

CHURCH OF GOD OF PROPHECY

MINUTES

of the

96TH INTERNATIONAL ASSEMBLY

Held in the Greensboro Coliseum
and Koury Convention Center
Greensboro, North Carolina

July 27–August 1, 2010

Pursuing His Spirit

For these are not drunken, as ye suppose, seeing it is but the third hour of the day. But this is that which was spoken by the prophet Joel; 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 2:15–17

Church of God of Prophecy

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of the
96th International Assembly
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MANAGEMENT

Randall E. Howard: General Overseer

Sherman Allen: Africa

Sam Clements: North America

David Browder: Asia/Australia/Oceania

Clayton Endecott: Europe/CIS/Middle East

Randall E. Howard: South America

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

Brice Thompson: Caribbean/Atlantic Ocean Islands

EDITORIAL STAFF

Virginia Chatham: Assembly Chief Clerk and Editor

DeWayne Hamby, Todd Bagley, Londa Richardson: Assistants

*Lori and Daniel Chatham, Minerva Cook, Tammy Duncan,
Kay Horner, Amanda Hyberger, Joann Nope, Melva Pohlner,
Judy Pratt*: Assembly Clerks

Perry Horner: Cover Design; *Virginia Chatham*: Layout Design

Prefatory Notes

The 96th International Assembly will be best judged as the months and years roll by and great renewal is seen sweeping through our churches and national ministries. History is always the best judge. Nevertheless, as we leave this Assembly and launch into the harvest work that is before us, on the field, so many voices are giving testimony that this has been an Assembly touched by the marvelous Spirit of God.

The Assembly theme, “Pursuing His Spirit,” certainly indicated that this would be a focal point and a passion in the hearts of leadership. We are humbled and grateful that from every corner, the report affirms that our gracious God sent His Spirit in response to our hunger and to urge us onward in the great pursuit of Him and His leadership. The liberty of the Spirit will not soon be forgotten from this Assembly, and in many eyes, this was a return to former Assembly days when the delegates came expecting seasons where the only obvious control over a program seemed to be the Spirit Himself.

Vision was a significant aspect of this Assembly as the General Presbyters and Administrative Committee put forward Vision 2020, announcing to the global movement our Core Values, Vision, Mission, and intention to plan strategically to achieve those aims.

Surely, prayer has a place of prominent memory from this Assembly as we began each day with this focus, enjoyed each call to prayer response, and launched 1000 Upper Room Prayer Ministries as a practical step to “Pursuing His Spirit.” By the grace of God, this Assembly was a time where many were renewed, vigorously, in the Spirit, and where leadership and direction were declared so that regions and local churches could participate.

Finally, as the theme indicates, with the visitation of the Spirit so genuine, this Assembly drove our foundations deep as a Spirit-filled people and affirmed our desperate need for Him so that we may carry out His will through our ministries. Now, may the reports come in from the field that the Spirit is actively working among us to reap the harvest, build the Kingdom, and glorify the Son mightily.

Sincerely,

Randall E. Howard
General Overseer

97th International Assembly
July 24–29, 2012
Kentucky International
Convention Center
Louisville, Kentucky

96th International Assembly Minutes

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July 27, 2010

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July 28, 2010

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“Pursuing His Spirit for Guidance”

- Empowered Through Prayer • Business Session Continued: Administrative Committee Report; Tomlinson Center Board Report • Presentations: Tomlinson College • Center for Biblical Leadership

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WEDNESDAY EVENING 25
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July 29, 2010

THURSDAY MORNING 25
“Pursuing His Spirit in Holiness”
 • Video Presentation • “Empowered Through Prayer” • Speaker: Dr. Steven Land • Question and Answer Time

THURSDAY AFTERNOON 26
 • No General Session • Possibili“Tea”

THURSDAY EVENING 26
“Pursuing His Spirit in Harvest”
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July 30, 2010

FRIDAY MORNING 27
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FRIDAY AFTERNOON 27
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ASSEMBLY PLANNING AND MANAGEMENT TEAM

for the 96th International Assembly
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

Steve Gilmer

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

CHURCH OF GOD OF PROPHECY 2020 VISION

OUR VISION

The Church of God of Prophecy will be a Christ-exalting, holiness, Spirit-filled, all-nations, disciple-making, church-planting Movement with a passion for Christian union.

OUR MISSION

Empowered by the Holy Spirit, through prayer, we will plant churches and equip leaders to carry out the biblical mandate to make genuine disciples of all the peoples of the world, to the glory of Christ our Lord, Head of the church.

VISION COMPONENTS

Christ-Exalting

In all that we do, may Jesus Christ be visible. He is the Head of the Body and, therefore, must be preeminent in all things. Today we affirm our desire for Christ to be seen more perfectly through this family of ministry.

Holiness People

This body was a part of the “holiness movement” before we were Pentecostal. We were born out of the sweeping holiness camp meeting revival of North America. The call to holiness is deep in our roots and intended to be a component of our destiny. We renew our surrender to God’s grace and the cleansing of His blood, so that we may be like Him.

Spirit-Filled

The prophetic promise of God that “in the last days He would pour out His Spirit over all the earth” (Joel 2:28; Acts 2:17) has been and continues to be a central part of the DNA of this global family, the Church of God of Prophecy. We declare our entire dependence on the Holy Spirit, who has been given to lead and empower the Church of Jesus Christ.

All-Nations

By God’s design, this international ministry has from its early days held to the ideal that God’s church would be composed of every “kindred, and tongue, and people, and nation” (Revelation 5:9) and have, to the best of their limited ability, attempted to fashion this Church along those lines, even before multi-cultural was acceptable. Today we celebrate multicultural diversity in every level of leadership in this international body and covenant to continue such a rich heritage.

Disciple-Making

Through more than one century of ministry, this family network has been committed to the biblical call to make disciples in accordance with the Great Commission of Christ. Today we understand that the strength of making disciples will determine our strength in evangelization.

Church-Planting Movement

The term *saturation church planting* has become recognized by missiologists today as “an activity that greatly contributes to the spread of the Gospel around the world.” The Church of God of Prophecy has reflected this ideal, consistently, in practice, all through her existence. Today we aim to multiply our efforts to invest in planting churches in every place we find opportunity.

Christian-Union Seed

The title “Christian Union” at Camp Creek signified a determined understanding among our forefathers that there could be a unity above and beyond religious creeds of the day, which God would use to glorify His name in the earth. Today we intend to cooperate with all that exalt the name of Christ and His great Gospel. We believe that God is challenging us to become a Christ-exalting, holiness, Spirit-filled, all-nations, disciple-making, church-planting Movement with a passion for Christian union.

MISSION COMPONENTS

Gospel-Spreading

Today leaders in the Church of God of Prophecy recognize that we have been called back to our earliest roots—to proclaim the Gospel to every man, woman, boy, and girl. This is our central mandate. We must build on the call of God to turn to the harvest, placing the Gospel once more at the heart of our vision.

Missionary-Motivated

From the first minute of the first Assembly of this Church, the writer described how “strong men wept” when they thought of the lost people of the world, who were dying without the knowledge of Jesus Christ. Therefore, together, we renew our covenant to carry the Gospel to the ends of the earth.

Prayer-Empowered

From our birth in the mountains of North Carolina, this Church realized that prayer was an essential element in her life and ministry, without which nothing of eternal significance could be accomplished. Therefore, we commit anew to pursue the empowering presence and person of the Holy Spirit.

Leadership-Equipping

From age to age in the history of this body, the understanding has developed, consistently, that to reach the lost and build the kingdom of our King, we must develop leaders on every continent. Therefore, we realize leadership development is the key to greater harvest effectiveness.

Bible-Based

Again, from the earliest records of this work and its leaders, the foundation of the Bible has been one of the clearest and most highly prized values of this Movement. Therefore, we renew our covenant to walk in the light of God’s Word.

Enabled by the Holy Spirit

“But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth” (Acts 1:8). Jesus made it clear that the baptism in the Holy Spirit would enable His followers to complete the mandate to reach the world with the Gospel. Recognizing that our own strength is insufficient, we, as leaders in this Church, trust fully in the working of the Holy Spirit among us. We embrace His guidance and empowerment, and, unashamedly, confess our commitment to be people of the Pentecostal blessing, and by His help, we will be a kingdom-oriented Movement, working with believers around the world in the spirit of Christian unity.

96th International Assembly Minutes

July 27, 2010

Tuesday Morning: Pursuing His Spirit in Vision

8:57—"Pursuing His Spirit" Video presented.

9:10—"Empowered Through Prayer," led by Steve Wilson, Tennessee: Lead Pastor, Peerless Road Church, Cleveland, Tennessee; Scripture Reading: Psalm 104, followed by congregational prayer.

Praise and Worship by Worship Leader, Jason Duncan, and Peerless Road Church Praise Team, Tennessee. Songs: "Hosanna," "New Doxology." Prayer of Intercession and Scripture Reading: 1 Timothy 2:5; Exodus 25:8; 1 Peter 2:5, 9. Prayer of Repentance and Scriptures Reading: 2 Chronicles 7:14. Congregational Song: "You Are Holy." Prayer of Consecration and Scripture Reading: Exodus 32:29.

9:52—Welcome by General Overseer Randall E. Howard. He stated that many have sent e-mails and other correspondence saying that they have been praying for months for this Assembly. He stated that this day we have consecrated this place, and it will be the temple of the Lord for the 96th International Assembly: "We are declaring God's authority in this house. We have the authority that God will deliver in this house, and we have the authority that He will cleanse in this house. On Saturday afternoon, in this house, God will release healing. We have authority for inspiration and vision. We are pursuing His Spirit in this place."

9:54—Congregational prayer followed.

9:58—The General Overseer/Moderator spoke about the Core Values: Prayer, Harvest, and Leadership Development.

10:00—Official opening of the 96th International Assembly by the General Overseer, who stated that the Assembly was open to do business in the name of the Father, the Son, and the Holy Ghost. Scripture Reading: Acts 2:15–17.

As the first act of business the General Overseer shared the outcome of the International Presbytery meetings prior to the opening of this Assembly. He stated that every few years, our Presbyters are evaluated. This year, the General Presbyters of Africa, Asia, Europe, and the Middle East were evaluated. As a result, General Presbyter, Bishop Sherman Allen, was affirmed as General Presbyter for the next four years for Africa. General Presbyter, Bishop David Browder, was affirmed as General Presbyter for Asia, Oceania, and Pacific Islands. And General Presbyter, Bishop Clayton Endecott, was affirmed as General Presbyter for Europe, Middle East, and the CIS.

The General Overseer then announced the newly selected General Presbyters: Bishop Clayton Martin for the Caribbean and Coastal Islands; Bishop Gabriel Vidal for South America; and Bishop Benjamin Feliz for Central America, Mexico, and Spanish Caribbean.

The General Overseer invited one of our spiritual fathers, General Overseer Emeritus, Bishop Fred Fisher, and his wife Betty, to assist in consecrating these new leaders. They were joined by the current General Presbyters and the National Overseers from the various regions. The General Overseer's wife, Bess, greeted each newly appointed leader.

10:25—The General Overseer invited the Administrative Committee to join him to make the 2020 Vision Presentation. He stated that for the last 18 months, the Committee has devoted the first hour of every meeting to the 2020 Vision. Don Brock was asked to serve as the chairman.

The 2020 Vision Presentation began with the Vision Video.

Speaker—General Overseer Randall Howard: “From its birth, the Church of God of Prophecy has been an evangelistic, missionary-minded Church. Beginning more than one hundred years ago in the rural mountains of Cherokee County, North Carolina, early Church leaders saw themselves as instruments of God for world evangelization. When evangelism was discussed at the First General Assembly in 1906, ‘. . . strong men wept and said they were not only willing but anxious to go.’

“During the past century, the Church has expanded to every state and some 130 other nations and territories of the world.

“The Church began her collective response to this call under the administration of A.J. Tomlinson and continued that response through the tenures of M.A. Tomlinson, Billy D. Murray, Fred S. Fisher Sr., and now into the new administration of Randall E. Howard. The period from 1984 to the present has been rightly called a period of transition and change for the Church of God of Prophecy, as she has made great strides toward refocusing and retooling for the Harvest.

“Today we turn our eyes and our efforts to the future, as together we launch Vision 2020, a commitment to glorify God through prayer, harvest and leadership development.

“Our vision is who and what we want to be: The Church of God of Prophecy will be a Christ-exalting, Holiness, Spirit-filled, all-nations, disciple-making, church-planting Movement, with a passion for Christian union.

“Our mission is what we must do: Empowered by the Holy Spirit through prayer, we will plant churches and equip leaders to carry out the biblical mandate to make disciples of all peoples of the world, to the glory of Christ our Lord, head of the Church.

“We will be empowered by prayer.

“We will harvest by planting churches and carrying out the biblical mandate to make genuine disciples.

“We will develop leaders by equipping them and by becoming a disciple-making church.

“This shift will first be made evident at our International Offices, as we realign our philosophies for ministry.

1. We will focus our efforts on the core values of prayer, harvest, and leadership development.
2. We will exercise and model plurality in leadership.
3. We will become service-oriented to all levels of leadership and to local churches.
4. We will focus on leaders.
5. We will prioritize ministries by values.
6. We will affirm vision, inspiration, faith, and integrity.
7. We will display an apparent love for this movement.
8. We will give back to the field.

“Today the Church of God of Prophecy is growing internationally at an unprecedented rate. The Church is returning to her roots in Word and Spirit, and in historic tradition, she continues to reform and re-structure as needed.

“The Spirit is pointing the way and is providing the international level leadership and structure compatible with His divine direction. The seven times repeated challenge is ‘He that hath an ear, let him hear what the Spirit sayeth unto the churches.’

“The Church’s future is secure in her commitment to be obedient to the call of the Spirit and to fulfill her biblical mandate of reaping God’s end-time harvest.

“Lead on, Holy Spirit; follow on, Church! The Church of God of Prophecy joyfully honors her past and thankfully celebrates her present. And today, we are embracing her future by living out her twenty-first century standard to ‘turn to the harvest.’”

WHY A STRATEGIC PLAN?

[Slide—Why A Strategic Plan?]

Speaker—Don Brock: “It has been my privilege to participate in an intense process for the past two years whereby the General Overseer, the General Presbyters, the Administrative Committee, and International leadership has sought God for divine direction for this Church. Prayer sessions have been extensive, and inspiration has been shared between leaders. Every leadership meeting has begun with strategic planning as a priority as we sought God for an impartation of His vision for this church. This broad table of leadership has dedicated time, study, and prayer toward hearing a fresh Word from God—His direction and focus for this Church. The strategic plan in your notebook and on your CD is an attempt to capture the results of this process.

“The purpose of the 2020 Vision strategic plan is to cast vision for the Church of God of Prophecy around the world and invite its members (including all levels of leadership and corporate expression) into the process of discerning God’s direction for this global Movement over the next decade.”

WHAT IS THE VISION?

[Slide—“Where there is no vision, the people perish: but he that keepeth the law, happy is he” (Proverbs 29:18)].

Speaker—Clayton Endecott: “A strategic plan aids in visualizing God-mandated goals and clarifying how to achieve them. It is the process of turning vision into reality. The development of goals must be accompanied by the development of a plan whereby those goals can be achieved. Effective planning is thus a prerequisite for success.

“Simply put, a strategic plan documents the place God wants to take us over the next ten years, identifies how we are going to get there, and how we will know when we get there.”

[Slide includes the following points . . .]

“Strategic planning serves a variety of purposes, including to . . .

1. Clearly define the purpose of this Church and to establish realistic goals and objectives consistent with that mission in a defined time frame within our capacity for implementation.
2. Communicate those goals and objectives to our constituents.
3. Develop a sense of ownership of the plan.
4. Ensure that the most effective use is made of our resources by focusing the resources on the key priorities.
5. a base from which progress can be measured and establish a mechanism for informed change when needed.
6. Listen to everyone's inspiration in order to build consensus about where we are going."

"Other reasons include that strategic planning:

7. Provides clearer focus for the church, thereby producing more efficiency and effectiveness.
8. Bridges all levels of leadership with constituents around the world.
9. Builds strong teams in every region.
10. Provides the glue that keeps us together.
11. Produces great meaning among leaders, especially around a common vision.
12. Increases productivity from increased efficiency and effectiveness.
13. Solves major problems in the church."

[Slide—"Why Now?"]

"The Church is at a crossroads, aspiring to fulfill increasingly pivotal roles in addressing ever-expanding global challenges, as she looks toward an exciting new future. With this strategic plan, the Church is aligning herself with God's vision to meet the grand challenges of humanity in a diverse world. Thus, we will pursue this vision with great vigor through prayer, evangelization, and leadership development. The Church will continually raise the quality of leadership to better serve future generations by addressing tomorrow's challenges. Together with all our constituents, partners, and stakeholders, we are now embarking on this Strategic Plan."

WHAT IS MISSION?

[Slide—"What Is Mission?"]

Speaker—David Bryan: "The identity of any people is determined by a combination of their being (inner characteristics) and their doing (what they actually do). Mission answers a number of questions: What do we do that is so distinctive that it tells everyone what our priorities are? What do we spend money to do? What do we train people to do? What do we empower and celebrate people for doing? What tasks occupy our schedule? God's mission for us as we understand it moves into this realm of intentional concrete actions that move us toward God's vision for us. It is our 'to do' list for which we will hold ourselves accountable in the presence of God. Our mission puts hands and feet on our vision and moves us toward the outer reaches of our vision."

[Slide—Insert a figure that has a large rectangle labeled "vision." Inside the rectangle I would like a smaller circle labeled "mission" with arrows coming from the center

of the circle pushing out through the circumference of the circle toward the edges of the rectangle. Label the arrows “actions.”]

“Let’s look at our mission statement”:

[Slide—“Empowered by the Holy Spirit, through prayer, we will plant churches, and equip leaders to make genuine disciples of all the peoples of the world, to the glory of Christ our Lord, Head of the church.”]

“This mission statement draws attention to the three core values that are shaping our thinking—prayer, harvest and leadership development.

[Slide—“Empowered by the Holy Spirit, Through Prayer”]

“The Holy Spirit is the essential agent for bringing people into the kingdom, incorporating them into God’s family, and equipping them to serve God’s purpose of announcing salvation to the whole earth. We do not control the Holy Spirit. We pray. Prayer is underscored as essential for a vital relationship with the Holy Spirit, who is the enabler for all spiritual life, work, and ministry—most importantly, reaching the harvest and developing leaders. In addition to praying, there are two central actions that we are saying our mission commits us to: harvesting or world evangelization and equipping leaders.”

[Slide—“We Will Plant Churches.”]

“Think about harvesting. What does harvesting look like in terms of concrete actions? Well, it looks like planting all kinds of new churches; it looks like nurturing strong local churches (current and new); it looks like reaching and discipling children and young people; it looks like cross cultural outreach in every community around the world. The mission statement makes specific mention of planting churches; the other methods are spelled out in the discussion of harvesting.”

[Slide—“Equip Leaders to Make Genuine Disciples.”]

“The other significant action focus is equipping leaders to become effective discipl-makers of children, youth, and adults of all nations and cultures. This mission requires a certain kind of leadership training. Having the kinds of leaders who can stretch the Church beyond its current borders to cross new frontiers, not merely containing and maintaining our present boundaries but aggressively pursuing lost people, requires a different kind of training.

“From the multitude of good and godly things that we could do, our mission affirms that God has determined specific works for us to do that are in some ways common to others but in other ways are uniquely ours to do in the ways that we do them. This is our mission. It is clear, so it includes some actions and excludes other actions. That’s what understanding one’s mission accomplishes.”

[Slide—“Empowered by the Holy Spirit, through prayer, we will plant churches and equip leaders to make genuine disciples of all the peoples of the world, to the glory of Christ our Lord, Head of the church.”]

WHAT DOES THIS MEAN FOR YOU?

Speaker E. C. McKinley: “There is an old adage that goes something like this: ‘If you aim at nothing, you are certain to hit it.’ This applies to every endeavor a man or a group of people undertakes, and as you have already heard, the Church of God of Prophecy will continue its maturation by purposely focusing on a target.

“Once the Mission is clearly defined, and the Vision is understood and accepted, we will ‘target’ our CORE VALUES.

“In the next five to ten years, the International Church has set a number of Breakthrough Goals as demonstrated on the chart before you.

“The International Presbytery plays the most critical role in this process. This is because of the proximity of your level of leadership to the local churches, the influence you have as the International leadership of this Church, and the apostolic anointing that should rest on you.

“It is imperative that you ‘buy in’ to these Core Values and exercise decisive leadership. It will be your responsibility to gather your plurality of leadership around you and help them see the value of having a clear vision for the work ahead. The truth is that people will tolerate a weak and confused leader, but they will NOT follow one.

“As you present the mission, vision, and core values of the Church of God of Prophecy, you must help those serving in your jurisdiction to see the necessity of having clear direction, to become proactive in the work we do, rather than being reactive . . . spending all of your time ‘putting out fires.’ One of the schemes of Satan is to keep you from achieving the goals of the great commission by keeping you busy, working hard, but not necessarily working ‘smart.’

“With your leadership team and the people you serve, use this chart (centerfold of the *White Wing Messenger* Vision Edition) to develop plans through divine inspiration, including goals and objectives that support the Vision, Mission, and Core Values.

“Once you gather your leadership team around you, we would advise you conduct what is known as a S.W.O.T analysis of your state/nation/region.

*S.W.O.T. is credited to
Albert Humphrey,
Stanford University

SWOT ANALYSIS



“Once these areas have been identified (within the focus of our mission, vision and core values), it is imperative to move from the theoretical to the practical. In other words, ‘plan your work, and work your plan.’ Of course, it goes without saying that the Holy Spirit must guide all of our analysis and planning.

“How do you act decisively?

Build on your **STRENGTHS**
 Eliminate your **WEAKNESSES**
 Explore your **OPPORTUNITIES**
 Reduce your **THREATS**

“In conclusion, by implementing strategic goals, you will Analyze, Adapt, and Overcome. I would like to conclude by sharing several examples of churches that could serve as great examples:

- Belarus (Brother Gena). A leader committed to prayer, who is training young leaders through seminar-type outreach ministries. Recognizing emerging leaders and equipping them.
- Peru (Brother Alvino). Presented a plan called PESCADORES (In English, “Fishermen”)
- Gordonsville, TN (Bobby Peoples). Bringing children from the projects every Wednesday night, he had to move the mid-week service to another night. Gathering upwards of 100–115 children and youth, feeding them, conducting a worship service along with DVD’s, and then classes in five different age groups.

“There is an old adage that says, ‘if you aim at nothing, you are certain to hit it.’ More often than not, leadership at every level consumes an enormous amount of time, resources, and energy in a reactive mode. This paradigm is intended to help project the Gospel further into the earth through proactive planning and monitoring of our progress. With a firm reliance on the biblical mandate to ‘go into all the world and preach the gospel,’ we will train disciples through deliberate, intentional preparation, and budgeting. Empowered by the Holy Spirit, we will develop strong, spiritual leaders at every level of leadership in this Church, and thus FOCUS on a realistic target, with measurable benchmarks along the way to change all of our preaching/teaching/ministry points to a proactive posture.

“We have a wonderful heritage left to us by pioneers of the faith, many of who are only now being recognized for their contributions to the Kingdom of God in the earth. As we continue this legacy of reaching the harvest for Christ, this VISION 2020 emphasis will encourage us to move forward with courage, confidence and commitment. We recognize that it is important to look back to measure progress, and we will honor the past, but at the same time we will seize the future.

“The principles contained in VISION 2020 will provide much-needed directive planning and assistance at every level of leadership to fulfill the mandate given to us by Christ.

WHAT DIFFERENCE WILL THIS MAKE?

Speaker—Ben Feliz: “It will make all the difference in the world. It will help us create the ‘stop doing list.’ Sometimes, the stop doing list is more important than the ‘To Do List.’

“Today as you look at our budget, you will notice that we do not have media ministries out of our International Offices. We did not arrive at this decision because of an economic crisis; we simply could not justify their value to the core of our vision and mission.

“We have transitioned our core value ministries like CBL, youth, and children ministries to zero-based budgeting, so we can fund these ministries deliberately, intentionally, and abundantly. At the same time, we have frozen the budgets of those ministries and departments that do not directly contribute to the core of our mission.

“When we say that we are pastor-passionate and overseer-serving, this is what we mean:

“Today we have 121 students enrolled in the Leader of Leaders program, who are pursuing a Master of Arts degree in Christian Leadership. Most of those students are here in this room today. That’s what we mean when we say we are overseer equipping – overseer serving.

“In addition, during the last two years, we have enrolled 269 students in the consortium with Gordon Conwell, who are pursuing a Master of Arts in Urban Ministries. That is what we mean when we say we are pastor-passionate.

“Here is more: 2,378 COGOP ministers participated in the School of Practical and Advanced Studies, receiving tools that they can take to work on Sunday morning.

“So it makes a difference. Vision 2020 is the filter through which the Administrative Committee establishes priorities and determines what gets funded and what doesn’t. It is the criteria that we’ll use to select the leadership of this Church from here on.

“Most importantly, we believe that Vision 2020 will unite us in purpose and make us more disciplined as a Church.”

11:16—The General Overseer referenced page 2 of the August *White Wing Messenger* (which was distributed to all delegates) where 19 pages are dedicated to Vision 2020.

11:17—Bishop Howard asked General Overseer Emeritus Fred S. Fisher and Sister Betty Fisher to come forward. Bishop Howard then honored them with a special award. Then Bishop Howard introduced Robert Knowles, the representative of ARP, a firm that will do an analysis, which started in June and will be presented in October. The analysis will consist of an evaluation of all our properties and will be presented to our leadership. Bishop Howard asked the Church to pray for discernment from God about this study.

Bishop Howard then asked Bishop Perry Gillum and Sister Evelyn Gillum to come forward. Brother Howard gave the Gillums special recognition and honor for their contribution to the Church through their years of service. Bishop Howard asked Fields of the Wood Manager Paul Holt to come forward; then they presented special recognition for service to Bishop Wayne Allen and Sister Jenna Allen for their years of service at Fields of the Wood.

Bishop Howard announced some changes in the Editorial Department at the International Offices with the retirement of Virginia (Jenny) Chatham. A Communications Team has been established, with Shaun McKinley, leading the team. The other members of the team are DeWayne Hamby, Kirk Rising, and Mike Luthlie. Sister Jenny was given honor and appreciation for her years of service as Editor of the *White Wing Messenger*. Bishop Howard also recognized the Leadership Development Institute for their good successes this year and Bishop Samuel Clements for his work in reaching the young harvest.

12:02—Bishop Howard introduced his wife Bess and asked her to come forward. He then introduced the following directors and ministries: Jan Couch, Stewardship Ministries; Benjamin Feliz, Finance Director; Cathy Payne, Women's Ministries; Trevor and Aileen Reed, Youth Ministries; Kathy Creasy, Children's Ministries; Bubba Cardin, Tomlinson Center; Hector Ortiz, Mark Menke, Adrian Varlack, Center for Biblical Leadership; Annette Taylor, Harvest Partners; David Bryan, Global Outreach; Shaun McKinley, DeWayne Hamby, Kirk Rising, Mike Luthlie, Communications/ITS; Gene Browning, Resource Center; and the International Presbyters.

12:15—Session ended.

Tuesday Afternoon: Pursuing His Spirit for Wisdom

2:07—Moderator Randall E. Howard welcomed all delegates to the afternoon session and led everyone in prayer.

2:11—Finance Director's Report—Benjamin Feliz (Report found in Section 4, pages 96, 97). Bishop Feliz introduced Gene Browning, White Wing Publishing House Director, who read the White Wing Publishing House Report.

Bishop Feliz introduced Paulette Wilbanks, who extended appreciation to her staff; she then read the Financial Reports (Report found in Section 3, pages 73–75). Then Capin Crouse auditors were introduced and gave their Report (Section 3, page 72); they gave commendations to the International Offices for their diligence. Bishop Howard stated about the great relationship the Offices has with Capin Crouse. Bishop Feliz stated that the Church of God of Prophecy has a clean international audit; he also recognized Bishop David Bryan, Paulette Wilbanks, and Deanna Espinoza, for the great job they did while working with the auditors. He also thanked the General Presbyters. Bishop Feliz introduced his wife, Damaris, and his children. He then introduced the Finance and Stewardship Committee: Jerlena Riley, Angie Zamora, and Les Graham.

2:42—The Moderator called for approval of the Report.

2:43—Woodrow Thompson, Canada, made a motion to accept the Report; Warren H. Barfield, Sr., North Carolina, seconded the motion. There were none opposed, so the Report was accepted as read.

2:46—Finance and Stewardship Committee Report (Report found in Section 2, pages 49–64). Ben Duncan, Interim Chairman, greeted delegates and introduced the Committee: John Newsom, Interim Secretary, Van Sullivan; Franklyn Ferguson; Jesse Yañez; and Gary Adkins, Sr. Bishop Duncan spoke of former Chairman, Larry J. Dotson; everyone joined in a moment of silence in memory of Bishop Dotson. A brief video was shown in memory of Bishop Dotson.

2:53—Secretary John Newsom read the Report. Bishop Howard stated that 97 percent of the 98 percent of proxies were in favor of the Report, so this was an overwhelming concensus, which consists of thirty-four thousand people that participated in the proxy system. The Moderator asked if there were any questions. The Moderator thanked those who had raised questions. The Report was accepted.

3:11—Biblical Doctrine and Polity Committee Report (Report found in Section 2, pages 46–49). Chairman Wallace Pratt introduced the Committee: H. E. Cardin, Elias Rodriguez, Enos C. Gardiner, Tony Charalambou, Tim McCaleb, and Tedroy Powell (who was not present). Bishop Pratt read the Report, and Bishop Cardin read the Recommendation.

3:30—The Report was accepted as read. Announcement: All those who were carrying a proxy card were asked to bring them forward.

3:33—Session ended with prayer.

Tuesday Evening: Pursuing His Spirit Again

6:30—Musical Concert by Bahama Brass Band

7:01—Video presentation: History of International Assemblies and Heritage of the Church of God of Prophecy.

7:09—The General Overseer came to the platform and stated that we have come a long way and that we've come back to North Carolina for an Assembly after 100 years.

7:13—Welcome by North Carolina Overseer, Steve Gilmer.

7:16—Special Music: Floyd D. Collins Mass Choir, North Carolina. Songs: "I Lift My Hands and Worship in Your Presence," "Oh, Give Thanks for He Is Good."

7:36—Worship Music led by California Spanish Praise Team. Songs: "Come, Let Us Worship and Bow Down," "Cover the Earth With Your Glory," "Lord, You Are Good."

7:52—Bishop Howard commented on the large Tuesday night crowd and the young people who were attending.

8:19—Offering and Prayer: Bishop Tim Coalter, Overseer, South Carolina, who read Exodus 35:4-9; Bishop Rogelio D. Justiniano, Overseer of the Phillipines. Special Music: "Blessed Assurance."

8:37—Worship team returned and sang "Trading My Sorrows."

8:30—Evangelistic Message by Bishop Sam Clements, Tennessee: "Pursuing His Spirit."

9:41—Altar Service. Music led by California Spanish Praise Team.

July 28, 2010

Wednesday Morning: Pursuing His Spirit for Guidance

9:02—Welcome by Steve Wilson, Tennessee, who invited everyone to stand in prayer and praise. Scripture Reading: Psalm 118:28, 29. Music and worship by Peerless Road Praise Team, led by Jason Duncan, Tennessee. Songs: "Sing to the King," and "Come Thou Fount, Come Thou King." Scripture Readings: 1 Thessalonians 5:23; Galations 5: 22, 23; Ephesians 5:26; Psalm 51:7-11; 24:3; Hebrews 1:9; Isaiah 10:27. The Praise Team sang "At the Cross and "Revelation Song," and "Sing to the King."

10:02—Business Session continued.

10:03—Administrative Committee Report (Report found in Section 2, pages 44-46).

The Moderator introduced the Committee: Chairman Randall Howard, Benjamin Feliz, David Bryan, E. C. McKinley, Don Brock, Gabriel Vidal, and General Presbyters, Sam Clements, Sherman Allen, Clayton Endecott, David Browder, Felix Santiago, and Brice Thompson.

10:12—Bishop Bryan read the Report.

10:17—The Moderator asked for acceptance of the Report by acclamation. The Report was accepted as read. The Moderator asked if there were any questions. There were none.

10:17—Tomlinson Center Board Report (Report found in Section 2, pages 65–69).

10:18—Chairman Tim Harper introduced the Committee members: Dr. H. E. Cardin; Secretary, Everton Campbell; Timothy Coalter; Don Brock; José Garcia; Phil Pruitt; and Elgarnet Rhaming. The Report was read by various members of the Committee.

10:37—The Moderator asked if there were any questions about the Report. There were no questions, so he asked for the Assembly to accept the Report by acclamation. The Report was accepted as read.

10:39—Bishop Howard announced that since the business had been so smooth and because of extra time on program, Bishop H. E. Cardin would share more about Tomlinson Center and Bishop Hector Ortiz would share about the Center for Biblical Leadership.

10:42—Dr. Cardin presented by video, “Developing Emerging and Next-Generation Leaders,” and reminded the Assembly that the “young harvest” is the emerging set of leaders. Scripture Reading: Proverbs 22:29.

11:03—Dr. Ortiz shared about the Center for Biblical Leadership and asked Bishops Adrian Varlack and Mark Menke to join him. Bishop Ortiz presented “The Journey of Destiny.”

11:53—Song by Dr. Amanda Hyberger, Tennessee: “A Prayer.”

12:00—Bishop Clayton Martin prayed the closing prayer.

Wednesday Afternoon: Pursuing His Spirit in Honor

2:07—General Overseer Randall Howard opened the afternoon session and announced that it was time to give honor to our licensed bishops and evangelists.

2:11—Honoring and Remembering Deceased Ministers conducted by Jan Couch, Stewardship Ministries. She stated, “We are here today to give honor to our licensed bishops and evangelists who have passed away from June 1, 2008, to May 31, 2010. This is a time to acknowledge their contribution to this Church and also to celebrate their lives.” Scripture: Psalm 116:15.

Family members of the ministers who were to be honored were seated on stage. 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, pages 162–164.) Scripture Reading: 1 Thessalonians 4:16–18.

Video of the late Bishop Elwood Matthews was presented, which introduced Sister Roberta Matthews. She sang “Blessing, Honor, Glory, and Power.” Dave Brown played “Amazing Grace,” while family members left the stage.

2:58—Presentation by Darren Schalk, Director of Christian Education, who came to present the Christian Educator of the Year Awards. Scripture Reading: Mark 16 and Matthew 28:19, 20.

Presentation of the Bessie Hardin Children’s Christian Educator of the Year Award to Rosalyn Davis, by Bishop Mark Menke. Her pastor Neal Wright accepted the award on her behalf. The Billy Murray Adult Christian Educator of the Year Award was presented by Bishop Mark Menke to Yvonne Mitchell, Northeast Region.

3:25—Ordination Service led by Clayton Endecott. (The list of Bishops Ordained is found in Section 5, page 161.)

Keyboard solo by Bishop Bill Vines, North Carolina.

Special Song: Dr. Amanda Hyberger, Tennessee: “The Lord’s Prayer.”

