providing discipleship to thousands of people. *El Pan de Vida* takes students through books of the Bible in expository methods of teaching.

This way, they get an excellent understanding of the Scriptures. These 12 Bible course are offered on VHS, CD, and DVD. Each course has its Bible study guide, which are produced by our staff.

Special series have been produced in the lands of the Bible, which are also available on different viewing formats and several of them have the study guide. Many of these are on Bible prophecy; to complement these Bible studies, we take people from our audiences to the Bible lands, so they can experience firsthand the truths we want to bring to light in these last days.

In the last two years, we have worked hard to establish a television and radio production studio in the area of Kissimmee-Orlando in Florida—one that will fulfill the new requirements of the Federal Communications Commission (FCC), which requires that all television equipment and productions be ready for the High Definition systems by February 2009. To assist in bringing our equipment up to the new standards, *El Pan de Vida, Inc.* set up a pledge program among our audiences, which has helped in building up our funds so we can go ahead with bringing our equipment to comply with what should be in place for next year. The response has been so good that by the time I am writing this Report, we have been able to upgrade part of the equipment. This will allow us to share the Gospel in the system that will keep reaching people. We bless the Lord!

We have been blessed in representing the ministry as I have served on the Board of Directors of the National Religious Broadcasters (NRB) for more than 22 years. Also, I have been serving as a member of the Executive Committee of COICOM (The Latin America Association of Communicators) for the past 16 years. This year, I am representing the Church and the ministry at the United States Israel Christian Embassy since I was selected to serve as part of the Board. Also, I have been serving on the Executive Committee of COMHINA, the Hispanic Missionary Alliance for the United States, as well as the Board of Esperanza USA. In our Church, I have served on the Administrative Committee, Global Outreach Committee, member of the International Ministers Review Board, and have been a Board member of the non-profit corporation of the Church of God of Prophecy.

For 18 months, I served as Senior Pastor of the Church of God of Prophecy in Kissimmee, Florida. I managed the Administrative Offices of the Spanish Voice of Salvation Ministry located in Kissimmee, Florida.

Sermons preached	152
Saved	42
Added to the Church	18

I am the Founder and President of the compassionate para-church ministry *El Pan de Vida, Inc.*, which seeks to provide immediate assistance to people in the community we serve and to church people in the Latin America countries. We believe in the command we receive in the Gospel of Luke—to help those in need. The ministry receives donation from friends of the ministry, and we have received training from the *Faith Initiative* program from the Federal Government.

Last year, we made our 25th trip to Israel, with 73 persons from different areas where our program is telecast. Among the individuals who participated, three accepted the Lord as Savior, and we blessed some pastors in Israel with love offerings.

As the official Spanish Voice of Salvation 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 in Orlando, and Judith Torres in Puerto Rico 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 these 40 years as a script writer and announcer of the radio, *La Voz de Salvacion* (*The Voice of Salvation*). She has also served as assistant producer for the television programs for the past 25 years; in addition, she has worked as the Administrative Secretary.

My wife and I give glory and honor to the Lord Jesus for His help and strength through these years of service at the International Offices and in the field. I bless the Lord for the privilege He gave me to open the Church work in Colombia, Chile, and Bolivia in South America, as I served as Mission Representative. I was blessed by serving as Overseer of these very countries for a year; also, I served as Overseer of California Spanish for eight months and in Puerto Rico for five years.

I was honored by serving as Field Secretary for Bishop M. A. Tomlinson, and Bishop Billy Murray, and Bishop Fred Fisher; also, I served for six years as General Presbyter. These places of service were in addition to the work of Spanish Voice of Salvation. None of this would have been possible except for God's grace, God's strength, God's healing touch, and God's guidance—and the support of my wife, during the difficult times. The most glorious thing in life has been “to spend and be spent” for the sake of the Gospel (2 Corinthians 12:15). I love my Lord and shall serve Him until the end by His grace, wonderful grace. To Him be all glory and honor!

Respectfully submitted,

José A. Reyes, Sr.

**Report of the Leadership Development and Discipleship Ministries Director
August 1, 2006–July 31, 2008**

To God be the glory! Great things He has done!

I begin this Report, as in previous years, by recognizing the awesome hand of God in all that has been done by the team of Leadership Development and Discipleship Ministries (LD&D) 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 to strive toward a united 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

Leadership Development Ministries is the umbrella for the Church's educational ministries, including Center for Biblical Leadership (CBL), Leadership Development Institute (LDI), Pastoral Development Institute, Answering the Call, the Foundations Course, the Relational Ministry series, regional schools, international schools, Instructors' Intensives, Sunday School Ministries, and educational records management. The teaching faculty of CBL for the past two years has included Dr. H. E. Cardin, Marvin Eskew, Adrian Varlack, myself, and Mark Menke, who joined the faculty in June 2007. 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. It was with regret that we said farewell in late 2006 to David Bryan, who, after many years of faithful service as a member of the CBL Faculty and Director of Sunday School Ministries, assumed new duties as Director of Global Outreach Ministries. For many years, Jeanette Rollins has carried an enormous workload as secretary to myself and the entire CBL faculty. We all owe her a debt of gratitude.

We have enjoyed a tremendously positive response to the teaching of the Relational Ministry series—*Relational Foundations: Experiencing Relevance in Life and Ministry*, *Relational Discipleship: Transformed by God's Love*, and *Relational Leadership: Leading as Jesus Led*. These courses form the core of materials that reflect our passion for doing Great Commission Ministry empowered by Great Commandment Love.

We are also pleased that the new *Foundations Course: History of Christianity Bible* was completed since the last Assembly. This is not merely an update or revision of the original *Foundations Course: History of Christianity*, but an entirely new, comprehensive course written by John Duncan. It includes an in-depth student book as well as a detailed instructor's guide for use with group studies.

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 Sarceño, who is the Director of the Oficina Latinoamericano del Centro para Liderazgo Bíblico. Brother Sarceño carries the burden of leadership development in the 11 nations of the Central America/Mexico/Spanish-speaking Caribbean region. Brother Sarceño is certainly to be commended for his dedicated efforts in this region.

It has been a special joy these last two years to have the opportunity to partner with, and provide direct support to, several international initiatives in leadership development. Especially gratifying were the results in the following: the Bible Learning Center in Tanzania, the Southeast Asia Bible College, the church-planting schools in Indonesia, the Center for Biblical Leadership in Nigeria, the Center for Biblical Leadership in Pakistan, and a special training course for outreach to Muslims in India. Each of these efforts is ongoing entities that operate under particularly difficult circumstances. We have also been privileged to serve similarly alongside programs in Bolivia, Jamaica, Bahamas, Egypt, Eastern and Western Canada, Peru, and throughout Central America. We have continued our long-standing, successful partnership with the East Coast School of Ministry in Salisbury, Maryland, which is faithfully administered by Pastor Gary Smith. Additionally, we have conducted a number of very successful Leadership Development Institutes during these past two years in Cleveland, Tennessee; Nassau, Bahamas; Toronto, Ontario; Greeley, Colorado; Columbus, Ohio; Warda, Texas; State College, Pennsylvania; Tortola, British Virgin Islands; Alix, Alberta; and Des Moines, Iowa.

I am grateful to Dr. Hector Ortiz, overseer of Texas, who graciously agreed to serve voluntarily as CBL Liaison to Central and South America. In this capacity, he conducted several events these past two years throughout Latin America. He spearheaded one particularly notable leadership development event in Peru in which he secured the assistance of two world-renowned Pentecostal scholars—Dr. Vinson Synan of Regent University and Dr. Eldin Villafaña of Gordon-Conwell Theological Seminary. These brethren, along with Dr. Ortiz, were a tremendous blessing to more than 400 of our ministry leaders in Peru. Each of the participants was provided with a textbook written by each instructor, along with other teaching materials, so that they could return to their respective regions and multiply the training. It was estimated by the National Overseer that some 1,500 other leaders throughout Peru were trained in this process. Dr. Ortiz also conducted an intense training event for more than 700 in the nation of El Salvador, which had a powerful impact on the leadership of that nation. We are grateful for the sacrificial work that was poured out to the brethren in Latin America by Dr. Ortiz and his fellow laborers.

I was personally blessed by the outstanding service of Bishop Phillip A. Pruitt, pastor of the Pinson Parkway Church in Birmingham, Alabama, who served the department as interpreter and instructor for schools in Brazil, Guatemala, and Tortola, British Virgin Islands. His anointed contributions in these events were invaluable. A similar role was also filled by Bishop Elias Rodriguez, Overseer of the Southeast Hispanic Region, in the Leadership Development Institutes in Colorado and Iowa. His anointed ministry was, likewise, a tremendous blessing. Both of these brethren are to be highly commended for their spirit of servanthood and sacrifice in helping to equip leaders.

Discipleship Ministries

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; Sunday School Ministries and Small Group Ministries, directed by Marvin Eskew; Men's Ministries, directed by Mark Menke; and 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.

During the period covered by this Report, the LD&D Ministries Staff has conducted a combined total of 266 ministry events, ministering to approximately 64,657 people in 38 states and 25 nations. Each of the ministry directors in this area have submitted reports that supply more detailed information regarding their work.

In addition to the ministry directors and faculty named above, support staff during 2006–2008 has included the following: Susan Duncan, Leslie Green, Yvonne Hutchinson, Janet Lindeman, John Payne, Jeanette Rollins, and Norma Tarukwasha. I am most thankful to God for all the Leadership Development and Discipleship Ministries trans-local staff and support staff who have worked untiringly to minister in their respective areas. They have been such a blessing to me in my capacity as director.

Family Ministries

During the period of 2006–2008, 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 was 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 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, which 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.

Since the past Assembly, a decision was made to discontinue Family Ministries, and we have submitted to that decision. In closing the ministry, every effort was made to distribute remaining resources to local, state, and national ministries so some form of ministry to family could continue at those levels.

Personal Ministry Report

In addition to administrative and office work, committee assignments, general correspondence, and development of materials, during 2006–2008, I participated in several ministry events either on behalf of Leadership Development and Discipleship Ministries or Family Ministries. They include the following:

- taught Relational Discipleship at the Bahamas Leadership Development Institute in Nassau, Bahamas;
- taught Leadership and Change at the East Coast School of Ministry in Salisbury, Maryland;
- taught at the Florida State Couples’ Retreat in Sarasota, Florida;
- taught Relational Leadership and The Pastor and His Family at the Mexico National Ministry Congress in Acapulco, Mexico;
- taught Foundations for Family Ministry at the Antigua National Family Ministries Conference in St. John’s, Antigua;
- taught at the Antigua National Men’s Retreat;
- taught and preached at the Bahamas National Family Ministries Conference in Nassau, Bahamas;
- taught Connecting the Great Commandment to the Great Commission at the Caribbean Regional Leadership Conference in Ocho Rios, Jamaica;
- taught Introduction to Relational Ministries at the Bermuda National Ministry Conference in Hamilton, Bermuda;

- taught and preached at the Pennsylvania Spiritual Renewal Conference in State College, Pennsylvania;
- taught Introduction to Relational Ministries at the Texas Relational Ministries Conference in Warda, Texas;
- directed and taught at the 2007 Leadership Development Institute in Cleveland, Tennessee;
- taught Critical Challenges in Ministry at the Western Canada Leadership Development Institute in Alix, Alberta;
- taught Relational Leadership at the East Coast School of Ministry in Salisbury, Maryland;
- taught Introduction to Relational Ministry at the Colorado Relational Ministry Conference in Greeley, Colorado;
- preached and taught at the Mid-America Regional Convention in Fort Smith, Arkansas;
- preached and taught at the Nevada State Convention in Las Vegas, Nevada;
- taught Relational Leadership at the Rocky Mountain Leadership Development Institute in Greeley, Colorado;
- taught A Relational Foundation for Ministry at the International Youth Workers' Training Conference in Kingsport, Tennessee;
- taught Introduction to Relational Ministry at the Guatemala National Center for Biblical Leadership School;
- taught Transformational Leadership at the Bible Training Institute in Collinsville, Alabama;
- taught Relational Foundations at the East Coast School of Ministry in Salisbury, Maryland;
- taught Critical Challenges in Ministry at the North Central Leadership Development Institute in Columbus, Ohio;
- taught and counseled at the Northeast Regional Couples Retreat in Stamford, Connecticut;
- taught Relational Leadership at the Texas Leadership Development Institute in Warda, Texas;
- taught Critical Challenges Ministry at the Northeastern Leadership Development Institute in State College, Pennsylvania;
- taught Relational Foundations at British Virgin Islands Leadership Development Institute in Road Town, Tortola, British Virgin Islands;
- taught Relational Foundations at the Western Canada Leadership Development Institute in Alix, Alberta;
- and taught Introduction to Relational Ministry at the Kentucky Relational Ministry Conference in Elizabethtown, Kentucky.

