

UNITED

99th INTERNATIONAL ASSEMBLY

JOURNAL

INCLUDING ASSEMBLY BUSINESS MINUTES

JULY 13TH-17TH, 2016
ORLANDO, FLORIDA



CHURCH OF GOD OF PROPHECY

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of the
99th International Assembly
July 13–17, 2016

MANAGEMENT

Sam N. Clements: General Overseer

Tim Coalter: North America

Clayton Endecott: Europe/CIS/Middle East

Benjamin Feliz: Mexico/Central America, and
Spanish-speaking Caribbean

Clayton Martin: Caribbean/Atlantic Ocean Islands

Stephen Masilela: Africa

Tim McCaleb: Asia/Australia/Oceania

Gabriel E. Vidal: South America

EDITORIAL STAFF

DeWayne Hamby: Assembly Chief Clerk and Editor

Marsha Robinson: Assistant Editor

Anthony Cain, Jan Couch, Jonathan Lovvorn, Judy Pratt, Londa Richardson:
Assembly Clerks

Jonathan Lovvorn, Cover Design, Layout Design

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Assembly Task Force

99th International Assembly

General Overseer
Sam N. Clements

Assembly Task Force Chairman
Paul Holt

Planning & Operations
Budget & Finance
Site Selection
Task Force Oversight

**Assembly Liaison to the
General Overseer**
Shaun McKinley

Programming/Website
Production
Stage Operations
Committee Reports
Media

Division One
John Payne

Audio/Video Operations
Lighting
Stage Setup
Decorating (General Session)

Division Two
Eddie Hartman

Housing
Registration
Move
Parking
Delegate Shuttle

Division Three
Mike Luithe

Audio/Video Taping
Webcasting
Projection
General IT Needs

Division Four
Joshua Lynn

Ushers/Security
Health & Emergency
Handicap Services
Nursery

Division Five
Michael Hernandez

Interpretation Setup
Interpretation Coordinator

Division Six
DeWayne Hamby

Clerks
Promotion & Marketing
Photography
Social Media
Program / Signage

Division Seven
Gene Browning

White Wing Bookstore
Exhibitors
Food Service
CD/DVD Duplication & Sales
Decorating (Exhibit Hall)
Security (Exhibit Hall)

Division Eight
Robert Davis

Host Overseer
Team Advisor

Hospitality
Liaison to Host City
Volunteer Recruitment

Section 1

Pre-Assembly Activities

99th INTERNATIONAL ASSEMBLY 2016
Business Decisions of International Presbytery Council,
Church of God of Prophecy July 10–11, 2016
Rosen Shingle Creek, Orlando, FL USA

Sunday, July 10, 2016

International Presbytery Meeting

Bishop Sam N. Clements, general overseer, welcomed the Presbytery and opened with prayer. He offered some opening instructions:

“We’re here to hear from the Lord. We don’t have a program that cannot be altered. Anytime the Holy Spirit wants to interrupt, He’s welcome to interrupt our meeting anytime. We’re not about our program but we want to find out what His program is and be a part of His plan. These next two days we’ll be transacting business. Pray for wisdom, understanding, that God will direct us in all that we do. We don’t have time to be careless. We don’t have time to miss the will of God. Things are too urgent right now. We must be able to discern the will of God for the Church.”

The Presbytery sang “Hallelujah” together after praying, then viewed a clip of Billy D. Murray preaching on unity. Bishop Clements then gave an inspirational word on unity and evangelizing the world, “You’re not here by happenstance. You’re not here by accident. You’re where you are because God placed you where you are. God has put you where you are for this particular time. When we go out in His power, we will make a difference in this world.”

Bishop Clements then introduced the Biblical Doctrine and Polity Committee to discuss the Governance Document of the International Presbytery. The committee members listened to questions from the Presbytery and offered explanations and noted revisions that should be made to the document.

In the afternoon session, Brian Sutton, executive director of Leadership Development and Discipleship, shared about a survey regarding ministry needs in the areas of the participating overseers. Cathy Payne, coordinator of Global Missions Ministries, also made announcements about morning breakfasts by areas and inviting the ministers to visit the Mission Clothes Closet during the week.

Discussion resumed on the Governance Document before Bishop David Browder, general presbyter of Asia, Australia, and Oceania gave an inspirational word about meeting the needs of the lost before time runs out. Bishop Clements led the room in the hymn, “Revive Us Again.”

Counselors for the general presbyter selection process for Asia, Australia, and Oceania, were named—Adrian L. Varlack, Sr., Rupert Neblett, Tedroy Powell, and James Kolawole. While selecting the moderator, Bishop Varlack, for the counselors, Bishop Clements revealed the Church's growth since the last Assembly, an increase of 43,676 members and 494 new churches.

The general presbyter review board revealed their survey affirming the continued leadership of Stephen Masilela as the general presbyter of Africa by unanimous agreement by his region's presbytery and the International Presbytery during the meeting.

The meeting was called back again for an evening session to continue discussions on the Governance Document and its revisions. Bishop Clements led the group in the hymn, "How Great Thou Art," and announced the Church of God of Prophecy had surpassed one million members internationally.

After the discussion on the document, a time of prayer was called before entering into the selection process for the new general presbyter for Asia, Australia, and Oceania. After a time of questions and discussion with each candidate, expressions were submitted and Bishop Tim McCaleb was selected and affirmed by the group to serve in this role.

Monday, July 11, 2016

Moderator: Adrian Varlack, Sr., CBL Instructor and Church Historian

International Presbytery Meeting

Bishop Clayton Martin, general presbyter for the Caribbean, gave an inspirational word to open the second day of the International Presbytery meeting. He read from Psalm 133 and spoke about how "good and how pleasant it is for brethren to dwell together in unity."

Paul Holt, executive director of Finance and Administration, gave a briefing on the properties maintained by the Church, including Fields of the Wood, the Shearer Schoolhouse site, the International Offices complex, and the former campus of Tomlinson College. He introduced the group to the new Ministry Training Center, which is a transformation of the former press area in the White Wing Publishing House.

Leadership Development and Discipleship ministries, led by Bishop Brian Sutton, gave a presentation on the department's ministries around the world and their future plans. The Biblical Doctrine and Polity committee rejoined the group with revisions and questions regarding the updated Governance Document before dismissing for lunch.

During the afternoon, Bishop Gabriel Vidal, general presbyter of South America, spoke on Matthew 9:25–38 where Jesus was "moved with compassion." His sermon was entitled "The Lord of the Harvest." Special guest, Dr. James O.

Davis, president of Billion Souls Network, then gave a special presentation to the Presbytery.

During the evening, the Finance and Stewardship committee was then invited to share its report to be presented on the Assembly floor and invited questions and gave explanations for items included in the report. After a time of discussion, the meeting was adjourned for the evening.

Tuesday, July 12, 2016

Moderator: Adrian Varlack, Sr., CBL Instructor and Church Historian

International Presbytery Meeting,

Bishop Stephen Masilela, general presbyter of Africa, was invited to lead the group in the chorus, “You Are Great,” before an inspirational word from Bishop Tim Coalter, general presbyter of North America. Bishop Coalter used the text 1 Samuel 10:1–7 to talk about anointing and leadership with the Presbytery.

The Finance and Stewardship committee returned to read through the remainder of its report, answering questions and offering rationale. The Biblical Doctrine and Polity committee also returned with the newest revision of the Governance Document, which was accepted by the group.

The morning also included presentations by Bishop Paul Holt on stewardship and Cathy Payne on global missions.

Closing the International Presbytery, a time of prayer was called and the entire group participated in the sacraments of Communion and Footwashing while praying for each other under the direction of Bishop Levi Clarke, overseer of the Mid-Atlantic region.

Section 2

99th International Assembly Business Minutes

Assembly Journal

Wednesday July 13, 2016 • Orlando, Florida

2016 International Assembly of the Church of God of Prophecy Business Minutes

9:41 a.m.—Moderator Sam N. Clements opened the business meeting: “They presented me yesterday with a brand new gavel. This is my first time to use a gavel like this in an Assembly. But I would say by the authority invested in me as the general overseer of this Church, I now declare this Church to be open for business that might properly come before it at this time.”

“Our first order of business, I’m going to ask Bishop Varlack if he will come to the stage and he served as the chairman of our committee that moderated the session for the reaffirmation and the selection of a new presbyter. So, as the chairman of the committee, I will ask him to come forth and He will present to you the candidates.”

9:43 a.m.—Bishop Varlack: “Thank you, Mister Moderator. Greetings to this 99th International Assembly of the Church of God of Prophecy. I will read the notes that I have here and I will first ask that General Presbyter Bishop Stephen Masilela and his wife come stand here at the left. Most of you know that the Church authorized the International Presbytery made up of all the overseers and a number of the international workers at the International Offices to devise a way to select and install general presbyters to work along with the general overseer. This has been done since 1998 and forward; that was the first set of installations. And so that work has continued under what is called the Governance Document of the International Presbytery. Reading from our proceedings this week:

“Greetings to the 99th International Assembly of the Church of God of Prophecy, Orlando, Florida. The International Presbytery of the Church of God of Prophecy met in regular order July 10 through 12, 2016, and in accordance with the Governance Document of said Presbytery, prayerfully considered and transacted business as follows:

1. Bishop Stephen Masilela, general presbyter of Africa, was evaluated and reassigned as general presbyter for another four years by a one accord decision of the International Presbytery on July 10, 2016. Bishop Masilela and his wife are here. At this point we had to consider the selection of a new general presbyter that would serve along with the others across the world but particularly in Asia, Australia, and Oceania. And I’m going to ask if Bishop Tim McCaleb and his wife would join us on the stage.

2. The International Presbytery, this is item two, acknowledged the return of Bishop David Browder, general presbyter of Asia, Australia, and Oceania, to pastoral ministry and duly considered nomination for the position in regular order. Accordingly, after due consideration and prayerful deliberation, the International Assembly by one accord agreement approved the selection of Bishop Tim McCaleb as general presbyter of Asia, Australia, and Oceania for four years on July 10, 2016. The International Presbytery makes these announcements to the Assembly in accordance with requirements of the Governance Document. Given at Orlando, Florida this 13th day of July, 2016. Bishop Adrian L. Varlack, moderator of the session, DeWayne Hamby, secretary. And our councilors along with myself, were Bishop Tedroy Powell, Bishop James Kolawole, Bishop Rupert Neblett. I will ask the general overseer if he will step forward and pray the dedication.

9:49 a.m.—Moderator: “If the overseers of each of these areas, just the overseers, if you would come and join your general presbyter, then we’re going to ask you to pray a prayer for each of these brethren and their wives. It’s an awesome responsibility that they have accepted to move forward and we certainly want to cover them in prayer and have your 100 percent support as you lend that to your new overseer. Maybe Brother Masilela you could move over to the left to give room and you overseers just surround your general presbyter, whoever he is, and let us pray a prayer, a prayer of protection, a prayer for wisdom, understanding, discernment. We thank God for these men. They are not a novice. They have proven themselves, their ministry has been proven, otherwise they would not be standing on this stage. They are worthy of their calling. We just pray God’s blessing on them. If you would like to stand and extend your hand, these are going to lay hands on these brethren; it will be a wonderful thing as you continue in prayer.”

(Prayer for presbyters)

9:53 a.m.—Moderator: “Let us give a hand of appreciation to these brothers. Thank you, brothers. At this time, the program calls for the Finance director’s report. So we will call Bishop Paul Holt, the director of Finance and Administration, to come and give his report at this time.”

9:54 a.m.—Paul Holt: “Good morning. It has been a great honor for me to serve this Church as the executive director of Finance and Administration. As executive director, I have partnered with our general overseer, general presbyters, ministry directors, the Administrative Committee, and the Finance and Stewardship Committee in all areas of finance and administration. I have worked with the auditing firm, Capin Crouse, to insure that adequate controls are in place. I’ve 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. Most of all I've been blessed to connect with so many of you through these past two years. I would like to take a moment to commend and recognize the departments in the Finance and Administration division. We have the Information Technology or the ITS department, directed by Mike Luthle, retail operations in the White Wing Publishing House, which includes the retail side of Fields of the Wood, that would be Gene Browning; Financial Services and Ministerial Services, Paulette Wilbanks; Global Missions, Cathy Payne; and Administrative Services, Ed Hartman. I would like to give special thanks to my secretary, Sarah Rising. She is always positive, encouraging, and I appreciate so much her hard work."

Finance Director's Report to the 99th International Assembly

I would like to express my appreciation to every member of the Finance & Administration team. They serve in a variety of capacities and most of them are rarely in the spotlight. They work hard in service to God and this Church. I want to publicly say thank you to each and every one of them.

I want to give special honor to Linda Humberd. Linda announced her retirement in just the last couple of weeks. She has served with excellence at the International Offices. We will honor her at the offices in August, but I wanted to give this 99th Assembly an opportunity to say "Thank you for your service."

Finally, I would like to express thanks to my wife. She has stood beside me for 31 years of life and ministry. Her support and understanding bless me more than she will ever know.

The Church of God of Prophecy remains fully committed to financial accountability, integrity, and stewardship. Our ongoing accreditation by the Evangelical Council of Financial Accountability (ECFA) is testament to that commitment.

I would like to commend the United States for their ongoing contribution to this global Church. In 2015/2016, the United States contributed 72 percent of all tithes sent to the International Offices or paid into international accounts from around the world. A few years ago, that percentage would have been much higher, but the commitment to accountability and stewardship continues to rise around the world. Twenty-eight percent of all tithes received came from the nations, with Central America leading the way and the Caribbean and South America not too far behind. From these three areas, we have been able to contribute to needs around the world, including North America. We fully expect this percentage to grow as nations continue to connect and participate in our financial polity. The nations of Africa are enthusiastically strengthening their financial connection. They have contributed more tithes this year than at any point in history.

It is more blessed to give than receive. In every nation, the desire to give should always exceed the desire to receive. In January 2015, I sat with the overseers of Central America as I wanted to commend them for their faithfulness. This area,

which is already heavily invested in mission giving, had one question. How can we get the resources to better boost and increase mission giving? They are doing well, but they want to do even better.

Some of our strongest international accounts are in poor nations. The strength of these accounts is testament to the faithfulness of our people. We have areas where the cost of bus fare to the bank is more than the amount of tithes being deposited, but, for them, it is not about the dollar amount; it is about being faithful. For over 30 years, we lost contact with our people in Cuba. They were unable to communicate with us, but they continued to operate as the Church of God of Prophecy. They completed and kept their reports to the International Offices and even set aside their tithe. They had every legitimate excuse not to participate in our system of accountability and financial polity, but yet they remained faithful.

In the United States, we have small churches that sacrifice to remain faithful in reporting, tithing, and mission giving. The amount sent may not always be great, but it comes from a heart of faithfulness. It is not the size of the tithe or offering that gets God's attention, it is the condition of the heart. We see this type of faithfulness in areas all around the world. I am thankful for the faithfulness of our people.

We thank God for His blessings over these past two years:

- We finished with balanced budgets
- In looking at the total financial picture, revenues exceeded all expenses in 2015/2016
- Our operating cash is at its highest level since 2010
- Tithes received from the churches in the United States was the highest it has been since 2007/2008
- The number of connected international accounts has increased and continues to increase, testifying to our growing financial partnership around the world
- From these international accounts, we were able to give a Harvest Grant of \$100,000 to North America for 2015/2016 and we are scheduled to do the same for 2016/2017
- From these international accounts, churches have been planted, buildings built, leaders trained, and assistance provided

This has been a good year and we give God the glory!

To maintain fiscal accountability, the Church of God of Prophecy receives an annual audit of its financial statements by Capin Crouse, LLC, an independent accounting firm that specializes in non-profit organizations. Capin Crouse will be sharing with you the results of that audit. Before they come, I would like to give recognition to a member of the Capin Crouse team. Allison Webb has been instrumental

in helping us raise our level of financial accountability and transparency. She played a key role in helping us to strengthen our international connections. Allison even traveled to various parts of the world to help this Church. She was recently made a partner in the firm and will now be working out of Texas. I would like to ask this Assembly to join me in expressing our appreciation to Allison Webb.

“In addition to Allison, we’re pleased to have Dan Campbell and Lee Parker with us from Capin Crouse and they’re going to come right now and they will each share a little something and I guess they’ll let Allison, possibly, go first since she’s here.”