Scripture Reading: Luke 4:18; 1 Peter 5:1–5; John 21:16; Acts 1:8. Speakers: Mykhaylo Murza, Russia; Henadzi “Gena” Kernazhytski, Belarus; and Vitaly Voznyuk, Ukraine. Jerry Chalk, Ukraine, served as translator.

Music by Rolf Woodard, North Carolina, during ordination.

4:38—Bishop Vitaly shared a conclusion prayer.

Wednesday Evening: Pursuing His Spirit in Prayer

6:35—Musical Concert by Bahama Brass Band.

7:00—Video presentation in Spanish.

7:01—Welcome by General Presbyter Sherman Allen.

7:06—Scripture Reading: 1 Samuel 3:3; Psalm 115; Psalm 18.

Worship in song by the California Spanish Praise Team. Songs: “I Give You Glory,” “You Live, You Die, You Rose Again on High,” “It’s All About You, Jesus,” “You Are.”

7:45—Offering and Prayer: Bishop Leroy Greenaway, Mid-Atlantic Region, and Bishop Mykhaylo Murza, Russia. Scripture Reading: 1 Chronicles 29:10.

7:57—Special Music by Javier Bautista (Acoustic guitar). Songs: “Unending Mercy,” and “To God Be the Glory.”

8:08—Introduction of evening speaker by Joey Garcia, California Spanish Overseer.

8:13—Message by Maribel Zacapa, California. Translator, Diana Garcia, California.

9:14—Altar Service. Music by the California Spanish Praise Team.

July 29, 2010

Thursday Morning: Pursuing His Spirit in Holiness

9:02—Video Presentation.

9:07—Empowered Through Prayer, led by Steve Wilson, Tennessee. Scripture Reading: Psalm 30:11, 12. Worship in music by Peerless Road Praise Team, led by Jason Duncan. Songs: “Your Grace Is Enough,” “Amazing Grace,” “No Sweeter Name.”

Scripture Reading: Isaiah 6:5–8; 1 Peter 1:5, 6; 2:9. Song: “Jesus Paid It All.” Scripture Reading: John 6:35, 49, 50; Matthew 28:19, 20; Acts 1:8.

A call to prayer for “Pursuing His Spirit,” followed by a prayer for world harvest, led by Jerry Chalk, Ukraine. Chorus continued: “Oh, Praise the One.”

9:48—General Overseer Randall Howard made some comments about the afternoon activities. He announced that there would be no afternoon session.

9:52—Video Presentation for Women’s Ministry.

9:54—Bishop Howard expressed that he was glad to have Dr. Steven J. Land, the President of the Pentecostal Theological Seminary, Cleveland, Tennessee, with us. Bishop Howard called for Dr. Cardin and Bishop Tim Harper to come forward. They both spoke of their relationship and partnership with Dr. Land and the Pentecostal Theological Seminary.

Dr. Cardin also announced about the booklet that was being passed out to all the delegates: *Foundations for Facing Forward, Holiness*, by General Overseer Randall E. Howard.

10:04—The General Overseer introduced and welcomed morning speaker, Dr. Steven Land. He then announced the intention to establish a two-million dollar Chair, at the Pentecostal Theological Seminary, which will be for a Church of God of Prophecy professor.

Dr. Land summarized the topics he was going to present to the Assembly: 1) What shall we do with holiness?; 2) God; 3) Church; 4) Future; 5) How will we understand sanctifying our hearts? (Get notes and PowerPoint from www.Tomlinsoncenter.com/resources.)

11:17—Video presentation: Bill Stockham, Tennessee.

11:27—Question and Answer Time: Bishop Howard and Dr. Land.

12:02—Dismissal.

Thursday Afternoon

No general session.

2:00—Possibili“Tea” Women’s Event in the War Memorial Auditorium. The event was hosted by Bess Howard and moderated by Cathy Payne.

Thursday Evening: Pursuing His Spirit in Harvest

6:30—Musical Concert by the Bahama Brass Band.

7:05—Video: Multilanguage Translation Information.

7:08—Worship: California Spanish Praise Team. Song: “Cover the Earth.”

7:18—David Bryan welcomed everyone to the Global Outreach Missions Extravaganza. He then presented the Global Outreach Committee to the Assembly: Gabriel Vidal, Ben Feliz, Annette Taylor, Cathy Payne, Hector Ortiz, Trevor Reid, John Stone, and Kathy Creasy.

Bishop Bryan then introduced Kirk Rising, who joined the team this last year. Kirk’s wife, Sarah, was also welcomed.

Bishop Bryan recognized Kathy Green and her husband. He then introduced his wife, Rosita, and his daughters, Danielle and Nicole. Sister Rosita addressed the Assembly.

Bishop Bryan acknowledged Annette Taylor, Harvest Partners Director, and then spoke about the mission work of Brother Peter Koyea, from Guinea (Conakry).

7:38—Worship and praise by the California Spanish Praise Team. Scripture Reading: 2 Chronicles 5:12, 14. Songs: “I’m Still Standing,” “Look What the Lord Has Done.”

8:00—Offering and Prayer: Bishop Fred S. Fisher, Sr., South Carolina, and N’tambwe Beya, Democratic Republic of Congo.

8:17—Worship music continues by the California Spanish Praise Team: “Look What the Lord Has Done,” and “Healer.”

8:26—Bishop Bryan came to the podium, and the worship continued for the rest of the evening. Bishop Bryan did not preach his sermon but allowed the Holy Spirit to have complete control of the service.

July 30, 2010

Friday Morning: Pursuing His Spirit

9:04—Empowered Through Prayer, led by Steve Wilson, Tennessee, assisted by Peerless Road Praise Team, Jason Duncan, Tennessee. Scripture Reading: 1 Chronicles 29:11–13; Isaiah 56:7; Psalm 141:2; Revelation 3:4; Romans 8:34; John 13:13, 14; Acts 2:4.

Worship and music: Peerless Road Praise Team: “At the Cross.”

Kay Horner spoke about intercessory prayer and led the Assembly in concert prayer.

Praise Team continued with singing, “You Are Holy.” Scriptures read by Brother Wilson: Acts 1:8; Ephesians 4:7–11; Psalm 116.

10:06—General Overseer Randall Howard spoke about what a good morning of worship that was experienced by everyone.

10:14—Video Presentation: Pursuing His Spirit.

10:20—The General Overseer introduced the special speaker, Dr. Jack Hayford, founding pastor of the Church on the Way, Van Nuys, California.

11:33—Question and Answer time: Dr. Jack Hayford, Bishops Clayton Endecott, Levi Clarke, Dr. Wallace Pratt, and Randall Howard.

12:13—Adjournment.

Friday Afternoon

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

Friday Evening: Pursuing His Spirit in Power

6:20—Musical concert by Bahama Brass Band.

7:05—Spanish video presentation.

7:06—Comments by the General Overseer about the wonderful day and the great activities we all experienced.

7:08—Worship in music with the California Spanish Praise Team. Scripture Reading: Revelation 5:13. Songs: “He Reigns,” “I Give You Glory,” “You are God Alone.”

7:40—General Overseer Randall Howard declared God’s authority and encouraged the Assembly to receive the blessing of God. He led the congregation in prayer. He called for pastors to come forward and declared God’s authority over their ministries. Bishop Howard and Jack Hayford prayed over the pastors.

8:00—Bishop Howard introduced fraternal delegates and friends from other organizations and gave them a special Church of God welcome. First, he recognized Dr. Tom Renfro and his wife. Dr. Renfro would be speaking on Saturday afternoon. He also introduced Bishop Chris Thompson, International Pentecostal Church. Bishop Fred S. Fisher, Sr., General Overseer Emeritus, introduced Dr. Clyde Hughes, International Pentecostal Church of Christ.

8:07—Dr. Hughes greeted the Assembly and spoke about climbing the mountain in Fields of the Wood and stated that the Church of God of Prophecy is an example to all Pentecostal denominations.

8:11—Offering and Prayer: Jan Couch, Tennessee, and Bishop Rafael Alvino Vargas, Overseer of Peru.

8:23—Assembly 2010 Mass Choir, led by Ron and Tameka Scotton. Songs: “Thou, oh, Lord,” and “Sold Out.”

8:38—Bishop Howard welcomed the evening speaker, Dr. Jack Hayford, an elder statesman of Pentecost.

8:41—Message by Dr. Jack Hayford.

9:52—Bishop Howard came forward and led the congregation in song as described by Dr. Hayford.

July 31, 2010

Saturday Morning: Pursuing His Spirit in These Last Days

9:04—Video presentation: Holy Spirit Baptism

9:06—Empowered Through Prayer by Steve Wilson, Tennessee. Scripture Reading: Psalm 150:1–6. Worship in music by Peerless Road Praise Team, led by Jason Duncan, Tennessee. Song: “How Great Thou Art” and “Everlasting God.” Scripture Readings: Hebrews 9:7; 6:19, 20; Acts 2:16–18. A time of prayer and intercession followed. Songs: “Here in Your Presence” and “Sing to the Lord.” Scripture Reading: Isaiah 63:5. Another congregational prayer followed. Songs: “Here in Your Presence” and “Healer.”

The Peerless Road Praise Team led in “You Make All Things New.” Then Brother Wilson asked the delegates to lay hands on the young people and pray for them. Song: “Everlasting God.”

10:04—The General Overseer stated, “God give us a young harvest and a new generation of great evangelists. We are glad to have our young people in this Assembly. The young harvest

call is burning in our hearts.” He then expressed appreciation to the General Presbyters and talked about the tremendous growth in several areas around the world.

10:32—Video Presentation: “You Would Make a Great TC Student.”

10:37—The General Overseer extended appreciation for the California Spanish Praise Team and asked them to sing “Send the Rain” (“Manda la lluvia!”).

10:51—Brother Howard asked his wife, Bess, to stand, as well as his entire family. Then he asked for his mother, Sister Elva Howard, to come and pray.

10:55—General Overseer Randall E. Howard presented the 96th International Assembly Address.

Pursuing His Spirit in These Last Days

The outpouring of the Spirit is God’s prophesied plan for the end of the age. On the Day of Pentecost, Peter stood and was inspired to quote the words from God through the prophet Joel. Peter said, “. . . this is that which was spoken by the prophet Joel. And it shall come to pass in the last days . . . I will pour out of my Spirit upon all flesh . . .” (Acts 2:16, 17). Just as God began His church age with an endowment of power at Pentecost, He has begun His last-days work by once again sending the Holy Spirit upon His people.

Statistics clearly show that the number of Spirit-filled people have grown all over the world with shocking speed. From the book *Azusa Street and Beyond*, there were approximately 62 million Spirit-filled individuals in 1982, according to David Barrett and his *World Christian Encyclopedia*. Today in 2010, the number is commonly held to be 640 million by missiologists and well-researched scholars. That means that there are ten times more people living in the fullness of the Holy Spirit today than less than thirty years ago.

If you put all of those people and ministries together, they would be the largest Protestant faith in the world today. This is not bad for churches that started on the wrong side of the tracks. This Spirit movement of God has been the fastest-growing religion as compared to any other world religion. And some sociologists have come to conclude that this massive group of people has had the greatest influence on societies of the world for good, more than any other influence in the last century.

God said in the last days that He would pour out His Spirit, and that is just exactly what He has done and what He continues to do. He knew that to bring His worldwide Kingdom building plan to a conclusion, He would need to infuse a new surge into His people that would fill them once more, transform them into instruments of His glory, mobilize them to work in His Kingdom-building, empower them to surpass all their human limitations, and lead them to unite in His last-days, world-reaching strategies.

Doug Stephenson reminds us in July’s *White Wing Messenger* (which you can read online) that Pentecost came to function in exactly the reverse of Babel. Where Babel confused language, the Spirit was bringing the heavenly language. Where Babel confused united labor, the Spirit was coming to synergize impossibly diverse faiths and ministries. Where Babel was building a tower to heaven, Pentecost was to bring the glory of heaven to earth. Where Babel would glorify the achievement of man, Pentecost would glorify God through the weakness of man. Where Babel was going to bring the focus of earth to one location, Pentecost was going to send the focused laser beam of Christ and His Gospel to every dark corner of the earth.

Led by the Spirit

Notice that Jesus began His ministry with the baptism of John and with heaven's dove of the Spirit descending upon Him. He was then sent out into the wilderness for a forty-day season of fasting and prayer. We love Luke's record of this in chapter 4, verse 1: "And Jesus being full of the Holy Ghost . . . was led by the Spirit into the wilderness." Then in verse 14, Luke describes Christ after this forty-day period of fasting and seeking God, saying, "And Jesus returned in the power of the Spirit . . . and there went out a fame of him through all the region round about."

Jesus knew that to begin His own personal ministry, He must have the fullness of heaven's help. Later, He knew that His newly formed fledgling church needed this fullness of the Spirit to begin their ministry under His commission. And today He knows that His people in these last days must have the wonderful outpouring of the Spirit He is sending to cover the earth. Then as now, and in any age, the Gospel of Christ will go forth ". . . not by might, nor by power, but by my spirit, saith the Lord of hosts" (Zechariah 4:6). This is the plan of God in these last days.

It is significant that Luke says Jesus was led by the Spirit into the wilderness. He was led by the Spirit. I believe that key phrase captures God's last-days strategy. It is just that simple—the Spirit will lead. The Book of Acts is our record, not so much of great apostles, great vision, great planning, or even great miracles, but of the intimate, personal, present leadership of the Holy Spirit. Before Jesus ascended, He made the promise that He would send ". . . another comforter . . ." (John 14:16). That was His solution for all that He knew the early church would encounter, especially in those immediate early days. The Spirit would lead them.

Jesus' solution really did not emphasize that He was sending twelve great apostles. Traditions of Christian history have exalted those men. And even today, our human fondness for stars and superstars makes the idea of twelve super Christian leaders seem very comforting. We love to watch and follow idols. But history helps us to understand that these men had wrinkles and human frailties similar to the Bible phrase in James, which states, "Elias was a man subject to like passions as we are . . ." (5:17).

Elias was a man just like us, but he prayed earnestly. He entered into a personal and intimate encounter with God through the Spirit. His faith rose. He was led by the Spirit. He prayed for the impossible—that no rain would come—creating a drought of three-and-one-half years. Yes, Elias was a normal, natural man, but God touched him. God used him. This is one of the central messages of the Bible. God came to common and ordinary men and women that He would touch and use in uncommon and extraordinary ways.

Gideon is one of the great examples of this. He worked the harvest in hiding because he was afraid. His people were under the dominion of their enemies. They were in poverty, living in caves. Gideon had no personal gifts of leadership or valor that we know of. Yet God came to him through an angel and said, "The Lord is with you, O mighty man of valor." What? Gideon wondered. He soon learned that if God is with you, who can be against you? By the Spirit, Jesus said, "Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy . . ." (Luke 10:19). "But ye shall receive power, after that the Holy Ghost is come upon you . . ." (Acts 1:8).

Christ had one solution for the early church: the Spirit will lead you. Christ has one solution for the last-days church: the Spirit will lead you. May we all dedicate ourselves anew in this Assembly to vigorously pursue our great God that has come to us in the person and ministry of the Holy Spirit. He is with us. He is in us. He will lead us. The Harvest is His main goal, and He wants to take His people there in His strength. The Spirit will lead us.

Another Comforter

Jesus promised the one thing that He felt was indispensable for the church—"another comforter." He uses this name for the Spirit in John 14:16. The name "another comforter" describes something about this person and invites the question, "Who was the prior comforter, the comforter that came before?" The answer is Jesus. He was the comforter that left and now sends the "another comforter," the Holy Spirit.

Now, those are big shoes to fill. The name implies that the Spirit will fill a place in the lives of the disciples that Jesus Himself filled while He was with them. He was in some way their comforter. Really, it is not too hard to understand. The disciples had responded to the call of Jesus to follow Him. So each day, they rose and asked the question, "Where are we going today, Jesus? What will we do today, Jesus?" In a very direct way, they were led by Jesus through those three years of ministry. In reality, they only had one decision to make, and everything else was decided for them. They must choose to follow Jesus.

Now Jesus was gone, but He had told the disciples that "another comforter" was coming. For them, the model was clear. Just as they were devoted to following Jesus, they would devote themselves to follow the leading of this new Comforter. They would be available to the leadership of the Holy Spirit now.

The result is written in the pages of the Book of Acts. Our first example is on the Day of Pentecost. Peter had just experienced all that filled the Upper Room that day. Then, he felt the Spirit urging him to stand and give an account of what was going on. So working with the Spirit for the first time after this new relationship had been sealed, 3,000 people were saved.

Through the testimonies of Acts, the illustrations of those led by the Spirit are many and diverse. There does not seem to be any one formula that fits all cases. Some were simply available, some took steps of faith, some were surprised, some heard instructions or saw angels, and some seemed to act out of their passion to serve, but all seemed available and sensitive to the Spirit while being led to minister in God's work.

This is the case in many of the stories of Pentecost through history. We have heard of mighty healings so often where there was anointing with oil and the laying on of hands as James instructs. Yet we have also heard the testimonies of diversity where the Spirit has dramatically healed through working in other ways. It seems impressed on me that the one solution from Jesus for the needs of the church in that hour and for the length of the church age was to be led by the Spirit. I call today to the General Presbyters as vital leaders in this movement that we give new devotion to pursuing the leadership of the Spirit.

Spirit Leadership Is Activated in the Upper Room

The men and women in that Upper Room were all followers of Christ who were well aware of His person and His ministry. They had believed on Him and were at various levels following Him. The twelve had the most experience, but they were followed by people such as Lazarus, Mary, Martha, Mary Magdalene, and others who had spent considerable time with Jesus. I would venture to say that they had all seen Jesus perform a miracle. And I am sure that each of them had experienced their own personal touch through Christ. The case can be made that these disciples were graduates of the School of Christ. Many of them had been with Him two or even three years. They had heard His teaching extensively, seen His life intimately, and witnessed His power personally.

From our point of view, these men and women were ready for the field. It was time to appoint them and send them out to carry the good news of the Gospel and build communities of faith for the Kingdom of God. They were ready. But from Jesus' perspective, there was one more element needed; and without this, they would fail to fulfill His Commission. He emphatically told them, ". . . tarry ye in the city of Jerusalem, until you be endued with power from on high" (Luke 24:49).

Jesus had given the fledgling church His Gospel. He had breathed on them and commanded them to receive a measure of His Spirit. He had purchased salvation for them as John watched from the foot of the cross. His Word was burning in their hearts. Yet He knew they were not ready. They were not ready to launch their world-shaking Gospel campaign. They were not ready to go and impact every corner of the world. So Jesus sent them to the Upper Room.

Jesus had seen these individuals after the Resurrection, hidden in their secret room fearful of the authorities. He had seen some of the disciples return to fishing. He had seen the loss of focus among all of these followers after He had been taken away. He understood well that they needed one more element. That would be their season of seeking together and their encounter with the Holy Spirit baptizing them with fire. Just as John had said, "There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose. I indeed have baptized you with water: but he shall baptize you with the Holy Ghost" (Mark 1:7, 8).

What a difference! There was obviously a transformation in that Upper Room on the Day of Pentecost. Those disciples walked from that encounter with new boldness that soon caused their adversaries to fear. No doubt, all hell was confounded by the acts of this insignificant group who had lost their leader. No doubt, Satan thought they would disintegrate, never to be seen again. It cannot be denied. What happened in that Upper Room on the Day of Pentecost made a difference and changed everything for the history of the early church.

The impact of the Holy Spirit is still making a huge difference today working in places and people that Satan long ago thought he had bound and defeated. Latin America was the strong house of Catholicism, but, as Peter Wagner wrote, look out—the Pentecostals are coming! Africa was the dark continent lost in the darkness of spiritism, tribalism, and the occult, but look out—the Spirit began to fall. China was caught in a stronghold of communism and oppression, but the bamboo curtain could not contain the Gospel and the miraculous power of God.

A 1969 *New York Times* article said, "Pentecostalism has developed into the world's fastest-growing denomination at a time when most other churches are declining as a proportion of the population." Thirty years later, around the year 2000, the *New York Times* was still writing about Pentecost.

C. Peter Wagner has stated that "if the Lord tarries, Pentecostalism will undoubtedly go down in future history as the most significant religious phenomenon of the twentieth century." I believe three things happened for the early church in the Upper Room that ignited their ministry and changed the course of Christian history. We must ask, "What did Christ have in mind by sending these disciples to the Upper Room? And do the same precepts apply to us today in these last days of ministry and world-reaching harvest? What were the three indispensable elements this band of disciples could not survive without in the Upper Room?"

Empowered by His Spirit, the Disciples Were Transformed

First, empowered by His Spirit, the disciples were transformed; their lives were changed to become instruments for God's will. We sometimes focus on the disciples of Christ as if they

were a special breed that really needed help. They were the country bumpkins coming to the city. They were the outsiders with no influence in the Jewish Sanhedrin or Roman politics. Even the Jewish leaders called them unlearned and ignorant. By looking at the disciples in this way, we may overlook one universal precept of the Upper Room. God cannot use any of the disciples that follow Him until they are transformed by His marvelous power.

How often have we heard that God is not as interested in our capability, He is only interested in our availability? He is never looking for the best and brightest to come to Him. He is always looking for those who are willing to be melted and formed again. In the Upper Room, God is not looking for great skills that can be channeled for His work. He is looking for humble servant children who will allow Him to fill them, change them, work in them, and use them.

We may be tempted to give Peter credit for standing on the Day of Pentecost and preaching to the amazed and confounded Jews so that 3,000 came to faith in Christ that day. Yes, Peter the great apostle preaching the first sermon of the church age was awesome. But we must not forget that previously Peter was one of those eleven disciples hiding in their secret room, shaking in terror at what the authorities might do if they were found. Peter was the one to declare, "I am going back to fishing." He was throwing in the towel. Peter is the one who denied Christ and could not stand with Him in his trial and mocking.

So what happened? Which Peter is the real Peter? Of course, we know Peter was filled with the Holy Spirit that day and was transformed by the indwelling presence of the third person of the Godhead. It was no longer Peter preaching, but the Spirit preaching through Peter. It was the boldness of the Spirit, the inspired words of the Spirit referring to the prophet Joel, and the cutting, penetrating impact of the Spirit going to the hearts of the people that heard. It was no longer Peter but the Spirit living through Peter preaching that day. That sounds a lot like the words of Paul to the Galatians: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God . . ." (Galatians 2:20).

The Spirit came to the Upper Room to transform flesh and bone disciples with all of their human frailties and wrinkles into the powerful body of Christ, wielding the mighty Gospel of salvation and the gift of eternal life.

My Testimony of Transformation

My parents tell me that when I received the Baptism of the Holy Spirit, my life was changed quite significantly. I was basically a quiet teen who did not care for the spotlight in a crowd and especially in front of people. I was satisfied in my own little world and felt content without need for acclaim. But when I received the Baptism of the Holy Spirit, something changed in my life. I seemed to take on a boldness that I had not had before. I began to assume responsibilities of leadership that I had not been interested in before. There seemed to be a zeal stirred within me where complacency or personal comfort had been before. I got involved in the band at church. I got involved in Sunday school and actually began to teach a class as a teen. I was more active in the youth group and in summer camping. Though I was fully aware of all of these changes, my parents were observing that all of this began after I had been baptized in the Spirit as a teenager.

Church, if Spirit empowerment was essential for those 120 disciples who had known Jesus, walked with Him, heard His words, and had seen His mighty acts, then what makes us think we can live and minister without this transformation from our human limitations

into His divine enablement today? Paul said to the Galatians, “Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?” (3:3). He actually begins that section with a stronger comment: “O foolish Galatians, who hath bewitched you . . .” (v. 1).

Sometimes, I look at the Western world of our Spirit-filled brothers. I have to scratch my head. Why is it that we are prone to try everything except the ministry of the Spirit? If the West is going to join the rest of the world in great harvesting for God in these last days, they are going to have to return to the person, the presence, and the power of the Holy Spirit. This is the plan of Christ for His last days, and all who will walk in it will be led by the Spirit, minister in anointing, and reap effectively. Church of God of Prophecy, we began in the Spirit, and our ministry as a movement will be completed under the leadership of the Spirit.

A cherished memory I have is attending a Christian meeting where a world-renowned Christian was going to share. The auditorium was packed far ahead of time, and there was an air of anticipation.

Most of us had read the books authored by this speaker and were excited to finally have the opportunity to hear them speak in person. Just as it was time for the event to begin, a little grandmother-like lady walked across the stage, took her place behind the podium, and the house fell silent as Corrie ten Boom began to speak that night.

At one point, ten Boom spoke about the work of the Holy Spirit in the life of a believer. She pulled out a glove and demonstrated how limp and powerless the glove is on its own. Then she slid her hand into the glove and showed how the glove took on the shape and strength of the hand filling it. This, she said, was like our lives without the presence of the Holy Spirit—limp and powerless like the glove. But with the filling of the Spirit, our lives take on shape, purpose, strength, and power to accomplish the works of God. We are the instrument that can be used powerfully when we allow the Holy Spirit to fill us and use us to work His will in ministry.

The truth is that there is no disciple too weak to be used mightily by God if they are empowered by His Spirit, and there is no disciple so skilled and exceptional that they can be used of God through their own strength. The Upper Room is the moment of transformation where our abilities are laid down, where we declare our availability, and where Christ fills us with His divine person for life and service to the King. We are empowered by His Spirit to be transformed for His use.

Engaging the Person of the Spirit, the Disciples Transitioned

Second, engaging the person of the Spirit, the disciples transitioned. The relation they had with Christ was now transferred to their relationship with the Spirit. The Upper Room was the significant moment where Christ launched the transfer of relating that would be so crucial for the early church. He had given the disciples hints and clues about this in His teaching. He had tried to prepare them and sow the seed in their minds that a change of relating was on the way.

Christ said to them, “Don’t let your heart be troubled. I am going to prepare a place for you. If I go, I will come again to bring you with me” (John 14:1–3 paraphrased). Then He said, “I will pray the Father, and he shall give you another Comforter. . . . The world . . . seeth him not . . . but he shall be in you” (vv. 16, 17). He concludes by saying, “These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you” (vv. 25, 26). Jesus was

preparing the disciples for this critical stage of transition that would be launched at the Upper Room.

We know the story. The Holy Spirit fell as the disciples tarried in Jerusalem. He came like a rushing mighty wind, and they saw flames of fire on each head. They experienced a baptism that was transformational. They spoke in a language they had never learned as this new presence from God filled them and prompted them in speech. And all of these strange circumstances were confirmed in their hearts as foreigners declared they heard their home languages clearly praising God. It was further confirmed as they heard Peter describe these events with the familiar words of the prophet Joel. And then their hearts were fully assured as 3,000 came to believe on Christ as their testimony and their witness spread.

The disciples' joy was full. It had happened! This was what Christ had said would come. This is the Comforter. He has filled us. We see His miracle work. We remember Christ said, "... greater works than these shall he do" (John 14:12). We remember Christ said that when He comes, we will have power to witness and see thousands seeking to hear our testimony and believe. Yesterday we were fearful and confused, but today we are sure and bold. The Comforter has come to fill us, to lead us, and to live in us just as Jesus said!

In the days and weeks that followed, the divine transfer would be sealed. They continued together in fellowship and prayers. Signs and wonders were seen in the ministry of the apostles. People were believing on Christ daily and joining their fellowship. Peter and John were thrown in jail, but 5,000 individuals believed that day. When Peter and John were released, they went back to the fellowship to report. And when they had prayed, the place was shaken where they assembled, and all of them received the Holy Ghost and spoke the Word of God with boldness.

The transfer had been made. Before the cross, they had followed Jesus as their guide in ministry each day. But now they understood that "another Comforter" had been given, and they would follow Him with the same devotion. They were learning His voice. They were experiencing how to respond with Him in ministry. And they were seeing the same ministry that they knew in Jesus' day, now with the presence and person of the Holy Spirit filling and leading them personally.

The church had made the leap, the transfer was accomplished, and now as they followed the Holy Spirit, the report would ring out: "... These that have turned the world upside down are come hither also" (Acts 17:6).

Today, God is renewing this realization. My Spirit is with you, and He is leading My Kingdom spread all over the world. The disciples had lost Jesus and needed to understand that they now had the Holy Spirit with them.

God's people today have had the Spirit for years, but now is the day to let that reality come alive in us fresh and powerfully. Has the Spirit prompted you this month? Have you heard His voice recently? Has He touched you in prayer, bringing you to tears or to joyous rapture? Has he been a partner to you in prayer, praying with you, in you, and through you? Can you point to a testimony of how His work with you has been active and alive? Christ's leadership on earth now in this great harvest time is through the person, presence, and power of the Holy Spirit.

I have been meeting with the General Overseer's Prayer Council each Monday night for 13 weeks. And most nights, I come back to this group sharing testimonies that God has heard our prayers and He has spoken to me, or He has sent someone to me, or He has moved through circumstances. The Spirit wants to lead His people. The Spirit is God's gift to His

church today. I am not talking about falling off the deep end, but it is definitely the day to move out of the shallow end.

The Spirit is calling us as He did Ezekiel. If you are on the shore, wade out into the water. If you are at ankle depth, move to knee level. If you are at the knee, then move to the thigh level. The Spirit is calling His church to get in the water. Dive in and be carried by the current of the river of the Spirit.

Entering His Presence in Prayer, the Disciples Found the Environment for Divine Transaction

Third, entering His presence in prayer, the disciples found the environment for divine transaction. The key avenue for relating shifted from physically following Christ to prayer fellowship in His Spirit.

I believe the Upper Room was the key for this new day in the church age. Jesus had commanded the disciples to go and tarry in Jerusalem until they be endued with power. It was the environment of the Upper Room that would set the stage for the promised arrival of the Spirit. That environment would become the cue as to how the early church would function on through the church age. I believe Christ intended that this environment would mirror His own fellowship with the Father while He was the incarnate Son of God on earth, His fellowship through prayer.

Luke gives us insight into the activity of the disciples in the interim between the ascension and Pentecost. He writes, “And it came to pass, while he blessed them, he was parted from them, and carried up into heaven. And they worshipped him, and returned to Jerusalem with great joy: And were continually in the temple, praising and blessing God. Amen” (24:51–53).

The Book of Acts also gives us insight: “Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a sabbath day’s journey. And when they were come in, they went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James the son of Alphaeus, and Simon Zelotes, and Judas the brother of James. These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren” (1:12–14).

Luke reports they were continually praising and blessing God. Acts reports they continued with one accord in prayer and supplication. I believe it is safe to say the disciples entered into a ten-day season of intercession as they waited with anticipation for the promise Christ had often and so recently promised them. It is quite possible the disciples remembered their time with Christ and recalled that He was separated from the Father in heaven, yet He actively and frequently sought out times to be in His presence through prayer. Now, they were separated from Christ, but from these biblical reports, they also began to pray with both praise and supplication flowing from their hearts. It was, no doubt, an emotional time as they had lost the presence of their King for the second time. They did not have a clue what would come of Christ’s mission and His Kingdom-building effort. They lacked understanding, and they felt their loss as they united and prayed together.

This united season of intercession became the birthing ground for the arrival of the Holy Spirit. Using the model of Christ’s own life and this intense and miraculous Upper Room experience, these disciples clearly began to reproduce this spiritual environment often through the Book of Acts. Prayer in the Gospels was the activity of Christ. But

prayer from the Upper Room and on became the activity of the church. Interestingly, the history of Christianity is marked by the rise and fall of prayer, and the rise and fall of prayer marks the rise and fall of the work and ministry of the Holy Spirit. The Upper Room was Christ's preferred environment where fellowship with the Holy Spirit would release His ministry with anointing and power.

It is easy to overlook the Upper Room environment as an intentional part of what Christ planned for His church. It is easy to say that now the Spirit has come, there is no more function for the Upper Room. It is easy for some to say the Upper Room served its purpose and focus all attention on Spirit ministry. Thank God, the early church did not miss the Upper Room experience as a vital part of the package of Pentecost. They recognized that their relating with the Comforter Spirit had come through the prayers of the Upper Room, and they understood that ongoing prayer after the model of Christ would continue to build this relationship.

My Testimony of Praying Through to the Holy Spirit

I was one of those youth that had some difficulty praying through to the Baptism of the Holy Spirit. Other young people seemed to be able to seek the Spirit and receive His Baptism much more easily than me. It became an issue for me though I never discussed it with my parents. I believe I actively prayed to receive the Holy Spirit for at least five years. I can remember seeking for the Baptism in nearly every revival that would be held—and in those days, there were two or three revivals a year.

I prayed for the Spirit in youth camps and even in Bible Training Institutes that were held in my hometown. I went to our Church school, and I have memories of seeking the Spirit there at the Tomlinson Memorial School special services. I certainly did get tired of praying for nearly an hour at a time through all of those meetings. And each time I would walk away from the altar, I felt a defeat that I had not received the Baptism as so many of my peers had.

Naturally, at one wonderful revival, I did receive the Baptism of the Holy Spirit—and what a relief that was. It is interesting as I tell this that we can see what a different culture we had then. Every youth was encouraged to pray through to the Baptism of the Holy Spirit. This blessing was promoted, and all were encouraged and possibly expected to receive their Baptism at some point.

Today as I look back, I can appreciate such a culture and would wish that my own children could have grown up with that sense of expectancy for all to seek and receive the Baptism of the Holy Spirit.

As the years have gone by, I realize that there has been a glorious bi-product that God worked into my life through all of those times of seeking for the Baptism of the Spirit. After five years of such consistent praying in the altar, I see now that God was building me up in my spiritual walk in prayer and seeking God in prolonged periods. All of those prayer sessions were not a defeat in God's eyes but a building and learning season where He was laying a foundation of prayer in my young heart and life.

There have been other life influences that have reinforced that, of course, but I have no doubt that a strong foundation was being built through all of those hours of seeking God, praying through to the Baptism of the Holy Spirit.

Christ's mandate that the early church must pass through the Upper Room was no small or insignificant call. Christ knew that this frail band of followers must be transformed in His

power. He knew it was critical that they experience and understand the transfer of person as the Comforter descended upon them to become their leader and guide. And He knew they must realize the key was entering into the presence of the Spirit through prayer, which would activate the dynamic Spirit transaction time and time again.

Certainly over the centuries, the people of God have drifted from these vital precepts. At times, they have not accessed the transforming touch from God, remaining frail and weak. At times, they have given in to the delusion that the Kingdom can be built with human hands, drifting from a vital relationship with the Spirit. At times, they have allowed their Upper Rooms to grow stale and musty from lack of use.

But today, in these last days, as the Spirit is falling in the ultimate and complete fulfillment of Joel's prophecy, we must once again pursue these vital, God-given essentials in the Upper Room.

The Upper Room is the birthing room of Holy Spirit ministry. It is the incubator of the divine. Remember, prayer is one of our Core Values. Prayer is part of our God-given DNA and heritage. Prayer is still the mandate for the church before she sets out to evangelize the world.

Upper Rooms Around the World

Upper Rooms everywhere are making connections with heaven, and the Holy Spirit is falling as the latter rains. Just before Joel mentioned the Spirit falling on all flesh, he prophesied, "Be glad then, ye children of Zion, and rejoice in the LORD your God: for he hath given you the former rain moderately, and he will cause to come down for you the rain, the former rain, and the latter rain . . ." (Joel 2:23).