My wife, Susan, also taught in several of these events. I was also privileged to preach in a total of 15 local churches in the United States, Bermuda, British Virgin 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 Summit of the Marriage CoMission in Rome, Georgia, and two Intimate Life Ministries Strategic Partner Meetings in Austin and Dallas, Texas.

Participants in ministry events	4,268
Sermons preached/lessons taught at these events	126
Number saved	7

To God alone be all the glory!

In closing, I would like to thank God for the awesome opportunity I have had to serve at the International Offices of the Church of God of Prophecy in several capacities for the past 31 years. Each day and each ministry opportunity have been a delight, and I will treasure my memories for years to come. Thank you to each one who has cared for and ministered to us over these many years. May we all be blessed of God as we faithfully continue to pursue His heart of Great Commandment love.

Respectfully submitted,

Larry T. Duncan

Report of Center for Biblical Leadership Instructor/Church Historian August 1, 2006–July 31, 2008

By the grace and mercy of God, I fulfilled my duties as a member of the Center for Biblical Leadership Faculty (CBL) by coordinating adjunct faculty as needed, serving as CBL Liaison to Africa, and by preparing and teaching 80 lessons in 11 CBL schools and Leadership Development Institutes (LDI). These were held in six states and three countries with 695 pastors, ministers, and leaders in attendance.

In addition, I ministered 87 times at 35 other church functions covering seven countries and ten states. These events included leadership conferences, national/regional/state conventions, youth training sessions, historical meetings, men's and family retreats, ministerial conferences, renewal and revival meetings, and the 2006 International Assembly. The attendance at these events was 18,560.

In November 2006, at the invitation of National Overseer Wilton Powell of the Church of God of Prophecy United Kingdom and France, and General Presbyter Sherman Allen, I attended and spoke at a special reception hosted by Baroness Howells at the House of Lords, London, to launch RAFFA (Relief, Advancement, Financial Freedom, Accountability), a Church of God of Prophecy United Kingdom-sponsored international, social, educational, and economic development aid agency in response to worldwide humanitarian needs, especially in poorer, less-developed countries. RAFFA reflects the pronunciation of one of the Old Testament names by which God revealed Himself to His people—Jehovah-Rapha—the God that heals. Projects and activities by RAFFA not only bless our people, but whole communities and nations that were world-relief targets of the United Nations 2015 millennial goals.

In the literary area, I was privileged, at the request of our General Overseer, to write the Church of God of Prophecy chapter of a forthcoming book on *Pentecostal Founders*, sponsored by the Pentecostal Charismatic Churches of North America (PCCNA). The chapter concerns our first General Overseer, the late Bishop A. J. Tomlinson, and his experience of the Baptism with the Holy Ghost. This brought the Churches he led—Church of God and Church of God of Prophecy—into the Pentecostal Movement in the early 1900s. I updated the Church's *Ministry Policy Manual* to reflect International Assembly changes. I also served as a consultant in the preparation of the *2006 Assembly Minutes* and contributed the section on pre-Assembly business activities. I prepared the first draft of the recently published *Biblical Principles and*

Practices of the Church of God of Prophecy booklet for the International Offices Editorial and Publishing Committee. I am in the process of writing an updated *Concise History, Polity, and Practice of the Church of God of Prophecy* for the CBL Foundations course series. My historical work with the archives continued the collection and preservation of records, documents, and other materials. Besides helping our own people with information, I assisted various researches and scholars in their projects. I responded to numerous e-mails, telephone calls, and other written inquiries pertaining to the Church, its history, polity, doctrines, and practices.

It has been a great privilege and an honor to serve our people, including ministering at a number of funerals to represent our offices and comfort the bereaved. My gratitude and thanks to Leadership Development and Discipleship International Director, Larry Duncan, office secretary, Jeanette Rollins, and to my co-laborers in this ministry and at International Offices for their loving concern, patience, helpful cooperation, and understanding. My lovely wife, Jan, has faithfully supported me and has put up with my many absences these 42 years. I am especially grateful to her, to our beautiful children, and grandchildren for their loving and constant care during my recent illness. I must not forget my faithful relatives and friends, brothers and sisters in the Lord, who called, wrote, e-mails, sent cards, letters, and flowers, all assuring me of their prayers and deep concern. I was greatly touched by it all. Finally, I am so thankful and grateful to the God and Father of our Lord Jesus Christ, who daily sustained me by His tender mercies and compassion. Praise, glory, and honor be unto His name!

The combined, two-year summary of my work follows:

• CBL Schools, intensives, and ministry events	46
• Sermons and lessons	167
• Participants and other attendees	19,255
• Countries ministered in	10
• North American states and regions ministered in	16

Respectfully submitted,

Adrian L. Varlack Sr.

Report of Center for Biblical Leadership Faculty, Liaison to Asia/Oceania August 1, 2006–July 31, 2008

He is before all things, and in him all things hold together (Colossians 1:17 NIV).

Christ is the cohesion as I shared ministry responsibilities in the CBL Department as well as serving as the Director of the Tomlinson Center. During this two-year period, I ministered (preaching and teaching) in three nations outside of North America (Africa, Indonesia, and Singapore) and ministered to approximately 500 people directly.

Within North America, I ministered in 30 states and/or regions, ministering to approximately 3,000 people, in Tennessee, South Carolina, Ohio/West Virginia, Mississippi, Maryland, Delaware, Michigan/Indiana, Georgia, Pennsylvania, North Carolina, and the Idaho/Oregon/Utah Region to name a few. During this time, I was able to visit and minister within 44 local churches, ministering to approximately 4,400 people within these regions mentioned above.

These meetings contained various themes of which I shared on the harvest, faith, discipleship, Pentecostal lifestyle, conflict resolution/management, Christian encouragement, soul-winning,

dealing with failure, using technology in ministry, marriage and family, and discerning God's will, to name a few.

These meetings also include the following:

- Two general youth conferences in which I taught multiple classes
- Two college and careers conferences (Connect '07 and '08) in which I taught and preached as well
- One international LDI in Cleveland, Tennessee, as well as LDI in several regions. I have taught *Fitly Joined Together*, *Relational Leadership*, and *Relational Discipleship*. I performed various responsibilities such as moderator as well.

This Report reflects more than 200 sermons and approximately 58 souls saved.

It has been a joy working with our CBL Director, Bishop Larry Duncan. I am thankful for his leadership and Christian friendship.

This Report does not account for the many other responsibilities that are related to ministry (funerals, leading worship, and much more) as well as serving the BDP Committee and Secretary to the International Presbytery.

Respectfully submitted,

H. E. Cardin

**Report of Christian Education Ministries Director,
Small Groups Ministries Director, and Center for Biblical Leadership Instructor
August 1, 2006–July 31, 2008**

Following the 94th International Assembly, I transitioned from Director of Men's Ministries to serve as Director of Sunday School Ministries (renamed Christian Education Ministries in order to reflect the broadening scope of educational ministries within the context of a local church). I also served as a member of the Pentecostal-Charismatic Curriculum Commission and Board member of the One Accord Commission (curriculum writers and publishers). Serving as Small Group Ministries Director and instructor for the Center of Biblical Leadership schools continued to be an important part of my responsibilities.

During the past two years, I have written extensively for *Graduates And Professionals (GAP)*, which is an adult curriculum designed for college/university students and other young adults who are entering the professional stages of life. *GAP* provides insightful biblical and moral truth on real-life issues that young adults face every day. A new curriculum product was introduced in 2007 from White Wing Publishing House in which I wrote the lessons for the *Deeper Waters* series. These are undated curriculum for adult learners, which will work in any small-group setting. Alongside editing the high school curriculum quarterly, I meet and work with the Pentecostal-Charismatic Curriculum Commission three times a year to write future lesson outlines.

Working hand-in-hand with the Christian Education Ministries is the opportunity to develop a strong emphasis upon the small-group concept within our local churches. A church will never realize its full potential and experience New Testament fellowship unless they find ways to meet house to house (Acts 2:46). God's people are most frequently described as family in the Scripture. As such, we must pursue stronger relationships with our brothers and sisters

in the context of opening our homes to one another. The first believers knew nothing of an individualized faith that kept them at a distance from each other. Christians are wired for deep relationships in the body of Christ.

I participated in the following ministry events:

- Leadership Development Institutes: North Central Region—Columbus, Ohio; Northeastern Region—State College, Pennsylvania
- Two Leadership Development Institutes: Oattawa, Ontario, Canada (2006 and 2007)
- CBL School: Medan, Indonesia
- Small Group Ministries Seminars: Brownburg, Indiana; Everson, Pennsylvania; Raleigh, North Carolina; Westmoreland, Tennessee; Des Moines, Iowa
- Men's Retreats: Canal Flats, British Columbia, Western Canada; Niagara Falls, Canada
- Men's Seminars: Salisbury, Maryland; Murfreesboro, Tennessee; Pine Grove, Crossville, Tennessee; Acworth, Georgia; St. Mary's, Georgia
- Men's Breakfast: Chattanooga, Tennessee
- PCCC Meetings: Savannah, Georgia; Atlanta, Georgia; Portland, Oregon
- PCCC Editor's meetings: Clearwater, Florida; Atlanta, Georgia
- One Accord Commission meetings: Atlanta, Georgia; Franklin Springs, Georgia

Respectfully submitted,

Marvin Eskew

**Report of the Men's Ministries Director and
Center for Biblical Leadership Instructor
August 1, 2006–July 31, 2008**

I assumed the position of Men's Ministries Director on June 1, 2007. With this appointment came the news that the Men's Ministries Department would be closed at International Offices after the 2008 International Assembly. This comes with a move to refocus the energies of the Leadership Development and Discipleship Department more fully in the area of leadership development.

The closure of the Men's Ministries Department brings an important shift of leadership and vision for ministry to men from the International Offices to leaders at the national/regional/state level.

Men's ministry is still vitally important, with the heartbeat of the ministry residing in the local church groups and their leaders. As a pastor, I was blessed with effective local men's ministries leaders. May God's grace continue to equip our brothers throughout the Church of God of Prophecy for this work.

Much thanks and honor goes to my predecessors, Larry Duncan and Marvin Eskew, for their passion toward leading and serving the men of our churches. This ministry was birthed in 1997 during a time of revival amongst men, and heightened interest in organized ministry to men. Since that time, the department has provided quality materials and information aimed at promoting and sustaining effective ministry and outreach to men and their varied needs. The department enjoyed a healthy working relationship through the years with national ministries like Promise Keepers, and charter membership in the National Coalition of Men's Ministries.

Heartiest thanks and appreciation go to the national/regional/state men's ministries leaders and the many local leaders around the world. Your calling and vision from the Lord will sustain this vital ministry in our churches everywhere.

I am grateful for the enthusiasm and cooperation I have witnessed from those who lead our men's ministries worldwide. Thank you for your passion and hard work in facilitating men's events. From Saturday breakfasts to weekend conferences and retreats, your labors have not been in vain. Continue the work of impacting men for Jesus Christ.

Another transition comes for the ministry of Servant Partners. This volunteer ministry will continue to serve the Church under the leadership of the Global Outreach Department. This ministry offers men and women the opportunity to show the love of Christ by participating in hands-on ministry through volunteer service. Volunteers engage in short-term missions around the world in construction projects, disaster relief, and other humanitarian endeavors.

In addition to the ongoing office work connected with Men's Ministries, I also served as CBL instructor and CBL Liaison to North America. As Liaison, I assisted in organizing Leadership Development Institutes in various states and regions, including Ohio, Pennsylvania, the Rocky Mountain area, and the Midwest Region.

I participated in the following ministry events:

- Guest speaker at Center of Theological Training graduation in Port-Au-Prince, Haiti
- Guest speaker at Texas State Convention
- Guest speaker at Soul-Winning Conference, Hartford, Connecticut
- Instructor at LDI in Freeport, Grand Bahamas
- Met with the Center for Ministerial Education Consortium, Houston, Texas, and Georgetown, Grand Cayman
- Preached at local churches in Tennessee, Georgia, and North Carolina
- Speaker at Men's Conference, St. Marys, Georgia
- Taught at Front Line Leadership Conference, Alabama State Campground
- Instructor at CBL seminar, Georgia State Campground
- Guest Speaker at South Georgia Men's Fellowship, Waycross, Georgia
- Instructor at Developing Effective Leaders Conference, North Carolina State Campground
- Visited the Brooklyn Tabernacle, Brooklyn, New York
- Attended Northeastern LDI, State College, Pennsylvania
- Instructor at Rocky Mountain LDI, Greeley, Colorado

Respectfully submitted,

Mark Menke

Report of the Children's Ministry Director August 1, 2006–July 31, 2008

Children's Ministries here at the International Offices of the Church 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. These leaders will see the big picture of what God

wants to do in the lives of our children. They will develop ministries, resources, and relationships that will enable His purposes to be accomplished. They will value dependence on God and excellence in ministry, and they will multiply themselves in the lives of children and other children's ministers.