10:05 a.m.— Allison Webb: “Hello. Good morning. You can tell I was a little surprised, but so appreciative. Thank you so much. I also have with me Dan Campbell, our partner as well and out of our Columbia, South Carolina, office. And this year, we have a new face. We are growing in our leadership as we are serving the Church of God of Prophecy International Offices. Lee Parker, who is a supervisor out of our Atlanta office.”

Dan Campbell: “I think you’ve found something this morning that might be virtually impossible and that is that you’ve left Allison speechless. We certainly appreciate Allison’s work as well, not only with the Church of God of Prophecy, but all of our clients who are engaged in Kingdom expansion efforts. We are privileged to have her as a partner and continue to work with her from the Dallas office. Lee Parker is going to be stepping into Allison’s role—(to Allison) I think you started out as a senior in charge in probably 2004. Lee has stepped into that position and will continue Allison’s efforts. Lee and the team from Atlanta did all the heavy lifting on behalf of Capin Crouse. I just want to give Lee an opportunity to briefly discuss the audit process.”

Lee Parker: “First, good morning. Thank you all for being here. It is encouraging to see all the faces here, to see this church gathered together. We are honored to be a part of that. I’m very thankful for all the work all of you are doing around the world. I would be remiss if I didn’t start by thanking Paulette Wilbanks and her team. Preparing for an audit, having it done in this quick of a manner is no easy task. We started in March with three people from our team on site, continued in June with four people on site. In total our firm has put in over 500 man hours over the past three months to get this audit to where it is today. Likewise, Paulette and her team have put in similar hours, similar dedication, similar work. They always do a top notch job. You are in great hands. The International Offices are so well managed, so professionally managed. It is encouraging to us. We see a lot of clients. We go to a lot of places and I can say with much confidence this Church in the top tier of our clients in terms of being managed well and being prepared for audit and those sorts of things.”

Allison Webb: “We were able to, as a part of completing that audit work with management, to draft the financial statements and the management comment letter and we were able to deliver that final draft to the Administrative Committee late last week.”

Dan Campbell: “And so virtually all of our audit procedures are complete and we expect to be issuing our report in the next couple of weeks as we wrap up some quality control processes on our part and as we wait for the Administrative Committee to go ahead and accept our report. I will read you that report. It is going to reflect on the numbers that Paulette is going to be presenting shortly. Our report defines the scope of our audit. The scope of our audit includes the combined financial statements of the Church of God of Prophecy International Office domestic and international operating accounts as controlled by the Administrative Committee. Our report also defines management, including the Administrative Committee’s responsibility in regards to those financial statements as well as our responsibility and certify the completeness and the accuracy of those financial statements. Our opinions will read and does read:”

Dan Campbell read report (see Independent Auditor’s Report on page 119).

10:08 a.m.—Paul Holt: “I would like to ask our Financial Services staff members that are present to come to the stage along with Paulette Wilbanks’ family, if they would join me as well. We will give them a little time. Our Financial Services manager, Paulette Wilbanks, will come next to share the financial report. As she gets ready to come, her staff and family will come to join me on the platform. Paulette has made the decision to retire at the end of this year. The end of this year will mark 25 years of service to the Church of God of Prophecy. She started as the accountant for Tomlinson College, transitioned to the International Offices, and serves as our Financial Services manager or Accounting manager. She works as hard as anyone that I have ever met and her commitment to integrity and accountability is unquestioned. There is almost zero turnover in her department. Once they’re in there, if they leave, it’s a very extreme reason, relocation or something of that nature. She is going to be missed, not only in Cleveland, but Paulette is going to be missed around the world. I could not allow her to retire without giving the Assembly an opportunity to say thank you for 25 years of faithful accounting service to this Church. Can you do that with me right now?” (Applause) “She has done a wonderful job, continues to do a wonderful job, and I know she will continue to do so over these next few months. She is working hard to train someone to step into this role. So I would like to also introduce our Financial Services manager trainee, who will transition in a few months to Financial Services manager. Welcome, Nevine Hensley.” (Applause) “While the staff and Paulette’s family continues to stand behind her while she reads the financial report for the final time, I’m going to ask Paulette to come share with you and then we will be back.”

10:11 a.m.—Paulette Wilbanks: “Thank you.” (She read financial report found on pages 120,121).

“I also want to say thank to the staff back here. These ladies are the most amazing ladies you’ll ever work with. As Paul said, they stay with me and I appreciate that. They do the work; they are the ones that get things done. I definitely appreciate them. As Paul said, I will be retiring in January. I want you to know, I have very much enjoyed my work here at the Offices. I have been blessed to work with such a great people as all of you. I found a Scripture that I laughingly joked and said I was going to read, and I have decided to read it. It’s in Luke 16 and it’s in the NIV version. It says, ‘I know what I’ll do when I lose my job here. People will welcome me into their houses.’ I will truly miss you. I have considered it a great, great blessing to work with each of you overseers, you treasurers, you pastors. I have enjoyed it. If you’re ever in Cleveland, you’re more than welcome in my house. God bless you.”

10:19 a.m.—Paul Holt: “If you have a spare bedroom, Paulette and her husband may be looking for a place to stay in a few months. Thank you so much once again for your faithfulness. We appreciate this Church. It’s an honor to serve. At this time I’ll turn things over to the Moderator for further action.”

10:19 a.m.—Moderator: “As stated in our International Presbytery meeting, several years ago in our Assembly, we elected not to use Robert’s Rules for our business but we do go ahead and take motions and seconds of motions. I think it’s good for the records. So when you speak or want to speak or make a motion there are microphones in the aisles. We’ll ask you to come, identify yourself, and only members of the Church of God of Prophecy will be coming to the microphones and speak. At this time we will entertain a motion to accept report as read.” Nathaniel Williams, Turks & Caicos: “I make a motion to accept.” Jesse Yanez, Iowa: “I second.” Moderator: “Thank you. Now if we have questions, anyone have a question, feel free to address it at the microphone. I don’t see any questions. All in favor of accepting this report, would you just raise your hand, please? I believe the motion carried. Thank you. Thank you, Bishop Holt and thank you, Paulette.”

10:21 a.m.—Moderator: “We will now ask our Biblical Polity and Doctrine committee to come with their report if they are ready. Bishop Phil Pruitt is the chairman of this committee so we’re ready for them to report. I would like to thank these brethren for their diligent work. They have worked very hard for the last two years to put together a report. They worked very diligently on a document that guides our International Presbytery. That document was completed; it was accepted yesterday in our Presbytery meeting. This took a lot of time; a lot of their work during the year. I believe their report to this Assembly will be relatively short but we will let Chairman Mr. Pruitt go right ahead.”

10:23 a.m.—Phil Pruitt: “If anyone would like a copy, we have them in English, Spanish, French, and Russian. If we want to take just a moment to pick up a copy, that way we won’t have movement while we’re giving the report.” (Many people came forward to obtain copy.) “I believe the reports will be projected on the screen.”

10:27 a.m.—Moderator: “Okay and we’re coming along. I believe most everyone has picked up their copy of the report. Some probably are visiting, no doubt, but as soon as we are settled, we’ll have the chairman to proceed.”

10:28 a.m.—Phil Pruitt: “First, we would like to give honor to God and also we would like to give greetings to our general overseer, Bishop Clements, the moderator of this Assembly; to our general presbyters and all the international presbyters and also to our brothers and sisters, the delegates of this International Assembly. It is indeed an honor and a privilege for this committee to serve you, the Church of God of Prophecy. We have often considered the weight of responsibility that rests upon our shoulders, not to formulate new doctrines and practices but to articulate biblically and theologically the faith that we hold in common, and to commit ourselves to searching the Scriptures to more fully understand the faith. Although some have regarded this committee as having too much power, on the contrary, we are profoundly humbled to sit on this committee to serve you in this daunting task. We confess that we do not have the authority to decree doctrinal and practical matters. It is far beyond the scope of our responsibility. We only hope to help us understand the Scriptures, the Christian faith and the nature and the role of the Church in the perilous times in which we live. In and of ourselves we are not smart enough, strong enough, or experienced enough to do this. We confess our total dependence upon God through the grace of His Son, Jesus Christ, and the power of the Holy Spirit. Therefore, we earnestly covet your prayers.

“In our early discussions after the last International Assembly, the members of our committee discussed our need to reexamine the ordinances or sacraments of the Church in the light of Scriptures in order to deepen our understanding and to inspire the faithful and consistent practice of them. It had been observed that in some churches the Lord’s Supper and Footwashing have only been irregularly or sporadically practiced. And when practiced, it was almost with a sense of obligation. In some cases, the ordinances have fallen into total neglect. Consequently, the intimate fellowship with Jesus Christ and the blessing that is derived from these practices are not being experienced by those who do not have the opportunity or who willingly choose to not participate in these blessed ordinances. We felt that one of the reasons for the neglect of the ordinances was a need for a deeper biblical and spiritual and theological understanding of them. We also included the ordinance of water baptism in our study. Assignments were made on various parts or various aspects of the sacraments and the committee began their work. In the fall of 2015,

however, we were approached by the general presbyters with an urgent request—to compose a statement of faith for the Church of God of Prophecy that would clearly, concisely, and simply articulate the essential truths of our Christian faith. This assignment preempted the committee’s study on the ordinances for the time being. The purpose of the statement was to provide a representative, uniform statement that could be used in printed and digital publications and that could serve as an introduction of the Church of God of Prophecy to people of other Christian denominations and faith traditions. We will present the statement of faith in full after this introduction. Before we present our report to the Assembly, we would like to express our sincere love, respect, and appreciation to our colleague, Bishop Carswell Leonard, who is stepping down from service on this committee as of this International Assembly. He has expressed that his service to his church and his family and the fact that he is beginning studies in a PhD program will not allow him to dedicate the time required for the demanding work that is required on this committee. We honor his request but his valuable participation in this committee will be keenly missed. He leaves us with our prayers and blessings. Will you stand Brother Carswell? Will you show your appreciation to him? (Applause) And I assume we will be losing another member of our committee as he has been appointed General Presbyter of Asia, Australia, and Oceania, Brother Tim McCaleb. We also hate losing him. But will you stand and will you show your appreciation to him? (Applause) I could not fail to mention the prayerful dedication, commitment, faithfulness, discernment, and scholarship of the brothers on this committee; my colleagues have invested in the ongoing work. It has and continues to be for the glory of God and His church. I deeply love and appreciate these brothers who accompany me on this platform. We would like now to address our report to this International Assembly.”

Report of the Biblical Doctrine and Polity Committee to the 99th International Assembly of the Church of God of Prophecy, A Statement of Faith for the Church of God of Prophecy Introduction and Rationale:

“Beloved, while I was very diligent to write to you concerning our common salvation, I found it necessary to write to you exhorting you to contend earnestly for the faith which was once for all delivered to the saints” (Jude 1:3 NKJV).

Late in the fall of 2015, the general overseer and general presbyters asked the Biblical Doctrine and Polity Committee to write a statement of faith that would clearly and concisely express the core beliefs of the Christian faith that have been historically embraced by the Church of God of Prophecy. In the course of its writing, members of both the Biblical Doctrine and Polity Committee and the General Presbytery made contributions to the document’s content. It is important to affirm that the resulting document does not replace the doctrinal positions in Biblical Principles, Beliefs, and Practices of the Church of God of Prophecy. On

the contrary, we continue to hold the biblical and theological truths that identify and distinguish the Church of God of Prophecy as a church within the Classical Pentecostal movement.

The Church of God of Prophecy Statement of Faith offers a public statement of the basic tenets of the Christian faith in clear and simple language. The beliefs stated in the document express our solidarity and commonality with Christians within the Church throughout the world, while preserving some of our theological distinctions. It does not attempt to address every biblical teaching, theological position, or practice in orthodox Christianity or the Church of God of Prophecy. Instead, we hope to offer a clear and concise statement of our faith that will introduce people of other Christian traditions, and even people of non-Christian faiths to the Church of God of Prophecy. We are convinced that our present exposure to and cooperation with other Christians, and our exposure to people of non-Christian religions make such a statement imperative.

The Church of God of Prophecy Statement of Faith also offers a standard, unified, and cohesive declaration of the foundational articles of our faith that can be used by ministers and churches in printed and digital media.

Our prayer is that, as members of the Church of God of Prophecy, we may continue to boldly and “earnestly contend for the faith which was once for all delivered to the saints.” Respectfully submitted, Philip Pruitt, Chairman; Carswell Leonard; Elías Rodríguez, Secretary; Timothy McCaleb; Delroy Hall; Nelson Joel Torres; James Kolawole.

Statement of Faith

We believe in the Holy Trinity—one God, eternally existing in Three Persons: Father, Son, and Holy Spirit.

We believe in one God the Father, creator of heaven and earth, of all things seen and unseen. We believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father. All things were made through Him and for Him. He is true God and true man. He was conceived by the power of the Holy Spirit, and was born of the virgin Mary. He suffered, died, was buried, and on the third day He rose from the dead. He ascended to the right hand of the Father, and He will return to judge the living and the dead. His kingdom will have no end.

We believe in the Holy Spirit, the Lord and giver of life, who eternally proceeds from the Father. He is Teacher, Comforter, Helper, and Giver of spiritual gifts. Through Him the saving and sanctifying works of Jesus Christ are applied to the life of believers. He is the empowering Presence of God in the life of the Christian and the Church. The Father has sent His Son to baptize with the Holy Spirit. Speaking in tongues and bearing the fruit of the Spirit are New Testament signs of being filled with the Holy Spirit.

We believe that salvation is by grace through faith in the sacrificial death of

Jesus Christ on the cross; and that He died in our place. The believer's sins are forgiven by the shedding of His blood. We believe that healing of mind, body, soul, and spirit is available to the believer through the blood of Jesus Christ and the power of the Holy Spirit.

We believe that the grace of God brings forgiveness and reconciliation to those who repent, as well as transformation in holiness, enabling them to live a Christ-like life. Sanctification is both a definite work of grace and a lifelong process of change in the believer brought by the blood of Jesus, the Word of God, and the enabling power of the Holy Spirit.

We believe in one holy, universal Church, composed of all true believers in Jesus Christ, offering fellowship and calling for service to men and women of all races, nations, cultures, and languages. We believe in the spiritual and ultimate visible unity of the Church.

We believe that the Bible—both Old and New Testaments—is the inspired Word of God. The Bible is God's revelation of Himself and His will to humankind, sufficient for instruction in salvation and daily Christian living. The Bible is the Christian's rule of faith and practice.

We believe that God will ultimately reconcile all things in heaven and earth in Christ. Therefore, we look forward to new heavens and a new earth in which righteousness dwells.

Note: Document, with revisions, for presentation to the 99th International Assembly, Wednesday, July 13, 2016.

10:40 a.m.—Moderator: “At this time, we will make a motion to accept this as read.”

10:40 a.m.—Francisco Lopez, Argentina: “I make a motion.”

10:41 a.m.—Rosendo Garcia, Puerto Rico: “I second.”

10:41 a.m.—Moderator: “Now we will entertain questions.”

10:41 a.m.—Mark Payne, Barbados and Windward Islands: “I just want to ask for clarification. In the second paragraph of the Statement of Faith, it reads, ‘We believe in one God the Father, Creator of heaven and earth, of all things seen and unseen.’ My question I’m trying to ask, I’m trying to come clear on is, the statement, ‘We believe in one God the Father.’ I’m trying to reconcile it with Colossians 1 and St. John 1 that says, ‘In the beginning was the Word and the Word was with God and the Word was God, the same was in the beginning with God. All things were made by Him,’ and we understand the Word to be the second Person, ‘and without Him was not anything made that was made.’ Colossians chapter 1 also tells me in

verse 12, ‘Giving thanks unto the Father, who has made us meet to be partakers of the inheritance of the saints in light.’ Verse 16, we’re going to see it, ‘For in Him were all things created in heaven and in earth.’ So my query is, is it actually used the term here that we believe one God the Father the Creator or is the second Person of the Trinity, Jesus Christ, who is called the Word that was with the Word, with the Father, is that a more proper rendering? In my feeling, there seems to be an inaccuracy.”