I love the way Hosea says it: "Come, and let us return unto the LORD: for he hath torn, and he will heal us; he hath smitten, and he will bind us up. After two days will he revive us: in the third day he will raise us up, and we shall live in his sight. Then shall we know, if we follow on to know the LORD: his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth" (Hosea 6:2, 3).

The rains are falling on Upper Room seekers. Once again, as Christ plans His return and mounts His white horse to lead the host of heaven back to earth, He is saying, "Church, tarry until you are endued with power from on high. The promise of the Father is available. My Spirit will guide you into all truth. He will show you things to come. He will receive of mine and show it to you. He will give you power to witness, spread My Gospel, and build My Kingdom. He will abide with you forever and will be in you."

Who feels a hunger to pursue His Spirit? Let us receive a fresh baptism in the person, presence, and power of the Spirit, and be filled with the Spirit anew. Let us set our commitment again to pursue His Spirit in our lives and ministry. Let us determine that our Church will be devoted to the Upper Room essentials—empower, engage, and enthrone. Let us say, "Welcome, Holy Spirit" with new anticipation for walking with the person of the Spirit. "Holy Spirit fire, consume me, purge me, illumine my way, melt me." Ask the Holy Spirit to partner with you in ministry, in prayer, and in personal living.

12:19—Dismissal.

Saturday Afternoon: Pursuing His Spirit in Healing

3:00—Worship Awakening; General Overseer Randall E. Howard opened the session with a time of prayer.

3:04—Worship in music, led by Lee Wilson and the Peerless Road Praise Team. Songs: “Lord, You Are Good,” “Mighty to Save,” “I Will Bless the Lord,” and “I Believe You’re My Healer.”

3:23—Cathy Payne, International Women’s Ministries Director, gave a personal testimony and introduced the afternoon speaker, Dr. Tom Renfro.

3:31—Video Presentation: Dr. Renfro’s personal testimony and healing.

3:39—Dr. Renfro received a standing ovation.

3:40—Message by Dr. Tom Renfro, M.D., Virginia; the message was followed by a mighty healing service.

Worship in music: “In the Presence,” “Surely the Presence of the Lord Is in This Place,” and “You Deserve the Glory.”

Saturday Evening: Pursuing His Spirit in the Young Harvest

6:35—“Focus on the Young Harvest,” directed by Kathy Creasy, International Children’s Ministries Director.

6:36—Service opened with a Children’s Choir. Songs: “Every Day, It’s You I Live For.” They also sang “He Is Exalted,” with male and female youth soloists, leading the congregation in worship.

6:46—Paul Holt, Heritage Ministries Director, came forward to present the winners of the “Heritage Essay” contest. Winners were Manuel Marrero, Dominican Republic, and Carol Najerro, California. Each of these youth received a \$250.00 scholarship to go toward the college of their choice. California agreed to match the scholarship award, and Carol Najerro will receive \$500.00. Youth were challenged to participate in the contest next year.

6:50—Video Presentation: Youth statistics and the victimization of children throughout the world.

6:55—“Battlefront Ministries” of Tennessee challenged the audience to rise to action and fight the enemy for the souls of youth. Drama presented with flags of approximately 13 nations. DVD of ministry in the nations: Impacting kids through Children and Youth Ministries.

7:08—Charlie Scruggs, Virginia, spoke on behalf of the youth of this generation.

7:10—DVD presentation sharing highlights of Institute of Children’s Ministry in nations around the world.

7:14—Kathy Creasy spoke about the young harvest being the most abundant harvest, and they are also the most endangered harvest. Scriptures: Acts 2:17; Psalm 8:2; Ephesians 4:12.

7:34—Presentation: Six children presented their testimonies.

7:49—Prayer led by Aileen Reid, International Youth Ministries Co-Director. Sister Reid addressed the Assembly and related the story of Hannah and Samuel as is written in 1 Samuel.

7:54: Special Music: “Hear Us From Heaven,” by a youth band.

8:08—Offering and Prayer: Cathy Payne, Tennessee, and Munawar Kahn, Pakistan. Special music and time of worship by Ricardo Sanchez, Georgia.

8:50—Evening Message by Trevor Reid, International Youth Ministries Co-Director. “A New Season of Pursuit.”

9:52—Altar Service: “New Spirit Fillings.”

August 1, 2010

Sunday Morning: Pursuing His Spirit in Mission

9:04—Worship time by California Spanish Praise Team. Songs: “By the Grace of God,” “Lord, You Are Good,” “Cover the Earth With Your Glory,” “I Give Myself Away.”

9:35—General Overseer Randall Howard addressed the Assembly. Then, the Praise Team led in “I Give Myself Away.”

9:43—Global Outreach Director David Bryan addressed the Assembly and read Habakkuk 1:5. He announced that the Bahama Brass Band would be leading the Parade of Nations. They played the following songs as the leaders from around the world marched in with their respective nation’s flag: “Battle Hymn of the Republic,” “When the Church of God Arises,” and “When We All Get to Heaven.”

10:00—General Presbyter Clayton Endecott addressed the Assembly and gave a closing challenge. He first stated that we could almost hear the voice of M. A. Tomlinson, rejoicing over today’s celebration of nations. He spoke of six great themes that had come to this great wedding feast: 1) Prayer; 2) Harvest; 3) Equipping Leadership; 4) Holiness; 5) Pursuing the Spirit; and 6) Jesus is our soon-coming King. Scripture Readings: Acts 1:8; Matthew 28:19, 20; Acts 2:1–4; and Acts 4:24–30.

10:32—Bishop Howard announced that on Friday evening, there were 6,500 present in the coliseum and many more in children’s and youth ministries. He stated that we had about 8,500 attendees during this Assembly, which broke most records of recent Assemblies. He thanked everyone for their sacrifice to come.

10:36—Time of Special Recognition, by Bishop Benjamin Feliz:

Honor given to Bishop Felix Santiago, former General Presbyter, who was retiring. His wife, Lydia, and his family were asked to stand. Brother Santiago quoted Proverbs 22:1: “A GOOD name is rather to be chosen than great riches, and loving favour rather than silver and gold.” A Power-Point with photographs of their life and ministry was presented. Sister Santiago was presented with flowers.

10:47—Time of Special Recognition, by Cathy Payne:

Honor given to Bishop Brice Thompson, former General Presbyter, who was retiring. His wife, Advira, and his family were asked to stand. A PowerPoint of their life and ministry was presented. Sister Payne commented that Brother and Sister Thompson were examples of an excellent father and mother. Sister Thompson was presented with flowers.

11:03—Bishop Howard presented his wife, Bess, with roses. It was their anniversary, and the Assembly sang “Happy Anniversary” to our General Overseer and his wife.

11:05—Brother Howard gave thanks to the California Praise Team for their service to this Assembly.

11:07—Bishop Howard asked for the Assembly Team to come forward: his office personnel, Debbie Stockham and Shaun McKinley; the Assembly Task Force: Benjamin Feliz, Paul Holt, Scott Gillum, Mike Willingham, Mike Luithle, John Payne, Cathy Payne, Gabriel Vidal, Gene Browning, Steve Gilmer, and Shaun McKinley. He also thanked all the staff around the coliseum.

11:11—Bishop Feliz came forward and asked the Assembly to recognize and give honor to our General Overseer Randall Howard. The Assembly stood and applauded. Brother Feliz announced that members from around the world have presented an offering to our Overseer. Sister Howard was presented with a bouquet of flowers.

11:16—Bishop Howard expressed his love and appreciation to the Church.

11:18—Bishop Howard also gave appreciation to Committee members who were retiring from service. From the Finance and Stewardship Committee, Bishops Van Sullivan and John Newsom received honor for their service, presented by Chairman Ben Duncan. From the Biblical Doctrine and Polity Committee, Bishops Tony Charalambou, Enos Gardiner, and H. E. Cardin received honor for their service, presented by Chairman Wallace Pratt.

11:21—The General Overseer made his 2010 Assembly Appointments as each one came forth as their name was called (Appointments found in Section 5, pages 153–160).

11:29—The General Presbyters made the appointments for their areas.

11:58—The General Overseer led in a prayer of dedication.

12:03—A video was presented of the highlights of this year's Assembly, which was followed by a closing presentation by Bishop Tim Harper, Michigan, and his children.

SECTION 1 MINUTES

Section 2

Committee Reports

Administrative Committee Report to the 96th International Assembly

Appreciation for Faithfulness

The Administrative Committee approaches its stewardship of the financial resources of the global Church with a sense of joyful responsibility and faith. The past two years have seen turmoil in financial markets around the world, which has impacted the economic realities for millions of individuals and their families. Despite the continuing weakness in the global economy, the members and congregations of the Church have faithfully stewarded their resources and given to support the work of the Church. Tithing has surpassed our budgeted expectations, along with total giving to missions. This is deeply appreciated as a testament to the faithfulness of our churches, a commitment to sustaining this worldwide movement, the trust of our members, and the providence of God.

Zero-Based Budgeting

As part of our commitment to fiscal responsibility and resourcing the priorities that the leadership of the Church has discerned, the Committee has continued for the second year the practice of zero-based budgeting for core International Office ministries (Center for Biblical Leadership, Children's Ministries, Global Outreach Ministries, and Youth Ministries). This approach has aided our efforts to merge increased resourcing of key ministry priorities, maintenance of fiscal responsibility, and greater alignment of corporate vision with ministry performance. These efforts will continue.

Child, Youth, and Worker Protection Policy

The Church of God of Prophecy is firmly committed to providing a safe, loving environment for the children and youth attending our churches, youth camps, and all ministry venues. The children and youth among us must have an environment free of sexual or physical abuse, and any violation of their well-being by a paid minister or volunteer must not be tolerated.

The Administrative Committee introduced a Child, Youth, and Worker Protection policy for the International Offices and for all levels of leadership in every church and ministry. The General Overseer's office, International Youth Ministries department, and International Children's Ministries department have assisted in the development and distribution of this policy, which is available to all state/national/regional offices. This is not intended to be an optional policy for any level of leadership in the Church of God of Prophecy.

ECFA Membership

The Administrative Committee has been focused on maintaining the highest levels of corporate governance and establishing the best practices for fulfilling our fiduciary responsibilities. In this vein, we have explored the steps necessary for gaining membership in the Evangelical Council for Financial Accountability (ECFA). Our research is almost complete, and we anticipate applying for and receiving accreditation from this stellar organization within the coming year.

Restructuring of Communications Ministry

The Administrative Committee has grappled (and continues to try to discern the Lord's mind) with prioritizing the work of the International Office ministries. Defining and clarifying our values has concrete results in the utilization of the financial, human, and spiritual resources. This has resulted in the discontinuation of certain ministries and the restructuring of others. The ways that the International Office communicates, internally and externally, is a critical factor in a digital world that continues to be in a state of flux. In light of these considerations, the Administrative Committee has worked with the General Overseer to revamp our approach to communications. This new approach, within the existing budget, seeks to maximize the ability of inspirational leadership to communicate with the Church's key constituencies using the traditional approaches such as *White Wing Messenger* (increased online presence), digital and new media including video, website, e-newsletters, and social networking tools such as Facebook and Twitter.

Updated Investment Policy

The Administrative Committee tasked the Finance and Stewardship Committee with revising the International Office's investment policy. The Committee is grateful for the leadership of Bishop Ben Duncan, interim chairman of the Finance and Stewardship Committee, who along with the aforementioned Committee, the Audit Committee, and the Director of Finance and Publishing, worked with a variety of financial and investment professionals to craft a policy that is conservative, flexible, diversified, and ethical.

2020 Vision Plan

Drawn by a desire to hear again what the Spirit is saying to the Church regarding purpose and priorities for the special moment in which we live and minister, the Administrative Committee embarked on a process of discerning the voice of the Spirit for the direction of the Church for the next ten years. Over the past 22 months, we committed the first hour of each monthly meeting to prayer and dialogue. We invited the participation of the inspirational leadership, International Office leaders, leaders around the world at various forums, and external consultants to aid us in this journey. The Committee is grateful to all who contributed to crafting this shared vision. Particular mention should be made of David Schmidt of J. David Schmidt and Associates who provided extremely helpful feedback to the Committee. The results of the journey, to date, are captured in the 2020 Vision plan, which has been shared with the members of the International Presbytery and this Assembly.

Hiring of ARKS, Inc.

To use a term common in business circles, the Administrative Committee has felt a need to attempt to "right size" the institutional components of the International Office to allow greater efficiency and effectiveness in fulfilling our mission. In this regard, the Committee has sought the assistance of ARKS, Inc. of Raleigh, North Carolina, to perform an extensive and exhaustive analysis of all International Office properties. This process is in the early stages, but ARKS brings significant expertise in church and non-profit assessment, funding, and construction and will provide a detailed report of its findings to the Church's leaders in the months ahead.

Finally, the Committee wishes to recognize the courageous leadership of Bishop Randall E. Howard. His commitment to God and the Church of God of Prophecy is clear; his foresight and openness to dialogue continue to provide an atmosphere for innovation and growth. It is an honor and privilege to serve alongside him in the global fellowship of the Church of God of Prophecy.

Respectfully Submitted,

Randall Howard, Chairman
 Sam Clements
 Gabriel Vidal
 Don Brock
 Clayton Endecott
 Felix Santiago

Ben Feliz
 David Bryan
 E. C. McKinley
 Sherman Allen
 David Browder
 Brice Thompson

Biblical Doctrine and Polity Committee Statement to the 96th International Assembly

Bible Translations (For Affirmation, not for Decision)

“ . . . we recommend that this Assembly give voice of approval of the English King James Version of the Bible as being the authority for our Church doctrine and teaching” (*56th Assembly Minutes*, Section 4, September 18, 1961, pages 131, 132).

“ . . . we recommend that this Assembly give voice of approval of the Spanish Antigua Version de Casiodoro de Reina of the Bible up to 1909 A.D. as being the authority for our Church doctrine and teaching in the Spanish language” (*66th Assembly Minutes*, Section 9, September 13, 1971, page 143). **These citations are the historical rulings of the Church of God of Prophecy concerning Bible Translations.**

In recent years, there has been a tremendous advance in scholarly work concerning biblical translations that have utilized the increased knowledge of the original languages of Hebrew, Greek, and Aramaic. Additionally, cultural understandings of the modern English, Spanish, French, and other languages have made the archaic words of past translations more difficult for the average reader to comprehend and respond appropriately. Furthermore, the message of the Gospel is now being translated into scores of other global languages. Daily, we are challenged to face the need to present the Gospel in the most effective methods possible to reach all nations. The Church of God of Prophecy has become an international movement encompassing many languages and cultures. As such, we must affirm the diversity of appropriate translations needed for the ever-widening harvest throughout the nations.* All mankind needs to hear and read the “good news” in the language that speaks to their understanding.

In light of this urgent need of the harvest, we encourage our ministers to use appropriate translations in their preaching that will bring all people to the saving light of Jesus Christ.

While we embrace the earlier translations referenced in the 1961 and 1971 Assembly rulings, we also want to encourage our ministers to use other legitimate and reliable translations to plant the seed of the Gospel of Jesus into every hungry heart and to inspire a deeper understanding of God.

Version: Final Draft. With questions or comments related to this Recommendation, please contact the Assembly Committee for the Biblical Doctrine and Polity by e-mail at bdp@cogop.org.

* With the proliferation of reliable Bible translations and versions, we have determined that there is a need to do further study of our past statements on Biblical Translations. Therefore, the Assembly Committee for the Biblical Doctrine and Polity will begin this Fall a comprehensive study of Biblical Translations/Versions to help us better understand the transmission of the canonical books. We welcome those who desire to submit brief papers to help us in this prayerful study.

The Presence and Manifestations of the Holy Spirit (for Affirmation, Not for Decision)

During the last three decades, the Holy Spirit has been poured out to such an extent that many believe we are continuing to live in the time of the fulfillment of Acts 2:15–18, when God said, “I will pour out my Spirit on all flesh.” Spirit-filled believers make up the largest and fastest-growing segment of Christianity in the world. The academic world is interested; governments are interested; books are being written; and studies are being done about this worldwide movement.

At the same time, Christianity in the Western world seems to be slowed or drifting from Spirit-filled influence. During the last decade, there has been external influence by misconceptions portrayed in the media as well as internal influence from Christian leaders to distract, suppress, and, in some cases, outright oppose any visible ministry or manifestation of the Holy Spirit. Some have advocated that the spiritual gifts or corporate ministries of the Holy Spirit do not have place in public worship today.

This persuasion has resulted in not only the rapid decline of spiritual manifestations in the church, but it has also subsequently discouraged believers from actively seeking the Baptism of the Holy Spirit. It is this urgent matter that recently led the Pentecostal-Charismatic Churches of North America to entertain a discussion with the Pentecostal Society of Scholars as to how bishops and pastors can best respond to this imminent challenge. The conclusion among scholars and ecclesiastical leaders gathered in March 2009 was that Spirit-filled ministries must rise up with new inspiration to live and minister in the fullness of Pentecost, thereby demonstrating a more vibrant and effective approach to ministry than those who would water down the activity of the Spirit, seeking approval from seekers and more

liberal elements in Christianity today. The Church of God of Prophecy wants to go on record as believing and practicing THE PRESENCE AND MANIFESTATIONS OF THE HOLY SPIRIT.

While there has always been a need among our leadership and pastors to maintain biblical order and decent behavior in the House of the Lord, such zeal for structure and fear of false manifestations of the Holy Spirit should never be practiced in a manner to “quench the Spirit” or “despise prophecies” (1 Thessalonians 5:19, 20). Subsequently, this should encourage us to embrace “spiritual discernment” that enables church leaders to both enhance and encourage the genuine moving of the Holy Spirit that edifies and comforts believers. Scriptures are abundant throughout the New Testament in that such ministries are a fulfillment of Jesus’ promise to send to us “another comforter” (John 14:16, 17). Furthermore, the Bible undeniably declares, “. . . Be filled with the Spirit” (Ephesians 5:18). A careful examination of the Greek verb translated “be filled” shows that it is a present tense, revealing that this blessing is one that we can experience now. The fact that the verb is used in the imperative mood does not leave the obedient disciple an option. Since the verb is also in the passive voice, it is not something we gain by human effort or achievement, but is done for him or her as they submit to God (Acts 2:38, 39).

Adding to this personal renewal in Jesus Christ, we must ask ourselves, “What happens when Holy Spirit-filled believers go to church?” Paul clearly answers this question when he writes to the Corinthian church. He expressly details the various gifts of the Holy Spirit that are given “. . . for the profit of all,” namely word of wisdom, word of knowledge, faith, gift of healing, working of miracles, prophecy, discernment of spirits, divers kinds of tongues, and interpretation of tongues (1 Corinthians 12:4–11). These phenomena need not only to occur in the congregation but should go beyond. As Paul unfolds the blessing of these manifestations, he also gives anointed instructions about abuses and how to handle such anomalies (14:6–33). But nowhere in the text does the apostle command or insinuate that these manifestations of the Holy Spirit should ever be rooted out from the experience of corporate worship by the believers. Instead, the apostle, when speaking even to a church rife with abuses, still encourages and gives imperative commands that these ministries are essential to edifying and empowering the church (1 Corinthians 12:28; 14:1–5, 39).

Throughout the Acts of the Apostles, speaking in tongues in the public arena was not seen as a detractor, but as a source of interest to unbelievers and as an enjoyment, even ministry, to believers. We see in multiple references both the attraction that speaking in tongues offered to those in the community and the encouragement for a bolder witness that it gave to the disciples (Acts 2:1–8; 4:31–33; 10:44–48; 19:1–6). In a world that has become increasingly attracted to the cults, the media, and techno gadgets, the Holy Spirit’s presence is one key ingredient in our churches that can attract and fill the needs of people hungry for something beyond their daily life of drudgery. In fact, this actuates the blessing and need of the fruit of the Spirit (Galatians 5:22, 23) to strengthen the believer in their normal life experience.

In the Church of God of Prophecy, our roots lie in the Holiness-Pentecostal historical tradition that was anchored to biblical truth. If there is no evidence in our church services today to give witness to this outward manifestation of the gifts of the Holy Spirit, we will simply appear as

imposters. On the other hand, when the Spirit is active among us, His anointing is obvious to unbelievers and will work powerfully in their hearts and lives. We encourage this ministry body to pray, entertain, and welcome genuine miracles, healings, speaking in tongues, and other manifestations such as described in 1 Corinthians 12. These must no longer be the rare exception or never practiced; rather, we commend to our pastors and leadership that these gifts, the very moving of the Holy Spirit, will draw men and women to come and see what is happening within your community of believers. We encourage our ministers and our people to freely use their anointed gifts to minister to others (1 Peter 4:10, 11).

In this age, there is a spiritual thirst among people to experience God, and the Church of God of Prophecy must be prepared to offer them the Spirit that can quench this desire. Let the Church be Spirit-filled and ready to offer deliverance, inspired truth, and real-life victory. We are truly thankful that there are areas in the world where the flames of the Spirit are burning brightly, and we commend such fervency with an admonition to continue to allow the Holy Spirit to spread. Indeed, we must now commit ourselves once again to be churches filled with the spiritual outpourings that can refresh and change people's lives.

Respectfully Submitted,

Wallace Pratt, Chairman
 Antonios Charalambou
 Tedroy Powell
 Enos C. Gardiner

Elias Rodriguez
 Tim McCaleb
 H. E. Cardin, Secretary

Version: Final Draft

With questions or comments related to this Recommendation, please contact the Assembly Committee for the Biblical Doctrine and Polity by e-mail at bdp@cogop.org.

Report of the Finance and Stewardship Committee to the 96th International Assembly

Changes to the Present Financial System as currently listed in the *95th International Assembly Minutes* (pp. 72-77)

Preamble

Since our last Assembly, we have experienced unprecedented times (i.e., except for the Great Depression) through the course of events that occurred in the fall of 2008, resulting in a worldwide economic decline. Our Church members have not gone untouched by these developments. Indeed, several are enduring financial setbacks because of unemployment, the reduction of their working hours, the closing of businesses, etc. Nevertheless, many are discovering that these are the times to rededicate ourselves to the exercise of responsible stewardship, which includes tithing and giving. Notwithstanding a slight decline (i.e., just

under four percent) in the total tithes received annually at the International Offices, there have been some record-breaking months during this period (i.e., April 2009 is one of the top five months on record for most tithes paid). Quoting our Stewardship Ministries Director, “Faithful stewards do not give less in tough economic times; they give more. Numerous pastors have shared with me that their churches are experiencing record tithing and giving. . . . The International Offices are currently receiving record amounts of tithes from the local churches. This blessing rises from pure hearts and clean hands of faithful stewards, who have learned that tithing and giving is the only confident way to journey through recessions, bailouts, and daily reports of financial ruin occurring all around us” (Jan Couch, “Tithing and Giving Brings Peace,” *White Wing Messenger*, Vol. 87, No. 12, July 2009, pp. 4, 5). The Finance and Stewardship Committee expresses our gratitude to all of our members, ministers, and churches that are tithing faithfully and giving generously into the Present Financial System of our Church. Let us stand together on the promises of God’s care for us as mentioned by the psalmist David: “I have been young and now I am old. And in all my years I have never seen the Lord forsake a man who loves him; nor have I seen the children of the godly go hungry. Instead, the godly are able to be generous with their gifts and loans to others, and their children are a blessing” (Psalm 37:25, 26 TLB). Too as we collectively face the challenges now before us, let us together resolve to pray for the following: 1) for God to reveal to us His plan: “Surely the Lord GOD will do nothing, but he revealeth his secret unto his servants the prophets” (Amos 3:7 KJV); 2) for God to instruct us: “Call unto me, and I will answer thee, and shew thee great and mighty things, which thou knowest not” (Jeremiah 33:3 KJV); 3) for godly wisdom to be manifested among us: “And of the children of Issachar, which were men that had understanding of the times, to know what Israel ought to do . . .” (1 Chronicles 12:32 KJV); and 4) to stand in the council of God: “But if they had stood in my council, they would have proclaimed my words to my people and would have turned them from their evil ways and from their evil deeds” (Jeremiah 23:22 NIV).

Overseer and Pastoral Compensation

Rationale: When an increase in an allotment is considered for an overseer or pastor, it is currently to be 1) studied and approved via a task force of ministers (i.e., chosen by tithe-paying ministers at the convention) or a task force of members (i.e., seated by the church conference) who are serving for a two-year period or 2) if recommended by the Finance and Stewardship Committee, any increase is to be approved in the national/regional/state convention (i.e., by tithe-paying ministers) or at the local church conference, respectively (pp. 72, 73 of the *95th Assembly Minutes*). Some conventions and conferences have found this procedure to be functional for them and continue to use it effectively; however, this additional layer of accountability has been shown for most to be inconvenient, impractical, and cumbersome. As a result, 75 percent of the National/Regional/State Offices surveyed (source: Finance and Stewardship Committee, Financial “Snapshot” Survey, November 2008) and many local churches have sought out more efficient methods. In fact, it has proven more feasible for them to instead empower their Finance and Stewardship Committee (or its equivalent) to authorize an appropriate compensation package for the overseer or pastor, correspondingly, independent of their convention or conference. Furthermore, they have demonstrated successfully that accountability may still be achieved using this or a similar alternative approach.

With this in mind, perhaps it is now appropriate to officially give the intermediate offices and the local churches more flexibility when considering compensation packages for the overseer or pastor. Specifically, the convention and/or conference could imbue their Finance and Stewardship Committee (or its equivalent) to function as their fiduciary agent of accountability, as is already efficiently happening in many nations/regions/states and local churches. In this manner, such conventions and/or conferences may elect to facilitate this process while simultaneously meeting the accountability standards of the intermediate office or church being served.

Recommendation: On pages 72, 73, of the *95th Assembly Minutes*, in the section Overseer and Pastoral Compensation, delete the fourth sentence of the third paragraph, as it is presently listed:

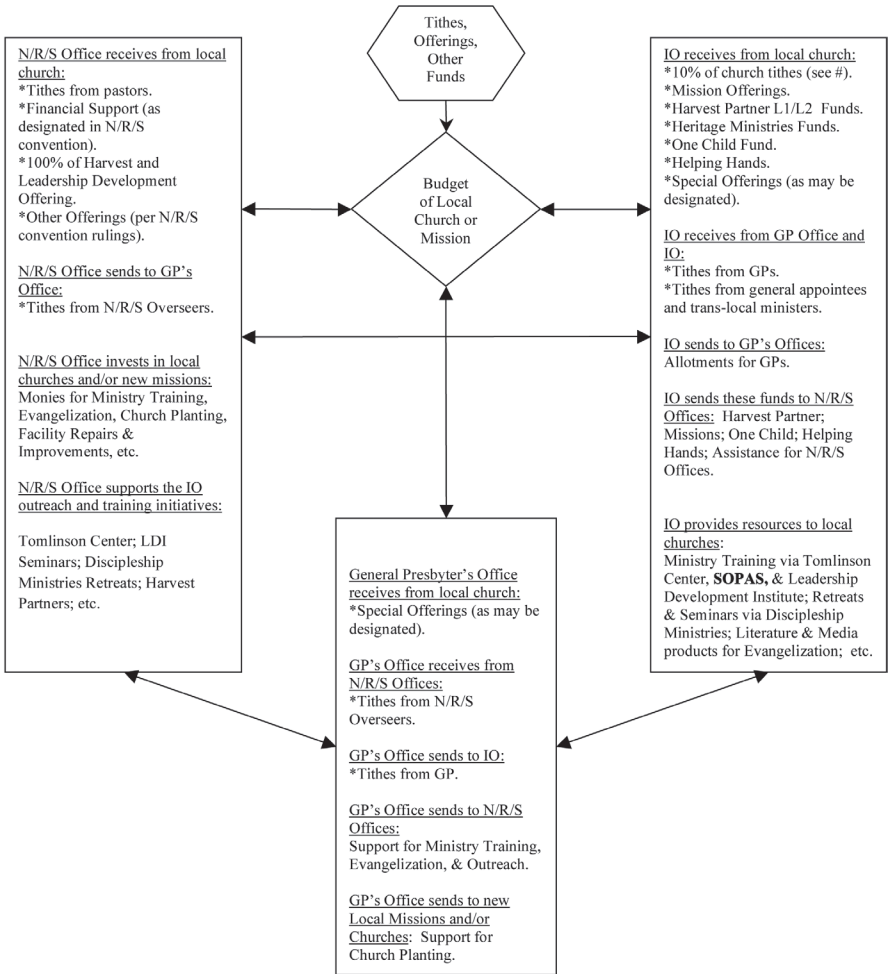
“ . . . If the Finance and Appropriations Committee (now Finance and Stewardship) for the nation, region, state, or local church is used to consider pastoral or overseer compensation, any increase in compensation, merit, or cost of living adjustment should be approved by the ministers paying tithes to that office (nation, region, or state) at their convention . . . ” and insert the following sentences in its place: “ . . . If the Finance and Stewardship Committee (or its equivalent) for the nation, region, state, or local church is vested with the delegated authority of the convention or conference, correspondingly, to consider overseer or pastoral compensation (i.e., in addition to the current annual allotment set by the Administrative Committee), then any increase in compensation, merit, or cost of living adjustment may be approved by this same commissioned group, who is serving as the fiduciary agent of accountability for the convention or conference being served; otherwise, any increase (i.e., in addition to the current annual allotment set by the Administrative Committee) in compensation, merit, or cost of living adjustment should be approved by a task force as explained above via the ministers paying tithes to that office (nation, region, or state) at their convention or by the members paying tithes to the local church at their regular conference, respectively. However, the Finance and Stewardship Committee (or its equivalent) is not authorized to increase overseer or pastoral compensation (i.e., in addition to the current annual allotment set by the Administrative Committee) in cases when and where the national, regional, state, or local offices have personnel who are supplemented from sources external to their offices and/or conventions/conferences. In such cases, said personnel are subject to the decisions of the Finance and Stewardship Committee (or its equivalent) of the offices supplementing them with funds. . . . ”

Flowchart/Diagram of Present Financial System

Rationale: The following Diagram of the Present Financial System is offered as an additional visual aid to the existing Flowchart of the Present Financial System. The focus of the diagram is to bring more clarity about the tithing/giving procedures among the ministers and various church offices. These illustrations (i.e., flowchart and diagram) are to be updated automatically by the Assembly Finance and Stewardship Committee as approved changes occur.

Recommendation: On page 77, of the *95th Assembly Minutes*, in the section Flowchart/Diagram of Present Financial System, place the new illustration (the following diagram) that will complement the current illustration (the existing flowchart) that is now located on page 77 of the *95th Assembly Minutes*.

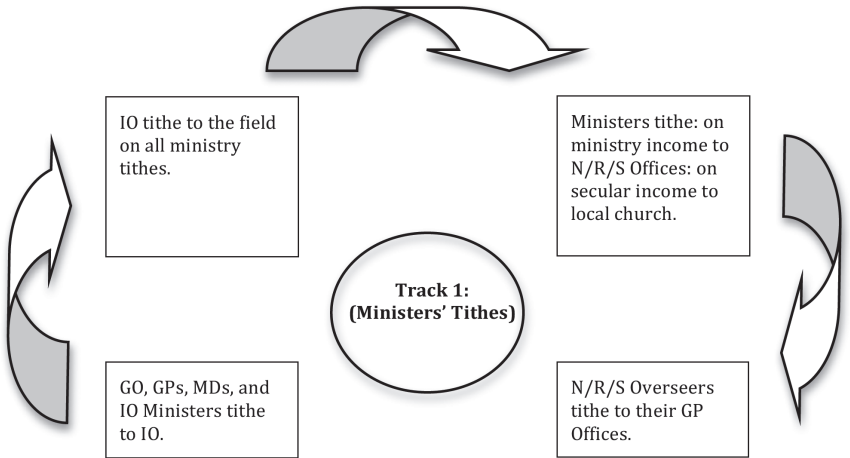
Flowchart/Diagram of Present Financial System



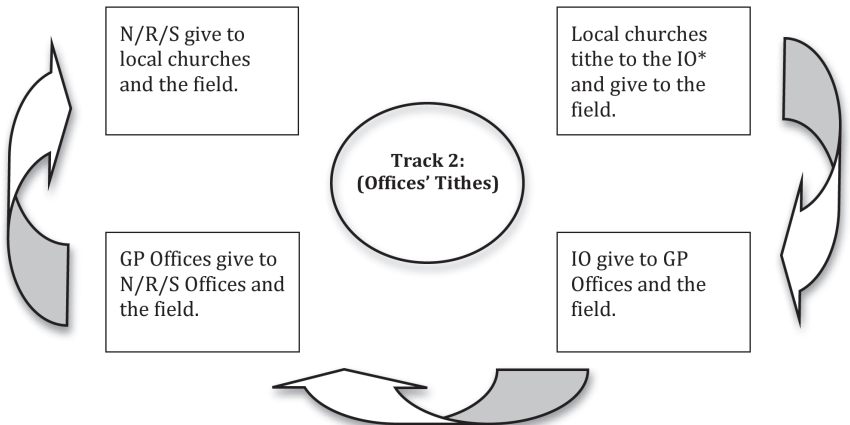
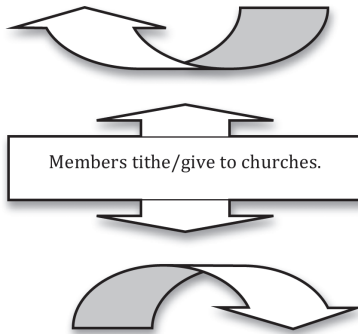
Legend: GP=General Presbyter; IO=International Offices; L1=Level One; L2=Level Two; N/R/S=National/Regional/State.

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.

Flowchart/Diagram of Present Financial System



IO=International Offices
 N/R/S=National/Regional/State
 GO=General Overseer
 GP=General Presbyter
 MD=Ministry Director
 *see *Allocation of Tithes for Present Financial System*



Study of the Present Financial System

Rationale (Reason for Study): The Finance and Stewardship Committee has been studying the Present Financial System during the last four years. This current system was adopted in 1994 and transitioned to full implementation over a seven-year period (1994–2000). This was an effort to restructure (i.e., streamline) the International Offices and concurrently decentralize more of the ministries and resources to local churches, who were to become more vibrant and equipped to discover and fulfill their unique mission in the community where they are situated. The result of this transition significantly redirected and/or reduced the percentages of tithes and key offerings away from the intermediate offices (i.e., National/Regional/State Offices) and International Offices and toward the local churches. Although not reflective of every change, the following summary includes the major changes that have occurred from 1994 to date:

Local Church

- Gain of ten percent in local church tithes (from 80 percent to 90 percent)
- Gain of 35 percent in local surplus tithes (from 65 percent to 100 percent)

National/Regional/State Offices

- Loss of all local church tithes within the region/state (from ten percent to zero percent in the US and Virgin Islands; however, most nations retained ten percent from their local churches in the interest of good stewardship (i.e., in that monetary restrictions are imposed by most nations on the amounts of funds that may be transferred internationally and/or due to costly monetary exchange rates between countries))
- Loss of all surplus tithes from local churches within the nation/region/state (from 25 percent to zero percent)
- Loss of a percent of Mission Offerings within the nation/region/state (from ten percent to zero percent)
- Gain of all ministry tithes from the ministers within their national/regional/state area
- Gain of all Harvest and Leadership Development Offerings

General Presbytery Offices

- Gain of all ministry tithes from the National/Regional/State Overseers in their respective General Presbytery Area

International Offices

- Loss of a percent of surplus tithes from all local churches (from ten percent to zero percent)
- Loss of all ministry tithes from the ministers serving the nation/region/state
- Loss of all ministry tithes from the National/Regional/State Overseers
- Loss of the Church Ministries Support Offerings
- Retained ten percent of tithes from all local churches
- Retained all tithes from ministers under general appointment (at International Offices and General Presbyters)
- Retained 100 percent of Heritage Ministry (formerly CPMA) Memberships
- Gain of 100 percent of Missions and Harvest Partner Offerings

Although the local churches and the International Offices have been successful in adapting to these changes, the intermediate offices (i.e., in particular, the North America National/Regional/State Offices) have been adversely impacted by them. Indeed, it is from North America that the Finance and Stewardship Committee continues to receive information and requests from overseers who express concerns about how the current system is negatively impacting them. Because of these raised concerns at these intermediate offices, the focus of our surveys has been directed at North America, as opposed to the Church at large. Notwithstanding, during the course of our study, we all experienced a global economic downturn in the fall of 2008, further exacerbating the situation.