Our hearts are toward the development of such leaders, and we are working with God to see this accomplished through prayer, mentoring, resource development, and training opportunities.

Paul's desire for the Galatians was that Christ be formed in them (Galatians 4:19). This is our prayer for the children of this generation and for the children's ministers who lead them.

Resources were developed during the 2006–2008 ministry years:

- 12 issues of the Children's Ministry newsletter
- Monthly contributions to the *White Wing Messenger*
- 2007, 2008 Helping Hands for Kids VBS Giving Project Guide
- One-day training intensives—Trees of Righteousness and Transformation
- ICM training notebooks—Trees of Righteousness and Transformation

Training initiatives:

Children's Ministries now offers five different **training intensives** to local churches, states, or regions: CM: Takin' It to Heart, Runnin' the Race, Trees of Righteousness, Transformation, and, the most recent, By Divine Design. These training intensives are designed to provide hands-on 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 the 2006–2008 ministry years, the Children's Ministries Office conducted training intensives in the following locations:

2006

Washington State	Regional
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2007

West Nashville, Tennessee	District
Camp Boothe, Alabama	Regional
Paramount, California	Regional
Hoboken, New Jersey (Spanish Northeast)	Regional
Abundant Grace Ministries, Tennessee	District
Montreal, Canada	Local Church

2008

Bethany, North Carolina	District
Paramount, California	Regional
Camp Boothe, Alabama	Regional
Lakeside, Westmoreland, Tennessee	Regional
Abundant Grace Ministries, Tennessee	District
Hoboken, New Jersey (Spanish Northeast)	Regional

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 2006–2008 ministry years, approximately 460 children's ministers have attended an Institute in one of the following nations:

- Ecuador, South America
- Egypt, Middle East
- El Salvador, Central America
- Georgia, Eastern Europe
- Guatemala, Central America
- Varanasi, India, TelAsia Ministries

Our major training initiative in North America is the Institute of Children's Ministry, which was held in 2007 and 2008 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.

Other Training Events:

- Leadership Development Institute, 2007 (two workshops)
- Summerville Family Worship Center, Children's Ministry Staff
- IOU School of Practical Ministry, Salem, Oregon
- IOU School of Practical Ministry, Boise, Idaho
- CM Workshops, International Assembly 2006 (two workshops)

Ministry Events:

Children's Ministry staff and volunteers modeled excellent, anointed ministry to children during the Assembly for Children, August 12–17, 2008.

As the coordinator of Children's Ministries, I also provided training and/or ministry to children and/or adults at the following events:

2006

Local church, Sunday morning message: Sumners, Washington

2007

Local Church, Sunday morning message: Montreal, Canada

Local Church, Sunday morning message: Bethany, North Carolina

Local Church, Sunday morning message, Portland, Oregon (Russian)

Mother's Day presentation, local church: Guayaquil, Ecuador

Children's Camp: Mid-Atlantic

Kids' Crusade: Summerville, South Carolina

Ministry in National Convention: Egypt

Local church, Sunday morning message: Port Said, Egypt

Children's Ministry throughout National Convention and Institute: Egypt

Children's festival: Guayaquil, Ecuador

Outreach ministry to children: Oriente, Occidental, and La Cuidad, El Salvador

Outreach ministry to children: Gori, Rustavi, and Tblisi, Georgia

Outreach ministry to children in village: outside Varanasi, India

Total number of events	36
Approximate number of adult participants in ministry	1,000
Approximate number of adult participants in training events	1,120
Approximate number of children participating in ministry events	2,280

Respectfully submitted,

Kathy Creasy

Report of the Women's Ministries Director

August 1, 2006–July 31, 2008

Rejoice evermore. Pray without ceasing. In everything give thanks: for this is the will of God in Christ Jesus concerning you (1 Thessalonians 5:16–18).

Paul inspires us with the message that a life in Christ life is a life of constant joy. Eugene Peterson says it this way in *The Message*: “. . . thank God no matter what happens. This is the way God wants you who belong to Christ Jesus to live.” We are privileged to rejoice in our God; to be full of thanksgiving toward Him.

As I consider the past two years of ministry with which God has gifted us, I rejoice in Him! The opportunities for ministry God has opened to us in Women's Ministries have been a source of thanksgiving and rejoicing! I am grateful to God for His present presence and sufficient grace as I have been blessed to travel and minister in His name.

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 healing, strength, and ministering together 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 also blessed by the work of the Holy Spirit through the ministry of our son and his family. I rejoice in and am thankful for the gift of family and for their love and support in our work through Women's Ministries.

As we review the events of the past two years, we thank God 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 in have been extremely rewarding. We are blessed to labor together with many anointed and inspired state, regional, and national leaders, and 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 appreciate their hard work, support, and encouragement.

We continue to use this office as a resource center and support office to our national/regional/state/local ministries. In addition to handling the day-to-day correspondence, when requested, we have supplied resource materials; prepared and mailed newsletters and other ministry information; maintained personal profile portfolios on leadership; and hosted an appreciation/ministry developing meeting for leadership at the Assembly. In addition, we prepared copy for inclusion in the *White Wing Messenger* to update and promote ministry ideas and plans; communicated regularly with national/regional/state overseers; maintained a yearly pastor's mailing; and continued a prayer ministry specifically for our workers on the field.

It was again 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 and International Youth Conference in Pennsylvania; leadership meetings in Alabama, Ohio, Tennessee, Argentina, El Salvador, England, Jamaica, and Peru; revivals, conferences, mission rallies, and local services in Alabama, California, Kentucky, Missouri, North Carolina, Ohio, South Carolina, Tennessee, Virginia, and Canada; regional conventions and celebrations in Alabama, Arizona, California, Colorado, Connecticut, Florida, Georgia, Missouri, Montana, Ohio, and Virginia; national conventions and conferences in Canada, Mexico, and Puerto Rico; and state and national ladies retreats in Alabama, Alaska, Arizona, Florida, Georgia, Spanish California, Bolivia, Dominican Republic, France, Mexico, and St. Vincent.

Possibly our greatest opportunity for personal ministry to women in the past two years continued to be through regional and international retreats. Retreat venues included the following: Alabama, California, Florida, Hawaii, Iowa, Kentucky, Missouri, New Jersey, North Carolina, Oklahoma, Oregon, Wyoming, Canada, El Salvador, Egypt, England, Panama, 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) and their families; 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.

Additionally in the past two years, I was especially blessed to conduct Women's Ministries Regional Leadership Conferences in North America (Alabama) and all of Europe, CIS, and the Middle East (England). The next two years hold the opportunity to continue this leadership training in other parts of the world.

Specialized tri-lingual (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.

We are also privileged to work in partnership with Global Outreach through the ministries of the **Helping Hand Ministry** and the **One Child Fund**. It is exciting and rewarding to be a part of the harvest through these incredible ministries. We continue to produce response letters to every offering and informational updates on both ministries through *The Helper* and *The One Child Fund Update*. Our lives are enriched by our fellowship with both our mission workers (HHM) and the children (OCF). We are witnesses of the miraculous as these are touched with the love and grace of Christ and changed by the compassion of sponsors from a world away.

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. I give a special thanks to Londa Richardson and her team from Tennessee 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. I would like to express my special thanks to John Payne and Janet Lindeman and all of the volunteers who make this event a morning to remember.

Finally, I would like to especially express thanks to the wonderful office staff who have worked with us during the past two years, often volunteering many hours of service—John Payne, Janet Lindeman, and Jan Couch. 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 importantly, I would like to give thanks and glory to my Lord for His grace and sufficiency. To Him be all the glory and praise, for He hath done great things! We continue to "Rejoice evermore. Pray without ceasing. In everything give thanks: for this is the will of God in Christ Jesus concerning you."

Sermons	167	Saved	246
Sanctified	183	Filled with the Holy Ghost	226
States visited	23	Nations visited	15

Respectfully submitted,

Catherine H. Payne

Report of the Youth Ministries Director August 1, 2006–July 31, 2008

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 adult 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 Offices 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; and 2) to evangelize and disciple students for Jesus Christ by providing opportunities for worship, training, ministry, and community building.

The objectives and goals of the Youth Ministry Department have been to mobilize, disciple, equip, and send leaders, students, and young adults by using the following platforms: Re:Generation Youth Conference Ministry, International Youth Camp, For the Soul of a Generation—Prayer Movement, Re:Generation Ignite Youth Workers Training Conference, and Regional Leadership Events.

Youth Ministry Events and Activities for the Period August 2006–May 2008

1. Youth Conference

The National Youth Conference was conducted in Pittsburgh, Pennsylvania. There were approximately 1,300 in attendance. An amount of \$2,515 in conference outreach offering was received. Activities at the conferences included the following:

Age- and Gender-Specific General Sessions:

- **Girl Interrupted (Teen Girls)** dealt with the issues of eating disorders, self-harm, sexual promiscuity, and other challenging issues facing teen girls today.
- **From Pampers to Briefs to Boxers (Teen Boys)** explored the unique struggles/issues and development stages (physical, intellectual, social, emotional, and spiritual) that young men face on their masculine journey.
- **CONNECT**—College and Career Ministry Network gave college and university students, young professionals, and married couples the opportunity to connect and provide support and ministry to each other.
- **Leadership Launch—Christ-Centered Youth Ministry** challenged youth workers to make the shift from program to mission, event to ministry, and entertainment to spirit and truth worship in their youth group.

Small Discipleship Workshops: More than 60 one-hour elective workshops were offered for students, young adults, parents, young married couples, and leaders. Workshops were offered on subjects such as sexual purity, music and its influence, homosexuality and other gender identity issues, sharing faith with unbelieving friends, building strong marriages, spiritual freedom/spiritual authority, spiritual disciplines, materialism/greed, relationships (parental, friendship, etc.), power of the Holy Spirit, mentoring, experiencing the presence of God, how to help hurting friends, technology and its use in youth ministry, living a life of excellence, the power of words, growing up in a small church, when life hurts, mentoring teens, parenting in the 21st century, and much, much more!

Community Outreach: Fifty students and adult leaders participated in community outreach in the city of Pittsburgh.

There were many reports of salvation, sanctification, and people baptized in the Holy Spirit. Young people testified of being delivered, healed, restored, and receiving the call of God on the lives.

2. International Youth Camps (IYC)

IYC was conducted at the Alabama State Campground, Camp Boothe, in Greenpond, Alabama. Approximately 210 were in attendance. Offerings of \$625 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.

Training seminars offered at IYC included tracks on camp basics, camp management, risk management, programming and planning, ministering to urban kids in a camp setting, the Christian camp counselor, information management, use of technology in camp, anger management/discipline in camp, conflict resolution, etc. as well as spiritual formation tracks including spiritual disciplines, camps and missions, discovering gifts and calling, etc.

Growth groups are the staple of the IYC spiritual formation ministry. These small-group encounters enable campers to minister to and encourage one another. Each evening session

involves dynamic and Spirit-filled worship, experiential worship experiences, anointed preaching, and powerful altar ministry.

3. ReGeneration Ignite Youth Workers Training Conference

This training conference was a first of its kind from the Youth Ministries Department.

Vision Statement

Our desire is that excellent ministry is facilitated to youth and young adults in every congregation and/or community throughout the world through trained, skilled, and equipped youth workers.

Mission Statement

Our mission is to bring together national/regional/state/local youth leaders for the purposes of a) training, equipping, and resourcing for effective local youth ministry; b) identifying and training next-generation leaders who will refocus and reshape future ministries by **celebrating** heritage and identity, **connecting** in a global community, and **communicating** future vision and mission.

In a world where more than half the population is under 25 years of age, our mission is to train warriors who are aware of the times and the climate of the world in which they live—spiritually, culturally, and politically—who will skillfully engage this youth culture for the purpose of impacting young people in the culture with the Gospel of Jesus Christ.

Goals and Objectives

- Bring youth pastors, youth leaders, and pastors from every nation where the Church now exists.
- Provide a foundation for biblical leadership.
- Identify specific leadership needs in the various regions, and be intentional in answering those needs with training and resources.
- Provide practical training for evangelizing and discipling students.
- Provide practical training for ministering to college and career young adults.
- Provide a strategy for ongoing training in the nations, regions, states, and local churches.
- Provide a forum for discussion, dialogue, and envisioning in the following areas:
 - Celebrate . . . heritage/identity
 - Connect . . . national/regional/state/local, communities
 - Communicate . . . future vision and mission

The Results

Re:Generation Ignite Youth Workers Training Conference convened with leaders from 18 nations: South Africa, Swaziland, Botswana, Tanzania, Macedonia, Malta, Jamaica, Cayman Islands, Virgin Islands, Mexico, Ecuador, Myanmar, Canada, Peru, Cyprus, Nicaragua, Russia, and the United States. It was a great time of intense ministry training, open-minded dialogue, strategic planning for the future of youth ministries, and the forming of lifelong connections and relationships.