10:42 a.m.—Phil Pruitt: “That statement enters us in to the intricate nature of the Trinity. The very first verse in the Bible says, ‘In the beginning, God created the heaven and the earth.’ We realize that the interworking and the cooperation of the Trinity involves all three, Father, Son, and Holy Spirit. But our departure point on that statement would go back to the very beginning, that in the beginning God created the heaven and the earth.”

10:43 a.m.—David Orozco, Paraguay: (Gabriel Vidal translated) “The confusion is that after God there’s Father. Simply leave it as, ‘God, creator of,’ it would eliminate part of the problem. Or add to every paragraph, ‘God the Son, God the Holy Ghost.’”

10:44 a.m.—Phil Pruitt: “As a point of order, we were told that we were supposed to have shown the responses from the field. Do you want to briefly show those? And then we’ll come back to your question, Bishop Orozco. As you can see on the screen this is a result of a survey that was taken of the proxy expression from 811 churches. There were 646 that agreed, I think that is 80 percent. There were 92 that disagreed, that’s 11 percent. There were 41 who abstained, that’s five percent and there were 32 who submitted that is four percent. And that is the field results of the expressions of 81 churches. I will go back to address Bishop Orozco’s question.”

10:46 a.m.—David Orozco: “It is more than a question, it was a suggestion. The way that it’s written, grammatically it could lead to a bad interpretation. Second paragraph, ‘We believe in one God only, God the Father.’ We believe that the Son and the Holy Ghost are one God. They are not mentioned in the paragraph. This could cause confusion.”

10:47 a.m.—Phil Pruitt: “The statement, ‘We believe in one God, the Father’ is a theological and historic statement that we used. There are some things that are not clearly translated into other languages. In the third paragraph in reference to Jesus Christ, the third sentence says, ‘He is true God and true man,’ referring to Jesus Christ. We believe in the Holy Trinity eternally existing in Father, Son, and Holy Spirit. In the very first paragraph, maybe to bring clarity, in the very opening statement we say that we believe in the Holy Trinity, one God, eternally existing

in three Persons, Father, Son, and Holy Spirit. So the one God is attributed to the Father, Son, and Holy Spirit as the three Persons of the Trinity.”

10:48 a.m.—Jesse Yanez, Midwest Region: “First of all, I would like to commend you for your fine work. Also, another question in regards to what you put up on the screen a minute ago, was that the report that was before this report that was handed to the Assembly or was that the one mailed out?”

10:49 a.m.—Phil Pruitt: “That was the one mailed.”

10:49 a.m.—Jesse Yañez: “Okay. So then, three items that are missing are very key, towards the end. You mentioned culture where we accept nations, races, and culture. There is a culture around our area now which involves a sexual culture of lesbians and homosexuals and all of that. While God loves everyone, we should be careful in looking at that culture, recognizing that it is a culture. Let me read this real quick. My question is in regards to the deletion of the last three items from the original document sent out. I don’t know if it was for legal, political, or whatever reasons, but it is very important for us to have a statement that is confirmation of our stand on gender, sanctity of marriage, and family. While I know we have a greater document, we have shortened things because we also have documents on sanctification and other things, ecclesial body, so we people like to read things in short. That’s the purpose of the Statement of Faith is so they can recognize, what is our belief in short? And then we would search another area for a deeper belief. It seems like it’s a very important statement. Jesus said, in His response in Matthew 19:3, 4 as they asked Him, ‘Is it lawful for a man to divorce his wife for any reason?’ Jesus answered, ‘Have you not read, that from the beginning the Creator made them male and female? And for this reason shall a man leave his father and mother and be united to his wife and the two shall be one flesh.’ I think the last three that were deleted are recognizing that those verses very clearly, and it would really benefit my area for us to have a statement of faith that already declares it. Because people will read it in short. I recently got an email from an insurance company called Guide One that said if our church did not have a statement we could put up then they would be happy to write one. And they’ve written one and it says, ‘We believe that God has ordained marriage and defined it.’ And it also has one on the gender issue for the churches that don’t have it. I know that we have it in the long form and I think that as a short version which our people are more into short versions. You know, you read a book, you look at the reviews and see if you can finish reading it or not. Everything is in the short version. I would really appreciate it and it would help our country, the United States of America, for the Church to be recognized as ‘male and female created He them,’ and the sanctity of marriage, and also the morality of the family in which we now serve. I would really like to see if possible for that to come back and then have a true percentage.

You know because that's skewed because those were dropped.

10:55 a.m.—Phil Pruitt: “Thank you, Bishop. Just in response to that, this Statement of Faith has gone through various transformations and revisions. The report that originally mailed out to the churches and the ministers included those words. In our April meeting with the committee and with the general presbyters, it was discussed that a statement of faith should be a statement of faith; those things that relate to God and to God’s Word in and among us; those things that we depend upon for our salvation. And so it was said that since we do have the documents, extensive documents that the BDP committee produced several years ago on the issues of marriage, family, gender, et cetera, that would remain there for reference with the Statement of Faith would refer only to things of faith and to God and His work in and among us.”

10:56 a.m.—Jesse Yañez: “Thank you and I agree with the majority of that or all of what you’ve said. The Statement of Faith is also about what Jesus said. That’s a true statement of faith. They questioned Him and He answered them and included those three. I understand. I have the longer version and I’ve read it. It’s very, very good, whoever prepared it. All of that is very good. But people in our culture do not read things as a whole. They read the shortened version. You buy a computer and then they give you a six-pointer on how to light it up and you and I or most of us use that short version. So I’m just thinking the short version in our Statement of Faith, to be able to recognize those three items, to be very key. Thank you.”

10:57 a.m.—Wallace Pratt, Salem, Oregon: “First of all, let me greet Bishop Pruitt and the rest of the committee. Love and appreciate you guys. Just wanted to bring a point of order. So this is a move for a point of order. The numbers that were shown up front should not be repeated or shown again since they do not reflect this document whatsoever. Also the document that was given to us in the International Presbyterian meeting at the beginning is not this document, either. This is actually three different times that we have seen different documents and I know that there is one other. So, there’s about four different documents that are out there. So, it’s not fair to our people here, going to make this decision today, to think these numbers reflect our people, because this is reflected only in what they originally saw and that document is not being presented for acceptance. So I ask that these numbers be dismissed. That’s a point of order. Also, this is a point of order also, in the beginning, someone here in the line quoted Scripture from the book of Colossians. That was a misquote. That quote comes from St. John the first chapter, the first verse. That did not come from the book of Colossians. Thank you, brothers.”

10:59 a.m.—John Green, Short Creek Alabama: “One thing I’d like to see here, if we can, is a statement added to this that this has nothing to do with our teachings, so that it would change our teachings of the Church. I believe this would help a lot. I know it’s already come up in Short Creek as I was trying to get this and we just abstained from all of it because we wanted to see what the General Assembly was going to, the Committee was going to offer the General Assembly. But if we could add that this changes none of our teaching, I would like to see that. Because when you get this stuff sent to us and it gets spread out, this is not General Assembly rulings. That’s a piece of paper, nothing else. But today, this becomes facts when it is accepted or rejected it’s going to be facts, teachings, or beliefs of the Church of God of Prophecy.”

11:00 a.m.—Phil Pruitt: “Thank you, Brother Green. In the introduction and rationale that is clearly stated that this does not replace our teachings.”

11:00 a.m.—John Green: “Yes sir, I understand that. I don’t know if this is plain enough for our people. Thank you.” Phil Pruitt: “Thank you, sir.”

11:01 a.m.—Mark Payne: “Yes, I just want to, again, seek some clarity in respect to the statement, ‘We believe in one God the Father, Creator.’ Someone made reference to Genesis chapter 1, ‘In the beginning, God created the heaven and the earth.’ My understanding is the word used for God there is ‘Elohim’ which refers to three persons. What I’m trying to get some clarity on is if this statement says, ‘We believe in one God the Father, Creator of heaven and earth,’ the question is, does this not conflict with John 1 where it is referring to God the Son that ‘all things were made by Him and without Him was not anything made that was made?’ I’m trying to get some clarification on that. Have I missed it? Please let me know.”

11:03 a.m.—Carswell Leonard: “I just wanted to make a point that as relates to ascribing the order of creation to God, the third paragraph, which is the Christological statement it says that, ‘We believe that Jesus Christ is the only Son of God and that all things were made by Him and for Him.’ And so, even creation is ascribed to Jesus Christ in that paragraph. And in the fourth paragraph, we deal with pneumatology and the Holy Spirit, He is identified as the Lord and giver of life, which also ascribes to Him creation as well. So even these two statements, it does not really contradict that the Son and the Holy Spirit was not included in the order of creation.”

11:04 a.m.—Israel Jimenez, Saint Martin: (Translated) “I would like to make a note to be clarified. The paragraph before last says the Bible is the rule of faith and conduct for the Christian. In the covenant, we say that the Bible is the Word of God and that the New Testament is the only rule of faith. There is a little confusion. Is it the whole Bible or the New Testament?”

11:05 a.m.—Phil Pruitt: “That was a point that we discussed in our committee. We arrived to the truth that we do take the whole Bible, rightly divided. We’ve always said the New Testament is our rule of faith, government, and practice, and discipline, as it is interpreted by the Old Testament as well. In our practice, we are a church that strongly believes in paying our tithes. Tithe paying for example is mainly from the Old Testament. Jesus obliquely affirms the paying of tithes, but the teaching is from the Old Testament. In our leadership, if we go back to ABM, our bands and things and even in our plurality of leadership we draw from the Old Testament. We also draw principals from the Old Testament. We do as a Church accept the whole Bible. There are still things from the Old Testament that instruct us, that teach us. Indeed the Old Testament is as much the Word of God as the New. We use them together—the Old Testament laying the foundation for the New; the New interpreting the Old. And so together, we look to that for our rule of faith and practice.”

11:07 a.m.—Israel Jimenez: “So then does that mean that we need to change the terminology in our covenant?”

11:08 a.m.—Phil Pruitt: “No, the covenant remains the same.”

11:08 a.m.—Israel Jimenez: “I believe that the covenant stays the same. But what I’m trying to say is, if we say that the whole Bible is our rule of faith, then we need to say that in the covenant that the New Testament is not the rule of faith, but the whole Bible is now our the rule of faith.”

11:08 a.m.—Moderator: (To Tim McCaleb) “Do you want to address that?”

11:09 a.m.—Tim McCaleb: “It’s really the same answer that Brother Pruitt has already given. We accept the whole Bible as the Word of God. And our understanding of our covenant has always been that at least implied that we accept the New Testament as our rule of faith and practice, government and discipline we are accepting its interpretation of the Old Testament or the entire Bible as it instructs us. So we don’t throw away the Old Testament. We keep it even in our rule of faith and practice, but it’s as it is interpreted by the New Testament. That’s not changed at all. And so the covenant is still good. And this statement is still good as well.”

11:10 a.m.—Moderator: “Thank you. We have the best I can count from here maybe five that are still standing. We’ll ask that no one else join this line and we’ll take these five questions and then we’ll call for a decision and see how the entire body feels about this. “

11:11 a.m.—Albert Chapman, Maryland: “My concern or my question has to do with the fact that we actually did seek expressions from churches worldwide on a particular version of this Statement of Faith. And now that we are addressing a different version of the Statement of Faith, my question has to do with, can we do that? In other words, we had 80 percent of churches that have said this is what I like. And I do realize that we’re seeking the Holy Spirit to let us know how we should move forward and what we should write. At the same time, though, we have asked the Church worldwide to express a position on a certain version. And my concern is, can we come to an Assembly with a new version and move forward with that new version without going back to the churches worldwide to see what the churches have to say about it?”

11:13 a.m.—Moderator: “There were only 811 churches that responded worldwide. That does not represent a very large number of our constituency worldwide. I don’t think the figures would change. In my opinion it would not change. The changes that have been made have been minor. There were a couple of paragraphs that were omitted. In the International Presbytery meeting with all of you overseers, everyone that was there has had an opportunity to ask the questions and look at it there. I’ve found that there’s a few on the floor that was in that meeting that still have questions. But I do not feel like the overall figure would change. I am not trying to impose anything on this Assembly but these were the feelings of 811 churches. This body here makes the final decision. These were only to let us know how some of the field was expressing themselves. But these votes here do not count when it comes to accepting or rejecting one of our reports. It’s what this body of people here at the Assembly accepts or rejects.”

11:15 a.m.—Brian Sutton: “Good morning. Dr. Pruitt, committee, you’ve done an excellent job and I thank you. I wanted to hopefully bring just a little clarity to the question that Brother Payne brought. His question was about the second paragraph, ‘We believe in one God the Father, Creator of heaven and earth, of all things seen and unseen.’ I feel like this takes as its model the most accepted Christian tradition that we know of which is the Apostles’ Creed. Which also states, it begins, ‘I believe in God the Father Almighty, creator of heaven and earth.’ If that can bring any clarity to this body that the wording you have in this, the wording you have in this Statement of Faith is very consistent with every Christian tradition throughout our history. So, I feel like it’s excellent and meets every need in terms of how we understand the Trinity and the Father, Son, and Holy Spirit work inside that union.”

11:17 a.m.—Daniel Gann, Fiji Islands: “I appreciate this Statement of Faith. I understand this is not a doctrinal statement. Really, the only reason I came was not a question but a simple suggestion based on concerns that have been raised here, especially from the pastor from Short Creek, Alabama, who mentioned that a

statement might be briefly added that this does not replace our doctrinal statement. The answer given to him was that the introduction and rationale covered that but it would be my understanding that the introduction and rationale would not be included when we print this in our digital and media presentations which is what this is designed for. We would have a brief, concise, uplifting statement of faith and there were some concerns about other issues like homosexuality and things such as that. It's just my feeling and opinion that a very last statement to the Statement of Faith could simply be something like, 'For a better understanding please see the Biblical Principles, Beliefs and Practices of the Church of God of Prophecy.' Thank you."

11:19 a.m.—Kadato Richard, Benin: "My question is the paragraph before the last where it says the Bible is the revelation of God Himself and our rule of faith. I have a concern. In our rule of faith, it is said that it is based on the New Testament and here it talks about the Bible. I am wondering if we are talking about the Bible now becoming our rule of faith? Are we talking about not to eat certain things? I am just wanting a little clarification."

11:20 a.m.—Phil Pruitt: "The New Testament interprets the Old. We have some very direct statements from Jesus and from Paul about the ultimate meanings and significance of what Jesus came to do in regards to the Law. And so when we take both of them together, the New Testament becomes a commentary on the Old."

11:20 a.m.—Moderator: "At this time we are going to take an expression from the congregation. I'm going to ask all that are in favor of accepting this report as read, will you please stand? Those that would reject the report as read, you may stand. Thank you. I believe we have an overwhelming consensus to accept this report as read. Thank you, Committee, for your work. God bless you. We will proceed. Bishop Gillum, please bring the Finance and Stewardship report at this time."

11:22 a.m.—Moderator: "We may not have time to complete this report but we will ask the Finance and Stewardship committee to come to the stage. Come right ahead, Brother Gillum. Thank you for bearing with us for a moment here as we get ready. We will now ask the chairman, Bishop Scott Gillum to start. We will look at this report in sections. That way when we complete a section then we will ask for an expression on that section and it will move forward into the next."

11:23 a.m.—Scott Gillum: "Thank you, Brother Moderator. As this 2016 Assembly is very much aware, in 2014 the Finance and Stewardship committee brought a report that was not accepted. At that International Assembly (Brother Clements interrupted).

11:24 a.m.—Moderator: “I understand that there was some problem with the last report. I apologize that we did not call for a submission from those who stood in objection. I will take the responsibility for that. I thought it was a report that did not require it, but only a majority. So if can know what the meeting is on my right. Okay, they’re receiving the report. In the last report, are there any who will not submit to that report? You may stand or come and give your reason.”

11:25 a.m.—Ernesto Velazquez Greensboro, NC: “The only thing that I have that got my attention in the Statement of Faith, and I understand the first paragraph but in the second paragraph when they added the words ‘one God,’ it should say, ‘We believe in God the Father’ not, ‘one God the Father.’ That one number could open the door for other beliefs. If we could just say, ‘We believe in God the Father creator of heaven and earth, and all things seen and unseen,’ that would be fine with me but adding that ‘one God the Father,’ it opens doors to other ideas. That’s the reason why I have a little problem with it.”