Rationale (Reliability of Study): Since 2006, the Finance and Stewardship Committee has conducted four surveys to solicit input from the “field” about the Present Financial System and whether or not it is operating successfully. Primarily targeted have been the North America National/Regional/State Offices for input on the impact of the Present Financial System among these intermediate offices. Recently queried have also been the local pastors for input on the impact at the local level (i.e., the survey invited international participation but defaulted to a reflection of North America pastors by virtue of limited international responses). The names and reliability of these four surveys in our study are given below:

1. *Annual Financial Statements for 2006 From North America (February 2007)* has a confidence level of 90 percent with a +/- 11.1 percent margin of error.
2. *North America National/Regional/State Offices Input on Present Financial System (February 2007)* has a confidence level of 90 percent with a +/- 11.8 percent margin of error.
3. *North America National/Regional/State Offices Financial Snapshot Survey (November 2008)* has a confidence level of 90 percent with a +/- 13.5 percent margin of error.
4. *Pastors' Internet Survey (North America Pastors) (June 2009)* has a confidence level of 90 percent with a +/- 5.3 percent margin of error.

The confidence levels associated with these surveys are figured from the available population to participate as compared to the actual participants in the survey. These reliability statistics were generated from a sample-size calculator (i.e., www.custominsight.com/articles/random-sample-calculator.asp). The way to interpret this reliability is explained thusly: If there is a 90 percent confidence level with a margin of error of +/- 5.3 percent, then the same survey, conducted 100 times, would yield the same results, 90 times out of 100, within a +/- 5.3 percent margin of error. As evident from these confidence levels and margins of error, these surveys are reliable reflections of the actual situations now found at the local and intermediate offices in North America.

Rationale (Results From Study): The following major facts and comments were garnered from our study via these four surveys of the “field”:

Survey 1, Annual Financial Statements for 2006 From North America (February 2007):

The key revelations in this survey show that a significant number (to date, five of 28 offices or 18 percent have become insolvent) of intermediate offices in North America are in danger of financial collapse via insolvency. The data supports this dire projection:

1. Thirty percent of the North America National/Regional/State Offices reported that their annual deficit (i.e., expenses exceeding income) is depleting their reserves and that three or four would become insolvent within two to four years (i.e., 2008–2010), and five or six of them would become insolvent by 2016. (In 2008–2009, five of these offices became insolvent and required a “bailout” from the International Offices and the North America General Presbytery Offices.
2. The only reason that many North America National/Regional/State Offices have survived the transition or paradigm shift to the Present Financial System without selling valuable properties is due to them having begun it with huge cash reserves.
3. Several (about 1/3) of the North America National/Regional/State Offices are now “mission status” or in need of financial support since the inception of the Present Financial System in 1994.

Survey 2, North America National/Regional/State Offices Input on Present Financial System (February 2007):

Most intermediate offices believe that the Present Financial System is working against them, not for them. This survey reveals that a majority of overseers would like to see some changes to the current financial structure.

1. Nearly 2/3 (61 percent) of all North America National/Regional/State Offices reported that the Present Financial System is working poorly (or fair at best) for them and that something must be introduced by the 2008 Assembly and implemented immediately to prevent them from becoming insolvent.
2. The North America National/Regional/State Overseers recommended that their paying tithes to their respective General Presbytery Offices, in lieu of the International Offices, may generate some funds to help their fellow struggling North America National/Regional/State Offices.
3. The overseers underscore that ministers tithing to their National/Regional/State Offices are the principal source of funding at the intermediate level and those ministers taking excessive or questionable expenses should be challenged. Too, ministers not tithing to their National/Regional/State Offices should be persuaded to do so.
4. Several overseers shared ideas about how to reapportion the percentages of tithes from the local church. The following are the three most prominent suggestions:
 - a. Have churches send ten percent of tithes to National/Regional/State Offices; have National/Regional/State Offices send ten percent of tithes to International Offices. (Calculations project this option would increase the budget at the National/Regional/State Offices over whelmingly by about 1,700 percent and reduce the current International Offices budget by about 90 percent. This option seems to be too extreme as it drastically diminishes the funds for the International Offices.)

b. Have churches send five percent of tithes to National/Regional/State Offices and send five percent of tithes to International Offices. (Calculations project this option would increase the budget at the National/Regional/State Offices by about 800 percent [except in cases where a supplementary percentage is now being received at the intermediate level, in which case the projected increase would be less] and reduce the current International Offices budget by about 50 percent. This option seems impractical as it would require massive restructuring and downsizing at the International Offices. Furthermore, it seems unfair in that the ministry tithes would all be sent to the intermediate offices. If a 50 percent-50 percent sharing of church tithes would be equitable between the intermediate offices and the International Offices, then it would also seem in order to equally share the ministry tithes now sent to the intermediate offices with the International Offices, via 50 percent-50 percent).

c. Have churches send 6.5 percent of their tithes to International Offices and 6.5 percent of their tithes to National/Regional/State Offices. (Calculations project this option would increase the budget at the National/Regional/State Offices by about 1,100 percent and reduce the current International Offices budget by about 35 percent. Too, it would have some impact at the local church, with an additional loss of three percent tithes. This option, or one similar to it, seems more equitable and realistic. However, the International Offices would be challenged to expand their restructuring and downsizing over a prescribed period of years to accommodate such a reapportioning of percentages.)

5. Redirect 100 percent of the Church Ministries Support Offering to each of the General Presbytery Offices for operations and outreach. (This offering was ultimately discontinued and replaced by the Harvest and Leadership Development Offering, which is sent 100 percent to the National/Regional/State Offices.)

6. Allow North America National/Regional/State Offices who are struggling financially to be viewed and designated as a mission and eligible as a Harvest Partner for other nations/regions/states to connect with and send them Level One (i.e., basic operational) funds, in addition to Level Two (i.e., special projects) funds that may now be sent. (This option was initially to be introduced to the 95th International Assembly, but, after much debate, it was removed from the Finance and Stewardship Report.)

7. Increase accountability of the use of financial resources at all levels.

8. The National/Regional/State Overseers participating in this survey are unanimous in their agreement that more funds need to flow to the North America General Presbytery Offices and to the National/Regional/State Offices. These overseers further suggest that the International Offices conduct a review of the current organizational structure (i.e., polity and finances) and the various ministries (i.e., mission and function) at all levels. The goal would be to identify

which ministries would optimally operate at which level (i.e., local, intermediate, Presbytery, international). Too, such a review would possibly become a catalyst for some reformation or modification of our current organizational configuration along with a possible redefinition of the mission and scope of some of our operational ministries. Any ministries that might be in duplication with one another could be identified and either redefined or reassigned to the level(s) at which they would function most efficiently and practically.

9. The overseers surveyed are divided equally (50 percent-50 percent) on their support of a pastor/overseer concept for smaller states. Those who have tried it in practice tend to oppose it as quite impractical while those who are embracing it in theory are open to giving it consideration. The overwhelming favorable comments of a pastor/overseer concept for a smaller state are these benefits: 1) the area retains its identity, destiny, mission, and uniqueness; and 2) there are some financial savings in that a strong church could provide the allotment for the pastor/overseer thereby freeing up other common area funds for operational or outreach use. The major objections for the pastor/overseer concept are these concerns: 1) the merging of the distinct roles, missions, and responsibilities of the local pastor with those of a trans-local overseer; 2) the frustrations, conflicts, and hindrances that arise from being both a pastor with a local focus mission and having a congregation with needs (e.g., a family in crisis needing urgent pastoral care) juxtaposed with the time necessary as an overseer to build relationships, open new fields, plant churches, and be available to scores of pastors within a broad geographical area who also have pressing needs (e.g., a church in crisis who needs a pastor).

Survey 3, North America National/Regional/State Offices Financial Snapshot Survey (November 2008):

The main insights gained by this survey are the following:

1. A majority (75 percent) of intermediate offices have elected to use alternative accountable methods (other than current International Assembly rulings) when designating the compensation package for their National/Regional/State Overseer.
2. The intermediate offices continue to struggle financially and report concerns of becoming insolvent; this concern is largely due to their being supported almost exclusively from the ministry tithes via the ministers within their respective national/regional/state area.
3. Approximately 71 percent of the pastors reporting are tithing per International Assembly guidelines.
4. The intermediate offices receive the bulk (75 percent) of their support via ministry tithes.
5. Those intermediate offices that have convention-approved supplements have increased their monthly receipts by an average of 27 percent.
6. The Harvest and Leadership Development Offering, although 100 percent is sent to the National/Regional/State Offices, has not yet been taken advantage of fully.

7. Approximately 61 percent of North America pastors are bi-vocational and receive an allotment from their churches that is significantly less (on average, 52 percent less) than the current suggested base pay; however, the data also shows that the average bi-vocational pastor actually makes approximately 13 percent more (i.e., non-ministry income plus the ministry income) than the average pastor who is supported solely from the ministry.

8. The non-ministry tithes of the pastors, if redirected to the National/Regional/State Offices, would dramatically increase the receipts at these intermediate offices (i.e., an average increase of 95 percent in tithes, yielding an overall average increase of 73 percent in total receipts). Doing this would not adversely affect the International Offices, provided that the National/Regional/State Offices would then tithe on their tithes to the International Offices. However, the local church and the local pastor may be affected, depending on their financial situation. The bi-vocational pastor's current allotment would be reduced (i.e., by the loss of the 90 percent of the non-ministry tithes now returned to him/her). Therefore, redirecting the pastor's non-ministry tithes away from the church could present a significant loss for some of the pastors. Furthermore, it could have an effect on the local church, in the case where the bi-vocational pastor shoulders some, most, or all of the local church expenses (i.e., utilities, mortgage, insurance, etc.). If this modification were to be considered, then perhaps the National/Regional/State Overseers could exempt, on an annual basis, those pastors who demonstrate adverse circumstances in extenuation or mitigation for themselves or their church.

Survey 4, Pastors' Internet Survey (North America Pastors) (June 2009):

Principally, the following disclosures demonstrate the ethos and convictions of the pastors regarding tithing practices. Also, we see the enormous burdens carried by many local pastors in order to sustain the operations and maintain the facilities of the local church:

1. Sixty-six percent of pastors tithe on their gross income.
2. Thirty-four percent of pastors tithe on their net income.
3. Twenty-nine percent of pastors report no non-ministry income and are presumed to be solely supported from the ministry. (This number is ten percent less than the previous survey, presumably a result of the economic downturn.)
4. Seventy-one percent of pastors report non-ministry income and are presumed bi-vocational. (This number is ten percent more than the previous survey—again, presumably a result of the economic downturn.)
5. Ninety-seven percent of pastors with a non-ministry income tithe on the same to their local church per International Assembly guidelines.
6. Three percent of pastors with a non-ministry income voluntarily elect to tithe on the same to their National/Regional/State Office.
7. Forty-one percent of pastors personally pay no expenses of the local church.

8. Fifty-nine percent of pastors personally pay some, most, or all of the expenses of the local church:

- a. Thirty-three percent of pastors pay some expenses of the local church.
- b. Thirteen percent of pastors pay most expenses of the local church.
- c. Thirteen percent of pastors pay all expenses of the local church.

9. The following statement was given to solicit the current beliefs of the pastors on the “field” regarding the current Assembly ruling, respecting non-ministry tithes:

“In my opinion, a pastor who tithes on his/her non-ministry income into his/her church and then receives 90 percent back in the form of compensation has biblically tithed.”

- a. Eighty-three percent of pastors agree with this statement.
- b. Seventeen percent of pastors disagree with this statement.

Rationale (Resolutions From Study): The 95th International Assembly adopted resolutions to amend the Present Financial System in order to primarily assist the General Presbytery Offices, the intermediate offices, and the local pastors. The following is a brief summary of these resolutions:

- *Tithes of National/Regional/State Overseers*: Now, the National/Regional/State Overseers tithe to their respective General Presbytery Office. This action has redirected funds away from the International Offices and toward the General Presbytery Offices, thereby allowing for more funds to assist with struggling intermediate offices and to be used for church-planting and evangelization.
- *Discontinuation of the Church Ministries Support Offering*: This action has redirected funds away from the International Offices and toward the National/Regional/State Offices via the creation of the Harvest and Leadership Development Offering.
- *Establishment and Implementation of a Harvest and Leadership Development Offering*: Now, an offering to help the National/Regional/State Offices with operations, harvest outreach, church-planting, and leadership training is to be received monthly at the local church and then 100 percent sent to the respective National/Regional/State Offices. This offering has a great potential to bless the intermediate offices.
- *Supplementary Funds for the National/Regional/State Offices*: When there is a need for more operational funds at the National/Regional/State Offices beyond the ministerial tithe, the respective conventions of these intermediate offices may now adopt resolutions (i.e., that are not in contradiction to the current Assembly rulings or the present financial system) to have their local churches send in an additional amount (i.e., equivalent to a certain percentage of the tithe sent to the International Offices) in order to provide them with much-needed additional financial support. As mentioned earlier, those intermediate offices who are receiving supplementary funds from their churches have increased their monthly receipts by an average of 27 percent.
- *Fiscal Responsibility*: An annual report of all Pastors, Overseers, Presbyters, and General Appointees is now to 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 should promote transparency and accountability and encourage our ministers to both model and mentor faithful tithing, per International Assembly guidelines.

- *Retirement Planning:* All ministers under appointment have been encouraged to 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. 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.
- *Parsonage Allowance:* Each local church or National/Regional/State/Presbytery/International Offices, with respect to the laws of their sovereign nations, are to now 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. In some cases, designating most or all of the compensation as a parsonage allowance may be reasonable and may also have a tax advantage (depending on the nation/state) for the pastor, overseer, presbyter, ministry director, etc.

Rationale: (Responses With Study): The following is a brief summary of just some of the actions taken by various offices to help the economic situation on their respective levels:

- *The International Offices:* The International Offices has made significant adjustments through the elimination or consolidation of ministry positions, the reduction of their operating budgets, the closing of the White Wing Publishing House Press Operations, the transition of the Voice of Salvation ministry to the International Center of Spiritual Renewal, the financial rescue of struggling National/Regional/State Offices that were insolvent, etc.
- *The General Presbytery Offices:* The North America General Presbytery Offices has assisted the International Offices with financial supplements for National/Regional/State Offices that are insolvent or on the brink of insolvency. In North America, consolidating several states or nations into regions has become, by necessity, the default solution to bring illiquid offices into solvency. Since 2006, the North America Intermediate Offices have decreased by ten percent through the merging of regions/states (from a total of 31 to 28 offices).
- *The National/Regional/State Offices:* In retrospect, it appears that the cuts made in 1994 were too deep and drastic at the intermediate levels. It seems that National/Regional/State Offices would have fared better had they retained at least five percent of the tithes from the local church. The National/Regional/State Offices now primarily exist on the ministry tithes (within their respective area) that are received each month, which alone have proven insufficient. Many of these offices have reduced their ministry staffs and allotments, consolidated staff positions, sold valuable properties, depleted cash reserves, and still potentially face insolvency looming on the horizon. It should again be emphasized that those National/Regional/State Offices whose

conventions have approved supplementary percentages from their local churches are realizing an increase (i.e., an average of 27 percent) in their budget.

- *The Local Pastors:* It appears that approximately 1/3 of our pastors and ministers on the “field” are able to live on the allotments provided by their local churches. However, there are approximately 2/3 of our pastors and ministers who must supplement their church allotments with non-ministry income. The data shows that between 61–71 percent of the North America pastors are bi-vocational and receive from the church an average of only 48 percent of the current recommended monthly base pay. Often, these same pastors must operate and maintain their local churches by reinvesting in them a significant amount of the pastoral compensation that they receive (i.e., 59 percent of the North America pastors pay some, most, or all of the expenses at their local church). Nevertheless, in North America, there is a very high rate (71 percent) of tithing among the pastors/ministers, with 66 percent of these tithing on the gross amount.
- *The Local Churches:* A 2007 study, “Church Reporting Analysis,” by the Ministry Director of Finance and Publications, for the fiscal year 2006–2007 revealed that in North America, 57 percent of churches report and tithe faithfully, 20 percent of churches report and tithe inconsistently, and 23 percent of churches do not report or tithe to the International Offices. Therefore, just more than 3/4 (i.e., 77 percent) of our churches are tithing all or some of the time. Nevertheless, if the 43 percent of our churches that are either not tithing or doing so inconsistently would be faithful, then a projected 40 percent increase in the budget could be realized at the International Offices! However, it is also important to note that a small number of these churches included in this study are inactive and would not be able to contribute any significant amount of tithes.

Rationale (Review of Study): Our Present Financial System currently appears to be serving all levels of the Church sufficiently, with the one exception of the intermediate levels (i.e., National/Regional/State Offices). The transition to our existing financial system, in retrospect, redirected too much funding away from the intermediate offices. The challenge before us now is to determine how to correct this error without adversely impacting other levels within the system. As you can see by the previous surveys in our study of the Present Financial System, it appears that when consideration is given to adjusting percentages or redirecting the flow of tithes, what changes may benefit one level (i.e., local church, National/Regional/State Offices, General Presbytery Offices, International Offices) disadvantage the other one(s). Nevertheless, if nothing is done, then the National/Regional/State Offices are on a dangerous path toward insolvency!

Ideally, the collective action of all of our members, ministers, and churches faithfully tithing per International Assembly guidelines could potentially resolve these financial shortfalls at all levels with little or no need for any intervention or major change in the current financial system. Of key importance to recall, the Present Financial System, to which we all agreed (or submitted, or abstained) and to which we transitioned between 1994 to 2000, has at its foundation the principle of faithful tithing. It is, for that reason, incumbent upon all members, ministers, and churches to tithe faithfully within the system to ensure the system operates efficiently and provides sufficient resources at all levels.

Obviously, any interim solution to the crisis at the intermediate offices must be initiated by the National/Regional/State Offices. Therefore, it may be prudent and beneficial if every National/Regional/State Overseer and their plurality of leadership would consider one or more of these strategies: 1) emphasizing the modeling and mentoring of sound financial stewardship principles (i.e., including tithing and giving within our financial system) in their respective areas; 2) appealing to pastors not tithing per International Assembly guidelines (i.e., about 29 percent in North America) to support the National/Regional/State Offices with their ministry tithes; 3) requesting supplementary percentages from the local churches via the National/Regional/State Conventions (i.e., an average budget increase of 27 percent has been realized at National/Regional/State Offices that are receiving supplements from their local churches); 4) promoting and targeting the Harvest and Leadership Development Offering to assist with operations and outreach (i.e., 100 percent of these funds remain at the National/Regional/State Offices); 5) minimizing expenses and deficits through the frugal budgeting of resources and the well-organized staffing of personnel; 6) having stronger churches to help weaker churches via the establishment of interchurch financial assistance programs (e.g., the Sharing and Caring program in Florida, the Hands Across Carolina in North Carolina, and the Assistance in Ministry (AIM) , in the Mid-West); and 7) requesting stronger churches to support their National/Regional/State Offices with Harvest Partner Level 2 Funds.

Rationale (Conclusion): It is the decision of this Committee not to bring a recommendation of the section entitled “Study of the Present Financial System.” Therefore, this section is offered as an informational report. It is our intention to bring a recommendation to the next Assembly that will address the systemic problems of our present financial system. We invite the Assembly to join us in earnest prayer as we continue to seek a workable solution.

Fiscal Responsibility:

Rationale: The financial crisis at the intermediate office levels persists. The National/Regional/State Offices continue to experience overages in their budgets and shortfalls in their income. Many of these intermediate offices are presenting with a need of financial assistance; however, it is becoming apparent in some cases that there is also a need of additional training in stewardship. The International Offices (via the Office of the Ministry Director of Finance & Publishing and/or the Stewardship Ministries Department) are available to assist any local or intermediate office with guidance on how to establish and operate within a sound budget. Furthermore, perhaps, a yearly objective glance by the appropriate supervisory office at the Presbytery level would be helpful in affirming that the intermediate office is 1) is equipped with the proper knowledge, skills, and training to establish a reasonable budget; and 2) is operating fiscally responsibly within those budget parameters. Each year, coinciding with the convention of the nation, region, or state, the intermediate office could submit its financial statement (i.e., budget, income and expense statement, and balance sheet) to its respective General Presbyter’s Office. In this way, the Presbyter could have an idea of the financial situation and solvency at the supervised offices and, hopefully, quickly discern if a financial crisis is threatening. Too, the respective Presbyter could render or request both educational and/or financial assistance promptly and optimistically divert a financial crisis at any intermediate office level.

Recommendation: On page 75, of the *95th Assembly Minutes*, in the section Fiscal Responsibility, add the following sentence at the end of the first paragraph, as indicated:

“ . . . Furthermore, the National/Regional/State Offices will submit to their respective General Presbyter’s Office a copy of their annual financial statement that is reported to their National/Regional/State Convention within 30 days following the said convention. This financial statement is to reflect at a minimum, the following information: 1) National/Regional/State Offices Budget for the previous and current convention years (with columns showing items budgeted, actual and variance); 2) an income and expense statement; and 3) a balance sheet report showing the total assets and liabilities.”

Local Church Ministries Responsibilities:

Rationale: Whereas there is no longer a Church Ministries Support Offering, we should update the language of our *Minutes* to reflect the same.

Recommendation: On page 73, of the *95th Assembly Minutes*, in the section Local Church Ministries Responsibilities, delete the following phrase, in the second sentence, of subparagraph four, as it is presently listed: “. . . Church ministry offering (formerly known as education and evangelism offerings) . . .” and insert in its place the following phrase: “. . . Harvest and Leadership Development offering. . .”

Postscript

We lamentably acknowledge the passing of Bishop L. J. Dotson (1943–2009), who was a member of the Finance and Stewardship Committee since 2000 and the chairman from 2006–2009. His faithful service and visionary leadership will leave a lasting vestige on our Church.

Respectfully Submitted,

L. J. Dotson, Chairman, in Memoriam
 Benjamin M. Duncan, Interim Chairman
 John Newson, Interim Secretary
 Gary Adkins
 Franklin M. Ferguson
 Van Sullivan
 Jesse Yañez

Version: Revised April 23, 2010

With questions or comments related to these Recommendations, please contact the Finance and Stewardship Committee by e-mail at f&s@copog.org.

**Tomlinson Center Board of Directors
Report to the 96th International Assembly
July 27–August 1, 2010
Greensboro, North Carolina**

Introduction

Leadership Development has been clearly identified as a core value of the Church of God of Prophecy. Dave Kraft, in his book, *Leaders Who Last*, observes that “the reason there is a dearth of leaders today is that too little of the average leader’s time is focused on leadership development. Only when current leaders become leader-makers will our organizations, churches, and groups begin to develop the number and kinds of leaders needed to make a significant impact for Jesus. The single greatest way to impact an organization is to focus on leadership development” (Kraft, 2010, 160). We applaud our General Overseer’s vision and emphasis of leadership development for this Church. The Tomlinson Center Board of Directors is happy to partner with other ministries at the International Offices in order to answer the increasing need of leadership development in this Church.

Overview

Since the conclusion of the 95th International Assembly of 2008, Tomlinson Center (TC) has continued to offer accredited (Southern Association of Colleges and Schools—SACS) online college courses with international inclusion. In the fall of 2008, we offered four classes, with 54 students enrolled. In October of 2008, Tomlinson Center was approved to offer classes in the Spanish language, a first for Lee University. In the spring of 2009, our seventh semester, we increased to 129 students in seven classes. In the fall of 2009, we had an enrollment of 140 students in eight classes. In the spring of 2010, we had six classes with 104 students enrolled. To date, 574 students have matriculated through Tomlinson Center online classes. The student body is comprised of both Tomlinson Center students and a significant number of Lee University students.

The faculty of Tomlinson Center has been vetted and do meet the highest, regional accreditation requirements for college instructors. These include leading pastors, overseers, and administrators who have both academic degrees and practical experience. In fact, Lee University has purchased material written by Tomlinson Center faculty to be used by their faculty. Additionally, it is worth noting that in our spring 2010 meeting with the Assistant Director of the Center of Adult and Professional Studies (CAPS), he indicated to our Board that Tomlinson Center instructors were among the highest rated by student response surveys.

In October of 2008, Tomlinson Center offered our first webinar for North American Overseers with the focus on “Church-Planting Resources.” Other webinars in the areas of men’s ministry and women’s ministry have also been offered. This is a part of the “Phase II” of TC. (Phase I—online presence, Phase II—practical offerings, Phase III—a campus presence.) As well, in the same month, we were approved to offer classes in the Spanish language, which is a first for Lee University.

As a board, we met in Cleveland, Tennessee, for our spring and fall meetings as well as regular phone meetings. We met regularly with the General Overseer and the General Presbyters.

In April of 2009, Tomlinson Center organized an International LDI (Leadership Development Institute) in Cleveland, Tennessee. There were more than 400 participants. Various tracks were offered as Tomlinson Center facilitated synergies with the International Offices directors (Pastoral Track, Christian Education, Heritage Ministries, Stewardship, Women's Ministry, Youth, Children, and our first Spanish Track). There was representation from nine countries. Of the seven areas with General Presbyters, there was some degree of representation. We had 26 states represented from the United States. In August and September of 2009, Tomlinson Center took Leadership Development Institute to various countries in Europe by the invitation of Bishop Clayton Endecott. Presentations made at the 2009 LDI may be found at the Leadership Development Library located at the TC website: tomlinsoncenter.com. Our next International LDI in Cleveland, Tennessee, is set for April 26–29, 2011.

In May and June of 2009, a partnership with the Church of God School of Ministry was realized, facilitating the inclusion of the CIMS program (Certificate in Ministerial Studies) into Tomlinson Center. This is a program the Church of God developed by investing three million dollars to produce quality training that may be converted into full college credit. With the blessings of the General Presbyters, we pursued this partnership as well as sought a closer partnership with the Pentecostal Theological Seminary (PTS). This partnership of CIMS with our Leadership Development allows our ministers to be included in the ministerial grant program (based on need), and some of these classes are available in different languages.

During this time, delegates from the Board (director, chair, etc.) had meetings with our counterparts at Lee University and the Pentecostal Theological Seminary (PTS) (formerly Church of God Theological Seminary), Cleveland, Tennessee. In May of 2009, General Overseer, Bishop Howard, our Chair, Bishop Harper, and our Director/Secretary, Dr. Cardin, met with the PTS Board of Trustees to begin initial discussions as we move toward a more formal educational partnership, such as we currently have with Lee University.

Tomlinson Center opened in January 2006 with two classes. Since our inception, we have grown by semesters, offering four classes, then six, eight, sixteen, and now with the Spanish classes, we offer eighteen unique classes. These are in biblical studies and pastoral disciplines. We are planning to add a third discipline in theology. Each of these offers a certificate of completion that will lead to an accredited baccalaureate degree.

Vision

In joint meetings between the General Presbyters and the Tomlinson Center Board, there has been synergistic support for a return to an on-campus presence. This vision was first made public in the January 2010 issue of the *White Wing Messenger*, in which General Overseer Howard states, "Leadership Development is one of our core values that is woven into our vision/mission. . . . We must have a vibrant, worldwide training network anchored by an accredited college, with satellite campuses and online courses, complemented with practical pastoral, leadership, and lay-equipping opportunities, all permeated in the inspiration of the Holy Spirit" (p. 2).

Also in the January 2010 issue of the *White Wing Messenger* (p. 16), the General Presbyters make the following declaration:

As General Presbyters . . .

- We would like to see Tomlinson Center (TC) have an on-campus presence as soon as possible. This would be a limited presence at first to allow for necessary renovations. Options could be an interim campus in the Communications Building or the chapel at the TC Campus. We would like to have a definite on-campus presence by August 2014, assuming the TCA lease contract will expire in 2013.

- We will gladly partner with the TC Board in a high-profile announcement of a return to the TC campus to be made at the 2010 International Assembly.
- We will partner with the TC Board of Directors in a major capital campaign initiative to fund campus renovations and/or new construction for educational facilities and the International Offices (IO), as well as the ongoing operation of the college.
- We support an integration between the International Offices and TC campus ministries (e.g., interns serving at the IO, IO leaders academically qualified serving as instructors, providing mentoring of students by IO staff).
- We support a dynamic relationship between the Properties Commission and the TC Board with open dialogue occurring regularly to ensure all facilities will meet SACS accreditation requirements.
- We support financial cooperation from the corporate Church for a Church college.
- We support a presence of Tomlinson Center in its various forms throughout all General Pesbytery areas of the globe.

The Tomlinson Center Board wishes to thank General Overseer Howard and the General Presbyters for their Visionary Leadership regarding the future of Tomlinson Center and an onsite campus school of higher learning.

Business Plan

The Tomlinson Center Board is fully aware that in order to make this Church college a reality, there must be a well thought-out strategic plan, business plan, and solid support. Tomlinson Center has an Assembly mandate and the vision of inspirational leadership; now we must make it happen.

As a Board of Directors, we are working closely with the Administrative Committee in the study of the use of church properties, including the TC campus. In parallel, we are consulting with professional planners and financial consultants to develop revenue streams, capital development, and a realistic business plan identifying how each step will be accomplished.

Our Forward Vision

The longevity, endurance, and effectiveness of any organization is dependent upon its ability to develop leaders. Leadership development is central to the future. This is certainly the emphasis of the apostle Paul's admonition to Timothy when he counseled him: "And the things you have heard me say in the presence of many witnesses entrust to reliable men who will also be qualified to teach others" (2 Timothy 2:2 NIV). This is the vision of Tomlinson Center. We want to partner with local churches and state/regional/national overseers to help train and develop leaders for our harvest areas. Tomlinson Center commits to provide quality instruction, academic studies, practical training, and experiences to develop present and emerging leaders for the future.

In fulfilling the 2014 vision of a return to a campus presence, the Board of Directors envisions that Tomlinson Center/College will not only be a place where scholarship and Spirit are espoused, it will also be a place where mentoring will occur. Students will be mentored in relationships with our leaders at the International Offices as they serve as interns in various departmental ministries.

The Board readily admits that the re-opening of a Church college is a challenging undertaking. It is one that we cannot do independently of the greater church. However, this Board does not believe that this Church can go another 20 years without this vital ingredient in our overall leadership development focus.

It should be clearly noted that neither the Tomlinson Center Board, faculty, General Presbyters, nor the International Offices can exclusively provide this Church with an institution of higher learning and leadership development. The need exceeds current available resources. This will be our Church college, and as such, it will necessitate that we partner together to realize a return to a campus presence. We need every member and leader of this Church to join both the Board and our General Presbyters in shouldering the responsibility. We need you to join us as prayer, financial, and visionary partners.

In the 2004 report of the Tomlinson Center Board to the Assembly, it was noted that 97.5 percent of churches who responded to the survey indicated that they would be willing to include the Tomlinson Center into their overall giving and annual budget. We applaud the many churches, states, regions, and nations who have given one-time contributions to Tomlinson Center. As well, we want to highlight the following churches who have led the way in consistently giving to Tomlinson Center. They are State Street, Raleigh, North Carolina; Wadesboro, North Carolina; and, East Alton, Illinois.

We appreciate the pastors and these congregations for catching the vision and leading the way. We also encourage all of our churches to be a financial supporter of Tomlinson Center.

As well, we encourage families to consider memorial giving, endowments, and individuals to remember Tomlinson Center when doing their estate planning. There is no question that this venture is one that will require not only initial funding, but continued giving and revenue streams. The reality is that education is a multi-million-dollar endeavor.

We do believe that this Church desires a return to a campus-based institution of higher learning and leadership development. This is clearly communicated in conversations with our Board and Faculty members. As well, the Managing Editor of the *White Wing Messenger* has reported that the January 2010 issue, highlighting the Tomlinson Center/College, generated more website interest and hits than any other issue. Less than two weeks ago, the January 2010 issue had received more than 6,300 hits. The next most visited issue of the *White Wing Messenger* has received about 3,600 hits. Clearly, the membership of the Church of Prophecy is interested in our having our own Church college. In order for this Church to realize a campus presence by 2014, it will necessitate each of us catching the vision. Vision, however, will cost us something. There is much work before us—together, we can celebrate the opening of the Church college in 2014.

Respectfully submitted,

Timothy A. Harper, Chairman

Dr. H. E. Cardin, Secretary

Everton Campbell

Timothy Coalter

Don Brock

José García

Phil Pruitt

Elgarnet Rhaming

SECTION 2 COMMITTEE REPORTS

Section 3

Financial Reports

INDEPENDENT AUDITORS' REPORT

To the Administrative Committee of the
Church of God of Prophecy International Offices
Cleveland, Tennessee

We have audited the accompanying combined statements of financial position of Church of God of Prophecy International Office (domestic and international operating accounts as controlled by the Administrative Committee) as of May 31, 2010 and 2009, and the related combined statements of activities and cash flows for the years then ended. These combined financial statements are the responsibility of the Organization's management. Our responsibility is to express an opinion on these combined financial statements based on our audits.

We conducted our audits in accordance with auditing standards generally accepted in the United States. Those standards require that we plan and perform the audits to obtain reasonable assurance about whether the financial statements are free of material misstatement. An audit includes consideration of internal control over financial reporting as a basis for designing audit procedures that are appropriate in the circumstances but not for the purpose of expressing an opinion on the effectiveness of the organization's internal control over financial reporting. Accordingly, we express no such opinion. An audit includes examining, on a test basis, evidence supporting the amounts and disclosures in the financial statements. An audit also includes assessing the accounting principles used and significant estimates made by management, as well as evaluating the overall combined financial statement presentation. We believe that our audits provide a reasonable basis for our opinion.

In our opinion, the combined financial statements referred to above present fairly, in all material respects, the financial position of Church of God of Prophecy, as of May 31, 2010 and 2009, and the changes in its net assets and its cash flows for the years then ended in conformity with accounting principles generally accepted in the United States.