Re:Generation Ignite was a two-and-a-half-year journey of prayer, planning, and preparation for what was envisioned as a turning point in youth ministries leadership in the Church of God of Prophecy. It had several tracks and components that worked together to provide information

and inspiration, challenge leaders to reach a generation for Christ, disciple them to be like Jesus, and release them to become youth in ministry. Re:Generation Ignite is grounded in 1 Chronicles 12:32 (NLT): “. . . All these men understood the signs of the times and knew the best course for Israel to take.”

The Conference components were general sessions, teaching sessions, spiritual formation in prayer and the Word, debrief and strategy sessions, informal dialogue regarding new ideas and philosophies, and a symposium entitled “Positioning Next-Generation Leaders to Succeed.”

The evening general sessions followed these themes: **1) Our History and Heritage:** Where did we come from? How did we get to where we are today? Bishop Adrian Varlack did a superb job of giving us a history lesson as well as clarifying the distinctives God has given us as a church to live out and model; **2) Our Global Connection:** Bishop David Bryan preached a very powerful message on our global community; and **3) Where Do We Go From Here:** Bishop Randy Howard preached a dynamic message that stated clearly who we are as a body of believers and our mission and role in God’s kingdom.

There were several guests who gave plenary sessions in the morning and taught electives: Rick Lawrence of Group Publishing, Tim Eldred of Christian Endeavors, and Reggie McNeal of Leadership Network. Again, these plenary sessions were designed to speak to very specific subjects: 1) youth and popular culture; 2) youth **in** ministry; and 3) youth in the church.

Forty elective classes were offered during the course of the week, covering a wide range of subjects and tracks: media and ministry; youth culture and postmodernism boys and girls issues; urban youth ministry; evangelism; mission and church-planting in the 21st century; mentoring; organization and planning; spiritual formation for youth workers; leadership development track; youth ministry development track; relational leadership; dealing with crisis in youth ministry; Jesus-centered youth ministry; among others.

Each evening, there was opportunity for dialogue—“Coffee & Conversation.” It allowed leaders to gather in an informal setting to “unpack” new ideas, theories, or just to encourage and sharpen one another. This time seemed to have been a highlight for many. It was here that relationships were built and strengthened and inspiration and ideas flowed freely.

At the end of the training, we gathered in groups in specific tracks and posed the question, “So what?” Where do we go from here? What will each leader go home and implement immediately? What will change? What will be strengthened? What will be abandoned? This was the heart of the training conference. Each leader left the conference with a plan of action—a strategy for youth ministry in their nation, state/region, or local church.

Strategies were also presented to nations, regions, and states for ongoing training and ministry development from the International Offices Youth Ministries Department.

Re:Generation Ignite was a life-changing experience. Here are some quotes from evaluations of the weekend: “I love the working lunches and times of sharing and discussion. I appreciate being able to debrief.” “The interaction in classes with people of all places was an amazing experience.” “The materials I have received will help me to equip other emerging leaders to lead more effectively and help me to improve my approach to my obstacles.” “I will now be putting youth **in** ministry.” “I will change my approach and have youth **in** ministry. I will also take my ministry beyond the walls. I will mentor the youth workers in the local church, so they can mentor others.” “I found benefits in everything. If we weren’t learning (through different methods), we were fellowshiping. I loved that. I am refocused, refreshed, motivated. If I was a little burned out when I arrived, I left renewed.”

I believe the true success of the conference will become more evident in the months and years to come as youth leaders begin to focus on making disciples who will make disciples and leaders who make leaders.

4. Teen Assembly

Students (13- to 17-year-olds) plus adult staff participated in two days of Teen Assembly activities. Activities included small-group discipleship sessions, general sessions with age-specific preaching and teaching, and vibrant worship led by students. We also featured in ministry to international students attending the Assembly. The experiential worship times involving communion, anointing, and altar-building were especially moving for these students.

5. Youth Ministry Activities

- Northeast Region Encounter Camps
- Tennessee Senior Camps
- Guatemala Youth Conference
- Owensboro Revival
- Colorado Youth Rally
- Indonesia Youth Camp
- Hickory Valley, Tennessee, Youth Retreat
- Vancouver Youth Revival
- CONNECT—College & Career Conference
- Dominican Republic Youth Convention
- Alabama State Leadership Training
- Regional (Georgia, Alabama, Mississippi, and Tennessee) Youth Gathering
- Northwest Territory Youth Convention
- Mexico Family/Youth Convention
- North Carolina Youth Convention
- Alaska State Convention & Local Church Revival
- Bahamas National Youth Convention
- Southeast Spanish Youth Leaders Training Conference
- Revival in Philadelphia, Pennsylvania
- New York Prayer Summit
- Spanish Youth Camp in Elizabethtown, Kentucky
- Spanish Youth Camp in Tampa, Florida
- Georgia Senior Camp
- Youth Convention in Salt Lake City, Utah

6. Other Activities

- Group Publishing Summit dealing with various issues related to youth ministries, including curriculum and leadership development
- Advisory Council meetings for The Mission—Urban Discipleship Centers
- Continue to work with Youth Transition Network to develop curriculum and ministry to safely transition high school students to college and/or workplace
- Ministered at REFORMATION—An Emergent Conference in Lawrenceville, Georgia

- Christian Camps and Conferences Association convention in Philadelphia, Pennsylvania. Participated in forum of national executives of various campsites and retreat centers
- Taught at Leadership Development Institute in Cleveland, Tennessee
- Attended Music Festival at Covington Drive, Georgia
- Participated in THIRST Conference with national youth professionals and Para-church organizations to discuss 21st-century youth and the church
- Ministered at a ladies conference in Nassau, Bahamas
- Ministered at Ladies Retreat in Niagara Falls, Canada
- Attended the National Youth Workers Conference in Cincinnati, Ohio
- Contributed to IMPACT Student Leadership Bible published by Thomas Nelson Publishing

7. Summary

Number of states/regions visited	14	Number of nations visited	6
Number of sermons	122	Number of lessons	55
Estimated number of people ministered to	15,683		

All glory, honor, and praise be to God alone!

Respectfully submitted,

Palma R. Hutchinson

Report of the Tomlinson Center Director August 1, 2006–July 31, 2008

Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both their's and our's: Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ (1 Corinthians 1:2, 3).

It is only by being “in Christ” that this Report can be given as a reflection of His faithfulness and His resources. For the past two years, I shared ministry responsibilities in the CBL Department as well as serving as the Director of the Tomlinson Center.

During this two-year period, I ministered (preaching and teaching) in three nations outside of North America (Africa, Indonesia, and Singapore) and ministered to approximately 500 people.

Within North America, I ministered in 30 states and/or regions, ministering to approximately 3,000 people, in Tennessee, South Carolina, Ohio/West Virginia, Mississippi, Maryland, Delaware, Michigan/Indiana, Georgia, Pennsylvania, North Carolina, and the Idaho/Oregon/Utah Region, plus several others not mentioned. During this time, I was able to visit and minister within 44 local churches, ministering to approximately 4,400 people in these mentioned regions. These meetings contained various themes of which I shared on the harvest, faith, discipleship, Pentecostal lifestyle, conflict resolution/management, Christian encouragement, soul-winning, dealing with failure, using technology in ministry, marriage and family, and discerning God's will, to name a few.

These also include the following:

- Two general youth conference in which I taught multiple classes
- Two college and career conferences (Connect '07 and '08), in which I taught and preached as well
- One national LDI in Cleveland, Tennessee, as well as LDI in several regions. I have taught *Fitly Joined Together*, *Relational Leadership*, and *Relational Discipleship*. I performed various responsibilities such as moderator as well.
- Participated in meetings that might broaden our options and include other educational efforts (Lee University, Beacon University, Patton College, and more)
- Addressed the Church of God Theological Seminary Board of Directors at the behest of Dr. Steve Land
- Participated in intentional mentoring as requested by fellow ministers
- Visited and boosted Tomlinson Center in many youth camps (Tennessee, Kentucky, North Carolina, West Virginia, Virginia, South Carolina, Georgia, and Florida).

This Report reflects more than 200 sermons preached and some 58 souls salvation experiences.

I would like to express my appreciation for our Tomlinson Center Board for their efforts and great support. I must also acknowledge my dear wife, Kim, who has worked by my side for 30 years. She now works with no remuneration, endeavoring to offer me support and assist this effort in many ways. Her silent and unseen efforts have impacted much of what this Report reflects.

This Report does not account for the many other responsibilities that are related to ministry (funerals, leading worship, and much more) as well as serving the Biblical Doctrine and Polity Committee and serving as secretary to the International Presbytery.

Respectfully submitted,

H. E. Cardin

Section 5

Important Information and General Statistics

SECTION 5 IMPORTANT INFORMATION

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 _____.

**AMENDED AND RESTATED CHARTER
OF THE
CHURCH OF GOD OF PROPHECY**

Pursuant to the provisions of §48-60-105 and §48-60-106 of the Tennessee Nonprofit Corporation Act, the undersigned Corporation adopts the following Amended and Restated Charter:

ARTICLE 1

The name of the Corporation is Church of God of Prophecy. The corporation hereby adopts the restated charter and all previous amendments thereto are hereby deleted in their entirety and amended and restated as set forth in Exhibit A.

ARTICLE 2

The Amended and Restated Charter amends the prior charter of the corporation by adding IRS compliance language; indemnifying and limiting the liability of Church officers, directors, and employees; adding a provision allowing the Board of Directors to act by written consent; and adding a provision for amendment to these articles.

ARTICLE 3

Each such amendment made by the Amended and Restated Charter has been effected in conformity with the provisions of the Tennessee Nonprofit Corporation Act and such Amended and Restated Charter and each such amendment made by the Amended and Restated Charter was duly adopted on April 2, 2008, in the following manner:

The Amended and Restated Charter and the amendments made by such Amended and Restated Charter were duly adopted at a meeting of the Board of Directors held on April 2, 2008, at which a quorum was present, and the Amended and Restated Charter and the amendments made by such Amended and Restated Charter received the vote of a majority of directors. There are no members with voting rights. Additional approval for the amendment (as permitted by § 48-60-301 of the Tennessee Nonprofit Corporation Act) was not required.

ARTICLE 4

The original charter and all amendments thereto are hereby superseded by the attached Amended and Restated Charter (Exhibit A) which accurately copy the entire text thereof including any previous amendments and as amended as set forth above.

Dated this 2nd day of April, 2008.



President

**AMENDED AND RESTATED CHARTER
OF THE
CHURCH OF GOD OF PROPHECY**

Pursuant to the provisions of §48-60-105 and §48-60-106 of the Tennessee Nonprofit Corporation Act, the undersigned Corporation adopts the following Amended and Restated Charter:

ARTICLE 1

NAME

The name of the Corporation is Church of God of Prophecy.

ARTICLE 2

NONPROFIT CORPORATION

The Corporation is a nonprofit public benefit religious corporation organized under the Act and shall have all of the powers, duties, authorizations, and responsibilities as provided therein. Notwithstanding the foregoing, the Corporation shall neither have nor exercise any power, nor engage directly or indirectly in any activity that would invalidate its status as an organization exempt from federal income tax and described in Section 501(c)(3) of the Internal Revenue Code of 1986, as amended, or the corresponding provision or provisions of any subsequent United States Internal Revenue law or laws (the "Internal Revenue Code of 1986").

ARTICLE 3

DURATION

The period of the Corporation's duration is perpetual.