11:26 a.m.—Moderator: “How would you explain John 17 where Jesus says, ‘The Father and I are one?’” Ernesto Velazquez: “I understand that. The Trinity. Why couldn’t you say ‘God the Father?’ In the beginning we say, ‘We believe in the holy Trinity.’ Which is clear to me. But now after the second phrase, ‘We believe in one God the Father,’ kind of contradicts the first paragraph. To me the ‘one’ shouldn’t be there.”

11:27 a.m.—Moderator: “Is Brother Pruitt still here? I will ask Brother Pruitt to address that. He’s the chairman.”

11:27 a.m.—Phil Pruitt: “We’re certainly would not want to foster any kind of confusion. When Paul speaks to us about one faith, one baptism, that portion in Ephesians, he does mention that we believe in one Lord and later he says we believe in one God. There would not be a lot of damage done to this segment to say we believe in one God or we believe in the Father. That is also biblical language to refer to one God, and one Lord, and one Spirit. But we will take counsel.”

11:29 a.m.—Moderator: “We had another question over here.”

11:30 a.m.—Scott Bambrough, Tucson, Arizona: “Mine is not about the context of what’s written in the Statement, but the nature of the Statement of Faith itself. I’d like to read something here. It is generally understood that statements of faith are similar to creeds. Statements of faith are usually longer. The universal ideology regarding a statement of faith is with the purpose that this is what identifies and unifies a particular body. Those bodies that incorporate a statement of faith under their organization most often use it as the instrument or agreement by which an

individual joins such a particular body. The committee has clearly stated that the intent of this Statement of Faith is merely for the drafting of a simplified document that can be easily understood by all people regarding our tenets and basic core beliefs as an organization. Having a simplified description of who we are is not problematic. We must be able to convey who we are in a simple manner. However, what is problematic is the vehicle that is being used to get us to this place. While today the Statement of Faith is merely with the purpose of simplifying the description of who we are, tomorrow the Statement of Faith will become the article a person will agree to and become a member of this Church, eventually alleviating the Church covenant altogether. The nature, history, and common practice that go along with a statement of faith are that it becomes the identifying document and requirement for membership. Therefore the natural progression of a statement of faith will eventually lead to the Church of God of Prophecy accepting members not by covenant but in agreement to this statement. By passing a statement of faith it would give those outside the Church a simplified description of who we are but I believe it will result in confusion inside the Church regarding membership by covenant or agreeing to a statement of faith. As you have mentioned in the rationale of this report, what you want to accomplish is having a prepared statement that is cohesive and precise that can be used within the Church for digital and printed materials, helping those outside our organization better understand us. I believe this can be done easily without it being proclaimed as a statement of faith but a brief introduction to the Church of God of Prophecy. Thank you.”

11:35 a.m.—Moderator: “Thank you, Brother Scott. I know of no intention to change the covenant of the Church. I personally feel that any born again Christian could take the covenant of our Church without any kind of feeling of opposition because it’s simply states that we accept the Bible as the Word of God, believe and practice its teachings, rightly divided, the New Testament as our rule of faith and practice, government and discipline and walk in the light to the best of our knowledge and ability. That’s a very simple, very well-written covenant we have no intentions of replacing. We will field these two questions that are on the floor and then I will ask again if there can be a submission.”

11:35 a.m.—Scott Adams, Marion, Ohio: “I have a question on paragraph six, where it says, that sanctification is both a definite work of grace and a lifelong process of change in the believer brought by the blood of Jesus, through the Word of God and the enabling power of the Holy Spirit. Two years ago, we discussed this and I asked and the general overseer answered we believe as we’ve always believed on sanctification, that it is definite. My questioning was, is it instantaneous or is it a lifelong process? I don’t understand how it can be both of those things. Either it’s black or it’s white. It’s yes or it’s no. I know the Holy Ghost works with us, deals with us, is constantly moving on our hearts. I understand that but how can it be instantaneous and also something that is ongoing? Thank you.”

11:36 a.m.—John Green, Short Creek, Alabama: “I do not disagree with your statement. But I told the church before I left this will not affect our teachings. Why don’t we put that in the document?”

11:37 a.m.—Tim McCaleb: (Answered Scott Adams’ question about sanctification). “I believe John Wesley addressed that and I believe A.J. Tomlinson also followed this on sanctification, which is one of the greatest blessings that I ever received was the night that I was sanctified. John Wesley explained initial sanctification as stepping into the cleansing stream. He used the language of a stream flowing from the throne of God. Initial sanctification is stepping into it; and continuous sanctification is staying in the stream. And so that’s what happened to me and most of us I believe that’s what we practice whether we have stated it explicitly like that. Most of believe that you are sanctified and then you stay or you continuously grow in grace and seek maturity in Christ; we have all kinds of different analogies of how we explain that. And so , that would be our answer to that. And to my brother in Alabama, we had not intention whatsoever of contradicting any of our teachings. Do you see a contradiction?”

11:39 a.m.—John Green: “No, sir. I do not disagree.”

11:39 a.m.—Tim McCaleb: “This is like a business card. Several people have offered me their business card since I’ve been here that says this is my name, this is my address, this is my phone number, this is how you get in touch with us. All we mean for this Statement of Faith to be is our business card. We are the Church of God of Prophecy. We believe in God. We believe in Jesus. We believe in the Holy Spirit. We believe in the Bible. We believe in these things and we are a Christian organization. That’s all we’re trying to say with a statement of faith. It says who we are. A great pastor will tell people this is just our introduction.”

11:40 a.m.—Marilyn Bartlett-Richardson, Anguilla: “I just want to make a suggestion. It seems like number two is breeding confusion. So my suggestion is maybe an insertion of a comma after God would alleviate the supposed confusion with the statement two. It therefore would read, ‘We believe in one God, comma, the Father Creator of heaven and earth, of all things seen and unseen.’ That’s my suggestion one. And also, suggestion number two with regards to point eight, I suggest that would become point five where we have that salvation is by grace through faith; that we believe that the Bible both Old and New Testament would precede that statement and then everything else would fall in place because that speaks of salvation. That point speaks of salvation and then when we believe in salvation, now it follows so the sequence will fall in place. Thank you very much.”

11:42 a.m.—Moderator: “Thank you and I’m sure they’ll make a note. I am going

to ask one more time is there anyone who does not submit to this report? This report does not, it's my understanding, this report does not require one accord, but we would love for everyone to be in agreement. (Paused for expressions). Okay, the report passes. Brother Scott, you might want to give an introduction and then we will come back at 1:30."

11:43 a.m.—Scott Gillum: "Thank you, Bishop Clements. First of all, the report you obtained from the table is also available online at cogop.org or through the Assembly app. In that report, you will notice areas that have been highlighted. After this report went to the field, there were several questions and suggestions that were received. Consequently, the report reflects those adjustments. Also, we shared with the International Presbytery and we updated some of the figures for CBL and Gordon Conwell Consortium; this is the latest information that we received. This committee was dissolved in 2014. A new committee was formed with Wayne Pense as chairman. Brother Pense felt he could not carry out the responsibilities of chairman of this committee. I was asked to assume those responsibilities. Brother Pense is fully recovered and if he would like to take over his responsibilities, I would be glad for him to come. Bishop George McLaughlin is on this committee. Sister Angie Zamora is state treasurer and a CPA in California. Paulette Wilbanks provides information that assists us. Nathaniel Beneby serves our committee in very important ways. Rupert Neblett is a CPA. Clint Knowles was assigned to this committee in 2014. He is pastor in Hackelburg, Alabama. We are very thankful that God has brought this group together. We have a very balanced group with Church as well as business leaders. Church is a business but is also a spiritual organism that is dynamic in nature. What you have in your hands is a merging of best practices with the organic nature of our movement."

11:45 a.m.—Moderator: "We can stop now and resume at 1:30."

BUSINESS CONTINUES

1:30 p.m.—Moderator: "We could do nothing without God. In Him, we live we move and have our being. We are glad He has chosen us and we are on the Lord's side. We will be taking up where we left off before the lunch break. The Finance and Stewardship Committee are on the stage. We'll be taking up so that they can do their introduction and then by the time they get through with their introduction, most people will be back in and we can complete the report. So, Bishop Gillum, if you are ready, then we will give you the floor."

1:33 p.m.—Scott Gillum: "Thank you, Bishop Clements. As I stated before lunch, if you do not have a copy of this report, they are located on the tables to our

right and left in four different languages and that might assist you in following along or you can find them at the Church of God of Prophecy website or on the Assembly app. You will find as we walk through this report, it actually is made up of one endorsement, which is biblical stewardship as a core value. It is made up of an acknowledgement in regard to the ECFA accreditation. There are also two requests made to the general overseer and general presbyters, one being the department head and two being a request to assign an appropriate committee to study the International Assembly cycle. Then there are actually two recommendations that we will address today. One is in regard to an International Assembly offering where that we all would take part in financing this event and then the second recommendation is in regard to the Tomlinson College property. So again, it's an endorsement, an acknowledgement, two requests and then there are two recommendations that are being submitted for your approval. I will read the section on Biblical Stewardship as a Core Value. Sister Paulette Wilbanks will read the ECFA Acknowledgement, Sister Angie Zamora will read the section on Department Head, Brother George McLaughlin and Brother Clint Knowles will read the section on International Assembly Expense, and Brother Nat Beneby will read the section on Tomlinson College Property today. So, if you'll join us in the first section, I'll begin to read.

Finance & Stewardship Committee Report to the 99th International Assembly, July, 2016

BIBLICAL STEWARDSHIP AS A CORE VALUE

Realizing, historically, the Finance and Stewardship committee may have dealt more from a finance perspective than one of biblical stewardship, we offer the following discourse for your prayerful consideration as we work toward adjustments to the present financial system that will be in a global financial instrument to meet the needs of all levels of ministry within our Movement.

While we recognize adjustments must be made that will assist in meeting the needs of every level of ministry within our Movement, we also understand as apostle Peter writes, “we are being built up a spiritual house” (I Peter 2:5b NKJV). In this “spiritual house” systems and structure, while important, must well up from the essentials of deep intimate relationship with God and one another. Systems and structures should serve the church, not the church serving the systems and structures. In some cases, we have endeavored to develop a global financial system in an effort to produce a healthy global function of biblical stewardship. The essential relationships must precede the important systems and structures for the spiritual health of the church at all levels of ministry to be fruitful.

No system or structure, legislative demands, hierarchical pressure, or meritorious rewards will produce the Acts 2 and Acts 4 principle of commonality or as Luke puts it, having “all things in common” (2:44, 4:32 NKJV). From the context of supporting those in need, Paul writes of what many would call, the grace of giving or the spirit of generosity that flows from a heart that understands, “God loves a cheerful giver. AND God is able to make all grace abound toward you, that you may always having all sufficiency in all things, may have an abundance for every good work” (2 Corinthians 9:7, 8 NKJV).

We also realize any adjustments to our present financial system will be met with questions, support, and lack of support. Some would say the adjustments went too far and others would say they did not go far enough. Consequently, as we embrace the common ground of we are one body and have responsibilities of membership that supersede rights of membership, a spirit of generosity flowing from having “the same care for one another” (1 Corinthians 12:25 NKJV) will meet every need at every level of ministry. That is the way God’s economy works.

As we review the book of Acts, we see how Jesus intended for His church to live and fellowship “together.” We see foundational principles that must guide our Movement into a proper stewardship alignment with God and one another. In fact, rightly understood, Acts as a historical record provides us an invaluable glimpse into the life and times of the early church. Acts, carefully studied serves as a compelling illustration of what Holy Spirit at work at the center of a Movement really looks like.

Acts 2 and 4 illustrate a reflection of the infant church’s character not just a function that met the needs of the saints. Efforts to establish a healthy stewardship function without establishing Equipping for biblical stewardship to become practice, a healthy stewardship character will produce results but our alignment with a biblical stewardship “having all things in common” will produce “an abundance for every good work” (2 Corinthians 9:8 NKJV). The key in this passage rightly understood as radical generosity and rightly seen flows from the dynamic of commonality that is experienced within the “household of God,” “the body of Christ,” “the Church of God,” “the fellowship of the saints.”

This commonality was certainly understood based on the work of Holy Spirit in the lives of first century believers as the apostles, boldly proclaimed the resurrection of Jesus. Their bold declaration fueled the one heart, being together, all things common understanding. This understanding was that what was owned was not for the benefit of one but the benefit of the whole, just as Paul’s words were to the church regarding spiritual gifts, for the benefit of all. “But the manifestation of the Spirit is given to each one for the profit of all” (1 Corinthians 12:7 NKJV).

This action of the infant church established a sense of unity and togetherness so that no one was alone without connections that would assist in meeting their needs. The action of selling property may have been more rightly understood as one way to express togetherness and the meeting of one another's need not as a formula that must be adhered to as a church 2000 years after. As in many things, we see the behavior as paramount and miss the heart that drives the action. In this case of Scripture, it is the heart that must be seen and action that follows will meet the need of a present day church. This phrase carries with it more of the idea that the believers were experiencing an overflowing unity among themselves that produced togetherness. This was more of a spiritual and emotional condition than it was a physical mandate. We might say it this way today, "They were all on the same page."

So, the answer to any fiscal dilemma may be more founded in a spiritual dynamic rather than a structural adjustment. This is not to say that adjustments will not be made, but rather the system and structures should serve the core values of the church as aligned with the scriptural revelation of the heart of God as led by Holy Spirit, not the church serving the systems and structures.

With that said, no one region of the world should bear the responsibilities of all the other regions of the world. We are a global church with global responsibilities to God, one another, and the world. Knowing that North America has borne a large portion of funding this Movement globally, (with both Central and South America and English Caribbean now embracing the biblical stewardship responsibilities, and other regions moving toward such, with Africa now contributing more than ever before in history), the following are action items that have already been implemented in an effort to provide some relief to the state and regional ministries of North America.

1) North America will now be included into the Harvest Partners mission giving support structure. Beginning with the new year, partnerships will include eligible U.S. states and regions for consideration. Eligibility will be determined by the executive director of Finance, Global Missions coordinator, and the North America presbyter. Harvest equipping for biblical stewardship to become practice Partners also provides a platform for accountability, reporting, and fund distribution. As in the past, Harvest Partners project giving will continue to offer assistance within North America with consideration given to crisis and disaster relief.

2) North America will now receive an annual grant from the International Offices. This grant will be drawn from funds given by the nations of the church throughout the world. The amount for the 2015-2016 budget year was \$100,000.00. The grant will be given to the North America Presbyter's office to

be distributed to states and regions based on criteria established by the North American Council.

3) An international account has been established where requests for assistance can be made through the general presbyter's office to the Global Missions Committee by any state or region.

Therefore, this committee is committed to working with all levels of ministry to see we first have a healthy biblical stewardship approach of membership responsibility that develops a system that meets the needs for "an abundance for every good work" (2 Corinthians 9:8 NKJV).

This committee, being motivated by Holy Spirit, fully endorses the general overseer and general presbyters in a strong affirmation of biblical stewardship as our general overseer presents adding biblical stewardship as the fourth core value of the Church of God of Prophecy.

1:50 p.m.—Moderator: "If you have any questions, please come to a mic. If not if you are in favor of accepting this part of the report will you stand please. (People stood) Our counsel group says it is overwhelming."

1:51 p.m.—Paulette Wilbanks read the next part of the report.

ACKNOWLEDGEMENT: Finance Department of the Church of God of Prophecy

The Evangelical Council for Financial Accountability (ECFA) is an accreditation agency dedicated to helping Christian ministries earn the public's trust through adherence to Seven Standards of Responsible Stewardship. ECFA is an advocacy group representing evangelical Christian organizations which qualify for tax-exempt, nonprofit status and receive tax-deductible contributions. It has nearly 1,900 member organizations which include churches, denominations, educational institutions, rescue missions, camps, and many other types of tax exempt 501(c) (3) organizations. Collectively, these organizations represent over \$25 billion in annual revenue.

In the 1970s, there was growing public and political concern over an increase of questionable fundraising practices in the nonprofit sector. In addition, donors and governmental agencies expressed concern over the management of their donations to achieve publicly stated objectives as presented in fundraising appeals. Donors had no source for an objective assessment of the financial integrity of Christian organizations desiring their support.