**CHURCH OF GOD OF PROPHECY
INTERNATIONAL OFFICE
Combined Statements of Financial Position**

	May 31	
	2010	2009
ASSETS:		
Current assets:		
Cash and cash equivalents	\$ 4,349,649	\$ 4,656,477
Certificates of deposit	798,717	663,796
Investments	3,781,160	3,426,928
Accounts receivable—net	304,555	281,372
Inventory—net	666,356	616,757
Prepays and other assets	407,595	341,419
Notes receivable—current portion	18,932	45,502
	10,326,964	10,032,221
Assets held for long-term purposes	1,774,809	1,757,916
Property and equipment—net	1,614,600	1,525,946
Total Assets	\$ 13,716,373	\$ 13,316,083
LIABILITIES AND NET ASSETS:		
Current liabilities:		
Accounts payable	\$ 23,848	\$ 33,568
Accrued expenses	98,673	179,364
Deferred revenue	33,001	44,637
	155,522	257,569
Deferred compensation liability	1,774,809	1,757,916
Total liabilities	1,930,331	2,015,485
Net assets:		
Unrestricted:		
Undesignated	7,897,945	6,043,720
Designated	435,741	2,061,917
Equity in property and equipment	1,614,600	1,525,946
	9,948,286	9,631,583
Temporarily restricted	1,837,756	1,669,015
Total net assets	11,786,042	11,300,598
Total Liabilities and Net Assets	\$ 13,716,373	\$ 13,316,083

**CHURCH OF GOD OF PROPHECY
INTERNATIONAL OFFICE**

Combined Statements of Activities

Year Ended May 31, 2010

	Unrestricted	Temporarily Restricted	Total
Support and Revenue:			
Member and church contributions	\$ 7,558,622	\$ 2,439,452	\$ 9,998,074
Donated television and radio airtime		-	-
Contributed services	9,875		9,875
Conferences and retreats	575,317	-	575,317
Sales revenue	1,367,676	-	1,367,676
Rental income	197,784	-	197,784
Publications revenue	80,169	-	80,169
Investment income (loss)	412,009	-	412,009
Other income	<u>717,010</u>	<u>-</u>	<u>717,010</u>
Total Support and Revenue	10,918,462	2,439,452	13,357,914
Reclassifications:			
Net assets released due to satisfaction of purpose restrictions	<u>2,270,711</u>	<u>(2,270,711)</u>	<u>-</u>
Expenses:			
Program services:			
Inspirational Leadership	1,609,995	-	1,609,995
Global Outreach Ministry	4,375,964	-	4,375,964
Leadership Development and Discipleship	1,544,303	-	1,544,303
Tomlinson Center	159,396	-	159,396
Finance and Publications Ministries	1,737,027	-	1,737,027
Heritage and FOW Ministry	367,339	-	367,339
White Wing Publishing House and Resource Center	1,204,272	-	1,204,272
International Assembly	306,346	-	306,346
Church Ministry Support	<u>6,981</u>	<u>-</u>	<u>6,981</u>
	<u>11,311,623</u>	<u>-</u>	<u>11,311,623</u>
Supporting activities:			
Management and general	1,455,779	-	1,455,779
Fund-raising	<u>97,059</u>	<u>-</u>	<u>97,059</u>
	<u>1,552,838</u>	<u>-</u>	<u>1,552,838</u>
Total Expenses	<u>12,864,461</u>	<u>-</u>	<u>12,864,461</u>
Change in Net Assets before Translation Adjustment	324,712	168,741	493,453
Translation Adjustment	<u>(8,009)</u>	<u>-</u>	<u>(8,009)</u>
Change in Net Assets	316,703	168,741	485,444
Net Assets, Beginning of Year:	<u>9,631,583</u>	<u>1,669,015</u>	<u>11,300,598</u>
Net Assets, End of Year	<u>\$ 9,948,286</u>	<u>\$ 1,837,756</u>	<u>\$ 11,786,042</u>

**CHURCH OF GOD OF PROPHECY
INTERNATIONAL OFFICE
Combined Statements of Activities
Year Ended May 31, 2009**

	Unrestricted	Temporarily Restricted	Total
Support and Revenue:			
Member and church contributions	\$ 7,521,504	\$ 2,702,764	\$ 10,224,268
Donated television and radio airtime	426,619	-	426,619
Contributed services	-	-	-
Conferences and retreats	446,745	-	446,745
Sales revenue	1,299,494	-	1,299,494
Rental income	188,370	-	188,370
Publications revenue	104,463	-	104,463
Investment income (loss)	(278,178)	-	(278,178)
Other income	<u>168,956</u>	<u>-</u>	<u>168,956</u>
Total Support and Revenue	9,877,973	2,702,764	12,580,737
Reclassifications:			
Net assets released due to satisfaction of purpose restrictions	<u>2,767,352</u>	<u>(2,767,352)</u>	<u>-</u>
Expenses:			
Program services:			
Inspirational Leadership	1,627,048	-	1,627,048
Global Outreach Ministry	4,669,328	-	4,669,328
Leadership Development and Discipleship	1,289,922	-	1,289,922
Tomlinson Center	222,074	-	222,074
Finance and Publications Ministries	1,620,834	-	1,620,834
Heritage and FOW Ministry	357,373	-	357,373
White Wing Publishing House and Resource Center	1,047,587	-	1,047,587
International Assembly	833,795	-	833,795
Church Ministry Support	<u>48,814</u>	<u>-</u>	<u>48,814</u>
	<u>11,716,775</u>	<u>-</u>	<u>11,716,775</u>
Supporting activities:			
Management and general	1,554,558	-	1,554,558
Fund-raising	<u>101,640</u>	<u>-</u>	<u>101,640</u>
	<u>1,656,198</u>	<u>-</u>	<u>1,656,198</u>
Total Expenses	<u>13,372,973</u>	<u>-</u>	<u>13,372,973</u>
Change in Net Assets before Translation Adjustment	(727,648)	(64,588)	(792,236)
Translation Adjustment	<u>(4,373)</u>	<u>-</u>	<u>(4,373)</u>
Change in Net Assets	(732,021)	(64,588)	(796,609)
Net Assets, Beginning of Year:	<u>10,363,604</u>	<u>1,733,603</u>	<u>12,097,207</u>
Net Assets, End of Year	<u>\$ 9,631,583</u>	<u>\$ 1,669,015</u>	<u>\$ 11,300,598</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 Stewardship Committee (or its equivalent) for the nation, region, state, or local church is vested with the delegated authority of the convention or conference, correspondingly, to consider overseer or pastoral compensation, then any increase in

compensation, merit, or cost of living adjustment may be approved by this same commissioned group, who is serving as the fiduciary agent of accountability for the convention or conference being served; otherwise, any increase in compensation, merit, or cost of living adjustment should be approved by a task force as explained above via the ministers paying tithes to that office (nation, region, or state) at their convention or by the members paying tithes to the local church at their regular conference, respectively. However, the Finance and Stewardship Committee (or its equivalent) is not authorized to increase overseer or pastoral compensation in cases when and where the national, regional, state, or local offices have personnel who are supplemented from sources external to their offices and/or conventions/conferences. In such cases, said personnel are subject to the decisions of the Finance and Stewardship Committee (or its equivalent) of the offices supplementing them with funds. (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: Harvest and Leadership Development offering, 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. Additionally, the National/Regional/State Offices will submit to their respective General Presbyter's Office a copy of their annual financial statement that is reported to their National/Regional/State Convention within 30 days following the said convention. This financial statement is to reflect at a minimum, the following information: 1) National/Regional/State Offices Budget for the previous and current convention years (with columns showing items budgeted, actual and variance); 2) an income and expense statement; and 3) a balance sheet report showing the total assets and liabilities.

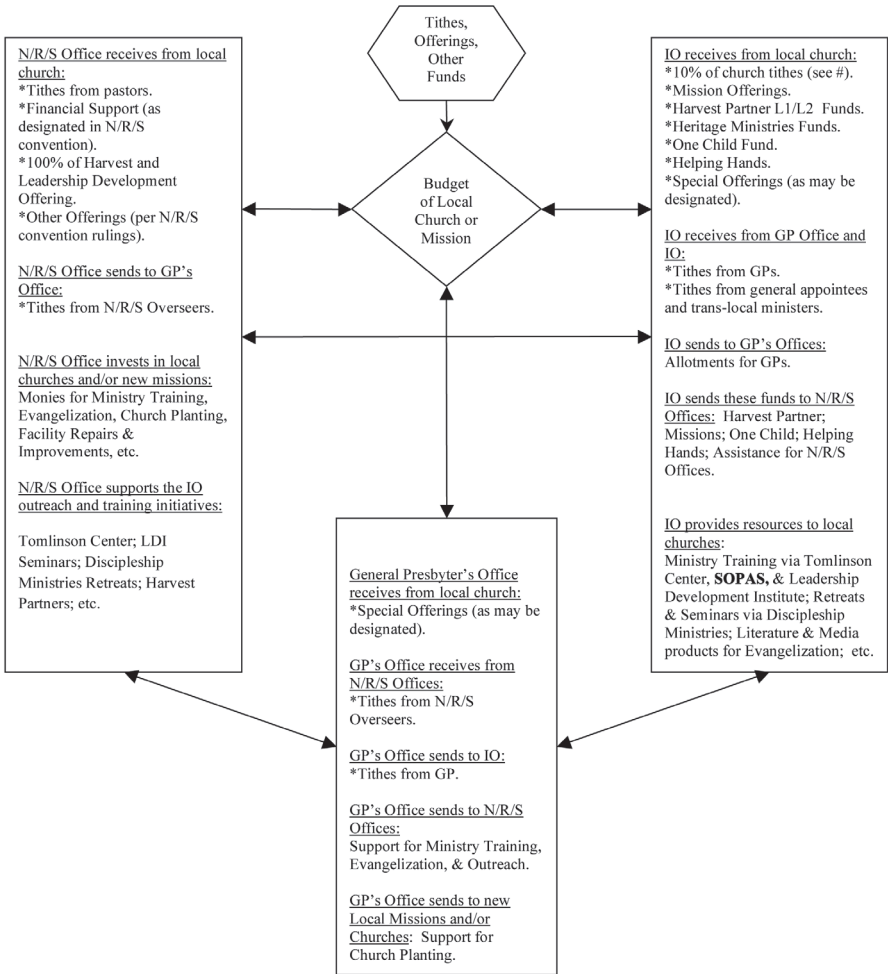
In order to develop consistency in timing of fund-raising, financial reporting, and statistical reporting, it is suggested that the church fiscal year be June 1 through May 31, where possible.

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 Assembly Minutes*, 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.

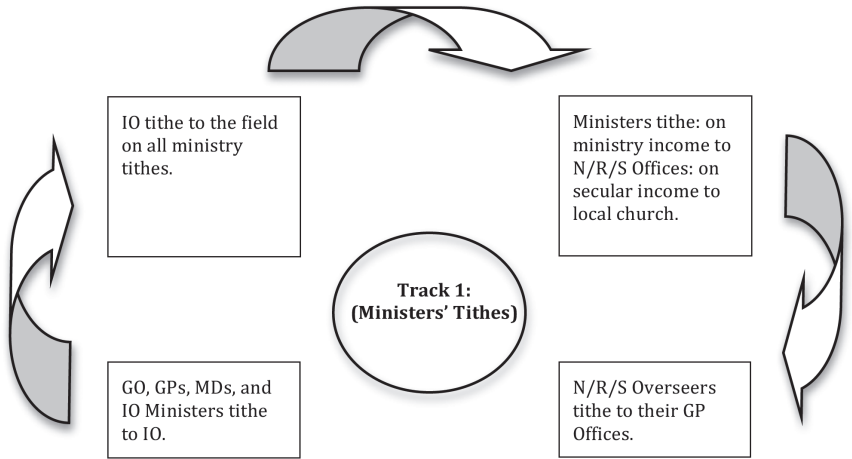
Flowchart/Diagram of Present Financial System



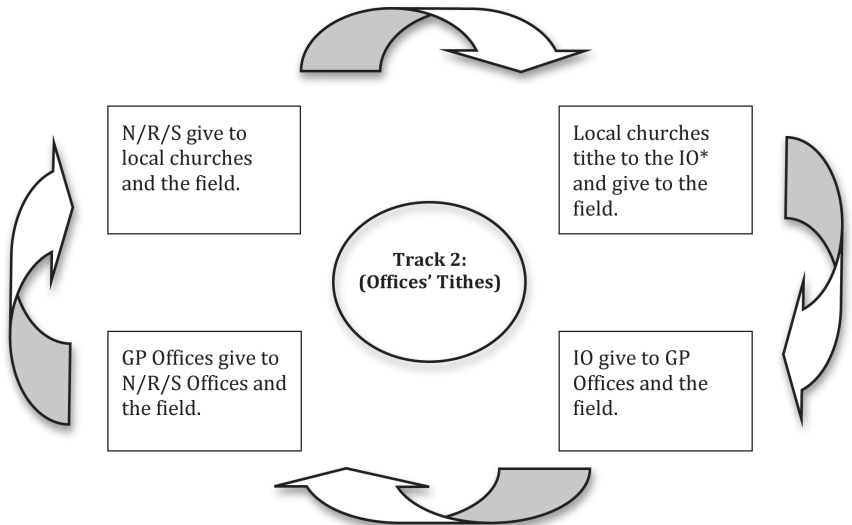
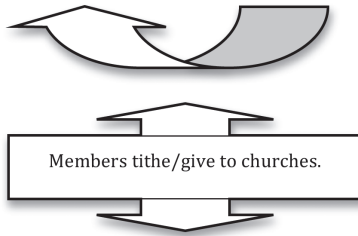
Legend: GP=General Presbyter; IO=International Offices; L1=Level One; L2=Level Two; N/R/S=National/Regional/State.

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.

Flowchart/Diagram of Present Financial System



IO=International Offices
 N/R/S=National/Regional/State
 GO=General Overseer
 GP=General Presbyter
 MD=Ministry Director
 *see Allocation of Tithes for Present Financial System



Section 4

General Presbyters
and International Offices
Staff Reports
to the 96th
International Assembly

Report of General Overseer Randall E. Howard June 1, 2008–May 31, 2010

Thank you for the privilege to serve.

Strategic Planning at the International Offices

At the International Offices, we have been involved in strategic planning steps and decisions through the last four years. At the last Assembly, I used terms like “streamlining” and “focus” to paint the picture of change that would help us to be more effective at performing the highest callings from heaven. Now, today, we are launching out even deeper trying to ask and discern further, where are we now, what is God saying now, and what must we do now?

Before we speak of current Strategic Planning, let us say that we simply stand on the shoulders of those leaders before us who paved the way with their own inspirations toward vision and strategy for this movement. The attitude of our General Presbyters and Administrative Committee is that what we have done in these years and what we project today is only another chapter in the Call of God this Church heard through the voice of former General Overseer Billy Murray and the “Turning to the Harvest” movement among us. We do not want Vision 2020 to be considered a new idea, but merely an affirmation and extension of what God was saying to this Church in 1994.

Also, we want to affirm the inspiration and passion held by our General Overseer Emeritus Bishop Fred Fisher as he called this Church onward with the theme “Vision Now, Victorious Future.” Again, we do not want Vision 2020 to be considered a new idea, but merely an affirmation and extension of what God was saying to this Church in 2004 and 2006.

Bishop Fisher, our General Overseer Emeritus, we want to invite to this platform so that we can share our appreciation as we stand on the work you have done with “Vision Now, Victorious Future,” in order to build up further in vision and reach up higher toward that victorious future.

As we ask where are we now, what is God saying now, and what must we do now, one of those areas of discernment is . . .

Evaluation of Our Properties

Our International Offices building is more than 35 years old. Times have changed—ministries, leadership, and community. The building has come to the point of needing repair and renovation, already \$500k. We have 142 acres at the Tomlinson College property that is leased, but parts of this are degenerating.

We have future plans for a college, yet there is ample space there for possible International Offices presence. The International Offices is now on 2.7 acres of property where it is, so some portion of the campus land could be allocated for an International Offices if needed. We have many acres at Fields of the Wood (FOW) and most realize that FOW has been in a degeneration mode for six to eight years. We do not receive sufficient income to renovate as we should and operate with excellence.

With all of this in mind . . .

The General Presbyters and Administrative Committee felt it would be highly beneficial to hire outside expertise to do a comprehensive study and analysis of our properties and the best uses for these. This is a part, a small component of our Vision and Strategic Planning process going on now.

ARKS

The Administrative Committee has contracted the services of ARKS, a Christian construction and real estate consulting group, to do this in-depth analysis on the present state of our properties and the potential future options that could best serve our goals and objectives as a church. Let me share a likely timeline for your information today.

Timeline

- June to October, study and analysis
- October presentation of analysis and data to the General Presbyters and other leaders
- October through April/May, share options with leadership, pray for discernment, invite input
- April/May, discern the leading of God, determine the best path to take
- June 2011 through July 2012 Assembly, cast vision, build consensus, unite for the challenge
- July 2012, finalize any Assembly decision needed and launch transition

We do not have a preferred option. We have told ARKS to look at all options. We do not know how this will come out ultimately. We are praying that God will guide in every aspect. Perhaps we will remain in the offices that we have and renovate to prepare for the future in technology and ministry shifts. Perhaps we will move out to the campus property where we will blend in with the developing college model in our vision. Those certainly are the two more prominent options involved at this point.

Let me add a side note. Robert Knowles shared with me after bringing a team to Cleveland, walking through, and inspecting every aspect of our building. He found that after more than 35 years we have a beautiful building, well-built and well-positioned, that has represented the Church of God of Prophecy with dignity in the City of Cleveland and beyond. I would like to invite Bishop Gene Gillum to this platform and ask this Assembly to give an applause of appreciation for the efforts he led in building this building more than 35 years ago. Present a plaque or such to Brother Gillum.

We certainly ask for and will covet your prayers in the next year as we study these properties, review the options possible, seek God for His guidance, and discern the leading of God for the next 20 to 35 years of ministry and leadership in this ministry network, the Church of God of Prophecy.

Field of the Woods Situation

Our consultant from ARKS shared with me in a casual briefing that the operation at Field of the Woods is heading toward becoming non-functional within five years. At that point, he had not seen our budget sheets, nor had he done any intensive study on the property. He could simply discern this by casual observation and his vast experience background. Amazingly I received nearly the same analysis from a precious 80-year-old member a month ago, and she cost us a lot less. I must report to this Assembly that they are both right on target. The Field of the Woods will not be able to keep its doors open and represent the Church of God of Prophecy in a positive manner much longer without a dramatic change in strategy that generates strong support.

First, let me quickly say I appreciate the work that Heritage Ministry Director Paul Holt has been doing. I greatly appreciate the work that is being done by the Field of the Woods managers Bishop Wayne Allen and Jenna Allen. These are two hardworking, dedicated, and wonderful people that have done far more with the little resources that they have been given than is really humanly possible. I would like to invite the Allens to the platform so that we could appreciate them as an Assembly today. Bishop Paul Holt is going to help me present a plaque of appreciation to the Allens for the great service they have been providing at Field of the Woods and through many years of service.

Church, as we attempt to think strategically toward the future, the challenge of funding a biblical theme park is great while at the same time supporting a ministry network that is five times larger today than it was 20 years ago, planting churches in more than 125 nations, nearly one thousand won to the Lord each day, and two new churches planted each day. We are committed to supporting and promoting our heritage. We are committed to supporting and maintaining our points of historical significance such as the First Assembly House, Shearer School House where the spirit fell on our forefathers, and others. Today our challenge, as leaders that feel a strong conviction to plan strategically to live out God's call and to lead as good stewards of the resources and opportunities that God has given to us, our challenge is discerning what are the BEST choices among many good options.

Let me speak frankly to you today. We could stand here and launch a campaign to raise \$300,000 or more to restore Field of the Woods to good order. And we could call to raise annual support of \$200,000 so that it could be maintained and operated with excellence through the years. At the same time, my heart knows the opportunities to evangelize and plant churches we have right here in North America and all over the world. That same amount of money I just mentioned could be used for God's highest call and the call we have heard more clearly in the last 20 years to turn to the harvest! Today we could plant more churches in numerous places in the world if only there were more support. (I could also mention our vision to establish a college that can impact nations through multiple satellite schools and more visionary ministry needing support.)

Assembly (Church), I will leave this challenge with you. In the next two years, leadership will be watching, praying, studying, and discerning. Input and counsel in this area will likely come through your giving. If this Church wants to support a biblical theme park, we can do it. If we want to support new church-planting, we can do it. I believe we will respond to the

call of God and His Spirit impression on our hearts. God knows where He is going, and He knows what He wants His people to do to move the ministry in that direction. I will leave this challenge with you until our next Assembly. I will also ask you to give thought and prayer to this area concerning our support, our priorities, and God's call.

Communications Shift at the International Offices

Another area of change and shifting that has already been impacted by International Offices Vision and Strategic Planning is in the communications ministry of the International Offices. (Invited the Communications Team to the platform.) This shift is underway now as we have hired a video and web specialist, one of our own, Kirk Rising. He is also a long-time minister. We have hired an editor to step in as on Sunday our current editor Jenny Chatham will step into retirement.

We will begin a transition of focus from printed form of communication to the priority of web-based communication. We want to enhance our presence and use of the web greatly as it has become the primary means of information flow in the world, and we must shift to participate in that newer avenue. As many are saying, we will shift from a Guttenberg world (the printing press) to a Google world (Internet) with our communication strategies from the International Offices. I believe our founder and genius in communication, A. J. Tomlinson, would say if he were here, "It is about time."

We anticipate that our web communication will continue to increase into the future, and we anticipate that our print communications will go through a long range and planned decrease. In ten years, many of my generation will retire from secular work. They already use the web as their primary source. That means that now we must begin our shift and make plans for the day to come when all communications will flow through the web or Internet. This does not mean we will act dramatically.

The *White Wing Messenger* is already on the web in its current form. I can see a gradual shift where we will place more information on the web and use the printed page to point people to the greater resource of the web. We will plan stages over the next ten years to print less issues until the time comes when we will possibly print two large and beautiful informational issues telling the semi-annual COGOP story. At that point, all of our communications will be on the web.

I share these shifts to inform you and prepare you as the International Offices tries to be more efficient and more effective. I also share these things as a model, so that you will be encouraged to consider your vision and strategic plan for the next ten years, listening to God and implementing change that will bring greater results in the Harvest for the glory of God.

Leadership Development

Nowhere in the International Offices has there been more significant strategic change than in the area of Leadership Development. It is a vital Core Value that complements and strongly supports our great Core Value of Harvest. The General Presbyters have felt so strongly about our worldwide need for Leadership Development that we made the theme of the International

Presbytery meetings that was just held Friday through Monday here in Greensboro. I will be saying more about Leadership Development on Saturday, but today I would like to report definitive progress in this area.

The Center for Biblical Leadership has successfully launched three new levels of Leadership Development. They are in use on the field now and have shown positive impact.

Tomlinson Center has seen continued progress in the ministries they lead and have added two new levels of opportunity for our pastors and leaders to be equipped.

Youth Ministry has re-aligned to pursue the goal of Leadership Development for Youth Ministry, and youth leaders under the banner of “Reaching, Raising, and Releasing This Young Harvest.”

Children’s Ministry continues their long-term commitment and passion to raise up ministers to children and are launching a new component at this Assembly—Online Learning for aspiring Children’s Ministry leaders and workers. On Saturday, we will display one dozen levels of Leadership Development available now through these ministries. Many of these have emerged over the last two years as we have been strategically moving to invest more focus and resources into the Leadership Development Core Value.

I am thrilled about the TEAM UP meeting coming in North America, October 27–30. This is one more Core Value event to provide equipping, inspiration, and resources for our pastors, local churches, and lay leaders. The sub-theme is “Reviving North America through the Young Harvest.” That is certainly one of the Core Value strategies that will be delivered there and others like church-planting. . . . Plan on Joining Bishop Clements and the North American leadership team in Murfreesboro, Tennessee, on October 27.

International Offices Contributions

At the International Office, we will continue to search for ways to serve this movement in leadership contributing to our overarching call for Gospel spread and Kingdom-building in every context possible. We aim to continue to plan strategically so that we may continue to serve better and minister more effectively.

Right now, we can report that in the last two years:

- Thousands have been touched through stewardship teaching ministry.
- Thousands have been touched through ladies retreats, nationally and internationally.
- Thousands have been touched through Youth Harvest training at conferences and training events.
- Thousands have been touched through Institute of Children’s Ministry and one-day training events.
- Thousands have been touched through Center for Biblical Leadership training events.

- Thousands have been touched through the levels of training at Tomlinson Center.
- Thousands have been touched through visiting Fields of the Wood.
- Thousands have been touched through Harvest partner relationships.
- Thousands have been touched through Global Outreach donations.
- Thousands have been touched through *White Wing Messenger* print and online.
- Thousands have been touched through White Wing Resource Center, both as customers and as beneficiaries of profit to support ministry.
- Thousands have been touched through web news, streaming video, e-mail, and social networking.
- Thousands have been touched through inspirational leadership supported through the International Offices.
- Thousands have been touched through ministers that are served, credentialed, accountable, and placed.
- Thousands have been touched through translations, linking us as a global family of many languages.

Each local church that sends in their tithe contribution as a part of this body, you have contributed and partnered with these elements that in every case are touching thousands of lives. I believe that makes even the smallest contributing church a partner in touching hundreds of thousands each year. Together, each large and small church can do more united than we can do separately and independently. We are a global family called by God to act in united cooperation for the good of the call.

All of these elements of ministry that touch thousands are here to serve. All of these are extensions of you. Some are like eyes for you, some like ears for you, some like hands or feet for you. But all are here to serve and contribute so that the great call of God that is given to us as a movement will be done. And none of these elements can exist apart from you. Like the mystery of the Godhead, we are your ambassadors representing you where you may never be able to go, or to do what you may never be able to do. Through your contributions in this body, these are empowered and released so that thousands and hundreds of thousands are touched.

In a well-known movie, the actor says to his girlfriend, “You complete me.” In a more profound and divinely intended way, we at the International Offices must say to you from local churches all over the world, “You complete us.” We are irrelevant without you. There is no reason for our existence without you. “You complete us.” At the same time, you must say to us, “You complete us.” The local church cannot extend to its God-given influence without participation in the greater body. Without that body involvement, the local church is not fully functional in the mandates and intentions of God. So it is true—we both must say, “You

complete me.” We are one together, working together, as Paul said, striving together for the faith of the Gospel!

Respectfully submitted,

Randall E. Howard

Report of General Presbyter Sherman O. Allen (Africa)

June 1, 2008–May 31, 2010

Since the close of the 95th General Assembly, I have promoted the Africa Vision Plan, “Making Poverty a Thing of the Past.” I have worked very closely with my Area Presbyters and Administrative Committee members to bring about an awareness that the time has come for Africa to begin to take charge of its responsibility to provide for its ever-growing membership economically.

The vision plan has been widely accepted, and we are now beginning to see not the abundance, but the trickle in financial accumulation, which we are sure will one day be transformed into an abundance.

The passion for the harvest continues to be the number-one preoccupation of the Church in Africa. The revival, which started several years ago, is still very much alive resulting in another new nation reached (Cape Verde), and the addition of more than 120,000 new members to the body.

I have responded to calls from the field to preach, teach, leadership training, conferences, and seminars. This involved me making more than 20 international trips to more than 26 nations to accomplish these duties. No task was too small, and none too great for me to engage in with the help of my Area Presbyters.

General Statistics for Africa

New nation reached	1
Churches	1,856
Membership	860,365
New fields	626
Licensed ministers	1,037
Lay ministers	3,119
Saved	218,664
Sanctified	45,202
Holy Ghost	38,072
Water Baptism	27,354

Respectfully submitted,

Sherman O. Allen

Report of General Presbyter David L. Browder (Asia/Oceania Region)**June 1, 2008–May 31, 2010**

I greet this 96th International General Assembly of the Church of God of Prophecy in Greensboro, North Carolina, on behalf of all the members, ministers, and leaders of the Church in the Asia/Oceania Area. The Lord has been very gracious and faithful in supplying the needs of the area. Therefore, it is with a thankful heart and joyful expectation of what the Lord is going to do next that I address you. I have continued to experience 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. Because of these types of input into the work in Asia/Oceania, we are very much a part of the wonderful things that God is doing in our area. Just as the other nations of the world have experienced trying challenges, the nations in this part of the world have been affected by weather-related disasters, and struggled with the instability of the international economy. Having experienced these things, surely we are in the last days, and our wonderful Lord will soon take His children home. Until then, we are dedicated to carry the Gospel message to the nations of Asia/Oceania. Many of our wonderful people still work in the midst of very difficult circumstances. Some of them have been threatened, attacked, and constantly live in situations that are most dangerous. I want to take this opportunity to personally thank our leadership of the Asia/Oceania Area for their prayer and cooperative support. It is such a pleasure to serve with such dedicated people. These men are to be commended for their work in spite of limited funds, long hours, personal struggles, and many challenges. Many of them have endured hardships that few people know anything about. The only way to know about many of these difficulties is to experience them personally. I do not believe that the fact that Asia/Oceania Region is one of the largest areas of the world can be stressed too much. Not only is it huge in regards to the earth's surface, but it is also home to the majority of the earth's population. Another thing that makes this area of the world especially difficult is that this area is home to the most antagonistic people to Christianity. In spite of this, the Church work continues to grow.

In the last two years, we have re-organized the work in the country of Malaysia, with more growth on the way. In Myanmar, we are still planting churches, having Bible schools, and reaching out to the children who were orphaned during the storm that hit there a couple of years ago. The work in Singapore continues to slowly expand. India has had its challenges, but in spite of these challenges, the work continues to show wonderful sparks of God's power moving in many of the churches. Several of the churches have doubled their membership in the past two years. There will always be challenges in large nations like India, but I believe the Lord has given us a great group of leaders to work with, and He will bring about the results as our people continue to follow the Spirit's call to make disciples. Of course, we are still ministering to the children who have lost parents due to death, and the lepers continue to be helped through the generous gifts of our wonderful people.

Bishop Dan and Sharon Corbett, along with their son, Jonathan, and his wife, Lori, continue to minister in the difficult mission field of Japan. In spite of the many challenges they have faced in the last two years, they have seen new souls come to the Lord, and are laying the groundwork for Japan to see some actual growth in membership. Several of the people they

had contact with many years ago are showing renewed interest in the work now. The Corbetts certainly need your prayer and support as they continue to do mission work in this very difficult mission country. Indonesia presents great challenges, both intrinsically and extrinsically. Intrinsically, there have been leadership challenges of the past.

However, much progress continues to be made in uniting the work there, thanks to Brother Zebua. The vision that God has laid on his heart to, not only, revive our existing work of many years' efforts, but to also organize new churches has been very successful. In the Samoan Islands, Bishop Asalemo Kuka has seen the work grow there. He has organized a new church in American Samoa that is beginning to grow. The English-speaking congregation, which is led by Pastor Noni Que, still thrives and is reaching out to the islands. 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. The leadership training has begun in Samoa, providing much needed leadership guidance.

Our work in Thailand has had great setbacks as you may well know. At the present time, we are looking for contacts, and making plans to reorganize the work there. Korea has finished the work on the Prayer Mountain/Youth Camp facility, and the dedication was conducted in April of this year. We were able to utilize the facilities for the first Leader of Leaders' training, and will return there in 2011 for the next one.

We also had our Asia/Oceania Area Leadership meeting following the Leader of Leaders program. In Australia, Bishop Casey and the precious people there have had growth in spite of the many challenges they have faced. One of those challenges has been the health of Bishop Casey, but the Lord has greatly touched Brother Casey so that he has been able to continue to carry on the work there successfully. The Aubury congregation has seen a great revival and is at the present time planning a building program due to the fact that they have outgrown the present building.

The work in Sri Lanka continues to grow in spite of the challenges of war and weather. Pakistan has won victories, in spite of the many challenges they have faced. The Lord is truly at work in this country. They are in dire need of your prayers and support in order to complete the work there. Hawaii has recently received some promising contacts both on Oahu and on the Big Island of Hawaii. On Oahu, the congregations still meet together for worship on Sunday mornings, and each local church carries on ministry in their local communities throughout the week. They now have multimedia productions of each service, including live streaming. 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.

The rekindling the work in New Zealand is still taking place. We have had several members move to New Zealand from different countries within the area. There is great excitement about this venture. Brother Dennis Huang has already begun the groundwork in the southern part of China. Another trip is planned for shortly after the Assembly to meet with contacts there. The Lord is truly at work in Asia/Oceania!

Our area leadership is excited to be a part of what the Lord is doing in this vast part of the world. I have the distinct privilege of serving among a great group of leaders and ministering to

many of the Lord's precious people. It is home to many of the world's great historical events. It is also the home to the world's largest group of people who need to hear the Gospel. So please continue to pray for us, support us with your finances, and encourage us in the work. We will reciprocate with much appreciation for the love you extend to us. Remember, you are a part of the successes that are accomplished in this part of the world!

May Christ receive all the glory, honor, and praise for all that is done in Jesus' name!

Respectfully and humbly submitted,

David L. Browder

Report of General Presbyter Sam N. Clements (North America)

June 1, 2008–May 31, 2010

North America, while being challenged these past two years with a continued economic downturn and unrest with surrounding world conditions, has been tremendously blessed with both membership and financial increase. The numbers from our overseers' reports show that 50,807 were converted, 23,028 sanctified, 11,419 received the Holy Spirit baptism with 12,905 being baptized in water. Forty-three new churches were planted, and more than 11,300 members were added to the Church by covenant. We were blessed to license 309 ministers. We have 118 missions operating that have not yet been organized as new church plants.

I have personally been blessed to minister in at least 48 areas in North America including local churches, state/regional conventions, retreats, special conferences, etc. I attended and ministered in a leadership conference in Panama, a leadership meeting in the Bahamas, the annual consortium meetings with CBL, LDI meeting in Cleveland, Tennessee, Youth Harvest Training meeting, and one North America Overseer's Conference.

Linda and I are indeed blessed to serve with the General Overseer and General Presbyters around the world and our great team of leaders in North America.

Respectfully submitted,

Sam Clements

Report of General Presbyter Clayton Endecott (Europe/CIS/Middle East)

June 1, 2008–May 31, 2010

This Report was not submitted.

Report of General Presbyter Randall E. Howard (South America)

June 1, 2008–May 31, 2010

During these two years, the General Overseer has served as the interim General Presbyter of South America. From the first meeting of overseers of South America, a Leadership team was appointed that would help facilitate the work during this interim period. That group

was Bishop Gabriel Vidal, World Language Director; Bishop Rafael Alvino, Overseer of Peru; Bishop Hernan Toledo, Overseer of Chile; and Bishop Francisco Lopez, Overseer of Argentina. A clear report was given to the men of the funds that had been accumulating in the General Presbyters' account, which would help support the leadership activities of the coming two years. Also, the idea was presented for stronger nations to become partners with weaker nations to help build them up with leadership consultation and leadership training.

The first major project for this new leadership team was in Venezuela where the former Overseer had stepped away from the church and new leadership had to be found. All four of the leadership team traveled to Venezuela for a conference with the pastors of the nation. It was determined that an Overseer was needed from outside the nation to help establish the work for a time. Bishop Vidal stepped in to become the interim Overseer of Venezuela and worked feverishly to bring good understanding. The leadership team proved a great success on this trip as they each counseled with pastors, sharing with them the changes that were needed in Venezuela. By the end of the conference, the pastors of the nation understood that they would be cared for and receive solid benefit from leaders as a new overseer was found.