ARTICLE 4

PURPOSES

The Corporation is formed for any lawful purpose or purposes not expressly prohibited under The Tennessee Nonprofit Corporation Act. The Corporation is organized and shall be operated exclusively for religious, charitable and educational purposes within the meaning of Section 501(c)(3) of the Internal Revenue Code of 1986, as amended. Notwithstanding the foregoing, the Corporation's purposes also include the limited participation of the Corporation in any other activities, including taxable activities, but only to the extent the activities would be permitted by a tax-exempt organization. More particularly, but without limitation, the purposes of this Corporation are:

- (a) 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 human kind;
- (b) To promote the Christian religion by any appropriate form of expression, within any available medium, and in any location, through the Corporation's combined or separate formation, of a church, ministry, charity, school, or eleemosynary institution, without limitation;

- (c) To ordain, employ and discharge ordained ministers of the Gospel, and others, to conduct and carry on divine services at the place of worship of the Corporation, and elsewhere;
- (d) To handle affairs pertaining to property and other temporal matters as required by the civil authorities;
- (e) To collect and disburse any and all necessary funds for the maintenance of said Corporation and the accomplishment of its purpose within the State of Tennessee and elsewhere;
- (f) To make distributions to organizations that qualify as exempt organizations under Section 501(c)(3) of the Internal Revenue Code of 1986 as amended; and
- (g) This Corporation is also organized to promote, encourage, and foster any other similar religious, charitable and educational activities; to accept, hold, invest, reinvest and administer any gifts, legacies, bequests, devises, funds and property of any sort or nature, and to use, expend, or donate the income or principal thereof for, and to devote the same to, the foregoing purposes of the Corporation; and to do any and all lawful acts and things which may be necessary, useful, suitable, or proper for the furtherance of accomplishment of the purposes of this Corporation. Provided, however, no act may be performed which would violate Section 501(c)(3) of the Internal Revenue Code of 1986, as it now exists or as it may hereafter be amended.

ARTICLE 5 POWERS AND RESTRICTIONS

Except as otherwise provided in these Articles and in order to carry out the above-stated purposes, the Corporation shall have all those powers set forth in the Act, as it now exists or as it may hereafter be amended. Moreover, the Corporation shall have all implied powers necessary and proper to carry out its express powers. The powers of the Corporation to promote the purposes set out above are limited and restricted in the following manner:

- (a) The Corporation shall not pay dividends and no part of the net earnings of the Corporation shall inure to the benefit of or be distributable to its organizers, officers or other private persons, except that the Corporation shall be authorized and empowered to make payments and distributions (including reasonable compensation for services rendered to or for the Corporation) in furtherance of its purposes as set forth in these Articles. No substantial part of the activities of the Corporation shall be the carrying on of propaganda, or otherwise attempting to influence legislation, and the Corporation shall not participate in, or intervene in (including the publication or distribution of statements) any political campaign on behalf of any candidate for public office. Notwithstanding any other provisions of these Articles, the Corporation shall not carry on any other activities not permitted to be carried on by
 - i. a corporation exempt from Federal Income Tax under Section 501(c)(3) of the Internal Revenue Code of 1986, as amended, or corresponding provisions of any subsequent federal tax laws, or
 - ii. a corporation, contributions to which are deductible under Section 170(c)(2) of the Internal Revenue Code of 1986, as amended, or corresponding provisions of any subsequent federal tax laws.

- (b) In the event this Corporation is in any one year a “private foundation” as defined by Section 509(a) of the Internal Revenue Code of 1986, as amended, or corresponding provisions of any subsequent federal tax laws, it shall be required to distribute its income for such taxable year at such time and in such manner as not to subject the foundation to taxation under Section 4942 of the Internal Revenue Code of 1986, as amended, or corresponding provisions of any subsequent federal tax laws; and further shall be prohibited from:
- i. any act of “self dealing” as defined in Section 4941(d) of the Internal Revenue Code of 1986, as amended, or corresponding provisions of any subsequent federal tax laws;
 - ii. retaining any “excess business holdings” as defined by Section 4943(c) of the Internal Revenue Code of 1986, as amended, or corresponding provisions of any subsequent federal tax laws;
 - iii. making any investments in such manner as to subject the foundation to taxation under Section 4944 of the Internal Revenue Code of 1986, as amended, or corresponding provisions any subsequent federal tax laws; or
 - iv. making a taxable expenditures as defined in Section 4945(d) of the internal Revenue Code of 1986, as amended, or corresponding provisions of any subsequent federal tax laws.

(c) The Corporation shall not accept any gift or grant if the gift or grant contains major conditions which would restrict or violate any of the Corporation’s religious, charitable or educational purposes or if the gift or grant would require serving a private as opposed to a public interest.

ARTICLE 6 DISSOLUTION

Upon the dissolution of the Corporation, the Corporation shall, after paying or making provision for payment of all the liabilities of the Corporation, distribute all of the assets of the Corporation to any organization designated by the Board of Directors of the Corporation which is of like faith and order and is exempt from taxes under Internal Revenue Code Section 501(c)(3) (or the corresponding provision of any future tax law of the United States).

ARTICLE 7 MEMBERSHIP

The Corporation shall have one or more classes of members. The number, qualifications, and relative rights of each class shall be as set forth in the Corporation’s Bylaws. The Corporation is a church and the management of its affairs shall be vested in its Board of Directors in the absence of an express provision to the contrary in the Bylaws.

ARTICLE 7 PRINCIPAL OFFICE AND REGISTERED OFFICE AND AGENT

The street address of both the principal and the registered office of the Corporation is 3720 Keith Street, N.W., Cleveland, Bradley County, Tennessee 37312. The name of the registered agent at this office is Randall E. Howard.

Larry Duncan 3720 Keith Street, N.W. • Cleveland, Tennessee 37312
Ben Feliz 3720 Keith Street, N.W. • Cleveland, Tennessee 37312
E.C. McKinley 3720 Keith Street, N.W. • Cleveland, Tennessee 37312
Jose Reyes 3720 Keith Street, N.W. • Cleveland, Tennessee 37312
Gabriel Vidal 3720 Keith Street, N.W. • Cleveland, Tennessee 37312

**ARTICLE 9
LIMITATION ON LIABILITY OF DIRECTORS**

A Director is not liable to the Corporation or members for monetary damages for an act or omission in the Director's capacity as director except to the extent otherwise provided by a statute of the State of Tennessee.

**ARTICLE 10
INDEMNIFICATION**

To the extent provided in the Bylaws, the Corporation may indemnify a person who was, is, or is threatened to be made a named defendant or respondent in litigation or other proceedings because the person is or was a Director or other person related to the Corporation as provided by the provisions in the Act governing indemnification.

**ARTICLE 11
CONSTRUCTION**

All references in these Articles of Incorporation to statutes, regulations, or other sources of legal authority shall refer to the authorities cited, or their successors, as they may be amended from time to time.

**ARTICLE 12
ACTION BY WRITTEN CONSENT**

Action may be taken by use of signed written consents by the number of members, Directors, or committee members whose vote would be necessary to take action at a meeting at which all such persons entitled to vote were present and voted. Each written consent must bear the date of signature of each person signing it. A consent signed by less than all of the members, Directors, or committee members is not effective to take the intended action unless consents, signed by the required number of persons, are delivered to the Corporation within sixty (60) days after the date of the earliest dated consent delivered to the Corporation. Delivery must be made by hand, facsimile transmission, or by certified or registered mail, return receipt requested. The delivery may be made to the corporation's registered office, registered agent, principal place of business, transfer agent, registrar, exchange agent, or an officer or agent having custody of books in which the relevant proceedings are recorded. If the delivery is made to the Corporation's principal place of business, the consent must be addressed to the president or principal executive officer.

The Corporation will give prompt notice of the action taken to persons who do not sign consents. If the action taken requires documents to be filed with the secretary of state, the filed documents will indicate that the written consent procedures have been properly followed.

A telegram, telex, cablegram, or similar transmission by a member, director, or committee member, or photographic, facsimile, or similar reproduction of a signed writing is to be regarded as being signed by the member, Director, or committee member.

ARTICLE 13 AMENDMENT

The Amended and Restated Charter, as set forth above, has been approved unanimously and duly adopted by the Board of Directors without member approval, as such was not required.

IN WITNESS HEREOF, the below named authorized corporate officer executes this Amended and Restated Charter on the 5th day of August, 2008.



President

Note: The Charter and bylaws reflected here in this *Minutes* were officially filed with the State of Tennessee on August 12, 2008, the opening day of the 95th International Assembly. Although the Charter was approved by the Administrative Committee and legal counsel, due to the limited timeframe, it did not go through the editorial process. For an official copy of the Charter or for inquiries, contact the General Overseer's Office.

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/she is leaving and automatically begin at the same time at the church to which he/she 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/her 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/her 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/her 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 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/she may arrange the business meetings for his/her 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.

Duties of National/Regional/State Overseers

Each overseer is to have the oversight of his nation, region, or state, and 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 assigned to 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

Note: This section was formerly titled "Teachings of the Church of God of Prophecy." As a courtesy, we have included the newly revised document titled "Biblical Principles, Beliefs, and Practices of the Church of God of Prophecy," which expounds on the teachings of the Church.

Biblical Principles, Beliefs, and Practices of the Church of God of Prophecy

Preface

Since the beliefs of the Church of God of Prophecy are based on biblical principles, we realize that we are on a spiritual journey striving to “walk in the light” when it comes to our understanding of timeless truth. The following doctrinal insights reflect our current findings through our International Assemblies. We must always be acutely aware that as human instruments, we are subject to limited comprehension. As such, we desire to continually seek greater light that better aligns us to Scripture and brings correction to our finite knowledge. Henceforth, following each Assembly, the Biblical Doctrine and Polity Committee would be expected to make any further adjustments that would be required in light of this mandate to reflect Assembly decisions.

From its beginnings, the Church of God of Prophecy has based its beliefs on “the whole Bible rightly divided.” We accept the Bible as God’s Holy Word, inspired, inerrant, and infallible. We believe the Bible to be God’s written revelation of Himself to mankind and our guide in all matters of faith; therefore, we look to the Bible as our highest authority for doctrine, practice, organization, and discipline.

The Church of God of Prophecy is firm in its commitment to orthodox Christian belief. We affirm that there is one God eternally existing in three persons: Father, Son, and Holy Spirit. We believe in the deity of Christ, His virgin birth, His sinless life, the physical miracles He performed, His atoning death upon the Cross, His bodily resurrection, His ascension to the right hand of the Father, and His personal return in power and glory at His second coming. We profess that regeneration by the Holy Spirit is essential for the salvation of sinful mankind. We believe the sinner is brought to an awareness of the need for salvation through the convicting work of the Holy Spirit. We believe that in sanctification by the blood of Christ, one is made holy. We affirm the present, active ministry of the Holy Spirit who guides the Church and by whose indwelling and empowerment we are able to live godly lives and render effective service to God and others. We believe in the oneness and ultimate unity of believers for which our Lord prayed, and that this should be visibly displayed “that the world may know, see, and believe” God’s glory, the coming of His Son, and the great love He has for His people (John 17:20–23). We are committed to the sanctity of the marriage bond and the importance of strong, loving Christian families.

The Church embraces all biblical doctrines as taught in the New Testament and have listed some that may be helpful to believers seeking to mature in Christ Jesus:

REPENTANCE

The presence and work of the Holy Spirit in the world and upon the human heart through the Gospel of Jesus Christ (John 16:8–11) brings CONVICTION, an awareness and acknowledgement of sin against God and the need to confess that guilt with Godly sorrow (2 Corinthians 7:10). In short, repentance means not only being sorry for sin, but a turning from and forsaking the old life (sin habits) for a new walk by faith in God through the Holy Spirit and in company with the people of God (Acts 2:42). The result of repentance is salvation, a work that is both instantaneous (new birth—John 3:3–8) and life-inclusive, beginning with the giving of new life by the Holy Spirit to the believer and climaxing with a glorified body (Hebrews 9:28; Mark 1:15; Luke 13:3; Acts 3:19). Repentance results in Justification, Regeneration, or what is called the “Born Again” experience as explained on the following pages.

JUSTIFICATION

“Therefore being justified by faith we have peace with God through our Lord Jesus Christ. By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God” (Romans 5:1, 2). Justification is both a state and an act: On the part of the repentant one, it is the state of being without offense toward God. On God’s part, it is His act in forgiving the actual sins for which one has repented and declaring the individual accepted in a new relationship. The individual is said to be justified by faith in Jesus Christ; that is, one’s sins are covered (atoned for), and God no longer holds that person accountable for those sins. New spiritual life has begun (2 Corinthians 5:17), a beginning sometimes referred to as “Regeneration.”

REGENERATION/BORN AGAIN

Regeneration describes the work of God in providing new spiritual life in the believer. Human beings without Christ are “dead in trespasses and sins” (Ephesians 2:1) and must be made alive or regenerated through the Holy Spirit (Titus 3:5). This giving of new spiritual life through Jesus Christ enables right relationships with God, the ability to worship Him in spirit and in truth (John 4:24), and is simultaneous with Justification (previous paragraph). It is God’s gracious act to rekindle the spiritual life lost in Adam (1 Corinthians 15:22) so one may now walk after the Spirit and not after the flesh (Romans 8:1–11). Accordingly, the individual is said to be “Born Again” or born of God (1 John 5:1). In responding to the double question of Nicodemus, “How can a man be born when he is old? Can he enter the second time into his mother’s womb and be born?” Jesus answered, “Verily, verily, I say unto thee, except a man be born again of water and of the Spirit, he cannot enter into the kingdom of God” (John 3:4, 5). To be born again, then, is to become a new creation in Christ, a child of God, justified and regenerated as a result of true repentance and faith in the finished work of Jesus Christ. There is no other way to enter the kingdom. This entrance into a new life of discipleship to Christ (Acts 2:42) engages the believer in actively seeking more of God, fellowshiping and worshipping with God’s people, and intentionally obeying God’s Word as the believer learns how to “possess his vessel (whole body) in sanctification and honour” (1 Thessalonians 4:4).