In the late 1970s, Senator Mark Hatfield addressed a group of key Christian

leaders and challenged them to police their own mission agencies as a “Christian Better Business Bureau” or face the potential of government intervention. Two years later, in 1979, the ECFA was founded by the Billy Graham Evangelistic Association and the US branch of World Vision.

ECFA was founded with the establishment of seven standards of accountability that were equipping for biblical stewardship to become practice drawn from Scripture which are fundamental to operating with integrity. Accountability to God is vital, but people form their impressions of both people and organizations by looking at the outward appearances (1 Samuel 16:7) and 2 Corinthians 8:21 (NIV): “For we are totally committed to doing right, not only in the eyes of the Lord but also in the eyes of men.” Or, as in verses 20 and 21: “Taking precaution that no one should discredit us in our administration of this generous gift, for we have regard for what is honorable, not only in the sight of the Lord, but also in the sight of men” (NAS).

The Seven Standards of Responsible Stewardship covers board governance, the requirement for audited financial statements, the requirement for public disclosure of the audited financial statements, the avoidance of conflicts of interest, standards regarding fundraising activities exercise, appropriate management to be in compliance with laws and regulations and show good stewardship of all charitable gifts. It was believed that the proposed standards of accountability generally exceeded the requirements of the law.

Much of ECFA’s credibility over the years has been reinforced by outstanding Christian ministries whose example and reputation positively reflect upon the body of Christ. When organizations of such caliber voluntarily submit to independent scrutiny, all member organizations benefit by association. The extraordinary diversity of ministry size and mission among member organizations has strengthened ECFA’s foundation and extended its positive influence globally.

In recent years, ECFA’s influence and reputation have grown tremendously among the various communities in which it operates.

ECFA is an active, respected participant in the secular philanthropic community in the U.S.

ECFA has an ongoing reciprocal relationship with the office of the Attorney General in many states. It is a regular participant in NASCO (the National Association of State Charity Officials). It has provided comments on various issues to the Internal Revenue Service.

Although it is not a lobbying or trade organization, ECFA has been a significant resource to various members of Congress regarding legislation that might impact the “faith-based” community. The White House has briefed and consulted with ECFA regarding the “Faith-Based Initiative.” ECFA has participated with others in signing various petitions or filing “friend of the court” briefs on a number of judicial cases.

In January 2011, Senator Charles Grassley (R-IA), a member of the Senate Finance Committee, asked ECFA to facilitate responses from the ministry community concerning a series of legislative proposals prepared by his staff. ECFA formed the Commission on Accountability and Policy for Religious Organizations to assist in this process.

The Finance and Stewardship Committee would like to express their sincere gratitude for the work that has been done to achieve the accreditation of the ECFA for the Church of God of Prophecy again this year. We strongly believe that membership in ECFA contributes greatly to Equipping for biblical stewardship to become practice the financial integrity and positive public image of our organization. We are proud to be able to place the ECFA emblem on all our documentation.

We would encourage each nation to pursue similar accreditation with consultation with the area general presbyter.

1:53 p.m.—Moderator: “This section does not require a motion. I would ask you to stand if you are in favor of this section. Thank you. It’s an overwhelming consensus.” Angie Zamora read the next part of the report.

With this understanding, we would recommend the following.

I. DEPARTMENT HEAD

We respectfully request, the inspirational leadership (general overseer and general presbyters) assign directorship at the International Offices which would provide stewardship leadership based on the biblical stewardship principles of “all things in common” rather than a “needs only” approach. This could be accomplished by assigning this responsibility to an existing ministry without adding another department, or re-purposing an existing department to meet this core value approach.

1:55 p.m.—Moderator: “Okay, again all in favor, just raise your hands up high so we can see the hands. Okay. This section carries.”

1:57 p.m.—George McLaughlin and Clint Knowles read the next part of the report.

II. CONSIDERATION TO OFFSET INTERNATIONAL ASSEMBLY EXPENSE

The International Assembly has been a pinnacle point of this Movement for the past 99 years. It has had a distinct purpose and function in our past, and will continue to do so in our future. The Assembly provides the Church of God of Prophecy with direction, fellowship, inspiration, connection, as well as our platform to transact business. It holds a special place in all of our hearts. Its roots go back to our inception and it is a vital part of who we are.

The Assembly has great value and worth to this Church. However, it does not occur without a tremendous investment of our financial resources. This biennial event comes with financial challenges to our already demanding International Offices budget.

In an effort to relieve this share in the expense on our International Offices finances and not thwart the current ministries provided (including evangelism and leadership development), we therefore recommend that consideration is given to implementing an Assembly Expense Offering, to be received by every local church globally on the third Sunday of January or an annual budgeted amount. Each local church should feel the flexibility to receive this offering at a date before May 1 should it work better in their overall budget process. The May 1 date will give adequate time for the offering to be sent to the state/national/regional office, then to be sent to the International Offices or the respective international account where necessary before the end of the fiscal year.

This annual offering or a budgeted amount from each local church would provide additional funds necessary for International Assembly expenses, as well as make it possible to maintain our commitment to the harvest, leadership development, and prayer.

We further recommend that each church submit the Assembly Expense Offering to each state, regional, or national office. This would, in turn, be forwarded to the International Offices. Equipping for biblical stewardship to become practice.

As we continue to walk after the biblical principles of finance and stewardship, it becomes more and more apparent for the need to address recurring constraints and deficits of budgeting needs. One such item is the continued short fall in adequately funding the International Assembly.

Records will show the expense of conducting the International Assembly is growing larger. Being a good steward requires us to evaluate the expenses of said event. While it is not our desire to minimize or devalue the need of conducting the International Assembly, we recognize the value to this body of believers, for the assembling together in order to transact business, offer fellowship, and receive proper strategic instruction while serving God's kingdom and edifying this Movement. It is our desire to bring, with transparency, the need of reducing International Offices expense for funding such an endeavor of corporate meeting.

Just as we are instructed to be good stewards of our individual affairs, we have received the same admonition to be good stewards over the house of God. The realization of this could mean making necessary adjustments or even becoming

proactive in bringing awareness to specific needs in order to help generate more financial support. Rather than assuming this body of delegates is aware of the rising cost, we choose to bring that information to your attention. As you are personally aware, the rising cost of everything has made an impact on your personal life. The same is true for this international church. Our Assembly expense for the 2014 International Assembly was \$ 962,538.94. The offerings and rebates for that Assembly totaled \$126,625.17. Consequently, our net cost was \$835,913.77. This figure translates to a \$417,956.88 impact on the annual International Offices budget. The budget for the 2014 and 2012 International Assembly has been placed on the website and the International Presbytery was made aware of this before the Assembly began.

While we see an annual Assembly Expense Offering as a proactive way to share in funding the International Assembly, we may be approaching a time to consider an adjustment in our Assembly cycle. In light of the above information, we request the general overseer and general presbyters ask the appropriate assembly committee to analyze this for feasibility and present it to the International Assembly as they deem necessary.

2:07 p.m.—Scott Gillum: “Before Bishop Clements addresses you, the document that was placed on the website is a one-page document that itemizes the income and expense in detail for the 2012 and 2014 Assemblies. The 2016 Assembly is certainly one that will be presented at a later date but of course with us being in the middle of an Assembly we would not have all of those figures. Projections from the Assembly Task Force and the Finance director are directly related to what was spent in the Assembly the year before. So I hope that might give you some clarity. Bishop Clements.”

2:08 p.m.—Moderator: “All right, since this section contains some change in our polity, I will entertain a motion to accept it as read.”

2:08 p.m.—Woodroe Thompson, Canada East: “I’d like to make the motion that the report be accepted as read.”

2:09 p.m.—Edward Payne, Barbados and the Windward Islands: “I second the motion.” Moderator: “If there are questions concerning this, you may come to a microphone in the aisle and the committee will address your question.”

2:10 p.m.—Jeremiah Barker, Abingdon, Illinois: “This letter was written for this Assembly on April 19 prior to the updated report that we have today. However, these statements are still very valid for this report and I’ve modified some today dated 7/13/16. To the Finance Committee and the members of the Church of God of

Prophecy, I want to thank each one of you for your personal sacrifice and service you give to the international body of this great Church. I'll keep my comments and concerns brief today but want to be sure I'm able to share the struggle within me. When I received this document in April to share with the local church in Abingdon, Illinois, I was very perplexed. I voiced my concern about coming to this venue two years ago when it was announced. I was then at ease when I found out that it had been the cheapest place to have the Assembly in recent years. Then to receive this recommendation after finding out it cost the Church \$962,000, I was a little bit heartbroken. The local church in Abingdon, Illinois is not concerned that the money is the issue; however we are concerned that the budget is the issue. We're not concerned that having the Assembly every other year is the issue; again, the budget is the issue. If we agree to send the third Sunday offering or specify a budgeted amount before May 1 annually to the International Office as the Assembly Expense Offering and we receive one million dollars, then nothing is going to change. We believe there should be an adjustment to the budget before we continue to fund such an extravagant event. I appreciate the budget being posted online and there could be a lot of changes made to make this a less expensive event. My first International Assembly was in 2002 in Louisville, Kentucky, at Freedom Hall. I was able to stay with my pastor in his camper with his family. I missed 2004, but I've attended each one since. This is something I plan on my schedule every two years. When this one completes, I will already be eager and excited for 2018, should the Lord tarry. We, the local church in Abingdon, are asking to have the venue reevaluated. Let us return to a venue as simple as Freedom Hall where campers are able to be brought in and hotels are close by. I personally believe we the Church today, especially the Church of the United States of America, have mistaken the natural glory for God's glory. The Rosen Shingle Creek resort is fabulous naturally. You pull in and say, 'Wow, how majestic and nice. How welcoming and the service is great.' However, when the Spirit has departed and the week closes and we have not had an outpouring of the Holy Ghost, the question is, 'Have we had a glorious time?' Or did we mistake the venue for the glory? We ask that we take up an offering or send the budgeted amount once the Assembly budget has been reevaluated. If we raise the funds, nothing will change and we will continue to think it is okay to spend near one million dollars to hold an event. We, the Church members, need to see a recommendation that we receive this offering for the Assembly not to exceed 'X' amount. I personally recall the words of a brother in this venue two years ago when the financial committee was recommending a change in tithe redistribution, where there would be 10, 20, and 30 percent given back to local states and regions for the advancement of the Kingdom where there were funds lacking on the local level. However, after the brother spent a long time stating his case, and even used the words 'poor investment,' when referring to some states and areas, the request was denied by this Assembly. For two years, those words, 'poor investment' have rang through my mind and then I receive

this recommendation this year for the local church to invest in this eloquent (sic) venue for the Assembly. I believe the local church is making a poor investment to continue having a one million dollar biannual event. It is not the Assembly that is bad. I've been to every one of them except one since I joined the Church in 2001. I have a desire that my children can testify that they went to every Assembly they were alive and lived in my home. To God be the glory, my three children can say that right now. I do not think we need to evaluate the consistency of the Assembly. We need to get together every two years. Putting it off for four years so we can raise one million dollars is not the answer. The answer is finding a place that we can afford on a biannual event. Affording isn't even the right word because even if we could afford one million dollars a year I still believe the Spirit of God is saying, 'Quit seeing the natural glory for My glory.' Our Savior was born in a manger when most of the religious leaders were looking for Him in the palace. I'm asking that before we are to agree that we will send the third Sunday offering or the budgeted amount to the International Office for the Assembly, we have a commitment from the committee that the budget will be dealt with first, that our investment is not in a place like this venue, but something more simple and cost effective. We have delegates from around the world such as Nicaragua that see this place and their minds go to what they could do in their country with the same funds. I sponsor a boy in Nicaragua who is seven years old. I saw him last year, went on a boat ride on Lake Nicaragua, I ate at Tip Top Chicken, equivalent to our KFC, and it had a play place for the children that he enjoyed. At the end of the day, he wept in my arms and said, 'This is the best day of my life. I will not have another like it until you come back.' To God be the glory. I plan on going back there the end of July to see him again. So what am I saying today? I'm saying keep the Assembly every two years and let us as a Church, downgrade the luxuries that we are requesting. To show that I'm not standing in rebellion today, I have brought a personal check of \$500 to this Assembly meeting today. This is separate than my other offerings this week because I want to be sure that the funds are provided for this year's Assembly. But may we refocus our eyes and seek God's glory, be good stewards of His resources that He is providing from the local churches around this world as we continue to march the Church of God of Prophecy through the next 100 years, should He tarry. Thank you."

2:25 p.m.—Scott Gillum: "Thank you, Brother Barker, for your passionate, well-written, heart-felt comments. We, too, as a committee, were surprised as we received the amounts that have had to be spent up to this point. Having worked in an International Assembly for some 25 years, this is the first time I have actually seen what an International Assembly costs. While state conventions we certainly realize them and other conferences that I've been responsible for, we continue to see rates rise not because of the beauty of a resort area but because of community costs, labor costs. So, Bishop Holt has worked very hard with his Assembly Task

Force in reviewing locations all over this nation. In fact, he was at one location just before this Assembly in an effort to find a place where expenses can be reduced. That certainly is our heart. That's certainly the heart of the International Office. And we are working toward that goal. We greatly appreciate your heart, the offering, the expression of your love and willingness to support all that you can and this committee will do its best working with the International Office to see some of that resolved."

2:27 p.m.—Moderator: "I would add for Brother Barker's information: the location, the building that we assemble in, is only part of Assembly expense. A large part of the Assembly expense is bringing our overseers and their families from out of the country, paying their expense to be able to attend an Assembly and their accommodations are taken care of while they're here. So the place, the location and Bishop Holt is over here to my left, he can correct me if I'm wrong, so it's significant to say a large portion of Assembly expense is not the location or the building that we gather in. It's other things that are added to this to be able to have an Assembly."

2:28 p.m.—Nathaniel BENEBY: "On the question, on the point of the Assembly every two years, this committee is not making a recommendation or asking for a decision. Just to restate, we are requesting that the general overseer and general presbyters ask the appropriate Assembly committee to analyze this for feasibility and present it to the International Assembly as they deem necessary. Previous speaker was recommending we maintain the two-year cycle. But that was not a recommendation at the Assembly. It's a study to be done. Thank you."

2:29 p.m.—Wilton POWELL: "I am raising a point of order. Document read by the person before me should have been submitted to the Assembly in an appropriate procedural manner."

2:30 p.m.—Moderator: "I understand what you are saying Bishop Powell. Your point is well taken. Are there any other questions? Okay, no other question. Could I have you to stand? All who approve this as read, please stand. I am asking the councilors to help me. You can be seated. Those that would oppose please stand. This section has passed with an overwhelming consensus. This is a note from our finance director and it might help you understand. This facility that we are using here is rent free. You pay for the rooms. But we are not paying for this room."

2:31 p.m.—Scott GILLUM: "Brother Barker, that is part of the reasons that we moved from an arena style to a flat floor. It is much less expensive than an arena venue. The administrative committee will be joining us for the report titled, 'The Former Tomlinson College Property.' We worked together on this process. Immediately

after our section has been read if you'll look at the screens there will be a video of the new Ministry Training Center that has been developed with the full Internet / webcasting capabilities that we reference in our report. So, as soon as Brother Beneby reads, take a look at the screens and see what has been developed there to help assist in our leadership development.”

2:32 p.m.—Moderator: “Would you like the committee to stand behind you?”

2:33 p.m.—Nathaniel Beneby read the next section of the report.

III. FORMER TOMLINSON COLLEGE CAMPUS PROPERTY

For over a decade the need was recognized and expressed in previous International Assemblies (IA) for ministerial training and development programs of higher education for equipping ministers (Eph. 4:12). And the establishment of Tomlinson Center at the former Tomlinson College campus was to be a part of that educational development program for ministers.

This development was to be pursued in a cooperative program with Lee University, leveraging the Church of God and Church of God of Prophecy relationship. However, due to inadequate funding and budget constraints, the planned development of the former Tomlinson College campus property was not realized. Further, based on the Church's current financial standing and financial trajectory, funding is not available for such major capital development in the foreseeable future.

Notwithstanding, the absence of the development of the former Tomlinson College campus property as a part of the church's proposed higher educational development program, the church has indeed developed and supported/endorsed several university degree level educational programs. Many ministers are pursuing and have successfully completed bachelor and graduate degrees. These various initiatives were successfully led and coordinated through Leadership Development and Discipleship Ministries (LDD). The following are the educational development programs now available to our ministers through LDD.