Bishop Vidal worked to recruit an excellent pastor from Atlanta, Georgia, José Serpas, to become the Overseer of Venezuela. In these two years, Venezuela has undergone a great shift toward healthy and sustained leadership development that will generate solid harvest involvement.

The leadership team continued to contribute with two going to Ecuador to encourage and evaluate the needs of the work there. From that trip, a partnership relation has developed with Peru and Ecuador, which continues to resource the national needs and help encourage the ministry. The other two team members visited Paraguay with the same mission. Out of that trip, a transition in Overseer came about, and Bishop Hernan Toledo, of the leadership team, has stepped in to serve as the interim overseer in Paraguay. Both of these weaker national ministries have been encouraged to see leadership coming alongside them to help lift them up to greater ministry potential.

Members of the leadership team also visited Uruguay to encourage and evaluate the national ministry needs. As a result of that visit, a full-time Overseer for Uruguay has been recruited and placed in the course of these two years, Bishop Sergio Garcia.

Colombia was also the recipient of aid from the leadership team. In addition to a visit, they received training from the Center for Biblical Leadership, which proved helpful to their situation and raising of national foundations.

The five nations mentioned here have been a start in the new focus of visiting, evaluating, training, providing resources, coming in with helpful encouragement, and taking action to resolve great needs. Several nations over the course of the two years have received financial assistance from the General Presbyters' funds. These have been granted through approval of the leadership team and the General Presbyter.

A continental leadership conference was held in Argentina in this period. Training was the focus of the gathering, and this was a shift away from a convention approach and toward a leadership development focus for the leaders of the continent. The International Offices ministries have been involved to a great part in contributing to the progress of South America in these years. The Center for Biblical Leadership, Youth Ministry, Children's Ministry, and Women's Ministry, to name a few that have contributed.

South America has participated gladly in the Leader of Leaders initiative flowing from the Center for Biblical Leadership at the International Offices. The leadership team invested several thousand dollars for the overseers and leading bishops of South America to receive this intense and helpful training. They are committed to this leadership enrichment for the four years to come.

Much more detail could be added to include support response to the earthquake crisis in Chile, or conventions, conferences, camps, and various ministries held in each nation through these years. The segments mentioned above generally paint the wide perspective of the progress of the ministry in South America.

Overall, in these two years, funds have been granted to help in needy areas, training has been encouraged and supported, plurality has been implemented in a much greater way, on-the-ground visits and evaluations have been conducted, and the ministry of the continent has made progress forward in verifiable ways. The data shows that in the two-year period prior to this period (2006–2008), the continent had a net growth of less than 300 members. In this two year period (2008–2010), the continent has seen a net growth of more than 5,000. We believe many of these measures have ignited more healthy ministry in several nations.

Obviously, appreciation must go to the leadership team that has been working in South America these two years. Bishop Gabriel Vidal has functioned as the liaison to the General Presbyter on this team and has expended great energy to work in the team and with the team to see the projects mentioned here realized. While continuing to lead the World Language Ministry, he has gone the second mile and beyond because he has a passion that great ministry and leadership will arise to reap a great harvest in South America. Appreciation goes to the overseers of South America who have shown patience to accept an interim General Presbyter. And we all thank God that these two years have marked a new threshold of ministry for the Church of God of Prophecy in South America.

Glorifying God through Prayer and Leadership Development, all for the HARVEST,

R. E. Howard

**Report of General Presbyter Felix Santiago G.
(Central America, Mexico, Hispanic Carribean)
June 1, 2008–May 31, 2010**

This Report was not submitted.

**Report of General Presbyter Brice H. Thompson
(Caribbean/Atlantic Ocean Islands)
June 1, 2008–May 31, 2010**

I am blessed, once again, to give a brief report of my stewardship in the vineyard of the Lord during the past two years. Truly, the Lord has favored me in carrying out my duties in a marvelous way. Consequently, I am able to say that we have had a fruitful period in the work and have seen multiple blessings in all aspects of the Church's ministry.

It is with much joy that I give thanks for the successful outreach efforts in practically all of the countries in the Area. These efforts resulted in significant statistical membership increase and also church-planting throughout the area. I am also grateful for the many new church buildings that are being constructed in many of the countries, including Turks and Caicos Islands, Barbados, Grenada, and Guyana.

I was also blessed to attend and participate in several regional and national conventions, which were a blessing and bespeaks the progress in the area. Conventions attended and ministered in were Bahamas, Jamaica, Turks & Caicos Islands, Haiti, Windward Island, Leeward Islands, British & U.S. Virgin Islands. Also, I am thankful for the outstanding Leadership Conference held in Nassau, Bahamas. The Lord has helped me to lead and moderate the conference for the sixth time. The Caribbean Youth Conference, which was also held in Nassau, Bahamas, was exciting and motivating to the youth of the area. The result is more zeal and determination to work in the harvest.

Also, I am grateful that I was able to attend all of the General Presbyters meetings held in Cleveland, Tennessee, during the two-year period. It was certainly a blessing to share with able and godly men and to seek God for direction for our great church and ministry. To God be the glory!

The following is my personal report:

Sermons preached	79
Persons saved	15
Persons sanctified	9
Persons baptized w/ Holy Spirit	2

Respectfully submitted,

Brice H. Thompson

Report of the Finance and Publications Director June 1, 2008–May 31, 2010

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

The international economic environment is undeniably turbulent and uncertain. However, despite a lagging economy, it is important for you to know that the finances of the Church of God of Prophecy are in good shape overall. The management of the Church of God of Prophecy works diligently by reviewing the procedures followed and identifying any refinements necessary. Our disciplined financial practices and stability resulting from our long-term outlook continue to support our financial position. We are thankful that God continues to guide us as we fulfill our commitment to maintain trust and provide transparency.

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 LLP, to ensure that adequate financial controls are in place. I have also worked with legal counsel to protect

the interests of the Church of God of Prophecy. I have endeavored to provide oversight for the daily, administrative duties for the Church worldwide.

To maintain fiscal accountability, the Church of God of Prophecy receives an annual audit of its financial statements by an independent accounting firm. Capin Crouse, LLP, CPA's, issued an unqualified opinion (otherwise known as a "clean" opinion) on the financial statements for the years ending May 31, 2009 and 2010.

In fulfilling my responsibilities, I have been able to travel to 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.

In addition, I have worked closely with Bishop Felix Santiago, General Presbyter for Central America, Mexico, and the Spanish Caribbean, to provide oversight to our churches in Central America. It has been my privilege to work with this great man of God and represent him when he was physically unable to travel.

I commend our churches for their faithfulness and prayerful support.

Respectfully submitted,

Benjamin Feliz

Report of the Director of Heritage Ministries and Fields of the Wood Manager June 1, 2008–May 31, 2010

For the past two years, it has been an honor to serve as Heritage Ministries Director and Fields of the Woods Manager. Our goal in these first two years was to reintroduce our Heritage to the Church of God of Prophecy. It has been a great honor to connect with so many in our movement through visits to local churches, conferences, and conventions.

The purpose of this ministry is to remember and celebrate our heritage while playing a role in encouraging our churches to pursue fresh vision. This is not a ministry that encourages us to live in the past. It is a ministry that encourages us to learn from the past—even to build on the past as we seek fresh revelation for where God wants to take us. Remembering the past and anticipating the future.

This ministry is funded in three ways:

1) Heritage Ministry Association Memberships

Membership fees are \$10.00 a person per calendar year and fund the Heritage Ministries Department and assist in maintaining and improving the Fields of the Wood, First Assembly House, Shearer Schoolhouse site, and the Holy Ghost Marker.

2) Heritage Partners

States, regions, local churches, groups, families, and individuals can partner with the Heritage Ministries Department by adopting a marker, building, or project with a monthly, quarterly, or annual financial commitment. Partnership donations are placed in a fund and used only for the designated partner project. Partners may also choose to donate labor at the park.

3) Donations

Since the 95th International Assembly, we have worked to improve communication with a commitment of at least two major mailings to pastors each year. To further improve communication, we have utilized the Heritage Ministries blog, set up social networking sites for both Heritage Ministries and Fields of the Wood, and added two new websites—www.cogopheritage.com and www.fieldsofthewood.net. Our online presence has also expanded to provide for online donations and memberships.

Efforts have also been made to increase and improve our resources. The Fields of the Wood brochure has been updated, and a new Heritage Ministries brochure has been designed. Both of these resources are available in English and Spanish. One promotional video has been completed, and it is available online through our websites.

Fields of the Wood is more than 70 years old. Association memberships and general donations have declined during the past 10 to 15 years. As a result, the condition of the park has deteriorated. As funds have been available, we have worked to repair and upgrade. We want to express our appreciation to all those who have become Heritage Ministries Association Members, our Heritage Partners, and those who have made donations.

The Marion, Ohio, Church, the Church of God of Prophecy in Tennessee, local churches in Cleveland, the Murphy Church of God, Men & Women of Action, International Offices employees, and others have contributed to the work both financially and physically. Repairs and painting have been done to the First Assembly House, the Arise Shine Marker, The Psalms of Praise Wall, the Arches throughout the Park, and other markers. The Pavilion has received a complete facelift with extensive repairs and a new color scheme. The numerals and letters on Ten Commandment Mountain have all been painted and are currently being repaired one at a time. Banners are now flying on the All Nations Cross from spring through fall each year. A new sign and marquee has been installed at the Park Entrance to help direct tourists.

There are thousands of visitors each year from every walk or life. During one four-month period, there were visitors to the park representing 35 states and 11 nations. Christians visit from most every denomination, and the unsaved visit where God's Word comes alive to them through stone. There are testimonies of salvation, deliverance, healing, and renewed hope. Hundreds of people are baptized in water at the park each year. Churches gather for prayer and fellowship. It is a historical landmark, but it is also an ongoing ministry impacting lives every day of the year.

Significant donations have been made over these past two years for the construction of a "Salvation" marker at the park. This marker will be designed to take a person through the plan of salvation in both English and Spanish. If all goes well, this project will be completed by the summer of 2011.

I would like to give special recognition to Bishop Wayne and Jenna Allen for the excellent job that they are doing. Bishop Allen serves as our Property and Maintenance Manager, and Sister Allen serves as the Gift Shop and Café Manager. Their commitment to the ministry of Fields of the Wood is inspiring. I would also like to commend the grounds and Gift Shop/Café Staff for their excellent work. Thank you for your support of Heritage Ministries where we are preserving our heritage and pursuing His vision!

Respectfully submitted,

Paul Holt

Report of the Stewardship Ministries/Ministerial Services Director
June 1, 2008–May 31, 2010

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 11 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 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 five regional ladies’ retreats, three regional/state conventions, five state ministers’ conferences, two singles’ retreats, and one couples’ retreat.

The Leadership Development Institute has provided the environment for teaching biblical stewardship in four state/regional LDI schools as well as the 2009 Leadership Development Institute conducted in Cleveland, Tennessee, where a Stewardship Track was available.

Two of the SOPAS Schools presented an opportunity to present Stewardship Solutions to pastors and leaders. Plans are in place to present in SOPAS in Mexico, India, Indonesia, Singapore, and Africa.

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 31 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!" Another pastor said, "It has brought hundreds of thousands of dollars more to our church."

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.

My prayer is for God to raise up, call, and anoint stewardship directors/ministers in every state, nation, and local church. We have barely scratched the surface of the power and resources available through biblical stewardship teaching and practice.

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
June 1, 2008–May 31, 2010**

This Report was not submitted.

**Report of Global Outreach Director David Bryan
August 1, 2008–May 31, 2010**

There are a variety of ways to quantify the effectiveness of our efforts in raising awareness of the need to share the gospel of Jesus Christ with people across this planet. We are seeking to refine all we do until a laser-like intensity permeates all our ministries. Ultimately, measures of activity are partial and inadequate; end results are critical. It is a truism of human nature that what is rewarded is what gets done. Hence, the scorecard that is used to measure success profoundly impacts the awareness and implementing of key priorities.

Core Values and New Scorecards

The Global Outreach Ministries Department collaborates closely with global inspirational leaders to promote mission awareness and giving throughout the global network. The reconfiguring of our efforts to align more closely with the core values of prayer, harvest, and leadership development has seeded our thinking and is increasingly affecting our practice.

Prayer

The staff of the Global Outreach Ministries division and the members of the Global Outreach Committee have had monthly meetings over much of the past two years with specific prayer focusing on the leaders and ministries in 130 nations that impact communities around the globe. It is both a privilege and enormous responsibility to support the work of Christ in the world in prayer. We believe that these are only first steps in facilitating global prayer initiatives to undergird the global ministries of the Church. A consistent and intentional prayer involvement reflects our conviction that prayer is a supernatural tool that is essential for spiritual effectiveness.

Harvest

The Spirit continues to press the leaders of this movement to share the Gospel in word and action. The results continue to be astounding. Despite incredible challenges, including limited funds, crushing poverty, governmental oppression, political instability, spiritual apathy, and moral chaos, the kingdom of God continues to expand through the efforts of dedicated men and women around the globe. Our global membership now exceeds 1.4 million in 130 nations, and hundreds of thousands of people have come to Christ through these ministries during the past two years.

The number of nations where membership exceeds 1,000 now stands at 55. Despite the impact of the global economic recession and the struggling recovery, it is clear that the churches in North America and in other parts of the global family are committed to providing resources to extend our mission to unreached peoples and lost human beings in every part of the world including North Africa, Eastern and Western Europe, the Middle East, Asia and North America. Africa and Eastern Europe continue to lead the way in Gospel expansion and conversions. The linking of resources to evangelize lost human beings and respond to crises such as the tsunami in Samoa, typhoons in the Philippines, and the earthquakes

in Indonesia, Haiti and Chile has never been more critical or evident. Our membership and ministry partners have given \$1.98 million to further the work of global missions in 2009–10. This figure includes over half a million dollars given by churches around the world in response to the Haiti earthquake.

During this past biennium, we have simplified the reporting of mission funding by referencing mission giving as funds given by local churches to support the core work of our national ministries. Funds specified for particular projects are denoted as project giving on local church reports. This simplification is intended to assist our internal record keeping as well as focus on placing resources into the hands of trusted indigenous national leaders to meet the diverse needs of Gospel work in their nations.

Leadership Development

The Global Outreach Department recognizes the importance of developing leaders throughout the global family and has partnered with the Center for Biblical Leadership and the Youth Ministries Department in providing additional funds to support leadership training initiatives in the nations. These funds have provided additional help in the Leader of Leaders training events in Central and South America and Youth Harvest Training events in Central and South America. Intensifying leadership training efforts is critical to undergirding the indigenous leaders. Nations from Mexico to Guinea Bissau are embracing Acts 1:8 as a model for cross cultural mission and supporting these efforts through local sources.

The Global Outreach Ministries Department has intensified inter-departmental planning with the International Youth Ministries Department to provide expertise and logistical help in planning youth-in-missions initiatives. The cooperation with the International Youth Ministry Co-Directors, Trevor and Aileen Reid, is nurturing a renewed synergy in support of the deployment of youth in mission.

Haiti Earthquake

The largest earthquake to hit the Caribbean island of Haiti in 200 years (a 7.0 quake whose epicenter was ten miles west of the capital, Port-au-Prince) struck the impoverished nation on January 12, 2010. The United Nations estimates that the earthquake and ensuing aftershocks took more than 200,000 lives, destroyed or damaged more than 313,000 homes, and displaced more than 1.5 million people. The impact on the Church of God of Prophecy and its ministries was significant with more than 200 members killed, 44 church buildings destroyed or damaged, the church-operated orphanage in Leogane suffering severe damage, and, tragically, the deaths of five children and two employees.

The scale of the earthquake and its impact on the physical, spiritual, social, political, and economic infrastructure of Haiti is almost unprecedented. The nearly apocalyptic dimensions of the tragedy, historic involvement by humanitarian organizations, NGOs, and churches in Haiti, widespread media coverage and long-standing relationships within the Church of God of Prophecy, led to an outpouring of support for the Haitian church in this crisis. Donations coming into the International Offices have surpassed \$500,000 since January 12, 2010. Four months after the earthquake, more than a million people are still living in makeshift temporary shelters although more than 600,000 have relocated to unaffected areas around the island. The 68 orphans from our orphanage are among that number, but they are living in a well-constructed building (built by church members from the Dominican Republic) on land owned by one of our Haitian church members.

The church's leadership is committed to assist Bishop Dorlean, national overseer of Haiti, as much as possible to rebuild the orphanage and churches that have been destroyed. Tim McCaleb was recruited to help coordinate construction teams who will be traveling into Haiti during the next 12 months to work on rebuilding select churches and the orphanage. A schedule of mission construction trips is being published, and interested persons are urged to contact Brother McCaleb or the Global Outreach Ministries office for details.

One Child Fund/Helping Hand Ministry Consolidation

Through various national ministries, the Church of God of Prophecy cares for hundreds of orphans and needy children in ten nations around the world including India, Haiti, Indonesia, Mali, West Africa, Rwanda, East Africa, and Ukraine. Many of these children have been rescued from crushing poverty, starvation, and death on the streets and even garbage dumps of some of the world's poorest nations. Your donations through One Child Fund helps us support national ministries that house, feed, clothe, teach, and disciple these children.

The Helping Hand Ministry is the giving channel for individuals who are passionate about global missions to meet all kinds of needs around the globe. Funds help with everything from vehicles for national leaders to take the Gospel throughout their nations to construction of buildings and supplemental support for church-planters and evangelism. Both of these Global ministries were ably administered by the Women's Ministries Department for a number of years. However, as we seek to maximize our resources, both of these ministries are now being administered directly by the Global Outreach Ministries Department. Annette Taylor, Harvest Partners Coordinator, and Kathy Green, Administrative Assistant, are to be commended for their incredible work in smoothing this transition.

The movement's commitment to caring for the most vulnerable children of the world continues unabated. Presently five church-subsidized orphanages in India are caring for 106 children. These ministries are located in the southern part of India primarily. The Indonesian national church operates four church-supported orphanages that provide shelter and minister to 179 children. In the aftermath of the genocide of 1993, Rwanda's orphanage ministry embraces 80 children with more than 300 poor children being supported to attend our primary and secondary schools. The orphanage building in Kigali, Rwanda, is on the way toward completion as more than \$40,000 was raised to put a roof on the facility. Four orphanages in the Ukraine are part of the international orphanage network, and together they care for more than 200 children. Our newest orphanage in Mali, West Africa, is sheltering 12 children.

This ministry also supports needy children in Uganda, where dozens of children are being cared for in the homes of Church of God of Prophecy members. Other nations are involved in these ministries including Haiti, Bulgaria, Myanmar, and Sri Lanka.

New Global Website

The ministry website has been redesigned (www.globalcogop.org) and new features added including video capabilities, along with Facebook and Twitter pages. Kirk Rising is the gifted minister behind these sterling improvements. It would be an act of gross negligence not to recognize the contributions of the entire Global Outreach staff who have labored diligently as we have faced a number of critical transitions during the past year.

I give thanks to God for the security of a family whose support is unwavering. May God continue to shower Rosita, Danielle, and Nicole lavishly with His anointing, favor, and grace! May we never forget the reason we exist—to proclaim God’s redemptive love to a world He cares for!

Respectfully submitted,
David Bryan

In consultation with the Global Outreach Committee:

Kathy Creasy	Trevor Reid
Benjamin Feliz	John A. Stone
Hector Ortiz	Annette Taylor
Gabriel Vidal	Cathy Payne

Report of the Harvest Partners Ministry Director June 1, 2008–May 31, 2010

The Harvest Partners Ministry exists to facilitate, promote, and help cultivate supportive relationships between local churches and partner nations with this international Church body. It has become one of the greatest avenues for local Churches of God of Prophecy to channel their mission giving to a specific mission field; unite partnerships by encouraging relationships and direct communications with one another; and, most importantly, through the avenue of 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 help to facilitate Christ’s Great Commission through joint prayer and evangelism efforts by providing the much needed financial support to help our people around the globe carry out this massive Harvest Call.

Also, through concerted mission efforts during these past two years, several short-term mission teams developed as lives were transformed—providers and beneficiaries alike—and these teams ministered in Peru, Haiti, Guatemala, Paraguay, Mexico, Panama, Kenya, Cameroon, Swaziland, Belarus, and Bulgaria.

We have continued to encourage each local church member to participate in a mission fundraising drive initiated at the 2006 International Assembly by contributing at least \$1.00/week to missions—now referred to as Project 52. As more and more people catch this simple concept and every local church participates, it will impact the face of missions by providing necessary funds to open new nations and further enable the Gospel in existing nations that have very little or no economic means to provide the evangelistic ministry mandate to reach the lost with the Gospel of Jesus.

During this two-year span, our Partners provided Mission Giving [HPL1] in the amount of \$1,988,992.31, which helps to provide the sustenance necessary to maintain the Church of God of Prophecy ministries now serving within 130 nations.

In this same timeframe, Partners responded compassionately with special Project Giving to help restore losses from devastation around the globe by the typhoons, which struck the Philippines, the monsoon rains that flooded Fiji, the tsunami and resulting earthquake that hit the Samoan Islands, the earthquake in Indonesia, the uprising of forces against Georgia, the cyclone that struck Myanmar, the persecution of Christians in Pakistan, the devastating earthquake that nearly destroyed Haiti, the earthquake in Chile, and continued to also support the rebuilding of Peru ministries from the previous earthquake. Our people truly have risen to the occasion during such emergency relief efforts not just with their giving, but also with physical labor to go and assist in rebuilding, as well as providing necessary care and love for one another, especially through the avenue of prayer for our brothers and sisters who were so adversely affected by these multiple tragedies.

In addition to these emergency-type supports and gifts of love, Harvest Partners continued to supply funds to the nations for building churches, providing vehicles, assisting with ministry support, etc. Special Project Giving and Emergency Relief funds [HPL2] contributed through the Harvest Partners' office for this timeframe totaled \$1,409,580.91; and we certainly give God the glory for such a wonderful outpouring of His love. Each contributing donor is to be highly commended for such noble efforts you gave in making a difference in the lives of others. Thank you from the bottom of my heart.

Also, I have also received special reports from some of our partnership that additional project funds totaling more than \$400,000 were transmitted directly to the nations, bringing a grand total of HPL2 funds reported to the Harvest Partners Ministry office for this two-year period to \$1,809,580.91.

The grand total of Mission and Project Giving through Harvest Partners for this Assembly timeframe is \$3,798,573.22. Such generosity certainly deserves 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 gratitude to our Harvest Partners who have freely contributed their time in prayer, service, and financial gifts for helping to accomplish the Great Commission. 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 which I served during this time frame include: serving as a Global Outreach Committee member, participating in our regular meetings; spearheaded the Mission Encounter for the International Assembly displaying seventy booths representative of 130 nations; assisted with the Mission Awareness Luncheon at the International Assembly; served on the General Overseer's Prayer Council; supported various other ministries in their events; have written devotionals for our Ladies Retreat and also served as a staff member; 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.

It is indeed my honor and pleasure to serve our Church body in this manner.

Respectfully submitted,
Annette Taylor

Leadership Development and Discipleship Ministries

Report of the Director of the Center for Biblical Leadership

June 1, 2008–May 31, 2010

For from him and through him and to him are all things.
To him be the glory forever! Amen (Romans 11:36).

In the events of humankind existence, one stands in wonder to see how gracious the Lord is with us. The ending of the above cited doxology by Paul depicts that Christ is the center for a servant of the Lord, for it is all for Him, through Him, and to Him.

It is in this spirit of praise and worship that I thank my Savior for the opportunity to serve as Director of the Center for Biblical Leadership. I also desire to thank Bishop Randall Howard Howard and the General Presbyters for their votes of confidence. My deepest appreciation goes to my departmental staff, which consists of Bishop Adrian L. Varlack and Bishop Mark Menke, who serve as faculty members, Jeanette Rollins, departmental secretary, and Katherine Osborn, my private secretary. Honorable mention goes to Glen Osborn, who assists the department as a volunteer worker. I am most indebted to my beloved wife, who assists me in so many ways in fulfilling my many duties as director of CBL.

The following report reveals a new paradigm for CBL. Although we still give general oversight to the Foundations Course series, we have developed a four-fold approach to the core value ministry of CBL. These will be reviewed in a concise manner, which reveals what has been accomplished in about 19 months.

The School of Practical and Advanced Studies

These schools are the non-accredited aspect of CBL. The School of Practical and Advanced Studies is the main focus of CBL efforts to provide practical and advanced studies that are focused on equipping and enhancing the noble work of the pastor/teacher ministry that shepherds the flock of God (1 Peter 5:2, 3).

The school is structured with four terms conducted in four-day intensives, which are held in state, regional, and national settings. Curriculum is set for the first two terms. Third and fourth term curriculum are currently being developed utilizing pastoral input.

The following chart shows where the Schools of Practical and Advanced Studies (SOPAS) have been conducted:

Date	School	Attendance
First Term 2009		
April 18–21	DRC—Kinshasa	160
April 23–26	DRC—Lubumbashi	114
May 5–8	Turks & Caicos	53
June 11–14	SE USA Spanish Region—Florida	46

June 19–22	Peru	377
June 24–27	Bolivia	161
June 29–July 2	Colombia	42
August 6–9	California (English & Spanish)	59
August 27–30	Midwest Region—Iowa	42
September 10–13	SE Spanish Region—Kentucky	51
September 13–18	Bahamas—Freeport	63
September 20–25	Bahamas—Nassau	165
October 1–4	NE Region (English & Spanish)—New Jersey	108
October 14–17	Camp Maranatha—North Carolina	76
November 11–14	Pacific Northwest—Washington	62
December 3–6	Midwest Region (English & Spanish)—Colorado	42
Sub Total—1st Term 2009		1,621

First Term 2010

January 5–9	Santo Domingo—Dominican Republic	431
March 25–28	Jamaica	198
April 29–May 2	Argentina	84

Sub Total—1st Term 2010	713
Overall Attendance for 1st Term	2,334

Second Term 2009

November 3–6	Turks and Caicos	44
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Overall SOPAS Attendance for 2009–2010	2,378
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Gordon-Conwell/Church of God of Prophecy Consortium

CBL is part of the partnership with Gordon-Conwell Theological Seminary, which is known as the Gordon-Conwell/Church of God of Prophecy Consortium. Gordon-Conwell, which is accredited by the Association of Theological Schools (ATS), is a non-denominational seminary with its historical roots in the Holiness Movement. It is the fifth largest seminary in the USA.

The Gordon-Conwell/COGOP Consortium is the accredited operation of CBL which has two tracks. Track 1 (for pastors, ministers, and laity leaders) was pioneered in Texas under the leadership of Dr. Hector Ortiz as a partnership to offer an accredited Diploma and entry into a Master of Arts degree in Urban Ministerial Leadership.

The Degree Program:

The Consortium program for pastors/ministers is a 20-course program of 60 credit hours that leads to a Master of Arts in Urban Ministry. The program is a combination of residency and some online courses. The present tuition is \$399.00 per course plus a \$50.00 application fee. Individuals with a B.A. degree may apply to be accepted directly into the degree program.

The Diploma Program:

Those who do not have an accredited B.A. but have been in ministry for some time may be accepted into the Diploma Program. Once the student completes six courses satisfactorily, he or she may apply for admittance into the full Master's Degree program. Upon acceptance, all six classes (18 credit hours) completed in the diploma phase will count toward completion of the Master's Degree.

Path Toward Master's Degree:

The Consortium Master's Degree is a slow-track program. Each Consortium site offers classes two or three times per year. A student willing to travel may take additional classes at other Consortium locations.

The Consortium presently meets in the following regions:

- Texas (English)
- Texas (El Paso) (Spanish)
- Alabama & SE Spanish Region (English and Spanish)
- NE English Region & NE Spanish Region (English and Spanish)
- Jamaica (English)
- Idaho, Oregon, & Utah (English/Spanish combined)
- Washington (English)
- Midwest Region & Heartland Region (English/Spanish combined)
- Bahamas (English)

**Leader of Leaders—Track 2
For Presiding Bishops and Nominees**

The Leader of Leaders Program is a special educational track for our presiding bishops that that is an enlargement of our consortium with Gordon-Conwell Theological Seminary. This course of study will assist our presiding bishops to work toward a Master of Arts in Christian Leadership.

The Leader of Leaders Program represents the first time in the history of the Church of God of Prophecy that a program is being implemented to enhance the preparation of our presiding bishops.

This program is both a residential and online program tailored to the global presiding bishops and nominees. The program has five sites where it is administered:

- Boston, Massachusetts
- Santo Domingo, Dominican Republic
- Lima, Peru
- Johannesburg, South Africa
- Seoul, Korea

CBL is the clearinghouse for both tracks of the Gordon-Conwell/COGOP Consortium. There is an active enrollment of 390 students in both tracks, of which 121 are in the Leader of Leaders program. The primary leaders of more than 80 nations are enrolled in this program with the potential impact on 980,461 of the Church of God of Prophecy constituency.

CBL Special Projects

The fourth area of the new CBL paradigm deals with the recovery of COGOP historical documents for future writing of a comprehensive history of the global church since 1903.

Also, a comprehensive diary of A. J. Tomlinson is being prepared, and the new version will be translated into Spanish, French, Russian, and several other languages in due process. This endeavor will mean that the COGOP global constituency of different languages other than English will have access to the diary of A. J. Tomlinson for the first time.

In addition to these stated projects, CBL has started developing an International Book Trust to assist our presiding bishops and nominees in obtaining books in the Leader of Leaders program. All the projects stated above are being underwritten by private donations and patrons. We are most thankful for the ones who have already contributed to these endeavors.

Personal Ministry Report of the Director

In addition to my administrative/office work, I have traveled extensively and participated in the following activities:

- taught in 20 Schools of Practical and Advanced Studies, comprising of about 120 hours
- taught in seven consortium schools (Track 1) comprising of 280 hours
- taught in three Leader of Leaders (Track 2) schools comprising of 120 hours
- served as guest speaker at two Bahamas Leadership Conferences, the Northeast Regional Convention, the National Convention of Mexico, the Florida State Convention, the Peru National Convention, the North Carolina Leadership Conference, and the Nicaragua Ministers Convention
 - made two trips to Gordon-Conwell Theological Seminary as part of the planning of activities for the Gordon-Conwell/COGOP Consortium
 - represented the Church of God of Prophecy at the International Council of Higher Education in Beatenburg, Switzerland
 - attended the South American Strategy Conference with the General Overseer
 - made several international trips to arrange for the Leader of Leaders sites
 - conducted two annual Consortium planning meetings
 - traveled with Bishop David Browder for some special seminars in India, Malaysia, Singapore, and visited Indonesia
 - conducted a CBL Strategy Meeting with various pastors to gather input concerning the third and fourth terms for the School of Practical and Advanced Studies
 - met with the General Overseer and General Presbyters on four occasions

The 2-year combined summary of my activities is as follows:

• CBL Schools, Consortiums, Conferences, & other events	52
• Sermons	21
• Class hours taught	520
• Students and attendees	27,074
• States and regions ministered in	17
• Countries ministered in	19
• Experiences—Saved	9
Sanctified	5
Baptized in the Holy Spirit	36

In closing, I thank my Lord for his grace and protection as we have travelled to many countries; his love and care have been evident. Also, I am thankful for all the fellow workers in the different countries who have taken good care of us when visiting their respective areas.

To God be the glory for all He has accomplished! My prayer is, “Come, Holy Spirit, be our Guide!”

Respectfully submitted by a Field Hand,
Dr. Héctor Ortiz

Report of Center for Biblical Leadership Instructor/Church Historian

June 1, 2008–May 31, 2010

In the course of fulfilling my duties as a member of the Center for Biblical Leadership faculty, I made 50 trips to 16 U. S. states/regions and 12 countries. I taught 137 lessons at 17 Schools of Practical and Advanced Studies (SOPAS) and 13 other leadership training events. I also preached 54 sermons at 21 other church functions, including six state/regional/national conventions, the Caribbean Atlantic Area Leadership Conference, a special introductory training session for new-comers to the Church in the Benin/Togo area French West Africa, etc. I ministered to 3,439 pastors, leaders, and other students in the 30 teaching sessions, and to 6,776 other attendees in the other events.

I testified in court in San Jose, California, and gave a written affidavit to our lawyers in India on behalf of our International Offices. The California case was won by the Church, and efforts to resolve the situation in India are ongoing. I wrote reports on both these matters.

In the literary/historical area, my research and writing results and efforts were as follows:

- The PCCNA Pentecostal Founders book was released in April of 2010 by OBC Publishers of Des Moines. Chapter 8, submitted by us, is about A. J. Tomlinson’s Pentecostal experience and the entry of the Church of God of Prophecy into the Pentecostal stream.

- Conducted one workshop at 95th International Assembly—“In Remembrance: People, Places, and Events of Heritage”—in which I gave suggestions for collection and preservation of historical data.

- Completed and submitted for publication 172-page manuscript: *Foundations: COGOP History, Polity, Doctrine, and Future*, due to be released at this Assembly.

- Wrote lesson materials and PPTs, titled, “Ecclesial Identity” for SOPAS first and second terms.

- Prepared and submitted four articles and sermons for English *WWM* and two for Spanish *WWM*.

- Revised and updated, in cooperation with the editorial department, the *Ministry Policy Manual* for 2008.

- Wrote the Pre-Assembly Activities Section of the *2008 Assembly Minutes* and acted as a consultant for the *2008 Minutes*.

- I provided research assistance and copies of materials to Int’l Office personnel, Overseers, scholars, and other researchers, through COGOP Archives.

- Responded to other written and telephone inquiries pertaining to the Church, its history, doctrines, and practices.

It has been a great privilege and an honor to serve our people, including ministering at a number of funerals, comforting the bereaved, and participating with our seniors.

My gratitude and thanks to General Overseer and Leadership Development and Discipleship Director, Bishop Randy Howard and his staff, CBL Director Dr. Hector Ortiz and his secretary Kathy Osborn, office secretary, Jeanette Rollins, to my co-laborer in this ministry, Mark Menke, and to the staff at the International Offices for their encouragement, loving concern, patience, helpful cooperation, and understanding. My lovely wife, Jan, has faithfully supported me and has put up with my frequent absences these many years. I am especially grateful to our beautiful children and grandchildren for their loving and constant care. Finally, I am so thankful and grateful to the God and Father of our Lord Jesus Christ who has daily sustained me by His tender mercies, loving compassion, and abundant grace. Praise, glory, and honor be unto His name!

The two-year combined summary of all my activities is as follows:

• CBL Schools (SOPAS), Leadership Training Sessions, and other events	51
• Lessons and sermons	191
• Pastors, leaders, students, and other attendees	10,215
• States and regions ministered in	16
• Countries ministered in	12

Respectfully submitted,

Adrian L. Varlack Sr.

Report of Center for Biblical Leadership Instructor June 1, 2008–May 31, 2010

August 2008 brought both the 95th International Assembly and a time of transition at the Center for Biblical Leadership. The appointment of our new director, Dr. Hector Ortiz, brought a new direction for CBL. We are now primarily focused on three schools: The School of Practical and Advanced Studies (SOPAS), and two educational tracks through our Gordon-Conwell/COGOP Consortium: The Pastors and Leaders Track and the Leader of Leaders Track.