SANCTIFICATION

Sanctification, like salvation, ultimately spans the entire life of the believer. Initially, it is a work of grace subsequent to being justified, regenerated, or born again. It is an instantaneous work, which both sets one apart for God (1 Corinthians 1:2) and crucifies and cleanses the old nature, enabling the believer to be free from the dominant rule of sin: “Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For, he that is dead is freed from sin” (Romans 6:6, 7). “And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God” (1 Corinthians 6:11). This dethroning of the old nature, this cleansing, this setting apart, places upon the believer the scriptural demand to “mortify the deeds of the body” through the Spirit (Romans 8:12, 13) and to “Mortify therefore your members which are upon the earth; fornication (sexual immorality), uncleanness, inordinate (abnormal) affection, evil concupiscence (desire for earthly things), and covetousness, which is idolatry” (Colossians 3:5). Second Peter 3:17, 18 further encourages growth in God’s grace and in the knowledge of Jesus Christ: “Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness. But grow in grace, and in the knowledge of our Lord and Saviour

Jesus Christ. To him be glory both now and for ever. Amen.” There is then in sanctification, a responsibility on the part of the believer to “put off” some habits and practices, and to “put on” others, which means there must be intentionality to holiness (Ephesians 4:22–32). Sanctification empowers us against sin’s control; the believer responds with a renewed mind to be transformed into the image of Christ (Romans 12:1, 2) and to be holy in life and conduct (2 Corinthians 7:1).

HOLINESS

Holiness is a command of our Lord: “Be ye holy; for I am holy” (1 Peter 1:14–16), the state of being free from sin (sin’s dominance) made possible by God’s sanctifying and cleansing work (Romans 6:11–14; 1 Corinthians 6:11), and further sustained by active, whole-hearted pursuit of a life of Christ-likeness on the part of the maturing believer. “For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world” (Titus 2:11, 12). “Follow peace with all men, and holiness, without which no man shall see the Lord” (Hebrews 12:14). “For God hath not called us unto uncleanness, but unto holiness” (1 Thessalonians 4:7). “Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God” (2 Corinthians 7:1). Holiness must also be the Church’s collective goal as the body of Christ to demonstrate the praises (virtues) of Him “who hath called (us) out of darkness into his marvelous light” (1 Peter 2:9, 10).

BAPTISM WITH THE HOLY SPIRIT

“Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy (Spirit). For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call” (Acts 2:38, 39). The baptism with the Holy Spirit as it occurred at Pentecost and in subsequent places in the Book of Acts (8:14–17; 10:44–46; 19:2–7) is a definite experience that is subsequent to the salvation and sanctification experiences or may accompany them in a somewhat simultaneous way. Jesus said to His disciples, “. . . for he dwelleth with you, and shall be in you” (John 14:17). This indwelling is a definite, instantaneous experience described in the Scriptures by the word “baptism” and is accompanied by the evidence of speaking in other tongues as the Spirit gives utterance. The baptism is also the Holy Spirit’s endowment of the believer for service in the kingdom, as the Church was empowered at Pentecost to go forth with the message of the Gospel: “But ye shall receive power, after that the Holy (Spirit) 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). This experience should not be confused with water baptism, regeneration, or sanctification.

The Holy Spirit “is come” (has been sent by Christ—Acts 2:33) to “reprove the world of sin, of righteousness, and of judgment,” to serve as the church’s guide and director, and to reveal the things of Christ (John 16:7–15). As such, it is important for believers to seek both the baptism (Acts 2:38, 39) and His fullness (Ephesians 5:18) in order that they may become familiar with His leadership and guidance and cooperatively participate in His work, both for personal Christian maturity and for service in Christ’s mission to the world.

SPEAKING IN OTHER TONGUES

Speaking in (with) other tongues—languages (magnifying God through uttering His wonderful works in languages normally unknown to the speaker—Acts 2:4–8; 11; 10:44–46)

is common in the Book of Acts to describe the coming of the Holy Spirit upon believers as clearly stated in the foregoing scriptural texts. Acts 19:6 also shows the same result (speaking in tongues and prophesying) when the apostle Paul laid hands on 12 believers in the city of Ephesus for them to receive the Holy Spirit. In regulating the order and use of spiritual gifts to the Corinthian saints (1 Corinthians 12–14), Paul also allows for the private use of tongues in prayer to God and indicates that this edifies the individual believer's spirit (14:2–4). The gifts of tongues and interpretation of tongues for public use in the assembled congregation are, of course, to be distinguished from the baptism with the Spirit as applied in the individual's experience. Paul makes this clear by referring to his own experience (cf. Acts 9:17–19) when he says, "I thank my God, I speak with tongues more than ye all" (1 Corinthians 14:18). While closing his admonition by prioritizing the gift most useful for the public edification of all (prophecy), he was careful to add, "and forbid not to speak with tongues" (v. 39).

Following the biblical pattern in Acts, the Church of God of Prophecy and other classical Holiness/Pentecostal churches teach that speaking with other tongues as the Spirit gives utterance is the initial evidence (observable by others) of the baptism with the Holy Spirit. However, it is not to be regarded or sought as an "end-all" experience. Daily walking and living in the Spirit (Romans 8:1–14) will continue to build Christian character (the fruit of the Spirit) and should be the desire and practice of every believer.

FRUIT OF THE SPIRIT

As mentioned above, daily walking and living in the Spirit will cause the fruit of the Spirit to be regularly manifested in the life of the believer: "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, Meekness, temperance: against such there is no law" (Galatians 5:22, 23). Such fruit cannot be produced by the flesh or by human nature. Indeed, the opposing nature and starkly contrary deeds of the flesh are partly enumerated in the same text with the concluding remark, ". . . they which do such things will not inherit the kingdom of God" (v. 21). "This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh" (v. 16). "For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light: (For the fruit of the Spirit is in all goodness and righteousness and truth)" (Ephesians 5:8, 9). The Spirit's work is crucial to the life of the believer and to the church.

FULL RESTORATION OF THE GIFTS TO THE CHURCH

In accordance with the Spirit's work, various spiritual gifts are given to and in the church and are manifested through individuals sometimes in an apparently resident manner (repeatedly) and, at other times, spontaneously, as by direct unction of the Spirit in a given setting (1 Corinthians 12:4–11; Romans 12:4–8; Ephesians 4:7–16). Although there are historical periods during which spiritual gifts were not as prevalent as other times, there is no scriptural warrant to support the idea that these gifts ceased. Based on the foregoing scriptural texts and others, the Church of God of Prophecy teaches that spiritual gifts exist in the body of Christ and are owned, distributed, controlled, and operated by the Spirit as it pleases Him. The Church does not advocate personal claims to the gifts, but encourages individuals to humbly know and fulfill their callings to Christian service in response to the Spirit's leading and with the abilities He gives. As the church is restored to New Testament power, the gifts of the Spirit are expected to serve to edify the body of Christ in these last days just as those same gifts did in earlier times.

SIGNS FOLLOWING BELIEVERS

Because of spiritual gifts and the sovereign work of the Holy Spirit, miraculous signs and wonders may accompany the works and ministries of true believers. Mark 16:17–20 records, “And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover. . . . And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following. Amen.” While Jesus identified for His apostles what may follow in the lives of those who believe, the import of this text, when balanced against other salvation scriptures such as Romans 10:8–13, does not allow for these to occur (whether simultaneously or one by one) in every instance of salvation. However, the Church sees no Scriptural warrant for the ceasing of these signs, but believe they have occurred and are still occurring today. “For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompense of reward; How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; God also bearing them witness, with signs and wonders, and with divers miracles, and gifts of the Holy (Spirit), according to his own will” (Hebrews 2:2–4)?

DIVINE HEALING

God’s sovereign grace and mercy, through the atonement of Jesus Christ for all our sins and ultimately for all the consequences of sin, provides for the healing/salvation of our souls as well as our bodies in His work on Calvary. In the tradition of Jesus and His apostles as recorded in the Gospels and Acts (Mark 3:1–5; 9–12; 14, 15; Matthew 10:8; Acts 5:12), the Church believes that divine healing is accomplished by the power of God without the aid of medicine or surgical skills (Matthew 8:14–17). While it is clear that God does not always heal instantaneously in response to all prayers for healing (whether of the individual or of someone else praying on behalf of an individual—see 2 Timothy 4:20), it is also a clear biblical duty of the elders and ministers of the Church to pray for the sick and to visit the sick (James 5:13–18 with Matthew 25:34–40). “Bless the Lord, O my soul, and forget not all his benefits: Who forgiveth all thine iniquities; who healeth all thy diseases” (Psalm 103:2, 3). This text specifically addresses the soul, but the whole person (spirit/soul and body) can be divinely healed by the power of God. The healing of persons in response to faith and prayer (Acts 3:11–16) and by God’s special mercy (to spare certain of His servants more sorrow, cf. Philippians 2:25–27) is definitely confirmed in Scripture. We have a duty to continue to pray fervently for the sick, humbly leaving it in God’s hands to work His sovereign will.

WATER BAPTISM

Water baptism is the act of being immersed in water according to the commandment and instructions of Christ (Matthew 28:19). This ordinance has no power to wash away sins, but is the answer of a good conscience toward God (1 Peter 3:21) and represents for the believer an identity with the death, burial, and resurrection of our Lord (Romans 6:3–5). Mark 16:16 further reinforces the necessity of this step of obedience: “He that believeth and is baptized shall be saved but he that believeth not shall be damned.” On the day of Pentecost, the apostle Peter told those under conviction what they should do: “Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost” (Acts 2:38). Obviously, the apostles literally followed the Lord’s instructions, and we can do no less. Baptism, then, is outward evidence of our submission to Christ in salvation

and our public declaration that we are His followers. It identifies us with His people in His kingdom. “Then they that gladly received His word were baptized: and the same day there were added unto them about three thousand souls” (2:41; see also 10:47, 48 and 16:30–33).

THE LORD’S SUPPER

The Lord’s Supper is a sacred ordinance that our Lord Himself instituted on the night He was betrayed as He ate the Passover with His disciples (Luke 22:14–22). He instructed that this be done in remembrance of Him. It is representative of our communion and fellowship with Him. The apostle Paul reiterated the Lord’s instructions to the Corinthians (1 Corinthians 11:23–25), adding some helpful details: “For as often as ye eat this bread, and drink this cup, ye do shew the Lord’s death till he come. Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, (in an unworthy manner), shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord’s body. For this cause many are weak and sickly among you, and many sleep. For if we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, so that we are not condemned with the world. Wherefore, my brethren, when ye come together to eat, tarry one for another” (vv. 26–33).

It is therefore the Church’s position that this be observed with all gravity and in an orderly manner. No one should approach the Lord’s Table with unforgiven sin in one’s heart, and all should consecrate themselves in prayer before and upon every occasion of this observance. The Lord’s Supper consists of “the fruit of the vine” (unfermented grape juice, as is our practice), representing the blood of Christ, and unleavened bread, representing His broken body on the cross. The Church encourages the Lord’s Supper to be observed at least once a quarter, but to do so more often is certainly compatible with scriptural teaching: “They worshipped together at the Temple each day, met in homes for the Lord’s Supper, and shared their meals with great joy and generosity—all the while praising God and enjoying the goodwill of all the people. And each day the Lord added to their group those who were being saved” (Acts 2:46, 47 NLT).

WASHING THE SAINTS’ FEET

Feet Washing was instituted by Jesus on the night of the Last Supper and is considered by the Church a New Testament ordinance that we are enjoined to observe. As the Lord’s Supper represents our communion with Christ, Feet Washing represents our common unity (community) with each other as followers of Christ and partakers together with Him. Jesus sent two of His disciples to the home of a special friend in Jerusalem to prepare for the Passover meal (Mark 14:12–17). These preparations would have included a basin, water pitcher, and a towel for the customary washing of feet. According to verse 17 above, the 12 came with Jesus, but there is no mention of the washing of feet. Luke tells us there was anguish among the disciples as Jesus announced that one of them would betray Him and also that there was a quarrel between them as to who should be the greatest (Luke 22:21–24). Jesus taught them servant-hood as their right relationship (vv. 25–27) and demonstrated His posture as a Servant among them by washing their feet (John 13:3–5). In establishing this spirit of servant-hood among them, Jesus said, “. . . Know ye what I have done to you? Ye call me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another’s feet. For I have given you an example, that ye should do as I have done to you. . . . If ye know these things, happy are ye if ye do them”

(vv. 12–15, 17). The Church encourages that Feet Washing be observed in the same service as the Lord's Supper whenever possible and in a decent and orderly manner.