Partnership with Lee University's Department of Adult Learning (online) - 19 COGOP students were enrolled in Fall 2015. These students are working on bachelor's degrees.

COGOP Gordon Conwell Consortium - Currently 957 students are enrolled in the degree program in pursuit of Master of Arts degrees in Religious Studies. Eighty (80) students graduated with a master's degree.

Thirty (30) students are enrolled in the D-Min. program in Global Pentecostalism through this consortium.

Memorandum of Understanding signed with the Pentecostal Theological Seminary (PTS) in October 2015 to offer COGOP students - 1) Certificate in Wesleyan Pentecostal Ministry 2) Masters of Arts in Church Ministries, 3) Masters of Arts in Counseling, and 4) D. Min.

The PTS program is scheduled to launch in fall 2016.

The property of the former Tomlinson College campus of 100 +/- acres continues to be underutilized. While this resource generates annual revenue through a lease agreement, the expenses for a legitimate rate of return are certainly at a level where what would be expected from a good investment is not realized. As good stewards, we must make better use of the value of this asset entrusted to our care. In this regard, we should pursue all options available to us as to how we steward this resource. While legally we are the owners of this asset, biblically we are only trustees of what He has placed in our hands.

Since the White Wing Publishing House press area has been retrofitted into a Ministry Center that includes classroom space with full internet webcasting capabilities, along with our most recent partnership with the Pentecostal Theological Seminary; we believe the core value of leadership development is being addressed appropriately at this time. A release of the property into the hands of the general overseer, general presbyters in conjunction with the Administrative Committee and the Finance and Stewardship Committee seems to be best practice.

Therefore, after the review and recommendations of the Property Committee appointed by the general overseer made to the Administrative Committee, we recommend the following which supersedes all previous decisions and resolutions on the former Tomlinson College campus property.

1. All decisions on what the Church does with the former Tomlinson College campus property would require approval by the general overseer, general presbyters in conjunction with the Administrative Committee and the Finance and Stewardship Committee. Previous decisions and approvals were required by the International Assembly. This change would make such administrative decisions practical, efficient, and in the best interest of the Church. Reports on this property would continue to be made to the International Assembly in the normal course of business through the Finance director as long as it was owned and maintained by the Church of God of Prophecy.

2. The International Offices will continue its best efforts to increase revenue and reduce costs to maximize returns on this property as long as it is owned and maintained by the Church of God of Prophecy.

3. The International Offices will pursue a sale of the property that would not fall below appraised amount that has been obtained by commercial appraisal. If successful, the full sale proceeds are to be transferred into a “Designated Trust” that would secure the principal amount of the sale and the interest earned used to fund Leadership Development initiatives.

4. The principal of said “Designated Trust” would be invested according to the present investment policy for the best and safest return.

5. The Administrative Committee would distribute the interest earned from said “Designated Trust” as stated above in number 3.

While we are making good progress with educational training and development with our ministers, there is still much work to be done in this area. The committee remains fully committed to support continuing education and leadership development of all our ministers and leaders, as we serve the Church and kingdom of God in harmony with the other core values of our International Offices.

Graciously Submitted, Nathaniel Beneby; Scott Gillum, Chairman; George McLaughlin; Clint Knowles; Rupert Neblett; Paulette Wilbanks; Angie Zamora

2:36 p.m.—Moderator: “The video keeps crashing, so—”

2:36 p.m.—Scott Gillum: “Brother Shaun has just informed me that it is on the website so maybe your smart phone will show a smart video of what we’re wanting you to see. It is an excellent video that shows you the development of that facility that used to be the press area there at the White Wing Publishing House and now has been turned into a convention center that would accommodate as many as 500-600 in the general meeting area with several other breakout rooms of smaller size. It’s fully equipped with Internet capabilities for webcasting across the world and it’s already being scheduled to be used by our Leadership Development department making an impact throughout the globe.”

“Secondly, as we enter into this discussion, I thought that it was important for you to know that we took the last five years with Bishop Holt in the Finance department and did a study where that rental income from the Tomlinson College property produces about \$55,000 net annual income. The facilities there are being rented by several different groups. The city schools or the county schools rent one area, a church rents the chapel area, and then there is a private school that is renting the larger educational areas: the cafeteria, the gymnasium, as well as the library. So all of that income pooled together has produced for us about a \$55,000 net annual income. If the property somewhere in the future were to be sold and we realized the appraised amount or somewhat above, we gave those figures to our

management investment company, Cornerstone, who helps manage our present investments, asking them, based on past performance of our investments, what would that appraised amount produce for us annually. Based on their evaluation of past performance they felt that an amount invested as has been in the past we would realize \$150,000–\$200,000 net income if the property was sold. Now the next thing that we just found out that I think is important for you to know is that if we were to lose the present school that's there, we would be subject to a \$70,000 tax liability unless we found another school that would lease that facility. It has to be a school or non-profit. If we do not have them, then we would have a \$70,000 tax liability on the property. Which then says, if we have the expenses that we have had over the last five year without any major malfunction in heating and air conditioning, roof situations that number being \$55,000 annual income if we now have a tax liability of 70 we now have dropped to a \$25,000 loss in our revenue, which impacts the budget. So when we think about what we are discussing, I wanted us to have a good picture of \$55,000 net income as it is, 150 or 200 if the property was sold and invested based on past performance. Then if we lose our present renter, we then would have a tax liability of \$70,000 annually."

2:42 p.m.—Nathaniel Beneby: "Even if we rent to a non-tax organization and realized increased revenue, in all likelihood and probability that would be offset by the tax liability. The property is more suitable for schools but if a tenant wants to rent but is not a non profit the income would be offset by the tax liability."

2:44 p.m.—Moderator: "Okay, at this point, I would ask if there is a motion to accept this section as read."

2:44 p.m.—Flavio Rosario, Dominican Republic: "I post a motion for this report to be accepted as read." (Interpreted)

2:44 p.m.—Moderator: "Okay, we have a motion."

2:44 p.m.—Ximo Gregorio, Italy, Bosnia, and Malta: "I second the motion."

2:45 p.m.—Michael Edwards, Orange Grove, Charleston, South Carolina: "I support the sale of the property. Since the closing of the college in 1992, we have vacillated between bringing it back and closing it down. It is time to move on. I have talked to Bishop Clements and he has assured me and the Tomlinson family—by the way, I am part of the Tomlinson family—I have talked to my sister, my cousin, the living Tomlinsons about this. They all support this. We want this to be done. Bishop Clements has assured me that the Tomlinson name on any of the property will be removed so whoever buys it, our family name will not be associated with it. That is our preference. We do not want our name associated with the property

that's left. We don't want our name associated with any fundraising that is related to it or activities. We'd prefer our name taken off Tomlinson Center. We do support the sale. It was great grief to Bishop Tomlinson; he was still alive when it was closed. We showed poor management of assets when that was closed. The Tomlinson house was given away only to be sold by another organization later. That was a very difficult time for him, very painful and very painful for us. We want this done. We have no illusion that it's going to come back. The Church needs to think about how it passes on institutions. I do have a question. Considering the time value of money, when we move one static asset, property, to another static asset, a trust, how can we be assured that the next generation of leadership will carry out the purposes of that trust? I would add that it would be my desire to see the money used immediately for scholarships for our young ministers all over this nation. There's some great universities: Lee, Evangel, Oral Roberts University, I love Billy Wilson, I think we can work with him and the Greens, all the way to the West Coast BIOLA, or other schools. We need to expand beyond Cleveland. We need to get where our students are at and we need to help them there, right now. I want to say one more thing: Scholarship with spirit."

2:47 p.m.—Vernon Van Deventer, Peerless Road Church, Cleveland, Tennessee: "I too am in favor of moving on. I think it's high time we take care of the assets we have before they further depreciate and get to the place where we have nothing to sell. I don't know how many buildings now on the campus are condemned and could not be used anyway. It's very poor stewardship, as we experienced with the Tabernacle, to let property sit and depreciate. It's poor stewardship for the community. I get questions every now and then by people who know me by the 10 years I was there, 'What's going on with Tomlinson College?' And it's poor stewardship when they see the condition of the campus and very little going on except the one school, which I would say has done a great job in the years they've been there. But they are in the process of building a facility and are going to leave the campus. So we need to move on. We need to give the Administrative Committee and this committee the authority to act in the best interest of the Church. My only concern is, as the brother mentioned, that when the money comes in for the sale and it is restricted, endowed, whatever the case may be. I would like to see those funds used primarily for education, not wind up in the budget for whatever expense may be incurred. I know that sometimes that happens. I know when we sold the Tabernacle, we took care of some very heavy responsibilities that we needed to take care of in the area of insurance. But even then, some of that money wound up in the general budget. And it's just the nature of the beast. So we need to be careful about that."

2:49 p.m.—Amos Carty, Jr., St. Thomas, US Virgin Islands: "I rise in support of the recommendation. I have a few questions. You indicated there are tenants. Can

you tell us, what are the terms of the leases of those tenants? Are they long term leases or short term leases?"

2:49 p.m.—Scott Gillum: "They are short term, of one year that would be renewed annually."

2:50 p.m.—Amos Carty, Jr. : "The other question that I have is that you indicated that if we were to lose the school as a tenant that it would potentially incur a tax liability, is that correct? Would it be because we are tax exempt and leasing it for profit, is that the reason that we would incur that liability?"

2:51 p.m.—Scott Gillum: "Yes, because they are a not-for-profit school, we can maintain our non-taxable status. If another tenant comes in who does not have that status, then we lose our tax benefit and it becomes a tax liability for us."

2:51 p.m.—Amos Carty, Jr.: "Understood. And this is a statement in response to the two previous speakers. To ensure that the proceeds, if there were to be a sale, would be utilized for the purpose, and this obviously would be in deference to the laws of the state of Tennessee, is that once you establish your trust to place these funds, the trust must be specifically designated with specific language that speaks to this purpose for which it's being designated. So, to ease the fears or concerns of the speakers, your trust would have to be structured in a way that would insure that the funds are being expended for the purposes intended."

2:52 p.m.—Nathaniel Beneby: "That's the intent. We don't want to deplete the funds. We want the funds to be used for educational purposes for training, development as outlined here. And you're correct , the trust will be specific to be used for a specific purpose, designated for education and training. Hence, to avoid it being used for a slush fund or operating capital."

2:53 p.m.—Amos Carty, Jr.: "Thank you. Might I further suggest that when you set up your trust that it specifically be named as an educational trust and it has a separate trust document that speaks to not only the trust, speaks to the purpose of it, also speaks to how the funds are to be expended."

2:53 p.m.—Moderator: "The Ministry Training Center video has been retested and is available to show. Would you like to see that? (Played video) We'll go ahead and have your question and then Bishop Endecott would like to have a word, also."

2:54 p.m.—Sterling Moss, Bahamas: "As a '79 graduate of TC, this is really disappointing. I thought that my grandchildren would have attended Tomlinson College. The two best years of my Christian walk were in 1977 to 1979 and to

sit here now and hear that Tomlinson College campus is up for sale. It's kind of disappointing. Progress must be and we must go on with the Lord's work. It's kind of sad to me personally but I support the Church, I support the decision of the committees to allow the work of the Lord to go forth but it is a sad day for me. God bless."

2:56 p.m.—Clayton Endecott: "As a graduate of Tomlinson College in 1973, I understand your sadness and I mourn some of that as well but I'm also grateful for the progress that comes. One quick point of interest I think, first of all, we're so glad to have this new facility at our center there that was the Publishing House. It's a great place. We hope to use that many times for many courses of many natures. It's going to be a great facility for us also to rent. As the idea was addressed that we want the funds to be used for educational needs all over the world, in fact the mention of Gordon-Conwell and the new agreement with Pentecostal Theological Seminary is addressing to do just that. And this trust fund would help. We would not only be having courses at the center in Cleveland, but just like Gordon Conwell has taken modular units around the world—now over 900 students, 60 have graduated, 30 in the doctoral program. PTS and Gordon Conwell will continue to do that and we see this as an opportunity to do something in an odd way as something I couldn't do as a Tomlinson College student. Some of us married and stayed, some of us married and went. I want to underscore that this fund would bring teaching throughout the world on every continent of the world."

2:58 p.m.—Moderator: "Thank you. I believe at this point, we are ready to ask, all in favor of accepting this section of the report, please stand. Thank you. You can be seated. Those opposed, you may stand. Maybe two. I believe that we can say this section has been approved. And we thank you, committee, for your diligent and hard work. Give our committee a hand. Administrative Committee, will you stay?"

3:00 p.m.—Moderator: "We will now have the report of the Administrative Committee. Bishop Holt."

Administrative Committee Report to the 99th International Assembly

The members of the Administrative Committee would like to express our deepest thanks to the Lord for His continued provision. He is assuredly Jehovah Jireh, our provider. We would also like to express our appreciation to the Church of God of Prophecy worldwide for their continued faithfulness and prayers. We count it an honor and privilege to serve this wonderful body.

ECFA Membership

The Administrative Committee remains focused on maintaining the highest levels of financial integrity and responsibility. In this vein, we applied for and received accreditation from the Evangelical Council for Financial Accountability in 2012. The ECFA is an agency that provides accreditation to leading nonprofit organizations that faithfully demonstrates compliance with established standards for financial accountability, fund raising, and board governance. Accreditation is reevaluated every year and we are pleased to announce that we have evaluated and approved every year since our original evaluation in 2012. We would like to encourage our US state/regional offices to explore ECFA accreditation.

Facilities Use Agreement

Church facilities provide a place for our people to worship and further the work of the Gospel. The types and styles of facilities may vary from place to place, but they serve an important role and we are thankful to God for all that He has provided. We realize that many of our churches make their facilities available to outside groups as a means of touching and connecting with the community. While we encourage this practice, we feel it is very important that safeguards be put in place to assure that certain practices and activities are not permitted. The Administrative Committee approved and the general overseer's office made the "Facilities Use Agreement" available in September, 2015. A policy is clear evidence of the organization's beliefs and practice regarding use of its property and why certain practices or activities are never permitted. Use of Church of God of Prophecy facilities should not be permitted to persons or groups holding, advancing, or advocating beliefs, or advancing, advocating, or engaging in practices that conflict with the Church's teachings, which are summarized in, among other places, the church's policy manual. If you need a copy of the "Facilities Use Agreement," please go to www.cogop.org or contact the International Offices.

Ministry Training Center

The Ministry Training Center (MTC) at the International Offices is an area that has been developed for department meetings, leadership training, special events, and as a source of rental revenue. The Ministry Training Center provides a small conference center-type setting with the technological capabilities to allow us to connect live with individuals and congregations around the world. The MTC is housed in what was once the White Wing press area and was no longer in use. In an effort to be good stewards of our facilities, we repurposed this space as a training center. We believe that this area will serve us well in the years to come.

PTS Partnership

The Church of God of Prophecy is blessed by a dynamic partnership with Gordon-Conwell Theological Seminary. This partnership has enjoyed overwhelming success as hundreds of Church of God of Prophecy pastors, leaders, and laity have pursued world-class graduate education to further equip them for the work of building God's kingdom. While the partnership with Gordon-Conwell continues to be abundantly strong, we are pleased to announce the signing of a memorandum of understanding with Pentecostal Theological Seminary (PTS) and the Church of God of Prophecy. This new partnership will provide our Church of God of Prophecy family expanded options including a certificate program in Wesleyan-Holiness studies, available to all educational backgrounds and those with no or limited ministry experience. The completion of this certificate program will also allow access into any seminary program for further study. Options with Pentecostal Theological Seminary will also include: Master of Arts in Church Ministries, Master of Arts in Counseling, and Doctor of Ministry program. Church of God of Prophecy students who pursue theological education through this program partnership will receive scholarships and grants through the International Offices Leadership Development and Discipleship Department, which will reduce the cost of their tuition.

Classes may be accessed through multiple learning platforms such as: intensive on-site classes held in the student's area, on-line learning, and hybrid models of learning. Involvement in the program will afford students the opportunity to be equipped for reaching the harvest without leaving their current ministry role and place of service.