At the Center for Biblical Leadership, my work as a member of the CBL faculty has centered on the School of Practical and Advanced Studies where I developed and currently teach the First and Second Term classes on Pastoral Leadership Development. In the office, I work on SOPAS school scheduling and advance preparations. I have written articles for three leadership development issues of the *White Wing Messenger*, and have taken and organized many photos captured at our CBL events for use in the *White Wing* and other presentations.

Recently, Dr. Ortiz appointed Dr. Wallace Pratt and me to assist in coordinating the Gordon-Conwell/COGOP Pastoral Track schools.

Here is a list of the various schools and ministry events I have participated in during the time frame of this report:

- Taught a Bible study on the Holy Spirit at my local church—Keith Street Ministries, Cleveland, Tennessee

- Conducted a seminar at the 2008 International Assembly entitled “Purposeful, Powerful Pastoral Ministry”

- Moderated an open forum on the proxy system at the 2008 International Assembly

- Taught a class on pastoral ministry at the Leadership Development Institute in Nassau, Bahamas.

- Taught Relational Ministry at the California School of Ministry Conference in Fresno, California

- Taught a pastoral ministry class at the South African Leadership Conference

- Attended the annual Gordon-Conwell/COGOP Consortium planning meeting at the Alabama Campground

- Conducted a Men’s Ministries leadership training at the Alabama Front Line Leadership Conference

- Taught Pastoral Leadership Development in the School of Practical and Advanced Studies, Term I, held in the following 16 locations: Kinshasa and Lubumbashi, Democratic Republic of Congo; Providenciales, Turks and Caicos; Southeast Spanish Region, Kissimmee, Florida; California International and Spanish, Oakland, California; Midwest Region, Des Moines, Iowa; Southeast Spanish Region, Winchester, Kentucky; Freeport, Bahamas; Nassau, Bahamas; Northeast Region (International), Hoboken, New Jersey; North Carolina State Campground, High Point, North Carolina; Pacific Northwest, Washougal, Washington; Midwest Region, Denver, Colorado; Santo Domingo, Dominican Republic; National Campground, Jamaica; Buenos Aires, Argentina

- Completed the New Testament Survey course as part of the Gordon-Conwell/COGOP Consortium conducted at the National Campground in Jamaica

- Taught on Eschatology in a special seminar at Assiut, Egypt

- Guest speaker at the Egypt National Convention in Assiut, Egypt

- Served as International Office representative at the Midwest Regional Convention, Kearney, Nebraska

- Attended the Operation Omega Youth Conference, Sevierville, Tennessee

- Attended the CBL Strategy Meeting, Bessemer, Alabama

- Taught Pastoral Leadership Development II in the Second Term of SOPAS at Providenciales, Turks and Caicos

- Attended the Gordon-Conwell/COGOP Annual Consortium Meeting, Bessemer, Alabama

- Along with Bishop Adrian Varlack, taught Theology as a Movement in First Term SOPAS, National Campground, Jamaica

- Taught a class on Post-Modern Youth Ministry at Youth Harvest Training, State Campground, Dickson, Tennessee

- Finally, I have preached in churches in Tennessee, Georgia, Alabama, Nebraska, Egypt, and the Bahamas, and have spoken several times during Upper Room Devotionals at the International Offices

I want to extend heartfelt thanks to all who have hosted our CBL schools around the world. Thank you for valuing leadership development, and thanks for your great Christian hospitality and fellowship.

Thank you to the many students who have sacrificed time and resources to attend our schools. You have displayed a genuine hunger to learn and a love for the work of God.

I deeply appreciate our CBL team: our director, Dr. Hector Ortiz, and fellow faculty member, Bishop Adrian Varlack, who are two wonderful elders in this Church and great traveling companions. I am thankful for our office support staff: CBL secretary, Jeanette Rollins, and our newest team member, Dr. Ortiz's personal secretary, Kathy Osborn. We can't get along without your faithful work.

I praise the Lord for my wife, Jenny, and my daughters, Emily and Heidi, and am thankful for their love and support.

Above all, thanks be to God for the unspeakable gift of salvation, His manifest presence in our schools, and the opportunity to serve this Church.

Respectfully submitted,

Mark Menke

Report of the Children's Ministry Director June 1, 2008–May 31, 2010

Children's Ministries here at the International Offices of the Churches of God of Prophecy embraces God's purposes for children. Every ministry initiative, training opportunity, resource, and event is designed to establish God's purposes in the hearts of our children.

Because the staff here at the International Offices cannot personally reach every child with the message of God's purposes, we must enable others to do so. Therefore, our passion is to develop leaders in children's ministry. 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, excellence in ministry, and 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 developed during the 2008–2010 ministry years:

- IMPACT! Online Training. Each of ten training modules addresses a specific competency necessary for effective ministry to children. Training modules also include pre- and post-assignments, downloadable resources, and workshop outline.
- Revision of the children's salvation tract, "Did You Know?"
- Monthly contributions to the *White Wing Messenger*; bimonthly contributions to the *International White Wing Messenger*; 2009, 2010 Helping Hands for Kids VBS Giving Project Guide; One-day training intensives: Build to Last a Lifetime and Center Stage
- ICM training notebooks: Aligned!

One-day training intensives:

Children's Ministries offers one-day training intensives that 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 2008–2010 ministry years, the Children's Ministries office conducted training intensives in the following locations:

2008

Portland, Oregon	Regional
Breezewood, North Carolina	District

2009

Fresno, California (Spanish)	District
Camp Boothe, Alabama	Regional
Crossroads, Tennessee	District
Hoboken, New Jersey (Spanish Northeast)	Regional
Abundant Grace Ministries, Tennessee	District
Troutville, Virginia	Regional

2010

Camp Boothe, Alabama	Regional
San Juan, Puerto Rico	Regional
Lynchburg, Virginia	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 2008–2010 ministry years, approximately 420 children's ministers have attended an Institute in one of the following nations:

Trujillo, Peru	February 2009
Batam, Indonesia	March 2009
Santiago, Chile	October 2009
Varanasi, India	November 2009
Butwal, Nepal	November 2009
Cairo, Egypt	February 2010
Assuit, Egypt	February 2010
Staverton, England	March 2010

Our major training initiative in North America is the Institute of Children's Ministry. In September 2009, the event was held at a conference site in Ridgecrest, North Carolina. 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 the Caribbean, and hands-on ministry experience.

Other training events:

- Spanish Northeast Leadership Conference Presentation, September 2008
- CM Workshops, International Assembly 2008 (Two workshops)
- Leadership Development Institute, 2009 (Luncheon for pastors to present Young Harvest Vision and Strategies)
- Mexico National Convention, July 2009 (Two-hour workshop on children's ministry)
- Youth Harvest Training, January 2010 (Two workshops)

Ministry events:

- Children's Ministry staff and volunteers model excellent, anointed ministry to children during the TRANSFORMED! The Assembly for Children, August 13–16, 2008.
- As the coordinator of Children's Ministries, I also provided training and/or ministry to children and/or adults at the following events:

2008

Local Church, Sunday morning message, Portland, Oregon

2009

Peru National Convention, CM Program

Peru Children's Camp

Local Church, Sunday am message, Crossroads Church, Tennessee

Regional Convention, Spanish Northeast, Stamford, Connecticut

Regional Convention, Lambertville, Ohio

National Convention, Puebla, Mexico

Regional Convention, Phoenix, Arizona

Ministry to families, Santiago, Chile

Outreach ministry to children, Varanasi, India

2010

Local Church, Sunday morning message, Puerto Rico

Ministry to Children, Cairo, Egypt

Ministry to Children, Assuit, Egypt

Couples' Retreat Speakers, Williamsburg, Virginia

Local Church, Sunday morning message, Lynchburg, Virginia

Total number of events: 41

Approximate number of adult participants in ministry: 6,600

Approximate number of adult participants in training events: 1,750

Approximate number of children participating in ministry events: 1,316

Respectfully submitted,

Kathy Creasy

**Report of the Women's Ministries Director
June 1, 2008–May 31, 2010**

“Let the heavens be glad, and let the earth rejoice: and let men say among the nations, The LORD reigneth” (1 Chronicles 16:31 KJV). Eugene Peterson says it this way in *The Message*: “So let heaven rejoice, let earth be jubilant, and pass the word among the nations, ‘GOD reigns!’ When the recognition of the greatness of the Lord comes forth through the praise and worship of His people, all of creation is released to rejoice and celebrate our God!”

Reflecting on the past two years of ministry God has gifted us, I find myself rejoicing 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 personally 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 continues to grant 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 I review the events of the past two years, I am thankful to the Lord for the opportunity to serve Him and participate in this ministry within the Church of God of Prophecy, which continues to be a fellowship that recognizes the harvest potential and challenge of women's ministries. The various ministries in which I have been involved in have been extremely rewarding. We are blessed to labor together with many anointed and inspired state, regional, and national leaders, and I give special thanks and recognition for the ministry they provide on a local and personal level. I am also grateful to work among the employees and staff at the International Offices, Christian men and women of great integrity, and I am appreciative for their hard work, support, and encouragement.

I continue to use this office as a resource center and support office to our Local/State/Regional/National Ministries. In addition to handling the day-to-day correspondence, when requested, my office has 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, I prepared copy for inclusion in the *White Wing Messenger* to update and promote ministry ideas and plans; copy for the *Connections* newsletter from the General Overseer's office; communicated regularly with State/Regional/National Women's Ministries Directors and Presiding Bishops; 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 Conference in Tennessee; attending and teaching in the Leadership Development Institute in Cleveland, Tennessee; Leadership meetings in Alabama, California Spanish, North Carolina, Tennessee, Virginia, Chile, Cyprus, and El Salvador; Revivals, conferences, mission rallies, and local services in Alabama, California, Georgia, Missouri, North Carolina, South Carolina, Tennessee, Virginia, Canada, and Cyprus; State/Regional Conventions/Celebrations in Alabama, California, Florida, Louisiana/Mississippi, Missouri, North Carolina, Ohio, South Carolina, Spanish Southeast, Tennessee, and Virginia; and National Conventions/Conferences in Bahamas.

Possibly my greatest opportunity for personal ministry to women in the past two years continues to be through Regional and International Retreats. Retreat venues included Alabama, California, Colorado, Florida, Hawaii, Iowa, Kentucky, Minnesota, Missouri, New Jersey, North Carolina, Oregon, Antigua, Eastern and Western Canada, Honduras, Cyprus, Mexico, and Pakistan. 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.

In addition to Regional and International Ladies Retreats, I was invited to speak at State and National Ladies Retreats in Alabama, Connecticut, Georgia, Indiana/Michigan, Mississippi, Ohio/West Virginia, Spanish Southeast, Texas, France, and Mexico.

Additionally in the past two years, I was especially blessed to conduct Women's Ministries Regional Leadership Conferences in North America (Alabama), Central America (El Salvador), Europe, CIS, and the Middle East (Cyprus), and South America (Chile). 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 brochures on small prayer groups, Bible study groups and guidelines for

Women's Ministries; *A Guide for Women's Ministries* booklet; Ladies Retreat programs and devotional booklets; the *Priority of Discipleship Manual*; and various other resource booklets and brochures.

I have especially been blessed in our cooperative effort with Global Outreach to participate in and promote the work of the Helping Hand Ministry and the One Child Fund. It is exciting to correspond with the National Overseers and other missionaries concerning ways in which this ministry can be a part of the harvest in their areas. Our lives have been enriched by our association and fellowship with the children and the orphanage ministry. I have seen the lives of children touched with the love and grace of Christ and changed by the compassion of sponsors from a world away.

One tremendous service ministry, which the Women's Ministries sponsors during the Assembly is setting up a Mission Clothes Closet on the premises for providing clothing, toiletries, materials, etc. to our mission workers. This annual event always proves to be a special blessing to those working and "shopping" there. Special thanks to Londa Richardson and her team from Tennessee and all the volunteers who made this huge job more manageable and serviceable and to Donna Ford and her team from North Carolina who will take responsibility this year.

Additionally, Women's Ministries sponsors a Mission Breakfast to increase mission awareness among Assembly delegates. This year's breakfast enjoys the usual participation of the National mission wives and female mission workers (as well as many of the male missionaries) hosting and testifying of the miraculous works of harvest ministry in their areas of the world. Special thanks to John and Chris Payne and Lindsey Lyles 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 me during the past two years, often volunteering many hours of service, John Payne, Lindsey Lyles, 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. I am also blessed and encouraged by the support and love of my family.

Most importantly, I would like to give thanks and glory to my Lord and Savior for His grace and sufficiency. To Him be all the glory and praise for He hath done great things! I continue to rejoice and declare, "The Lord reigns!"

Sermons	131
Saved	142
Sanctified	103
Filled with the Holy Ghost	55
States visited	27
Nations visited	11

Respectfully submitted,

Catherine H. Payne

**Report of the Youth Ministries Co-Directors
June 1, 2008–May 31, 2010**

MISSION STATEMENT

The International Youth Ministries (Operation Omega) exists to equip the Church and the emerging youth leadership to Reach (evangelize), Raise (disciple), and Release (deploy) youth and young adults for Christian service in the power of the Holy Spirit.

During the last two years, four new ministry components have been developed to ensure the fulfillment of the mission of Operation Omega. These new ministries are as follows:

- Youth Missions in Action (YMIA)
- Youth Harvest Training (YHT)
- EMERGE
- AWAKENINGS

I. Youth Missions In Action (YMIA) engages youth and young adults of the Church of God of Prophecy to serve in world evangelism, demonstrating acts of grace that communicate Jesus' love to unreached people groups, in partnership with fellow believers needing encouragement. Y.M.I.A. calls upon young believers to be filled with the Holy Spirit and be missional in their lifestyle.

OBJECTIVES

- Train youth leaders, youth, and young adults in planning, serving, and integrating mission service projects and mission teams within their local churches
- Introduce new streams of ministry for youth and young professionals.
- Produce ministry and spiritual experiences that will connect COGOP youth to the international ministry of COGOP
 - Serve the body of Christ and unbelieving communities
 - Inspire a new generation of COGOP youth to live out missional lives

II. YOUTH HARVEST TRAINING (YHT) is the official training arm for youth and camping ministry. YHT will be used to train, assess, and strengthen local, district, and regional/state/national youth directors' efforts in reaching, raising, and releasing young men and women in missional service.

III. EMERGE is the student leadership development and enrichment arm of youth ministries.

The EMERGE Program has a four-fold objective:

- Discern the gifts and calling upon the lives of youth
- Develop the abilities and gifts that God has entrusted to them as stewards
- Devote these gifts to the Lord for His glory alone

- Deliver souls from spiritual and physical darkness using the gifts God has entrusted to their care

IV. AWAKENINGS is a youth-led, multi-generational prayer movement that encourages and engages youth to seek the fullness of the Holy Spirit in their lives, churches, and community.

OBJECTIVES

- Create an opportunity and atmosphere for youth to seek the baptism of the Holy Spirit
- Unify in prayer for the fulfillment of God's purpose in the lives of our youth (Ephesians 4:13)
- Train youth leaders, youth, and young adults how to sustain a prayer movement in each local youth group
- Inspire the youth and young adults to “pray without ceasing” (Ephesians 6:18; 1 Thessalonians 5:17)

Youth Ministry Events and Activities

1. OMEGA YOUTH CONFERENCES

Two regional Youth Conferences were conducted: October 9–11, 2009 in Sevierville, Tennessee, and April 16–18, 2010, in Torrance, California. There were approximately 1,800 in combined attendance. Total outreach offerings received from conferences: \$7,442.56.

Outreach offerings have been dispersed to: Missions effort “Loving Muslims to Jesus: House of Refuge,” Haiti Relief, and the Tsunami disaster. During these conferences, many were saved, sanctified, and filled with the Holy Spirit. The Omega Youth Conferences were strategically used to promote the new Operation Omega focus for International Youth Ministries.

2. YOUTH HARVEST TRAINING (YHT)

The International Youth Ministries works in collaboration with National/Regional/State Overseers to coordinate and train youth and camping ministries directors in their area. A typical event includes two days of intensive classroom training (12–16 hours) coupled with celebration services at night.

During the last two years, the Youth Ministries department conducted 11 YHTs in nine regions. (The YHT Central America and YHT Dominican Republic took place twice.)

- YHT North America—Murfreesboro, Tennessee
- YHT Western Canada—Calgary, Alberta
- YHT Washington and IOU—Salem, Oregon
- YHT Philadelphia, Pennsylvania
- YHT Peru
- YHT Venezuela

- YHT Dominican Republic (2)
- YHT Miami
- YHT Central America (2)

3. YOUTH MINISTRY ACTIVITIES

Participation in these meetings ranged from preaching and/or teaching:

- Northeast Spanish Youth Convention
- Tennessee Youth Retreat
- Yucatan, Mexico Youth Convention
- Philadelphia, Pennsylvania Leaders Training & Youth Revival
- Kentucky Youth Camp
- Georgia State Convention
- Northeast Region Youth Conference (English)
- Dominican Republic Youth Convention
- Alabama State Leadership Training
- South Carolina Youth Leaders Training
- Omega Youth Conference (Sevierville, Tennessee)
- Omega Youth Conference (Torrance, California)
- Florida District 3 Training & Youth Revival
- North Carolina Leadership Conference
- Bahamas National Youth Convention
- Southeast Spanish Youth Camp (Tampa, Florida)
- Nebraska Youth Camp
- Alabama Youth Camp
- Mississippi Youth Camp
- Georgia Youth Retreat
- IOU Regional Convention
- Great Lakes Youth Retreat
- Virginia Youth Conference
- College & Career Ministry Network (CCMN)—Myrtle Beach
- Arizona Youth Retreat
- El Salvador Youth Convention
- Caribbean Youth Conference (Bahamas)
- South American Leadership Conference

4. HERITAGE SCHOLARSHIP ESSAY

The Heritage Ministries and International Youth Ministries collaborated to offer two one-time scholarships of \$250.00 each to students 13–18 years old. The objective of the essay contest is for youth to learn about the heritage of the Church of God of Prophecy and about the contributions of key figures of the Church. The award will be given to the winners during the Children and Youth Ministries program at the International Assembly.

5. SUMMARY

Number of states/regions visited: 22

Number of nations visited: 11

Number of sermons: 78

Estimated number of youth leaders and youth ministered to: 20,000

Respectfully submitted,

Trevor and Aileen Reid

Report of the Tomlinson Center Director

June 1, 2008–May 31, 2010

For we are God's fellow workers, you are God's field, God's building (1 Corinthians 3:9 NASB).

What a joy it is to work with His body throughout the globe.

For the past two years, I served as the Director of the Tomlinson Center (TC).

As TC Director, I did the following:

- Coordinated our SACS—accredited online college classes for the Spring 2008 semester personally teaching two classes; Fall 2008 semester personally teaching one class; Spring 2009 semester personally teaching three classes; Fall 2009 semester personally teaching two classes. To date, TC has had 574 individuals taking these classes.
- Coordinated the TC Board meeting in Cleveland, TN; Spring 2008; Fall 2009; Spring 2009; Fall 2009; Spring 2010 (as well as coordinating monthly phone meetings).
- Made regular presentations to the General Presbyters as requested.
- Served as Conference Pastor in the International Youth Conference Leaders—Sevierville, TN (October 2009)
- Participated in the *Cleveland Daily Banner* Progress Edition (January 23, 2008; January 1, 2009)
- Met regularly with our counterpoints at Lee University (Dr. Ben Pérez & Mitch Baker)
- Met regularly with our counterparts at the Church of God School of Ministry (Dr. Lynn Stone)
- Met regularly with our counterpoints at the Pentecostal Theological Seminary (Dr. Steve Land and Anthony Lombard)
- Participated and represented TC in the 2008 General Assembly (95th International General Assembly). Read the TC Report given to the 2008 General Assembly (95th International General Assembly). Awarded first Certificate of Biblical Studies (Chris Weathers) and introduced the Certificate of Pastoral Studies. Coordinated TC Faculty Training; TC Workshop; assisted

TC Connection Reunion. During the Assembly, I also served as the secretary to the International Presbytery; served as secretary to the BDP Committee; I will also participate in like-kind at our upcoming Assembly 2010.

- Served as host of many webinars; NA Overseers “Church-Planting Resources”; Men’s Ministry Small Group Ministries; Women’s Ministries; Dr. Bryan Cutshall (special guest for 2009 LDI); Stewardship Ministries; Christian Education; Heritage Ministries; Youth/Children’s Ministries.

- Directed the International LDI (Leadership Development Institute)—Cleveland, TN (April 2009); over 400 participants; representation from many countries: Bahamas, Canada, Guinea, Puerto Rico, Turks and Caicos Islands, Virgin Islands (British), Virgin Islands (US), Germany, Africa, Asia, and Central America. We had 26 states represented from North America; various Tracks were offered within the LDI; Pastoral Track as well as offering College Courses (intensives); Christian Education—Marvin Eskew & Darren Schalk; Heritage Ministries—Paul Holt; Spanish Track—José Garcia; Stewardship Track—Jan Couch; Women’s Ministry—Cathy Payne; Youth—Trevor & Aileen Reid; Children—Kathy Creasy.

- Represented TC and served as evening speaker for the Collegiate Weekend, Myrtle Beach, SC (January 2009).

- Met with General Overseer on a regular basis as he served as the Leadership Development Director; attended meetings as requested by General Overseer.

- Ministered (preaching and teaching) in six nations at the request of overseers or General Presbyters (Germany, Romania, Greece, Bulgaria, Island of Montserrat, and Bahamas)

- Invited by overseer to minister in 33 states or regions in Alabama, Maryland, Georgia, the Great Lakes Region (Indiana, Michigan, Illinois, Wisconsin), Florida, New Mexico, Kentucky, Virginia, Ohio, South Carolina, Pennsylvania; I was invited by district overseer or state/regional leaders to minister in 13 states or regions, Georgia, Florida, Tennessee, Ohio, Alabama, Connecticut, Kentucky, Virginia, North Carolina, and West Virginia; I visited 60 local churches in North America and four countries at the invitation of the local pastors in Alabama, Maryland, Georgia, the Great Lakes Region (Indiana, Michigan, Illinois, Wisconsin), Florida, New Mexico, Virginia, Ohio, South Carolina, Pennsylvania, Delaware, Washington, DC, North Carolina, Tennessee, Oklahoma, and West Virginia, as well as visiting local churches in Germany, Greece, Bulgaria, and the Island of Montserrat

During the two-year period, my wife Kim co-ministered with me in six Marriage and Family Retreats in the country of Greece and in the North American states of Maryland, South Carolina, North Carolina, Tennessee, and California.

This Report also includes many weddings, funerals, and homecomings, not to mention the many e-mails, phone calls, and personal visits.

I do want to express my appreciation to my family for their ongoing support and selfless assistance when possible. I also work with an excellent and supportive Board (the Tomlinson Center Board) as well as our newest addition to our staff, my secretary, Brittany Harper. I am thankful as we are “God’s fellow workers” (1 Corinthians 3:9 NASB).

Joyfully submitted,
Dr. H.E. Cardin

**Report of the White Wing Publishing House (WWPH) and Christian Bookstore
August 1, 2008–July 31, 2010**

WWPH completed what can only be described as a major turnaround in 2004. Significant financial losses in the previous eight to ten years were staunches in 2003–2004. The following year was a breakeven year followed by substantial profits in 2005–2006. The profits in that year were brought about by major cuts in expenses, including the closings of several significant operations.

The Assembly period from 2004–2006 produced a profit of more than \$278,000. The next Assembly period from 2006–2008 continued to show growth in profits, with a \$287,000 profit for the two year period. This profit is even more impressive when you consider that WWPH absorbed the salary and expenses for the Sunday school editor, previously part of the International Offices budget.

I am excited to report that despite the economic turndown that we have all experienced in the past two years, God has continued to bless the publishing house. We have shown profits for the 2008–2010 two-year period of \$273,263. During this Assembly period, we have more than doubled the size of the bookstore. Our curriculum sales, which have been in a steady decline for several years, stabilized in 2010 thanks to the excellent work of Darren Schalk, Curriculum Editor; Diann Stewart, Printing Coordinator; Beverly Roach and Rachael Cartwright, Customer Service Reps; and Mike Schalk, Marketing Director. Through our One Accord Resources curriculum, White Wing is able to touch more than 40,000 people per week with sound biblical insight that enables a deeper walk with Christ through study, discussion, interaction, and community. WWPH has also continued to show growth in the topical curriculum line SpiritMatters that we introduced at the last International Assembly.

Much of the continued success of White Wing must be attributed to the dedicated staff, many of whom have been employed at White Wing for more than ten years and some who have been there much longer. These dedicated people are excited to serve in any way they can. If you have the opportunity, please stop by the bookstore in the exhibit hall and say thanks to them. I know they would appreciate it. I'm happy to report that White Wing Publishing House & White Wing Christian Bookstore are positioned to remain profitable while continuing to serve the resource needs of the Church of God of Prophecy for years to come.

Respectfully submitted,

Gene Browning

Section 5

Important Information and General Statistics

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 International Offices at 3720 Keith Street NW, Cleveland, Tennessee, U.S.A., 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 International Offices at 3720 Keith Street NW, Cleveland, Tennessee, U.S.A., 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.

For a current version of this Charter, 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?

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, fellowship 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, forasmuch 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.

The Following Statistical Report by Areas as of August 2010
(Statistics compiled by the Global Outreach Department)

Country/Region (Entry Date)	AFRICA Membership	Churches	Licensed Ministers
Angola (2002)	1,700	6	0
Benin (1985)	9,311	80	11
Botswana (1965)	902	16	8
Burkina Faso (1987)	349	5	2
Burundi (2002)	252	5	1
Cameroon (1985)	7,728	57	21
Cape Verde (2010)	58	2	0
Central Africa Republic (2002)	256	5	0
Chad (2002)	180	3	0
Congo-Brazzaville (2000)	3,801	32	1
Cote D'Ivoire (1978)	2,148	34	6
Democratic Republic of Congo (1979)	640,000	536	512
Djibouti (2006)	175	1	0
Equatorial Guinea (2006)	398	5	0
Ethiopia (1996)	15,986	33	54
Gabon (1998)	400	3	0
*Gambia, The (2002)	50	1	0
Ghana (1977)	1,578	16	18
Guinea (2004)	524	5	1
Guinea-Bissau (2006)	17	1	0
Kenya (1978)	12,582	138	65
Lesotho (1988)	1,650	15	6
Liberia (1979)	1,584	10	1
Malawi (1977)	22,136	99	15
Mali (2000)	289	7	1
*Mozambique (1979)			
Namibia (2000)	4,061	27	10
Niger (2004)	50	1	0
Nigeria (1971)	8,128	41	39
Rwanda (1982)	2,948	29	5
Senegal (2008)	21	1	0
Sierra Leone (1934)	1,614	12	2
South Africa (1967)	94,750	355	192
Sudan (2001)	115	2	0
Swaziland (1977)	6,725	57	17
Tanzania (1978)	10,853	85	48
Togo (1991)	7,450	51	1
Uganda (1981)	18,465	137	17
Zambia (1977)	10,034	73	48
*Zimbabwe (1976)			
Totals	889,268	1,986	1,102

ASIA, AUSTRALIA, AND OCEANIA

Country/Region (Entry Date)	Membership	Churches	Licensed Ministers
Australia (1956)	110	6	6
Fiji (1994)	620	8	6
Hawaii, USA	310	4	11
India (1957)	18,428	192	475
Indonesia (1971)	38,320	232	211
Japan (1982)	12	1	4
Korea (1969)	1,070	12	20
Malaysia (1983)	1,260	11	0
Myanmar (2004)	438	8	3
Pakistan (1991)	1,022	28	31
Philippines (1952)	2,200	40	24
Samoa, American (1978)			
Samoa, Western (1978)	223	6	11
Singapore (2005)	150	4	9
Sri Lanka (1998)	85	1	3
*Thailand (1968)			
Totals	64,248	553	814

CARIBBEAN AND ATLANTIC OCEAN ISLANDS

Country/Region (Entry Date)	Membership	Churches	Licensed Ministers
**Anguilla (1951)			
**Antigua and Barbuda (1950)			
**Aruba (1948)			
Bahamas (1910)	4,138	56	178
Barbados, Windward Islands (1935)	1,370	19	45
Cayman Islands (1978)	375	1	10
**Dominica (1954)			
French Guiana (1991)	75	1	1
**Grenada (1964)			
**Guadeloupe (1985)			
Guyana (1956)	550	9	12
Haiti (1931)	72,500	263	261
Jamaica (1923)	32,419	296	699
Leeward Islands, French West Indies	2,634	31	40
**Martinique (1986)			
**Montserrat (1935)			
**Netherland Antilles (1948)			
**St. Kitts and Nevis (1949)			
**St. Lucia (1959)			
**St. Vincent and The Grenadines (1958)			

CARIBBEAN AND ATLANTIC OCEAN ISLANDS

Country/Region (Entry Date)	Membership	Churches	Licensed Ministers
**Suriname (1992)			
Trinidad and Tobago (1954)	1,091	19	26
Turks & Caicos Islands (1932)	704	15	35
Virgin Islands, British (1926)	1,289		27
Totals	117,145	710	1,334

CENTRAL AMERICA AND MEXICO

Country/Region (Entry Date)	Membership	Churches	Licensed Ministers
Belize (1980)	749	13	21
Costa Rica (1932)	5,734	73	36
Cuba (1935)	547	20	4
Dominican Republic (1940)	26,037	405	422
El Salvador (1954)	7,091	119	76
Guatemala (1951)	14,445	339	176
Honduras (1952)	18,230	297	171
Mexico (1944)	22,710	441	452
Nicaragua (1962)	26,057	496	261
Panama (1946)	3,350	72	37
Puerto Rico (1940)	1,037	27	40
Totals	125,987	2,302	1,696

EUROPE, COMMONWEALTH OF INDEPENDENT STATES, AND MIDDLE EAST

Country/Region (Entry Date)	Membership	Churches	Licensed Ministers
Armenia (2010)			
Azerbaijan (1999)	130	1	
Belarus (1996)	4,170	67	53
Belgium (1983)	180	3	
Bosnia and Herzegovina (2004)	15	1	8
Bulgaria (1991)	2,415	39	3
Cyprus (1931)	257	8	9
Egypt (1935)	2,430	24	19
Finland (1981)	30	1	4
France (1985)	340	5	7
Georgia (2004)	160	6	
Germany (1950)	99	2	4
Greece (1931)	190	6	4
Hungary (1999)	160	5	1

EUROPE, COMMONWEALTH OF INDEPENDENT STATES, AND MIDDLE EAST

Country/Region (Entry Date)	Membership	Churches	Licensed Ministers
Israel (1965)	7	2	1
Italy (1996)	60	3	2
Kazakhstan (1995)	75	3	
Macedonia (2004)	10	1	1
Malta (1995)		1	1
Netherlands (Holland) (2001)	250	3	
Portugal (1976)	75	2	2
Romania (1996)	24	1	1
Russia (1993)	3,500	70	
Spain (1981)	47	2	4
Ukraine (1992)	129,300	862	3
United Kingdom of Great Britian (1952)	5,239	79	207
Totals	149,163	1,197	334

NORTH AMERICA

Country/Region (Entry Date)	Membership	Churches	Licensed Ministers
Alabama	3,649	79	162
Alaska, Washington	949	24	47
Arizona, Nevada, New Mexico	2,178	43	70
California (International)	2,320	50	72
California (Spanish)	5,277	70	66
Canada East (1931)	4,663	33	92
Canada West (1931)	510	15	33
Florida	7,209	129	394
Georgia	5,568	129	302
Great Lakes Region (Illinois, Indiana, Michigan, Wisconsin)	3091	70	102
Heartland Territory (Kansas, Missouri)	1,302	37	84
IOU Region (Idaho, Oregon, Utah)	1,048	35	66
Kentucky	3,372	64	205
Louisiana/Mississippi	2,308	80	107
Mid-America Region (Arkansas, Oklahoma)	2,184	61	122
Mid-Atlantic Region (DE, DC, NJ, MD, Delmarva Peninsula)	2,842	40	124
Midwest Region (Colorado, Iowa, Minnesota, Nebraska)	1,138	32	56
North Carolina	7,311	154	211

NORTH AMERICA			
Country/Region (Entry Date)	Membership	Churches	Licensed Ministers
Northeast Region (CT, ME, MA, NH, NY, RI, VT, Bermuda)	6,442	59	182
Northeast Spanish Region (CT, DC, DE, MA, MD, NJ, NY, RI, VA)	3,020	46	61
Northwest Territory (MT, WY, ND, SD)	611	17	31
Ohio/West Virginia	2,393	73	106
Pennsylvania	1,406	30	46
South Carolina	4,273	120	209
Southeast Spanish (AL, FL, GA, KY, LA, MS, NC, TN)	2,262	43	50
Tennessee	8,516	122	385
Texas	2,580	90	128
Virginia	4,088	109	332
Totals	92,510	1,845	3,845

SOUTH AMERICA			
Country/Region (Entry Date)	Membership	Churches	Licensed Ministers
Argentina (1955)	3,664	42	22
Bolivia (1974)	11,946	247	154
Brazil (1965)	2,266	66	21
Chile (1975)	1,659	37	39
Colombia (1973)	1,310	24	4
Ecuador (1982)	960	17	9
Paraguay (1977)	534	20	23
Peru (1955)	22,400	383	70
Uruguay (1957)	132	7	1
Venezuela (1968)	3,316	67	39
Totals	48,187	910	382

*No field supervisor appointed.

**Statistical totals are included in regional figures.

TOTALS BY PRESBYTERIAL AREAS			
Country/Region (Entry Date)	Membership	Churches	Licensed Ministers
Africa	889,268	1,986	1,102
Asia/Oceania	64,248	553	814
Caribbean/Atlantic Ocean Islands	117,145	710	1,334
Central America/Mexico/Sp Caribbean	125,987	2,302	1,696
Europe/CIS/Middle East	149,163	1,197	334
North America	92,585	1,846	3,850
South America	48,187	910	382
TOTALS	1,486,583	9,504	9,512

Church of God of Prophecy International Offices Committees, Trustees, Corporation, Boards

Administrative Committee (Standing)

Randall E. Howard, *Chairman*; General Presbyters (Sam Clements; Clayton Endecott; David Browder; Sherman Allen; Ben Feliz; Gabriel Vidal; Clayton Martin); David Bryan; Paul Holt; E. C. McKinley; Don Brock; Brian Sutton.