TITHING AND GIVING

Tithing means to bring one-tenth of our increase into the treasury of the Church (Proverbs 3:9, 10). The first biblical record of tithing to God's work began with Abraham, who paid tithes to Melchisedec (priest of the Most High God) of the spoils from his battle with the kings (Genesis 14:18–20), continued under the law, and received the approval of our Lord (Matthew 10:5–10; 23:23). Other New Testament writers reference God's provisions that they who preach the Gospel should live (be supported) of the Gospel hearers (1 Corinthians 9:6–14; Luke 10:7). See also Hebrews 7:4–10, which gives tithing a certain generational transcendence. The Church considers that the Scriptural obligation to tithe is not fulfilled by just giving directly to the poor or to individuals or good causes. While the Church espouses and participates in all such support, her understanding of the biblical practice of tithing is that tithes are paid—brought into the treasury of the Church for the Lord's work, especially for the benefit of those who minister in the Word (Hebrews 7:8). God's blessings and favor will follow in all the productive areas of life (Malachi 3:7–12).

Giving of offerings differs from tithing and is done in addition to tithing. Both are part of God's plan to finance His work on earth (1 Corinthians 16:1–4; Philippians 4:10–19). A spirit of generosity has always permeated the Church from very early times (Acts 4:32–35), and the apostle Paul quoted our Lord to the Ephesian elders in his farewell address advising them “. . . to remember the words of the Lord Jesus, how he said, 'It is more blessed to give than to receive'" (20:35). Once received into the Church's treasury, tithes and offerings are regulated through appropriate Church decisions and are administered by authorized Church policies and personnel.

RESTITUTION WHERE POSSIBLE

Restitution is the act of restoring something wrongfully taken or the satisfying of one who has been wronged. Making things right as far as is humanly possible is a natural result of salvation by God's grace as seen in the way Zacchaeus responded to our Lord's saving visit to his house: “And Zacchaeus stood, and said unto the Lord; ‘Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him fourfold.’ And Jesus said unto him, ‘This day is salvation come to this house, forso much as he also is a son of Abraham” (Luke 19:8, 9). Where it is impossible to make contact with the person or institution involved, the believer should still exhibit a desire to return what was taken, to restore a relationship, or to seek forgiveness. When necessary, those who make restitution should bear patiently any consequences that may result such as legal sanctions, financial costs, or even rejection by the persons approached. “And herein do I exercise myself, to have always a conscience void of offence toward God and toward men” (Acts 24:16).

PRE-MILLENNIAL SECOND COMING OF JESUS

Our Lord Jesus Christ is coming back to earth again (Acts 1:11), and the Church understands this coming in two phases: First, in mid-air to resurrect the dead saints and to catch away the living saints to meet Him so that all who are in Christ can attend the marriage supper of the Lamb: “For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord” (1 Thessalonians 4:16, 17;

see also 1 Corinthians 15:51, 52). “And he saith unto me, ‘Write, Blessed are they which are called unto the marriage supper of the Lamb.’ And he saith unto me, “These are the true sayings of God” (Revelation 19:9). Second, Jesus will return with the saints to reign on earth for a thousand years: “. . . And they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection” (20:4, 5; see also Zechariah 14:4–9; Revelation 5:10; 20:6).

RESURRECTION

God’s plan for the world includes a time of accountability of all people (living and dead) before His judgment seat. For this reason, all the dead, both righteous and wicked, will be resurrected. As part of the assurance of this judgment, God raised Jesus from the dead and appointed Him judge (Acts 24:15; Daniel 12:2; 2 Corinthians 5:10; Acts 17:30, 31). However, the resurrection of the wicked dead and their time of judgment will not occur until after the thousand-year reign of Christ on earth with His saints (Revelation 20:4–6). Paul expressed the Christian’s hope in the resurrection this way: “That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; If by any means I might attain unto the resurrection of the dead” (Philippians 3:10). We look for the Savior from heaven. Paul says, “Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself” (v. 21).

ETERNAL LIFE FOR THE RIGHTEOUS

In Jesus’ high priestly prayer, He defined eternal life as follows: “And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent” (John 17:3). The New Testament everywhere teaches that eternal life is promised to those who believe in Jesus: “For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life” (John 3:16). Those who die in the Lord and those who are serving Him when He returns will receive the reward of eternal life: “But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord” (Romans 6:22, 23).

ETERNAL PUNISHMENT FOR THE WICKED

How we live our lives in this present world determines our destiny in the next, our eternal reward (Daniel 12:2; Romans 2:4–9). The unconverted and the wicked are doomed to eternal punishment from which there is no escape—no liberation, no annihilation: “And these shall go away into everlasting punishment: but the righteous into life eternal” (Matthew 25:46). “But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death” (Revelation 21:8). “And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, In flaming fire taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power” (2 Thessalonians 1:7–9).

ABSTINENCE FROM ALL LIQUOR OR STRONG DRINKS

Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise” (Proverbs 20:1). “But they also have erred through wine, and through strong drink are out

of the way; the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink; they err in vision, they stumble in judgment" (Isaiah 28:7). "Be not among winebibbers; among riotous eaters of flesh: for the drunkard and the glutton shall come to poverty: and drowsiness shall clothe a man with rags" (Proverbs 23:20, 21). Because of these and other biblical texts, the Church of God of Prophecy teaches abstinence from the use of intoxicating beverages. Scriptural teaching is, "And be not drunk with wine, wherein is excess; but be filled with the Spirit" (Ephesians 5:18). We are also advised "That every one of you should know how to possess his vessel in sanctification and honour" (1 Thessalonians 4:4). (See also 1 Corinthians 5:11; 6:10; 10:31; Galatians 5:21).

CONCERNING TOBACCO, OPIUM, MORPHINE, ETC.

"Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God" (2 Corinthians 7:1). "What? know ye not that your body is the temple of the Holy [Spirit] which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's" (1 Corinthians 6:19, 20). The use of tobacco in any form is forbidden as well as the habitual use of narcotics or other habit-forming drugs. Addictions and enslavements to drugs or other substances are incompatible with the surrender of our bodies to the Lord as holy vessels of honor for His use (Romans 12:1, 2; 1 Thessalonians 4:4). "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God" (1 Corinthians 10:31).

CONCERNING FOOD OR DRINKS

The New Testament makes no rigid rule concerning what foods a Christian shall eat or drink with the exception of strong drink and addictive and enslaving substances. "Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the Sabbath days; Which are a shadow of things to come; but the body is of Christ" (Colossians 2:16, 17). Thus, we have no right to judge what our brother or sister eats or drinks. The legal restrictions of the Mosaic Law concerning these were not extended into the Grace Dispensation: "For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy [Spirit]" (Romans 14:17). See also 1 Corinthians 8:8 and 1 Timothy 4:1-5.

ON THE SABBATH

The Book of Genesis tells us that on the seventh day, God ended His work and blessed that day and sanctified it (Genesis 2:2, 3). This was no doubt His preparatory plan to set Israel apart as a special people, for to them, He gave the Law, which included the observance of the Sabbath.

Jesus' corrective to the Pharisees' strict observance of the Sabbath (Mark 2:27, 28) placed people above enslavement to the day and asserted His Lordship over the day. As such, the Church of God of Prophecy teaches that observance of that day per se was not carried over into the Grace Dispensation. Sunday is not the Sabbath but merely a day set aside to give special attention to the worship of God. In the Early Church, they referred to Sunday as "the first day of the week" and later as "the Lord's Day" or "Resurrection Day." Therefore, worship on Sunday is also very appropriate. Christians are required to keep every day holy rather than just one particular day. The Jewish Sabbath was also a type of Jesus Christ who is presented in Scripture as our rest (Hebrews 4:1-11). "Let no man therefore judge you in

meat, or in drink, or in respect of an holy day, or of the new moon, or of the sabbath days; Which are a shadow of things to come; but the body is of Christ” (Colossians 2:16, 17). See also Romans 14:5, 6.

ADORNMENT

Scripture does not prohibit the use of a cultural wedding symbol due to marital, social, and cultural conditions; nor does it establish its necessity. In certain instances, the marriage symbol or emblem may strengthen the marriage arrangement and order, and thus its use is not for ornamentation. Therefore, the cultural wedding symbol or emblem, though not necessitated, may be worn due to marital, social, and cultural situations in order to preserve the headship principle and the integrity of marriage (Genesis 3:16; 1 Corinthians 11:8; Ephesians 5:22, 23). Scripture neither prohibits (absolutely) nor necessitates the use of ornamental adornment. It does give strong precautionary principles for its use such as modesty, shamefacedness, and sobriety and calls attention to the ornament of the inner man, that of “a meek and quiet spirit” (1 Timothy 2:9, 10; 1 Peter 3:3, 4). Ornamentation must not be used in any way that lends itself to idolatrous, occult, or lustful practices (Isaiah 3:18–22; Acts 8:9; 19:19; 1 Corinthians 5:10; 6:9; Galatians 5:19–21; Revelation 2:20–23). It is also important to remember that adornment includes more than jewelry alone. To apply the prudent principles of Scripture (both for those who wear and those who do not), an overriding principle 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 [sister’s] way.”

MEMBERSHIP IN LODGES/SECRET SOCIETIES

The Bible is opposed to the people of God being unequally yoked together with unbelievers (2 Corinthians 6:14–18); it is opposed to deeds done in secret, and it demands the complete and undivided loyalty of God’s children: “Jesus answered him, ‘I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing’” (John 18:20; see also Luke 16:13). Many secret societies/organizations require the taking of an oath of secrecy, and oath-taking is expressly forbidden (see the following paragraph)—as we shall see shortly (Ephesians 5:12, 13).

WHOLESOME SPEECH OF THE BELIEVER

The taking of an oath is a vain thing and condemned in the Scriptures. An affirmation to the truth of anything is sufficient and usually accepted even in courts of law: “But I say unto you, Swear not at all; neither by heaven; for it is God’s throne: nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King. Neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil” (Matthew 5:34–37; see also James 5:12). The term “swearing” is also used of profanity, which the Bible teaches against: “Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers” (Ephesians 4:29; see also 5:4).

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.

MARRIAGE AND FAMILY

The Church of God of Prophecy affirms the biblical teaching that marriage is sacred and should not be entered into lightly without proper preparation. Marriage was originally instituted by God as a properly recognized covenant relationship between one man and one woman for life. The Church affirms the biblical family as a father and mother in wedlock who may procreate children. The Church further asserts that the home, including the extended family, is to be guided by love, discipline, and other nurturing aspects as taught in God's Word. Because the Church is committed to the sanctity of marriage and human life, we diligently stand against abortion, incest, abuse, euthanasia, adultery, divorce, homosexuality, and lesbianism, which we believe are contrary to God's original design as expressed in His Word. All biblically unlawful unions such as same-sex, incestuous, or polygamous marriages are renounced by the Church even if they are recognized as legal by civil governments.

DIVORCE AND REMARRIAGE

Concerning "divorce" in the above context, the Church means the breaking of a legitimate, lawful, biblical marriage and holds firmly to the principle that such divorces are not God's will, especially between Christians. Forgiveness, reconciliation, and healing should be sought as a first priority in order to preserve marriages and prevent divorce. The Church also recognizes that despite biblical teaching and honest human effort, divorces do occur sometimes against the will of one or the other party. Therefore, the Church recognizes (in a pastoral sense) those causes, in addition to death, that would be recognized as ending a previously valid biblical marriage. In such cases, delineated on the following page, marriage partners would not be classed as adulterers even though remarried:

1. If persons were divorced and remarried for any reason prior to their personal salvation and have demonstrated a willingness to seek restitution (forgiveness from the offended spouse) and restoration where possible.
2. If a divorce occurred because of a spouse's habitual adulterous behavior and efforts to bring reconciliation are no longer possible.
3. If divorce occurred because of spousal or child abuse, such as incestuous behavior that seriously endangers the life and health of the spouse or family and violates the sanctity of holy matrimony.