Pentecostal Theological Seminary classes will launch at the new International Offices Ministry Training Center on October 3–14 for Doctor of Ministry students and October 10–14 for undergraduate and graduate level students. Classes and learning cohorts are being scheduled globally by national, state, and regional offices. Contact Leadership Development and Discipleship at the International Offices for more information about beginning a program of study that can be customized to meet the needs of every learner.

Commitment to Stewardship

The Administrative Committee welcomes the addition of stewardship as the fourth core value. Stewardship may be new to our list of core values, but the principle of stewardship is not new to this church. Our commitment to stewardship has long been a benchmark for decision making in our operations and biblical principles of stewardship are stressed in every area of our global network. Our general presbyters are leading the way in encouraging stewardship in their areas. The executive director of Finance & Administration is working to provide support and resources in their efforts. The Finance & Stewardship Committee along with

the Administrative Committee are working diligently to raise the standard of stewardship in this body. Our commitment to stewardship has been and remains a top priority.

Properties

Our commitment to stewardship includes our properties. Our properties represent valuable assets that allow for us to carry out our work and potential revenue streams. As good stewards, we must make the most of the resources that God has given. In our report to the 98th International Assembly, regarding properties, we said, “The Administrative Committee is exploring options for developing and enhancing our properties in an effort to generate funds for ministry and operations.” In this two-year span, we have initiated a process to make needed repairs and improvements to the International Offices. We have invested in the Ministry Training Center and analyzed where we are in regard to the former Tomlinson College property. The Administrative Committee fully concurs with the recommendation of the Finance & Stewardship Committee regarding this property.

Vision 2020

The Church’s vision and mission embodied in Vision 2020 remain a priority. The core values of prayer, harvest, leadership development, and now stewardship continue to guide our priorities. As it has been stated before, “We are committed to the strategic planning and implementation process until our vision and mission is fully realized and core values woven throughout every level of our movement.”

Closing and Appreciation

These past two years have seen our financial connections strengthen around the world. The faithfulness of our people continues to humble us. God uses some of our poorest churches to supply needs as it is demonstrated again and again that it is not about the size of the offering, but it is about the faithfulness of those giving the offering. That faithfulness has been demonstrated in tithes and offering received at the International Offices and in international accounts around the world. We are thankful for balanced budgets for each of the last two years and for so many who have been united in faithfulness.

Finally, the committee would like to recognize the outstanding leadership given by Bishop Sam Clements. He has led with inspiration and vision. His firm commitment to God and this Church is reflected in his actions. It is our honor to serve alongside him as we move forward – United!

Humbly submitted:
 Sam N. Clements, Chairman
 Ben Feliz
 Clayton Endecott
 Gabriel Vidal
 Tim Coalter
 Stephen Masilela
 Clayton Martin
 David Browder
 Paul Holt
 Brian Sutton
 Kathy Creasy
 Jeffery Davis
 Llewellyn Graham

3:20 p.m.—Moderator: “Thank you, Bishop Holt. While this report is basically informational, yet we need the approval of this Assembly to approve the report. I would ask that all in favor of accepting this report as read, will you please stand? Thank you for your overwhelming support. I would like for you to express your appreciation to this committee. At this time, it is not on your program but we are going to use this time. Bishop Paul Holt will be coming to speak to us about stewardship and after that we will be dismissed for the evening. At this moment, again, by the authority invested in me as the general overseer of this Church, I declare the business of this Assembly closed.”

—DeWayne Hamby, Chief Clerk

END OF BUSINESS MINUTES

Section 3

99th International Assembly Journal

99th International Assembly Journal

Wednesday Evening

July 13, 2016

6:30 p.m.—Opening concert by the Bahama Brass Band

6:45 p.m.—The Northeast Region Worship Team with additional vocalists from around the world sang, “How Great Is Our God” in several languages.

6:55 p.m.—Stephen Masilela, general presbyter of Africa, greeted the congregation.

7:05 p.m.—Greeting by Bishop Robert Davis, overseer of Florida

7:10 p.m.—Musical selections by the Florida Sunshine Band

7:20 p.m.—Cathy Payne introduced Peter Koyea, overseer of Guinea (Conakry), Guinea Bissau, Cape Verde, Senegal (Zigquinchor), who was able to obtain a visa to attend this year’s Assembly after several failed attempts in the past.

7:25 p.m.—Northeast Region Worship Team returned.

“Praise Him”

“This is Amazing Grace”

“Good, Good Father”

“Draw Me Nearer”

7:50 p.m.—Llewellyn Graham, Birmingham, United Kingdom, gave an offering appeal. Special music by Kelvin Corbett on the steel drum.

8:20 p.m.—Video presentation: “From BREAKTHROUGH to UNITED”

8:25 p.m.—Bishop Sam N. Clements, general overseer, delivered the Biennial Address, “Unity.”

UNITY

General Overseer’s Biennial Address

Ephesians 4:1–6, 13

As a Church, we cannot afford to follow the same trend that Israel followed and lose favor with God. At one time they were known as the “People of the Presence.” The history of Israel received its meaning from a consciousness of the divine nearness of God. God spoke to them. He called them; He led them. Moses cried “O Lord, show me thy glory” and again he cried “If your presence go not with us, carry us not up hence.”

They also possessed a sense of destiny. They knew that God had made them a nation and controlled their life for a purpose, and that purpose was to bless the world. Israel was not the greatest in number, but their sense of God's presence and the knowledge of their purpose gave them a UNITY that made them powerful and caused fear in the heart of their enemy. Israel had only one God, Jehovah the Lord God of Israel, who had made a covenant with His people, who was the "God of all the earth."

Israel had one law, and God's presence depended on that law. Israel had one Holy City, Jerusalem, the "City of the Great King." They had one Temple which was not only the center of Israel's worship, but was to be the source of the earth's spiritual nourishment, but they lost the PRESENCE, and failed to fulfill their commission. There was a time in the history of that nation when in their spiritual blindness they failed to recognize their Messiah and the Holy Ghost said, "Never knew the day of their visitation." In their pride they had become a nation desiring to be blessed rather than to bless. They wanted to have rather than to be. They became so settled and comfortable in their religious rut that they refused to move forward. They had lost the inspiration to follow God, they lost the spirit to move out by faith as Abraham experienced in leaving Babylonia and Moses experienced in leaving Egypt. They became afraid to move. Their leaders had come to fear people more than God and God had passed them by. The Church cannot afford to make the same mistake again. We are in a crisis time now, but God will help us if we pull together and look to Him for guidance.

I mentioned the unity that Israel had that made them strong. One God, One Law, One Temple. Unity is something that demands our attention today. The Body as a whole cannot grow apart from the growth and harmonious functioning of its members. There must be a common faith, a common knowledge, a common experience, a common power if we are to come to the fullness of Christ. Jude 3, "Beloved when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that you should earnestly contend for the faith which was once delivered unto the saints."

In Ephesians chapter 4, Paul was saying that Christians should be eager to maintain the unity of the Spirit in the bond of peace. As Christians, we should be willing to put up with one another in spite of our differences. It is the will of God that unity and brotherly love exist among the church. When we glorify schism in the body and justify division among fellow Christians, we "crucify the Son of God afresh and put Him to open shame."

God and Christ and the Holy Spirit were perfectly united in their plans and purpose for the creation of the world and of man. They are perfect in agreement in the work of redeeming sinful men and women. They are perfectly in accord as to the conditions of salvation and as to doctrine, worship, government, and the work of the church. From the beginning of time to the end there must be perfect unity in the will of the Godhead, and to give support to division in the church and among

Christians is to misunderstand the Scripture. We must make every effort to fellowship with one another and with Christ in worship and work. We must strive to meet one another at the level of that common love for Jesus Christ.

Unity does not mean that everybody must be pressed into the same mold. Let Paul be Paul and Peter be Peter, we need them both. Each person has an individual work to do in his own way. God has various gifts to give to each of us, but we must remember there is ONE SPIRIT that was given to the church forever. The Spirit is an enemy to strife and division and He alone is the source of UNITY in the church. His presence as author and perfecter of love is God's seal upon the church.

Revelation 3:7, 8 says, "And to the angel of the church in Philadelphia write; these things sayeth he that is the holy, and he that is true, he that hath the key of David, he that openeth, and no man shutteth: and shutteth, and no man openeth; I know thy works: behold, I have set before thee an open door and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name."

Jesus Christ has a message to the church. Regardless of what you think about the church, about who it includes or who it excludes. I am not so naive as to think that I can dictate to God who He can save or not save. That is His business alone. I know that Acts 2:47 says, "And the Lord added to the church daily such as should be (or those that were being) saved."

The fact is—God does have a church. The church is the "chosen of the Lord." Jesus Christ established her. He purchased the church with His own blood. He promised to never leave nor forsake her, but to abide forever. He said, "I will not leave you comfortless, I will come to you." The church has been raised up for "such a time as this." She is the "called out," the separated. Her origin is not of this world but heaven. We need to remind ourselves daily of this. I fear that we find it too easy to settle down in this world. The New Testament writers warned over and over about this. The things of the world, its endowments, riches, advantages, pleasures, stir our fleshly desires and seduce us away from God and they become obstacles to the cause of Christ.

In the Scripture, John refers to "the things that are in the world." "Love not the world neither the things that are in the world. If any man loves the world, the love of the Father is not in him" (1 John 2:15). In chapter 3:17, he speaks of "this world's goods" and in Matthew 16:26, Jesus asked, "For what is a man profited if he should gain the whole world and lose his own soul?"

When we speak of the world, the word 'world' not only applies to material things, but also to abstract things as well. The Bible refers to "the spirit of the world," "the wisdom of the world," and "the fashion of this world." The New Testament also speaks of "worldly lust," "the corruption that is in the world," and "the pollutions or the defilements of the world." John concludes in 1 John 2:16, "For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but of the world."

Paul told the Corinthians that the world “knew not God.” John also said, “The world cannot receive the Spirit of Truth.” He also said that “the works of the world are evil.” James says “the friendship of the world is enmity with God and whosoever will be a friend of the world is the enemy of God.” If I may use one more Scripture in 1 John 5:4, “For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith.” Now, you may think I am going way overboard with all the Scriptures about the world, but since so much of the New Testament focuses on this, I don’t feel that I can say enough. This is more than just a “feel good, do as you please” Gospel.

When you look back at the Old Testament, Lot found the pull of the world to be strong. He barely escaped from destruction of Sodom even with the help of a heavenly escort. Every choice that Lot made was worldly. Mrs. Lot was worldlier than he was. She barely got out beyond the city limits of Sodom. The angels got her out of Sodom, but they couldn’t get Sodom out of her. Despite the warning and urging of the angels, she looked back to that worldly city and turned into a pillar of salt. The earthly pull was too strong. The world had become home. I feel sorry for people who feel they have too much here to leave. It is not our possessions, but our attitude toward them. It matters not whether you have a million dollars in the bank or 10 dollars, what matters is, can you leave it and go for God? Can we kill the oxen and burn the plow?

Colossians 3:2 tells us, “Set your affections on things above, not on things on the earth.” There are things in this world that are essential to our very existence. To be concerned with them is legitimate, but to be weighted down and bound by them is not, and it will cause us to miss out on the blessings of God.

As children of God, we must realize our stay here is temporary and this house of flesh we live in is mortal and corruptible and will be dissolved, but when that happens, we have a building with God not made with hands, eternal in the heavens, and to gain this we should be willing to say with Paul, “I will gladly spend and be spent for Christ.” Let us never forget that we are a pilgrim people. This world is not our home, we are just passing through. We are earth dwellers, but inhabitants of heaven, but while we are here we are on a mission for Jesus Christ our Lord. Jesus warned that there would be losses and crosses, but these things were not to hinder our mission.

The perils that Christ spoke of soon came upon the early church. Stephen was stoned to death. James was killed by Herod. Peter was crucified upside down. Paul was beheaded. Thomas was thrust through with a spear. John was the only apostle to escape violent death. Though he did live out his life under, to say the least, unfavorable circumstances; you know what happened to him on the island of Patmos.

Our own generation is being stained with martyr’s blood in many places of the world today—people are hazarding their lives for the name of the Lord Jesus Christ. Why? Because this world is not their home and they will never be persuaded

to sell their souls for a cheap promotion or material gain or even protection of their own lives. Thank God for people who are willing to give their all for Christ!

So while the church is to exist in the world, she is not of the world, yet she has been commissioned to “Go into all the world” with the message of the Gospel. She is to be the “light of the world,” “A city set on a hill.” She is to be “the salt of the earth” the savor and the preserver of the people. She is to be “clear as the sun, fair as the moon, and terrible as an army with banners.” But does that really speak of the church in this hour?”

I believe that God intended the church to be a church of power, a church that would continue the powerful ministry that Jesus had while He was here on earth. In fact, He stated, “If you believe in me, you will do the work I have been doing.” In fact, His word to the church was “You shall be endowed with power.” We have not always walked in this power. It seems, for the most part, the church of this hour has settled into a very controlled environment, and we don’t like surprises. We plan and organize programs to keep the unexpected to a minimum. We don’t want to have to explain to new people something that many preachers don’t understand themselves.

Jeff Farmer, the president of the Pentecostal Charismatic Churches of North America, said that programs are what we do when we don’t know the will of God. There are too many today that seem perfectly happy to maintain status-quo and are really not interested in being awakened to this new wave of the Spirit that is sweeping the world right now. A.W. Tozer said, “The church began in power and moved in power as long as she had power, but when she no longer had power, she dug in and tried to preserve her gains, but like the manna, when they tried to keep it overnight, it bred worms and stank.”

If we are trying to live on yesterday’s anointing, yesterday’s manna, it has already spoiled. The water that flowed down the river yesterday is already gone and it is never coming back again, but the river continues to flow. David Baroni wrote a song that says, “The oil from yesterday has gone stale, and the strength that I once trusted in has failed, but your fresh Word has been spoken and my proud heart has been broken, so once again, I come behind the veil asking for a new anointing for a new day, oh Lord, let it flow.”

If we could take a moment to characterize the church today, I think we would have to say that the church as a whole in this hour is characterized by restlessness and self-criticism, rather than stability and assurance. Strange as it may be, many of the attacks on the church are not coming so much from the outside. The people in the church are destroying themselves very effectively on their own.

First, since the very beginning of the church has always been in somewhat of turmoil. Now, I strongly believe that it is imperative that we have our theology right. It doesn’t matter how long it takes, we want to get it right. We must earnestly contend for the faith that was delivered to the saints. We must continue to explore the Bible and seek for greater revelation and understanding. We have not arrived

yet. We do not fully comprehend the breadth and the length and the depth and the height of God's love, so we try to fit the whole world into our little box, and somehow it doesn't all fit. But, while we are straining at gnats and swallowing camels and arguing and debating issues that none of us completely understand, there are precious souls plunging into hell every second.

When Jesus came over two thousand years ago, He ignored the religious experts and found men that He could pour Himself into and He called them to take the Gospel to the world. They weren't people that most of us would have thought about building a church with, much less putting them into leadership, but they were men who listened to the voice of God and responded to His calling.

Secondly, we have turmoil in worship. We can't seem to decide whether true worship is having a praise team and singing contemporary choruses or the traditional method of singing hymns from the brown or blue hymnal. It is neither one—it matters not which mountain you worship on. The method and the style is not the issue. Jesus said, "The hour cometh and now is, where the true worshipers shall worship the father in spirit and in truth. For the Father seeketh such to worship Him." I still believe that if people really preach the simple Gospel of Jesus Christ, fully trust in the power of prayer, and open their lives to the renewal of the Holy Spirit, the church will be revived and growth will take place. The church that preaches the Gospel must embody the Gospel. The Good News must be seen in our corporate relationships, in our worship, in our lives. Before you tell me about your Redeemer, you need to act a little more redeemed. The credibility gap between what the church preaches and what the church is is far too wide to convince the world of the love of God. Our message suggests a treasure house that has never been unlocked. We speak of gifts that are never used.

Now, all of this may sound negative to you and it may make you a little uneasy, but that is alright. Sometimes we have to be disturbed. If you take a long view of the church, you will find that from the very beginning, the church has been the healthiest when the membership has been the most uneasy. From the Old Testament times until now, a secret, undisturbed church has meant spiritual death. Amos in his day cried out, "Woe to them that are at ease in Zion."