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Chief Clerk

DeWayne Hamby

Directory of 2010–2012 International Appointments: General Overseer, General Presbyters, International Offices Ministry Directors, State/Regional/National Overseers

General Overseer: Randall E. Howard; P. O. Box 2910; Cleveland, TN 37320-2910; Phone: (423) 559-5102; Fax: (423) 559-5108; E-mail: go@cogop.org; debbie@cogop.org; smckinley@cogop.org

Africa—General Presbyter: Sherman Allen; 88 Ravenscroft Ave.; Wembly, Middlesex, HA9 9TG, England; Phone: 011-44-2-08-908-2471; Fax: 011-44-08-908-4822; E-mail: sallen2103@aol.com

Asia, Australia, Oceania—General Presbyter: David L. Browder; P. O. Box 967; Jasper, GA, 30143; E-mail: asia oceaniacogop@tds.net

Caribbean and Atlantic Ocean Islands—General Presbyter: Clayton N. Martin; P. O. Box 1781, GerogeTown, Grand Cayman; Phone: (345) 929-1193; E-mail: claynormar@yahoo.com

Europe and Middle East—General Presbyter: Clayton Endecott, Jr.; Postfach 1209; 63202, Langen, Germany; Phone: 011-49-6-103-78594; Fax: 011-49-6-103-78595; E-mail: gpce@cogop.de

Mexico, Central America, Spanish-Speaking Caribbean—General Presbyter: Benjamin Feliz; P.O. Box 2910, Cleveland, TN 37320-2910; Phone: (423) 559-5521; E-mail: dfeliz@cogop.org

North American—General Presbyter: Sam Clements; P. O. Box 2910; Cleveland, TN 37320-2910; Phone: (423) 559-5256; ; E-mail: nagp@cogop.org or mpohlner@cogop.org

South American—General Presbyter: Gabriel Vidal; P. O. Box 2910; Cleveland, TN 37320-2910; Phone: (423) 559-5526; E-mail: sa@cogop.org; Web: <http://cogop-suramerica.com.ve>

Finance & Publishing: Paul Holt, Director; P. O. Box 2910; Cleveland, TN 37320-2910; Phone: (423) 559-5217; E-mail: ehartman@cogop.org. **Trans-local Ministers:** Jan Couch: Stewardship Ministries—E-mail: kjcouch@aol.com; Wade Patterson: Heritage Ministries & Fields of the Wood; E-mail: wpatterson@cogop.org

Global Outreach: David Bryan, Director; P. O. Box 2910; Cleveland, TN 37320-2910; Phone: (423) 559-5203; Fax: (423) 472-5037; E-mail: david@cogop.org; retha@cogop.org; global@cogop.org. **Trans-local Ministers:** Annette Taylor: Harvest Partners—E-mail: Annette@cogop.org

Leadership Development/Discipleship: Randall E. Howard; P. O. Box 2910; Cleveland, TN 37320-2910; Phone: (423) 559-5102; E-mail: go@cogop.org; debbie@cogop.org; smckinley@cogop.org. **Trans-local Ministers:** Hector Ortiz: Center for Biblical Leadership—E-mail: kosborn@cogop.org; Adrian Varlack: CBL Faculty, Church Historian: E-mail—varlack@cogop.org; Mark Menke: CBL Faculty—E-mail: mmenke@cogop.org; Elias Rodriguez: CBL Faculty—E-mail: erodriguez@cogop.org; Trevor and Aileen Reid: Youth Ministries Co-Directors—E-mail: YouthMinistries@cogop.org; Kathy Creasy: Children's Ministries—E-mail: cgpkids@cogop.org; Cathy Payne: Women's Ministries—E-mail: womens@cogop.org; H. E. Cardin: Tomlinson Center, LDI—E-mail—tccogop@aol.com; bharper@cogop.org; **Administrative Liaison to the General Overseer and Director of Communications:** Shaun McKinley; P. O. Box 2910; Cleveland, TN; Phone: (423) 559-5100; E-mail: smckinley@cogop.org; DeWayne Hamby, Publications and Editorial Services Coordinator—E-mail: dhamby@cogop.org; Kirk Rising, Media Coordinator—E-mail: krising@cogop.org; Todd Bagley, World Language Coordinator—wld@cogop.org or translation@cogop.org

Chief Clerk: DeWayne Hamby—E-mail: dhamby@cogop.org

AFRICA (*Sherman Allen, General Presbyter*)

Africa Area Presbyter—Levi Clarke; P. O. Box 44045, Brampton, Ontario, Canada L6Z 4V7; Phone: 905-840-4177; E-Mail: levi@aapcogop.org

Benin, Togo, Gabon, Niger, Guinea-Equatorial—Kadato O. Richard; 01 B.P. 5853, COTONOU, Republique du Benin, West Africa; Phone/Office: 011-229-976-01123; E-Mail: rkarvic@hotmail.com

Botswana—Phillip Segadika; P. O. Box 402629, Gaborne, Botswana; Phone: 011-267-3974616; E-mail psegadika@gov.bw

Burkina Faso, Ivory Coast, Mali—Koissi Antoine; 07 B.P. 947; Abidjan 07, Côte d'Ivoire; Phone/Fax: 011-225-2-156-2947; E-Mail: Koissi1@yahoo.com

Cameroon—Ekpai Mayeke James; Church of God of Prophecy, P. O. Box 546; Limbe; South West Province; Republic of Cameroon, West Africa; Phone: 011-237-744-4868; E-Mail: mayekejames@yahoo.com

Congo (Brazzaville)—Mukendi Bitchy; B.P. 13504; Brazzaville, Republique du Congo; Phone: 011-242-528-44-64; E-Mail: Piermukendi@yahoo.fr

Democratic Republic of Congo, Angola, Central African Republic—N'tambwe Beya; Quartier National, B.P. 7253, Kinshasa I, République Démocratique du Congo; Phone: 011-243-999-983-854; E-Mail: ntambwebeya@hotmail.com

Ethiopia, Djibouti—Fekadu Ayele*

Ghana—George Asante-Boateng; Church of God of Prophecy; P. O. Box 18774; Accra, Ghana, West Africa; E-Mail: dakwaoa@yahoo.com

Guinea (Conakry), Guinea Bissau, Cape Verde, Senegal (Ainquinchor)—Peter Koyea; L'Eglise De Dieu de la Prophétie; 030 BP 280 Commune De Ratoma, Quartier Kaporo, Conakry, Republique Du Guinea; E-mail: cgp.guiconbi@yaoo.com

Kenya—Cyril Odeno; P. O. Box 6141; 00300 R/N Gala; Nairobi, Kenya, East Africa; Phone: 011-254-202-710357; Fax: 011-254-202-727334; E-Mail: coodendo@yahoo.com

Liberia—Ferdinand Weah; Church of God of Prophecy National Offices; P. O. Box 348, Monrovia, Liberia, West Africa; Phone: 011-377-47-515-119; E-Mail: cogoplib2006@yahoo.com

Malawi, Sierra Leone, Zambia—under the supervision of the African Administrative Committee

Nigeria—James Kolawole; 191/193 Ikotun-Idimu Road; Subol Bus-Stop; Idimu, Lagos, Nigeria, West Africa; Phone: 011-234-1-4714384; E-Mail: cgpigeria@yahoo.com

Rwanda, Burundi—Redias Nkundabera; Church of God of Prophecy in Rwanda; B. P. 1065, Kigali, Rwanda; Phone: 011-250-08-43-4086; E-mail: edprakarera@yahoo.com

South Africa (including Lesotho, Namibia)—Stephen T. Masilela and Nathaniël Botha; Masilela: Church of God of Prophecy, P. O. Box 105; Pigg's Peak, Swaziland; South Africa; Phone: 011-268-437-1920; E-Mail: cogop@africaonline.co.sz; Botha: P. O. Box 3444; Bloemfontein 9300; Free State, South Africa; Phone: 011-27-51-433-2958; E-Mail: cogodr@africaonline.co.za

Sudan, Uganda—James Ntezimana; Church of God of Prophecy National Office, P. O. Box 413, Busia, Uganda, East Africa; Phone and Fax: 011-256-45-43580; E-Mail: jamesnteze@utlonline.co.ug

Swaziland—Stephen T. Masilela; Church of God of Prophecy, P. O. Box 105, Pigg's Peak, Swaziland; Phone: 011-268-437-1920; E-mail: cogop@africaonline.co.sz

Tanzania—Eric Mwambigija; Church of God of Prophecy, P. O. Box 70562; Dar-Es-Salaam, Tanzania E. A.; Phone: 011-255-22-280-8089; E-Mail: emwambigija@hotmail.com

ASIA, AUSTRALIA, AND OCEANIA (*David L. Browder, General Presbyter*)

Australia, Sri Lanka—Dennis Casey; P. O. Box 300; Kallangur, Queensland, Australia 4503; Phone: 011-617-3886-0055; Fax: 011-617-3886-2327; E-mail: Cogop@internode.on.net

Fiji Islands—David L. Browder; P. O. Box 967, Jasper, GA 96744; Phone: (706) 802-9609; E-Mail: asia_oceaniacogop@tds.net

Hawaii—Gary Langley, 45-416 Kamehameha Hwy., Kanoeha, HI 96744; Phone: 808-235-1044; E-mail: pastorgary@windwardworship.com

India—David L. Browder; P. O. Box 967, Jasper, GA 96744; Phone: (706) 802-9609; E-Mail: asia_oceaniacogop@tds.net

Indonesia—Peringatan Zebua*

Korea—Jung Min Lee; Church of God of Prophecy, 131-3 Hwayang Dong, Kwang Jin-Gu, Seoul, Korea 143-915; Phone: 011-82-2-468-7443; Fax: 011-82-2-499-2897; E-Mail: iscogop@Korea.com

Myanmar—Chin Kang Mon, No. 286, 8th Floor, Seikantar Street, Upper Block, Kyauktada Township, Yangon, Myanmar.

Pakistan—Munawar S. Khan*

Philippines—Rogelio D. Justiniano; P. O. Box 156; Greenhills, 1502 Metro Manila, Philippine Islands; Phone and Fax: 011-63-2-658-3991; E-Mail: rjccogop@yahoo.com

Samoa Islands, New Zealand—Asalemo Kuka; P. O. Box 9579, Apia, Western Samoa; Phone: 011-685-720-0237; E-Mail: akuka_cogop@ymail.com

Singapore, China, Malaysia—Dennis Huang; Blk 341 Tampines Street 33, #08-268, Singapore 520341; Phone: 011-65-6784-2588; E-Mail: cogop.singapore@gmail.com

CARIBBEAN AND ATLANTIC OCEAN ISLANDS (*Clayton Martin, General Presbyter*)

Bahamas—Elgarnet B. Rahming; P. O. Box N-3041; Nassau, Bahamas; Phone: 1-242-322-3097 or 1-242-322-3241; Fax: 1-242-322-3079; E-mail: elgarnet@batelnet.bs

Bermuda—Cervin McKinnon; P. O. Box 11652; Albany, NY 12211-0652; Phone: 1-518-489-0753 or 1-518-489-0754; Fax: 1-518-489-0755; E-Mail: cele1000@aol.com

Haiti—Jean-Claude Dorlean; P. O. Box 1047; Port-au-Prince, Haiti; Phone: 011-509-223-8033 or 011-509-511-0501; E-Mail: edph64th@yahoo.com

Jamaica, Cayman Islands, French Guiana & Guyana—Winston Anthony Leith; 6 Phoenix Avenue, Kingston 10, Jamaica; Phone: 1-345-926-2460; E-Mail: winston.leith@yahoo.com

Leeward Islands (Anguilla, Antigua, Barbuda, Dominica, Guadeloupe-Fr. W. I., Martinique-Fr. W. I., Montserrat, Nevis, St. Kitts, Suriname)—Michael Greenaway; 6 Annatto Tree Drive, Well Road Colebay, St. Maarten, N.A.; Phone: 1-305-767-1035; E-mail:bishopmj47@hotmail.com

Trinidad, Tobago—Maurice A. Jones; Church of God of Prophecy, National Office, P. O. Box 7310; Cunupia, Trinidad, W. I.; Phone/Fax: 1-868-665-6971; E-Mail: cogoptt@gmail.com

Turks, Caicos Islands—Bishop Clarence N. Williams, CA; Church of God of Prophecy; P. O. Box 685; Providenciales, Turks & Caicos Islands, B.W.I.; Phone: 1-242-424-3111; Fax: 1-649-941-5152; E-Mail: bishopwilliams@hotmail.com

Virgin Islands (U.S. & British), ABC Islands—Whitbourne Hutchinson, P. O. Box 7434, St. Thomas, VI. 00801-7434; Phone: 1-340-715-0478; E-mail: cogopabcbusvi@yahoo.com

Windward Islands, Barbados—Edward Payne; P. O. Box 1234 G.P.O.; Bridgetown, Barbados, Windward Islands; Phone: 1-340-715-0478; Fax: 1-246-428-1412; E-Mail: cogopwi@caribsurf.com

EUROPE AND MIDDLE EAST (*Clayton Endecott, General Presbyter*)

Belarus—Henadzi (“Gena”) Kernazhytski*

Belgium, The Netherlands (Holland)—Tedroy Powell; Church of God of Prophecy; House of Bread; 39 Kitto Road; New Cross London SE 14 5TW England; Phone: 011-44-0207-732-4970; E-Mail: Tedpulpit@aol.com

Bosnia Herzegovina, Italy, Macedonia, Malta—Ximo Gregorio, C/Falcot 9, Can Suria Est, 08818 Olivella, Barcelona Spain; E-mail: ximojudy@yahoo.com

Bulgaria—Peter Georgiev; KV “Rodina” 2, Bl. Balgarka, ent D, Floor 2, 7006 - Rousse, Bulgaria; Phone/Fax: 011-359-82-45-4233; E-mail: Georgievpeter@abv.bg

Commonwealth of Independent States (C.I.S.) (Kazakhstan, Armenia, Azerbaijan, Uzbekistan, Georgia)—*Interim (Honorary one-year appointment) John Doroshuk; P. O. Box 1117, Rocky Mountain House, Alberta, T4T 1A8; Canada; Phone/Fax: 1-403-845-2570; E-Mail: mincoordinator@attglobal.net

Cyprus & Israel—Michael Charalambous; P. O. Box 25083; 1306 Nicosia, Cyprus; Phone: 011-357-22-66-3498; Fax: 011-357-22-66-8493; E-mail: mccyprus@gmail.com

Egypt—Samir Shehata Rizk*

Finland—Tapio Sätälä; Linkkiseurakunta; PL 808; 13501 HÄMEENLINNA, Finland; Phone: 011-358-50-564-6498; E-Mail: tapio.satila@linkkiseurakunta.fi

Germany, National Overseer and General Presbyter for Europe and Middle East—Clayton Endecott, Jr.; Postfach 1209; 63202 Langen, Germany; Phone: 011-49-6-103-78594; Fax: 011-49-6-103-78595; E-Mail: gpce@cogop.de

Greece, Hungary & Romania—Antonios Charalambou; P. O. Box 20, 19004 Spata, Greece; Phone: 011-30-210-6131-656; E-Mail: tonycharalambous@gmail.com

Russia—Mykhaylo Murza**

Spain, Portugal—José Antonio Gomez Sanchez; Mariano Pérez Vives, no 6, 6o izd., 03205 Elche-Alicante, Spain; Phone: 011-34-966-681-458; E-Mail: josegomez@cogopspain.org

Ukraine—Vitaliy Voznyuk**

United Kingdom of Great Britain, France—Wilton Powell; 6 Beacon Court, Birmingham Road, Great Barr, Birmingham B43 6NN England; Phone: 011-44--121-358-2231; Fax: 011-44-121-358-8617; E-Mail: Admin@cogop.org.uk

* *Interim appointment*

***Due to precautionary measures needed in this particular area, we feel it unwise to print these addresses.*

MEXICO, CENTRAL AMERICA, AND SPANISH-SPEAKING CARIBBEAN

(*Benjamin Feliz, General Presbyter*)

Belize—J. Estaban Somoza; 1 Amara Avenue, Belize City, Belize, C.A.; Phone: 011-501-227-3985; Fax: 011-501-227-8583; E-Mail: somoza0265@hotmail.com

Costa Rica—Alejandro Ramos; Apartado 260-2050, San Pedro de Montes de Oca, San José, Costa Rica, C.A.; Phone/Fax: 011-506-225-8605; E-Mail: bienvenidaspecial@yahoo.com

Cuba & Dominican Republic—Jorge Marrero R.; P. O. Box 1792, Santo Domingo, Dominican Republic; Phone: 1-809-594-7257; E-Mail: j.marrero2@hotmail.com

El Salvador—Miguel A. Flores P.; Apartado 2131; San Salvador, El Salvador, C.A.; Phone/Fax: 011-503-222-26771; E-Mail: iddpues@navegante.com.sv

Guatemala—Mario Oliver Galindo P.; Apartado 1001; Guatemala City, Guatemala, C.A.; Phone: 011-502-2-432-4957; Fax: 011-502-2-432-4956; E-Mail: igprofeciaofguat@hotmail.com

Honduras—Santos Francisco Ochoa; Apartado 20289, Comayaguela D.C., Honduras, C.A.; Phone/Fax: 011-504-226-9186; E-Mail: ochoa@amnettgu.com

México—Andres Hau K.; Apartado Postal 14-729; Delegación Gustavo A. Madero, México, D.F., C.P. 07001 México; Phone/Fax: 011-52-555-757-0958; E-Mail: ahau_cristoesamigo@hotmail.com

Nicaragua—Ramón Rodríguez Tejeda; Apartado 3758; Managua D.N. Nicaragua, C.A.; Phone/Fax: 011-505-249-2929; E-Mail: rodrigueztejeda@hotmail.com

Panamá—Flavio Rosario R.; Apartado 0819-06626; El Dorado, Panamá, C.A.; Phone/Fax: 011-507-238-7929; E-Mail: flaviorosario1@hotmail.com

Puerto Rico—Confesor Batista; Apartado 3303; Carolina, P.R. 00984; Phone: 1-787-752-1980; Fax: 1-787-752-1980; E-Mail: cogop_puertoricor@yahoo.com

NORTH AMERICA (*Sam Clements, General Presbyter*)

Alabama—L. V. Jones; P. O. Box 707; Bessemer, AL 35021; Phone: (205) 425-1905; Fax: (205) 424-1110; E-mail: alcogop@aol.com; Web: www.alcogop.org

Alaska, Washington—Donald Knoblich; 7319 199th Street, Court E; Spanaway, WA 98387; Phone: (253) 271-0831; Fax: (253) 271-0831; E-mail: dknoblich@aol.com; Web: Alaska, www.akcogop.homestead.com; Washington, Web: www.wacogop.homestead.com

Arizona, Nevada, New México—José M. Rivera; P. O. Box 11241; Phoenix, AZ 85061; Phone: (602) 433-7878; Fax: (602) 532-7475; E-mail: rriver7@aol.com; Web: www.azcogop.org

California—José Garcia; P. O. Box 39; Rancho Cucamonga, CA 91729; Phone: (909) 854-8484; Fax: (909) 854-8844; E-mail: jgarcia@cogop.org; Web: www.iglesiadediosdelaprofecia.org

Canada East—Woodroe Thompson; 5145 Tomnken Road; Mississauga, Ontario, Canada L4W 1P1; Phone: (905) 625-1278; Fax: (905) 625-1316; E-mail: revt@cogop.ca; Web: www.cogop.ca

Canada West—Walter Doroshuk; P. O. Box 20043; Vernon Square P O; Vernon, BC, Canada V1T 9L4; Phone: (250) 260-6174; Fax: (250) 260-6194; E-mail: wdoroshuk@aol.com

Florida—Robert F. Davis; P. O. Box 783156; Winter Garden, FL 34778-3156; Phone: (407) 877-0733; Fax: (407) 877-0552; E-mail: rfdavis@flcogop.com; Web: www.flcogop.com

Georgia—Billy W. Adams; P O Box 370; Lizella, GA 31052-0370; Phone: (478) 935-6880; Fax: (478) 935-6888; E-mail: gacogop@aol.com; Web: www.gacogop.org

Great Lakes Region (Illinois, Indiana, Michigan, Wisconsin)—Timothy A. Harper; P O Box 1697; Southgate, MI 48195; Phone: (734) 250-8517; Fax: (734) 250-8532; E-mail: timlpc@aol.com; Web: http://michianacogop.com

Heartland Territory (Arkansas, Kansas, Missouri, Oklahoma)—Wayne Pense; P. O. Box 356; Broken Arrow, OK 74013; Phone: (918) 251-9667; Fax: (888) 285-1732; E-mail: office@heartlandcogop.org; Web: http://www.heartlandcogop.org

Idaho, Oregon, Utah—Wallace R. Pratt; P. O. Box 3065; Salem, OR 97302-0065; Phone: (503) 364-7852; Fax: (503) 364-7865; E-mail: wrp72250@aol.com; Web: <http://iou.myimage7.com>

Kentucky—J. Scott Gillum; P.O. Box 220; Elizabethtown, KY 42701; Phone: (270) 765-6991; Fax: (270) 765-6679; E-mail: kycogop@comcast.net; Web: <http://www.kycogop.org>

Louisiana/Mississippi—Harold W. Parker; P O Box 721190; Byram, MS 39272; Phone: (601) 372-9721; Fax: (601) 372-1899; E-mail: LAMScogop@aol.com; Web: www.lamscogop.org

Mid-Atlantic Region (Delaware, D.C., Maryland, New Jersey, Delmarva Peninsula)—Leroy V. Greenaway; P. O. Box 1310; Bear, DE 19701; Phone: (302) 834-7542; Fax: (302) 834-7548; E-mail: leroygreenaway@verizon.net; Web: <http://midatlanticcogop.org>

Midwest Region (Colorado, Iowa, Minnesota, Nebraska)—Jesse Yanez; 4216 Mary Lynn Drive; Urbandale, IA 50322; Phone: (515) 422-7270; E-mail: bishopyanez@gmail.com; Web: www.midwestregioncogop.org

North Carolina—Jeffrey Davis; P. O. Box 699; Jamestown, NC 27282; Phone: (336) 454-4118; Fax: (336) 454-1677; E-mail: jadavis@nocogop.org; Web: www.nccogop.org

Northeast Region (English) (Connecticut, Maine, Massachusetts, New Hampshire, New York, Rhode Island, Vermont, Bermuda)—Cervin McKinnon; P. O. Box 11652; Albany, NY 12211-0652; Phone: (518) 489-0753; Fax: (518) 489-0755; E-mail: bishopmck@nercogop.org; Web: www.nercogop.org

Northeast Region (Spanish) (Connecticut, D.C., Delaware, Massachusetts, Maryland, New Jersey, New York, Rhode Island, Virginia)—Rahadames Matos; P. O. Box 295; Cranford, NJ 07016; Phone: (908) 272-4566; Fax: (908) 643-5407; E-mail: nesrcogop@msn.com; Web: www.servencedor.org

Northwest Territory (Montana, North Dakota, South Dakota, Wyoming)—Rick Lee; P. O. Box 30355; Billings, MT 59107; Phone: (406) 256-7440; Fax: (406) 252-5016; E-mail: nwtcogop@msn.com; Web: (blogsite): nwtconnection.blogspot.com

Ohio, West Virginia—Fred A. Lawson; P. O. Box 1010; Reynoldsburg, OH 43068; Phone: (614) 759-6072; Fax: (614) 759-7861; E-mail: falawson@aol.com; Web: www.geocities.com/ohwvcogop/

Pennsylvania—C. Jay Croyle; P. O. Box 100; Emlenton, PA 16373; Phone: (724) 867-2266; Fax: (931) 443-9991; E-mail: pacogop@embarqmail.com; Web: www.pacogop.org

South Carolina—Timothy D. Coalter; P. O. Box 820; Rock Hill, SC 29730; Phone: (803) 328-2030; Fax: (803) 328-2499; E-mail: tcoalter@comporium.net; Web: www.sccogop.org

Southeast Spanish Region (Alabama, Florida, Georgia, Kentucky, Louisiana, Mississippi, North Carolina, Tennessee)—Josue Serpas; P. O. Box 2849; Lilburn, GA 30048; Phone: (770) 377-5220; E-mail: jserpas1@gmail.com; Web: <http://www.regionsur.com>

Tennessee—E. C. McKinley; P. O. Box 2319; Hendersonville, TN 37077-2319; Phone: (615) 824-3563; Fax: (615) 822-2280; E-mail: ecmckinley@mac.com; Web: www.tncogop.org

Texas—Jerry Lee Schall; 17275 Northcrest Circle; New Caney, TX 77357; Phone: (281) 689-3436; Fax: (281) 689-3410; E-mail: jschallcogop@sbcglobal.net

Virginia—Wayne L. Murphy; P. O. Box 158; Troutville, VA 24175-0158; Phone: (540) 992-3696; Fax: (540) 992-2861; E-mail: w.murphy33@yahoo.com; Web: www.vacogop.org

SOUTH AMERICA (*Gabriel Vidal, General Presbyter*)

Argentina, Uruguay—Francisco Alejandro López P; Casilla de Correo 39; Sucursal 16, Capital Federal; Buenos Aires, Argentina, S.A. 1416; Phone/Fax: 011-5411-4583-3734; E-mail: franciscoysonia@aol.com

Bolivia—Damián Villanueva G.; La Iglesia de Dios de la Profecía, Oficina Nacional; Casilla 5944; Cochabamba, Bolivia, S.A.; Phone: 011-591-428-8866; Fax: 011-591-430-2181; E-Mail: davidvillanueva5@gmail.com

Brazil—Hernandes Fernandes Filho; Rua Rio de Janeiro No 243, 9º Andar Sala 901, Centro-Belo Horizonte, Minas Gerais, CEP 30 160-040 Brazil S. A.; E-Mail: hernandespr@yahoo.com.br

Chile—Hernán E. Toledo C.; Correo Mall Plaza Tobalaba, Casilla 4, Santiago, Chile, S.A.; Phone/Fax: 011-56-2-755-8549; E-Mail: obispo.toledo@gmail.com

Colombia—Benjamin A. Aldana Perez; Calle 17 No 4-68 Oficina 109; Bogota, Colombia; S.A. 029332.; Phone: 011-571-352-1533; E-Mail: idiosprofcolombi@hotmail.com

Ecuador—Victor Parraga Marchan; Casilla de Correos 09-01-7442; Guayaquil, Ecuador, S.A.; Phone 011-593-422-59601; E-Mail: victor_parragam@hotmail.com

Paraguay—David Orozco; La Iglesia de Dios de la Profecía; Casilla de Correo 2317; Asunción, Paraguay, S.A.; Phone: 011-595-21-555-505; E-Mail: davideozco@hotmail.com

Perú—Rafael Alvino Vargas; L18-0146, Miraflores; Lima, Perú, S.A.; Phone : 011-51-1-451-0374; Fax: 011-51-1-451-7462; E-Mail: leafarav24@hotmail.com

Uruguay—Sergio E. Garcia A., Iglesia de Dios de la Profecía, Estanislao Lopez 4815, Malvin-Montevideo, Uruguay; Phone: 011-598-2-614-2846; E-Mail: cogop-uruguay@hotmail.com

Venezuela—Luis Gomez, Apdo. 4552, codigo 2101-A, Maracay, Edo. Aragua, Venezuela, S.A.; Phone: 011-58-243-263-2263; Email: luigi19718@hotmail.com

**Ministers Retiring/Rotating From General Appointment and Receiving
Appreciation Certificates at the 96th International Assembly**

General Presbyters

Felix Santiago
Brice Thompson

North America Overseers

John Pace (Kansas/Missouri)
Steve Gilmer (North Carolina)

National Overseers

Santo Cedeno (Belize)
Chu Jea Rhee (Korea)
Armando Dorantes (Mexico)
Aldus Todman (Virgin Islands —U.S. &
British—& ABC Islands)

BISHOPS ORDAINED AT THE 96th INTERNATIONAL ASSEMBLY
Wednesday, July 28, 2010

NATIONS

COLOMBIA

Benjamin Aldana Perez

ECUADOR

Victor Parraga M.

KOREA

Jung Min Lee

MALAYSIA

ROBERT JUD PAUL

MYANMAR

Chin Kang Mon

PUERTO RICO

Martin Romero Romero

SINGAPORE

Dennis Huang

NORTH AMERICA

CALIFORNIA

William Gunter

Rufino Merlo

Jacob Ortiz

Andre Thompson

Michael Williams

FLORIDA

Nicholas Ferguson

Daniel Love

Wendell Rudd

Jeffrey Webb

GEORGIA

Lloyd Phipps, Sr.

Harvey Sailors

IOU

Yurly Bigun

Greg Goin

MID AMERICA

James Boulin

MID-ATLANTIC

David Bartson

David Coffin

Germain Mesidort

MIDWEST-CO

Ron Acker

David Wooden

NORTH CAROLINA

Bruce Langley

Terrence Threadwell

NORTHEAST ENGLISH REGION

Errol Bryan

Kenrick McBean

Basil McPherson

Edwin Newkirt

Joseph H. Simpson

NORTHWEST TERRITORIES

Tim Morrow

OHIO/WEST VIRGINIA

Gary Grant

Michael Morgan

Jerry Westerfield

SOUTH CAROLINA

Jadean Weatherford

Jeffrey White

SOUTHEAST SPANISH

Bernardo Aranda

Angel Carela

TENNESSEE

Jack Lawson

TEXAS

Guillermo Espinoza

VIRGINIA

Carl Anderson

DECEASED MINISTERS**ANGULLA**

Hills, Rhoda Winnifred

BAHAMAS

Collie, Luther
 Collie, Marilyn A.
 Cooper, Alice Louise
 Delancy, Gloria
 Forbes, Franklyn C.
 Greene, Rowena
 Hamilton, Myrtis I.
 Stuart, Perial M.
 Stubbs, Leon J.

DOMINICAN REPUBLIC

Sanchez, Juan de Jesus

HAITI

Cineus, Jean O.

ITALY

Brugnetti, Luigi

JAMAICA

Adams, Doris A.
 Anderson, Gwendolyn
 Brooks, Loris
 Ferguson, Norman E.
 Forbes, Eustace T.
 Jarrett, Rashbert G.
 McDermott, Salbert
 Miller, Lovina
 Palmer, Ethle M.
 Samuels, Ida
 Smith, Cleveland L.
 Stephens, C. Nathaniel
 Thompson, Joseph F.
 Willis, Siddy Maud

MEXICO

Castruita, Antonio
 Garcia, Juan Francisco

SIERRA LEONE

Kargbo, Alfred B.
 Meindy, John P.

TRINIDAD

Otway, May T.

UKRAINE

Voznyuk, Volodymir (Dima)

UNITED KINGDOM

Barclay, Henry A.
 Karr, Israel E.
 Morris, Frederick C.
 Rogers, William S.
 Salmon, Arnold E.
 Wiltshire, Vincent E.

UNITED STATES OF AMERICA

Allen, Helisteen
 Allred, Earnest L.
 Anderson, Jack Sr.
 Anthony, Gilberto A.
 Bearden, Myrtle Pauline
 Bell, William Anthony
 Bell, William Henry
 Beyerle, Leo H.
 Boone, Willie R.
 Bowen, Eddie Wayne
 Braland, Hazel A.
 Branch, Paul W.
 Brannan, Wesley W.
 Brewster, Floyd H.
 Brittingham, Clifford R.
 Brown, James Cleo
 Brown, Luther E.
 Butts, Harold J.
 Camp, Mae Ellen
 Collins, Charles E.
 Conrad, Lela Mae
 Cook, Daniel W.
 Cooley, Eula M.

Cooley, Richard Leon
 Corn, Linda C.
 Cowen, Leo
 Creel, Amos J.
 Davis, Elza O.
 Davis, Herbert G.
 Decker, Artis L.
 De Veaux, Tereseta
 Doss, James C.
 Dotson, Larry J.
 Dunning-Jackson, Ima L.
 Elam, Willie L. Jr.
 Embry, Sharlett R.
 Evans, Horace E. (Jim)
 Flippo, Gaines Curtis
 Foskey, Herbert C.
 Francis, Eli N.
 Francis, Marvin L.
 Franklin, Milton R.
 Gilliland, David Russell
 Goin, Mary M.
 Harris, Jacquelian L.
 Hartley, Prince A.
 Henderson, Fred
 Holmes, Virginia M.
 Horton, William H.
 Howard, William A.
 Hudson, Mary E.
 Huff, Phyllis A.
 Jared, T. J.
 Jefferson, Monroe M.
 Jenkins, Gary W.
 Jones, George L. Sr.
 Jones, Ray C.
 Josleyn, William H.
 Joubert, Cornelius
 Kelly, Brazil
 Kendrick, Leonard F.
 Ketchum, Odessa M.
 Key, Pauline
 Killingsworth, James H.
 Ledbetter, Caroline S.
 Ledford, Carolyn
 Littleton, Paul J.
 Lynch, Fitchyou
 Martin, John A.
 Mathews, Gerald S.
 Matthews, D. Elwood
 McDonald, Willoughby
 McGlothlin, Johnie Lee
 McKoy, Astley L.
 McLendon, Evelyn S.
 Moore, Velma J.
 Morris, Manton M.
 Murry, Arthur H.
 Musgrove, David E.
 Music, Curtis L.
 Mathews, Gerald S.
 Matthews, D. Elwood
 McDonald, Willoughby
 McGlothlin, Johnie Lee
 McKoy, Astley L.
 McLendon, Evelyn S.
 Moore, Velma J.
 Morris, Manton M.
 Murry, Arthur H.
 Musgrove, David E.
 Music, Curtis L.
 Newdiger, Oscar
 Noble, Doris Elsworth
 Norman, Thomas M.
 Norris, Marshall L.
 Olinger, David L.
 Owens, Lillian E.
 Pace, Charlie A.
 Parker, Allard
 Parrott, John D.
 Phillips, Jerome P.
 Phipps-Persinger, Gertrude F.
 Pope, Romaine H.
 Possinger, Blaine L.
 Pounders, Harold C.
 Richardson, Philip W.
 Roberson, Robert D.
 Roney, Warren E.
 Sample, Johnny
 Sanchez, David H.
 Saul, Samuel L.
 Scott, Lawrence D.
 Scott, Willie Mae
 Sheline, Philip L.
 Shewmaker, Gerdia

Simms, Robert L.
 Smith, Floyd Jr.
 Smith, Larry Milton
 Sorrell, Paul M.
 Spainhower, Jack
 Stewart, Jack C.
 Strickland, Robert L. Jr.
 Studdard, Leland
 Sutton, Edward Earl
 Thomas, Ralph E.
 Trump, James D.
 Vencill, Herman E.
 Violet, Carl V.
 Wagoner, Phyllis

Wall, Thomas E.
 Wallen, Phillip M.
 Ward, Aaron L.
 Watson, Fred A.
 Webb, Louise Cooley
 Welch, Robert G.
 Whittaker, James D.
 Williams, Chester A.
 Willis, Jack R.

URUGUAY

Nunez, Julio Osvaldo

INTERESTING INFORMATION AS OF AUGUST 2010

(Information compiled by the Global Outreach Department)

Total Ministers	9,512
Total Churches	9,504
Total Increase in Membership	151,911
Total Membership	1,486,583
Total Nations	130

96th INTERNATIONAL ASSEMBLY OFFERINGS

Tuesday, August 12	\$ 21,704.00	Offerings received after Assembly:
Wednesday, August 13	\$ 19,193.80	Pledges \$ 2,000.00
Thursday, August 14	\$ 25,216.87	Checks/Cash \$ 244.00
Friday, August 15	\$ 29,866.64	Credit Cards \$ 1,260.00
Saturday, August 16	\$ 22,587.52	
TOTAL OFFERING:	\$ 122,072.83	