Under no circumstances should Christians or Church members initiate or seek divorce without completely exhausting all biblical and counseling avenues to restore, rebuild, and sustain their marriages. Marriages that clearly violate biblical standards (such as incestuous marriages) may be appealed to the presbytery for specific consideration. All divorce and remarriage cases not falling within the categories described above should be referred for counsel and resolution to the Pastor and local church leadership, the State/Regional/National Presbytery, or the General Ministerial Presbytery (which includes the General Overseer and General Presbyters) as may be appropriate.*

*See "The Biblical Institution of Marriage" Final Document, Church of God of Prophecy, *94th International Assembly Minutes*, 2006, pages 152–177. See also "The Family Manifesto" originally written and owned by "FamilyLife," and specially adapted (with permission) by Family Ministries for inter-church use by the Church of God of Prophecy, International Offices.

CHURCH MEMBERSHIP CRITERIA

The Church of God of Prophecy holds the biblical principle of genuine repentance toward God (an individual's experience of salvation) as its qualification for Church membership in accordance with the early church's practice and God's own activity in adding to the church daily those who were being saved (Acts 2:41, 47; 1 Corinthians 12:13). By genuine repentance is meant Godly sorrow for sin, confessing, turning from, denouncing and forsaking sin, and exercising faith in the finished work of Jesus Christ "who was delivered for our offences, and was raised again for our justification" (Romans 4:25). "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation" (Romans 10:9, 10). Salvation is both instantaneous (new birth, regeneration) and the all-inclusive work of redemption, beginning with regeneration and culminating with the glorified body (Hebrews 9:28). In terms of "being added to the church," the instantaneous aspect of salvation is evident, and a public commitment ("I will/I do") to the Church covenant as administered by an authorized Church of God of Prophecy minister, in an appropriate church setting, is necessary. The covenant reads:

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, practice, government, and discipline, and walk in the light to the best of your knowledge and ability?

Membership in the Church denotes acceptance, which is the basic need of every new believer. Ministry leadership and the Church must endeavor to give members this sense of belonging. The Church also advocates that new members be immediately placed in an effective, ongoing, discipleship process by the pastor and local church (Acts 2:42), a process that includes nurturing and discipline, to help them become mature (2 Peter 3:18), discover the spiritual gift or gifts, which will be exercised through them for the edification of the body of Christ (1 Corinthians, chapters 12, 13, 14), and to learn to make disciples of others (Matthew 28:19, 20). As we continue in the harvest, a program of extensive discipleship requiring great wisdom and loving care by leadership and people will help all our members mature in Christ.

INTERESTING INFORMATION AS OF AUGUST 2008

Total Ministers	9,477
Total Churches	9,264
Total Increase in Membership	393,927
Total Membership	1,334,781
Total Nations	127

(Information compiled by the Global Outreach Department)

95th International Assembly Offering

Tuesday, August 12	\$ 10,642.87
Wednesday, August 13	\$ 11,061.35
Thursday, August 14	\$ 18,417.80
Friday, August 15	\$ 20,977.53
Saturday, August 16	\$ 7,551.09
Sunday, August 17	\$ 9,654.30
TOTAL OFFERING	\$78,304.94

STATISTICAL REPORT BY AREAS AS OF AUGUST 2008

AFRICA

Country/Region (Entry Date)	Membership	Churches	Licensed Ministers
Angola (2002)	1,500	4	0
Benin (1985)	7,252	74	11
Botswana (1965)	700	13	8
Burkina Faso (1987)	730	3	4
Burundi (2002)	138	1	2
Cameroon (1985)	5,875	106	19
Central Africa Republic (2002)	730	3	0
Chad (2002)	360	3	0
Congo-Brazzaville (2000)	2,808	27	1
Cote D'Ivoire (1978)	6,500	60	11
Democratic Republic of Congo (1979)	504,000	490	226
Djibouti (2006)	175	1	0
Equatorial Guinea (2006)	240	4	0
Ethiopia (1996)	14,419	33	54
Gabon (1998)	320	3	0
Gambia, The (2002)	50	1	0
Ghana (1977)	1,184	14	18
Guinea (2004)	402	5	1
Guinea-Bissau (2006)	32	1	0
Kenya (1978)	30,000	238	67
Lesotho (1988)	1,350	12	6
Liberia (1979)	1,505	9	10
Malawi (1977)	22,136	99	15
Mali (2000)	230	4	1
Mozambique (1979)	25,579	73	12
Namibia (2000)	3,692	25	10
Niger (2004)	46	1	0
Nigeria (1971)	7,015	41	28
Rwanda (1982)	2,708	19	4
Senegal (2008)	21	1	0
Sierra Leone (1934)	2,304	12	4
South Africa (1967)	89,750	320	192
Sudan (2001)	540	7	0
Swaziland (1977)	6,231	57	17
Tanzania (1978)	10,034	73	48
Togo (1991)	3,350	26	1
Uganda (1981)	13,713	127	11
Zambia (1977)	10,034	73	48
Zimbabwe (1976)	0	0	0
Totals	777,653	2,063	829

ASIA, AUSTRALIA, AND OCEANIA

Country/Region (Entry Date)	Membership	Churches	Licensed Ministers
Australia (1956)	153	7	8
Fiji (1994)	440	6	7
Hawaii, USA	305	4	16
India (1957)	15,110	288	471
Indonesia (1971)	27,300	199	400
Japan (1982)	32	2	5
Korea (1969)	572	12	32
Malaysia (1983)	100	2	3
Myanmar (2004)	150	1	1
Pakistan (1991)	1,180	12	4
Philippines (1952)	2,005	37	29
Samoa, American (1978)	92	2	2
Samoa, Western (1978)	138	3	5
Singapore (2005)	30	1	2
Sri Lanka (1998)	85	1	3
Thailand (1968)	1,225	18	9
Totals	48,917	595	997

CARIBBEAN AND ATLANTIC OCEAN ISLANDS

Country/Region (Entry Date)	Membership	Churches	Licensed Ministers
Bahamas (1910)	4,091	56	198
Barbados, Windward Islands (1935)	468	19	45
Cayman Islands (1978)	312	5	5
French Guiana (1991)	55	1	0
Grenada (1964)	298	0	0
Guyana (1956)	550	0	0
Haiti (1931)	58,000	263	156
Jamaica (1923)	29,046	290	699
Leeward Islands, French West Indies	2,395	31	0
St. Lucia (1959)	124	0	0
St. Vincent and The Grenadines (1958)	415	0	0
Trinidad and Tobago (1954)	1,091	19	26
Turks & Caicos Islands (1932)	601	15	28
Virgin Islands (1926)	3,887	0	0
Totals	101,333	699	1,157

CENTRAL AMERICA AND MEXICO

Country/Region (Entry Date)	Membership	Churches	Licensed Ministers
Belize (1980)	749	13	21
Costa Rica (1932)	5,049	56	30
Cuba (1935)	547	20	4
Dominican Republic (1940)	23,333	374	348
El Salvador (1954)	5,845	113	44
Guatemala (1951)	14,000	333	149
Honduras (1952)	18,230	297	171
Mexico (1944)	22,093	382	452
Nicaragua (1962)	23,458	463	261
Panama (1946)	2,550	57	37
Puerto Rico (1940)	1,002	26	32
Totals	116,856	2,134	1,549

EUROPE, COMMONWEALTH OF INDEPENDENT STATES, AND MIDDLE EAST

Country/Region (Entry Date)	Membership	Churches	Licensed Ministers
Azerbaijan (1999)	130	1	0
Belarus (1996)	4,150	67	53
Belgium (1983)	180	3	0
Bosnia and Herzegovina (2004)	114	7	8
Bulgaria (1991)	2,355	35	3
Cyprus (1931)	167	4	9
Egypt (1935)	2,277	24	10
Finland (1981)	79	2	5
France (1985)	340	5	7
Georgia (2004)	160	6	0
Germany (1950)	79	2	2
Greece (1931)	390	11	4
Hungary (1999)	160	5	0
Israel (1965)	7	2	1
Italy (1996)	110	4	4
Kazakhstan (1995)	75	3	0
Macedonia (2004)	11	0	1
Malta (1995)	0	1	1
Netherlands (Holland) (2001)	0	3	0
Portugal (1976)	75	2	0
Romania (1996)	40	1	0
Russia (1993)	3,500	70	0

EUROPE, COMMONWEALTH OF INDEPENDENT STATES, AND MIDDLE EAST

Country/Region (Entry Date)	Membership	Churches	Licensed Ministers
Spain (1981)	62	2	8
Ukraine (1992)	138,000	730	3
United Kingdom of Great Britain (1952)	5,224	90	195
Totals	157,685	1,080	314

NORTH AMERICA

Country/Region (Entry Date)	Membership	Churches	Licensed Ministers
Alabama	3,306	80	176
Alaska, Washington	948	25	45
Arizona, Nevada, New Mexico	1,906	41	68
California (International)	1,839	49	74
California (Spanish)	4,133	72	51
Canada East (1931)	4,346	29	80
Canada West (1931)	429	15	33
Colorado	295	13	19
Florida	7,229	128	682
Georgia	5,230	122	310
Heartland Territory (Kansas, Missouri)	1,319	43	87
Idaho, Oregon, Utah	1,049	37	70
Illinois, Wisconsin	1,040	22	29
Kentucky	3,606	65	201
Louisiana	587	21	28
Michiana Region (Michigan, Indiana)	2,272	54	109
Mid-America Region (Arkansas, Oklahoma)	2,052	63	161
Mid-Atlantic Region (DE, DC, NJ, MD, Delmarva Peninsula)	2,496	40	122
Midwest Region (Iowa, Minnesota, Nebraska)	620	20	26
Mississippi	1,833	63	106
North Carolina	6,970	152	330
Northeast Region (CT, ME, MA, NH, NY, RI, VT, Bermuda)	5,754	53	160
Northeast Spanish Region (CT, DC, DE, MA, MD, NJ, NY, RI, VA)	2,796	43	62
Northwest Territory (MT, WY, ND, SD)	657	17	30
Ohio, West Virginia	2,356	73	132
Pennsylvania	1,322	30	42

NORTH AMERICA

Country/Region (Entry Date)	Membership	Churches	Licensed Ministers
South Carolina	4,165	119	203
Southeast Spanish (AL, FL, GA, KY, LA, MS, NC, TN)	3,091	41	48
Tennessee	7,995	128	378
Texas	2,769	93	180
Virginia	5,264	109	298
Totals	89,674	1,860	4,340

SOUTH AMERICA

Country/Region (Entry Date)	Membership	Churches	Licensed Ministers
Argentina (1955)	2,614	40	11
Bolivia (1974)	10,904	230	26
Brazil (1965)	1,897	66	22
Chile (1975)	1,337	37	35
Colombia (1973)	1,230	17	4
Ecuador (1982)	900	16	6
Paraguay (1977)	607	20	10
Peru (1955)	20,350	370	72
Uruguay (1957)	175	7	0
Venezuela (1968)	2,540	61	28
Totals	42,554	864	214

TOTALS BY PRESBYTERIAL AREAS

Country/Region (Entry Date)	Membership	Churches	Licensed Ministers
Africa	777,653	2,063	829
Asia/Oceania	48,917	595	997
Caribbean/Atlantic Ocean Islands	101,333	699	1,157
Central America/Mexico/Sp Caribbean	116,856	2,134	1,549
Europe/CIS/Middle East	157,685	1,080	314
North America	89,674	1,860	4,340
South America	42,554	864	214
TOTALS	1,334,672	9,295	9,400

(Statistics compiled by the Global Outreach Department)

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Wednesday, August 13, 2008

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NOTE: The lists of Churches and Ministers are available either by purchasing the supplemental CD to the *Assembly Minutes* or by visiting the official Church website (www.cogop.org).

DECEASED MINISTERS
JUNE 2006—MAY 2008

ANTIGUA

Reynold R. Browne

BAHAMAS

Bishop Samuel J. Alleyne
Rockland A. Barbes
Bishop Nathaniel Beneby
Lulian D. Collie
Colleen Anita Culmer
Flossie C. Delancy

CAMEROON

Nayaba Emmanuel Nanganoa

CANADA

Eva May Morrison

ENGLAND

Bishop Michael S. Lewis
William G. Sherman

GUATEMALA

Tomas Lux

JAMAICA

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Edwin V. Beaver
Aston E. Beckford
Rose B. Crossfield
Frederica McLean
Bishop Alfred A. Robinson
Mavis Stewart
Cecil A. Willis
Edor Bernice Wilson

NORTH AMERICA

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Betty Lou Funderburk
Ruby M. Grassi
Bishop Weldon J. Gullledge
Mary Ellen Hamilton
Betty Ruth Hardy
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David Headen
Bishop Gary N. Holcombe
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 James L. Weems
 Cleveland T. Williams

VIRGIN ISLANDS

Francisco Chinnery

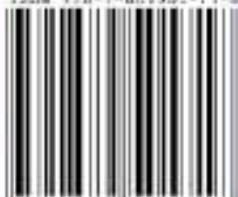
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