If you think there was no cause for unrest, no need for self-criticism, no cause for alarm in the early church, you need to read again the letters to the churches of Asia found in the opening chapters of Revelation. In our Scripture text in Revelation 3:7, He says "And to the Angel of the church in Philadelphia, (we could say to the churches in North America, South America, Central America, Caribbean, in Europe, or in Asia) write: Jesus says, "I know your works." It is always the presence of Christ that really disturbs the church. Christ has always been a disturber, an "upsetter" of the status quo.

Most churches are simple, routine, and predictable until Christ takes over. Just about the time we settle down to a religious routine and think we are doing good, about the time we start feeling good about statistical well-being, we get to

feeling good about our material accomplishments, Christ appears saying, “I know your works.” I know what your discipleship amounts to. I don’t despise who you are or what you are doing, for you have a little strength, and you have kept My word and have not denied My name, but “BEHOLD!” and with that statement, He challenges the sleeping church. “Behold, I have set before you an open door and no man can shut it.”

The door is used in a two-fold sense. It refers to access and opportunity. The matter of access is illustrated in the Old Testament by Eliakin who was a steward in the house of Hezekiah the king. He held the key of David and opened the door of the palace in order for one to enter for a conference with the king himself. Here Christ is described as “He that hath the key of David, He that openeth and none shall shut and shutteth and no one openeth.” Christ, the greater son of David, said, “I have the keys of death and hell.”

Access is a glorious privilege given by Christ only. Romans 5:1, 2 states, “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.” Access is made possible by a person. Jesus said, “I am the Door.” Who do you think is going to determine who gets in and who doesn’t? We have some people today upset over church membership—people being received in as members that don’t meet the approval of some self-proclaimed judgmental gate keepers, but don’t worry; Christ will not let anyone into heaven that is not supposed to be there. We are not saved by church membership but by the precious blood of Jesus Christ who died on a cross.

The Scripture text is primarily a reference to opportunity and opportunity is always accompanied by adversaries. Paul had adversaries at Ephesus, but there was an open door to him there. I submit to you that we have an open door today. I don’t know how long the door is going to be open, but it is open now. Yes, there are adversaries, (some are outside, and some are inside). The church at Philadelphia had adversaries. There was the synagogue of Satan. The church today battles against principalities and powers, spiritual wickedness in high places, secularism, humanism, godless materialism, but instead of throwing up our hands in despair, so let us hear the awakening words of Christ. “But behold I set before you an open door.” I hear Paul saying, “We are troubled on every side, yet not distressed; we are perplexed, but not in despair, persecuted, but not forsaken; cast down, but not destroyed.”

When Christ called and commissioned the church, He never said it was going to be easy. He offered no security for His disciples except for the Father’s care. They were to live in a dangerous world as sheep among wolves. He told His church to “Be wise as serpents and harmless as doves.” He said “Go out into the highways and hedges and compel them to come in.” “Go ye into all the world and preach the gospel to every creature.” “Be witnesses unto me . . . unto the uttermost part of the earth.” His church was to be prepared for all kinds of divisions and controversy.

They were to expect opposition and learn to live with confusion. He did not say go into the world and relax, but He wanted the church to be the church. If the church would just be the church and if Christians would just be Christians, we wouldn't have to squabble over what name we put over the door as if that is what is going to fill our churches. We wouldn't have to worry so much about who is going to get the credit. When we go forth and preach the word, He will again confirm the word with signs following.

The multitudes are not sick of Jesus, they are not against the church, but they are sick of His feeble and bloodless representatives. They are sick of formality and mediocrity. They are sick of dead institutionalism. They are tired of programs and repetitious pretense of worship. They are ready to respond to Jesus. They want to come home to the Father, but they know that the elder brothers don't want them. They are looking for a refuge from the storms, a place to gather where the Spirit of the Lord is, but they are not finding it, so they are like sheep without a shepherd wondering here and there wherever they can find a little grass and water to keep them alive. If the church doesn't rise up in this hour and fulfill its calling and commission, it will miss the greatest move—the greatest harvest in the history of the world. In the late 1980's this church was called to corporate repentance, we were charged with drifting from a vital relationship with the Holy Spirit. In 1994, the church was called to turn to the harvest. Here we are 22 years later and we have to ask ourselves, "Where are we in this harvest?" Harvest always represents the end of the season. Could it be that our Lord is again speaking to the church and is saying, "Behold, I set before you an open door?" The church has not always been sensitive to open doors of opportunity.

I want to call your attention to a passage of Scripture in John 4 where Jesus is about to teach His disciples a lesson about open doors and the opportunity for a harvest. Jesus and His disciples had been ministering in Judea and they left there en route to Galilee, but instead of going the usual way around the province of Samaria, they went straight through the land. Jesus is about to teach His disciples a lesson in cross-cultural evangelism. They came to Jacob's well. Jesus stopped and sat down on the curb of the well and sent His disciples into a nearby town to buy food. While Jesus sat there by the well, a woman of Samaria came to the well to draw water. The fact she was a Samaritan, she worshipped incorrectly, she belonged to an organization that did not even accept most of the God-inspired Scripture, and by most she wasn't even considered a good woman, so that would have automatically eliminated her from our prospect list. We have a problem of judging from the outward appearance, we want sinners but only certain kind of sinners. We look for those who would be an asset and bypass those who would be considered a liability. We don't have a problem with John 3; we would all welcome Nicodemus, but John 4 we struggle with. In so doing, we have missed a harvest.

When Jesus saw this woman, He looked past the outward appearance, He looked past the racial barriers, He looked past her character reference, He looked

past her religious background, and He looked into her heart and saw a spark that could be fanned into a flame. He saw grain ready to harvest. He not only saw the opportunity of winning a woman, but winning an entire city, and maybe, even a nation. So He spoke to the woman and said, "Give me a drink." The disciples returned and saw them looking at one another and He knew the questions of their mind. Who is this woman? Why did you speak with her? What did you talk about? They spread food and asked Him to eat. But Jesus said, "I have meat to eat that you know not of." The disciples did not understand; where had He gotten something to eat? Jesus said, "My meat is to do the will of Him that sent me, and finish His work." The disciples now had the opportunity to observe Jesus doing the work that He had come to do, but their eyes were blinded and they still did not understand. Limited vision hinders the work of the harvest.

Jesus uses another illustration. He was probably looking out across the grain fields and He uses the subject of harvest as an illustration. He always used familiar things and familiar words in His teaching. "Say not ye (you have a saying) there are four months and then comes the harvest?" These were familiar words, they were words of hope spoken by the sower after the seeds were safely in the ground, but they were also words of waiting, not words of working. Jesus' disciples had to be made to see the opportunities of this moment. We must see and recognize the opportunities that are open to us now. The Spirit of God is moving all over the world, things are happening so fast that we stand in awe at what God is doing. We cannot sleep and allow this move of God to pass us by. This is the greatest day the church has ever known. "Behold, I say unto you, lift up your eyes and look on the fields; for they are white already to harvest" (John 4:36-38).

Notice what He is saying here. Right now there is a harvest of souls ready to reap. You had nothing to do with planting the seeds and working the fields, but you are going to benefit from another man's labor. Later, Jesus is going to send them into the world to do the work of a spiritual farmer. They will prepare the soil, plant the seed, and nurture the plant as well as harvest. He commissions them to do this in Matthew 28 (The Great Commission). But at the moment, He wanted them to understand there was already a harvest at hand. Before they entered the picture, seed had already been sown by someone else. This mixed up group of Samaritans that was coming near, which the disciples were instinctively ignoring, though there were a lot of things wrong with them, they did have the writings of Moses; they did know about the Messiah who was to come. Through the years this seed of truth had been preserved and was now ready to break forth into a harvest of souls, but the disciples had to learn to recognize harvest time.

They had to open their eyes and see. Behind the repulsive features of these Samaritans, they had to learn to see souls that were just as hungry for God's promise as were the Jews themselves. It seemed that mere teaching was not enough so Jesus was about to demonstrate. The woman had gone back into the city with the message "Come and see a man." When the crowd of Samaritans

came, to the disciple's surprise, Jesus went home with them and stayed for two days and many of them believed on Jesus because of His words.

Before we make it too hard on the disciples, imagine yourself a Jew being raised with all the usual Jewish prejudiced feelings, how successful would we have been in seeing the opportunities of that harvest? How excited would you have been about sharing the Gospel with these Samaritans? We don't want to admit it, but there is a little Jonah in a lot of us. We don't want to hear sermons on grace; we had rather hear sermons on hell because we want people to get what they deserve. It makes one wonder how adept we are at seeing "the fields that are white unto harvest."

The phrase, "white unto harvest," has been misused and misunderstood. It has been used in songs and messages to describe situations that do not represent harvest time at all. We sing "Harvest Time" and think of mission fields in a faraway land. Granted there are many areas of opportunity that need to be developed where seed need to be sown and cultivated with a view of future results, but that is not what Jesus was speaking about in this passage. We may never have the opportunity of going into a foreign land to labor and sow seeds and plant churches, but it is important that we open our eyes and see the harvest that is all around us.

I know when you start talking about unity—working together, joining hands with other fellow Christians, it makes some people nervous, but I want to tell you that there are people everywhere that love God, that are hungry for Christian fellowship, that are truly searching for the truth. Their worship and beliefs may be as foreign to us as the Samaritans' were to Jews, but God help us to see people as Jesus saw them. Jesus saw the Samaritans as grain ready to harvest.

His love is big enough and strong enough and pure enough to transcend all our petty differences. It is obvious from the life and ministry of Christ that He came to establish righteousness to break down barriers and build bridges, to bring peace and unity among all believers. This was the burden of His prayer in John 17 and I feel it should be the priority of the Church today.

I know there are a lot of honest differences that exist among believers today and many of us are just as uncomfortable with this as the disciples were with the Samaritans and the early church was with Gentiles. We have never known what to do with honest differences and so we preach unity and practice division, and by so doing, we have overlooked a harvest.

I want to say to you again that if we really preach the simple Gospel, believe in the power of prayer, open our lives to the renewal of the Spirit, our churches will be full and overflowing. We must change our vision and quit thinking in terms of what we can do, but think in terms of what He can do. We must begin at the end of ourselves. "There is no restraining on the Lord."

My cry is let the Church be the church, let us renew our confidence and hope. Give the world something to believe in. Let the dry bones live again. When the world sees the living body of Christ on earth, it will be convinced of the reality and

relevance of Christ Himself. This is a new day. God is doing a new thing. The door is open. The prophet Ezekiel said, “The end is going to be better than the beginning.”

9:20 p.m.—The Northeast Worship Team joined Bishop Clements on stage and the evening ended with an altar response.

Thursday Morning July 14, 2016

9:00 a.m.—Morning Session moderated by Bishop Tim Coalter, general presbyter, North America

9:15 a.m.—United in Prayer directed by David Browder, general presbyter, Asia, Australia, and Oceania

10:00 a.m.—Worship by Southeast Spanish Worship Team
“Great is Thy Faithfulness”

10:05 a.m.—Exhortation to Bishops by Bishop Clayton Endecott, general presbyter, Europe, CIS, and Middle East

10:20 a.m.—United in Service Bishops’ Ordination Service, directed by Bishop Tim Coalter, general presbyter, North America

10:48 a.m.—Leadership Session with special guest Pete Scazzero, founder of New Life Fellowship Church, Queens, New York

Thursday Afternoon July 14, 2016

There was no general session. Delegates were encouraged to attend workshops on a variety of topics offered throughout the Rosen Shingle Creek Resort.

Thursday Evening July 14, 2016

6:30 p.m.—Bahama Brass Band opened in concert.

7:00 p.m.—Video: Cathy Payne and Darren Schalk One Child Fund; Mission Encounter; Mission Breakfast

7:07 p.m.—Video: DeWayne Hamby, Darren Schalk *White Wing Messenger*

7:09 p.m.—Northeast Region Worship Team
“I Will Love You Lord My Strength”
“Halleluiah Our God Reigns”

7:16 p.m.—Bishop Clements: “Let’s give Him all the praise. He is worthy. This is the night we have come to worship the Lord. Thank you for joining our International Assembly. Tonight it is my pleasure to introduce you to some special people—Dr. Randall Howard, Brother Fred and Sister Betty Fisher, Dr. Lamar Vest and his wife, Vicky, Dr. David Ferguson, Dr. Tom and Sid Renfroe, and Dr. Steve Strang. Finally, Dr. George O. Wood, general secretary of the General Council for the Assemblies of God.”

7:21 p.m.—Dr. George O. Wood, general superintendent of the Assemblies of God, addressed delegates.

7:25 p.m.—Northeast Region Worship Team returned.
“Draw Me Close to You”
“You are Great and Greatly to Be Praised”
“Jesus Reign”
“In Jesus’ Name”

8:00 p.m.—Jan Couch, former director of Stewardship Ministries, received the offering with *White Wing Messenger* promotion.

8:05 p.m.—Special music by Javier Batista
“Bless the Lord Oh My Soul”
“I Surrender All”

8:17 p.m.—Bishop Clements introduced Bishop Leroy Greenaway.

8:20 p.m.—Bishop Greenaway came to podium to speak.

9:28 p.m.—Altar Call

Friday Morning July 15, 2016

9:00 a.m.—Morning Session moderated by Bishop Clayton Endecott, general

presbyter for Europe, the CIS, and the Middle East

9:10 a.m.—United in Prayer directed by Bishop Gabriel Vidal, general presbyter for South America featuring overseers of various areas

9:30 a.m.—Southeast Spanish Worship Team
 “This Is Amazing Grace”
 “Jesus at the Center”

9:34 a.m.—Clayton Endecott introduced special guest David Ferguson, president and founder of the Great Commandment Network.

10:10 a.m.—The Northeast Worship Team led worship.
 “Everlasting God”
 “Holy Is the Lord God Almighty”
 “Cornerstone”

10:40 a.m.—Clayton Endecott introduced the next presentation, United through Strategic Partnerships leadership session by special guest, Dr. Lamar Vest, president, Pentecostal Theological Seminary, Cleveland, Tennessee.

11:35 a.m.—Brian Sutton, executive director of Leadership Development and Discipleship Ministries, gave a closing presentation.

11:49 a.m.—The session ended with worship and an altar challenge.

Friday Afternoon **July 15, 2016**

There was no general session. Delegates were encouraged to attend visit the Mission Encounter in the Panzacola Ballroom.

Friday Evening **July 15, 2016**

6:30 p.m.—Opening concert by Bahama Brass Band

7:10 p.m.—Darren Schalk with DeWayne Hamby, Kathy Creasy, Cathy Payne interviews

7:30 p.m.—Cathy Payne read Revelation 7:9, 10 and introduced Bahama Brass Band leading Parade of Nations.

7:55 p.m.—Northeast Region Praise Team
“Jehovah Has the Final Say”
“Jesus Never Failed Me Yet”
“I Will Bless Thee, Oh Lord
“Be Still and Know That I Am God”

8:27 p.m.—Franklin Ferguson, overseer of the Bahamas, received the offering.

9:05 p.m.—The Assembly Mass Choir came to the stage.
“For Me”
“You Will Always Be Enough”
“‘Tis So Sweet to Trust in Jesus”

9:28 p.m.—Clayton Martin came to introduce Bishop Benjamin Feliz.

9:34 p.m.—Bishop Feliz came to speak on “A Call to Mature Unity.”

Saturday Morning July 16, 2016

9:00 a.m.— Gabriel Vidal, general presbyter of South America, opened the morning session.

9:03 a.m.— Southeast Spanish Worship Team led worship.
“You Are the Risen King”

9:10 a.m.— Prayer directives with Stephen Masilela, general presbyter of Africa

9:15 a.m.— Stephen Masilela instructed the delegates to form prayer groups and remain in those groups for the duration of the different prayers that would be prayed. Various people prayed in French, Spanish, and English.

9:44 a.m.— Gabriel Vidal returned to the podium. He led a moment of silence for those who have passed away. Names scrolled on the screens. He introduced Darren Schalk.

9:49 a.m.— Darren Schalk introduced Christian Educator of the Year. “We must be the people of the Book.” Pastor Nick Jackson received the Bessie Hardin Award. He is from the Cliff Haven Church, Alabama. Bishop Clements presented

the award. Dr. Donald Dial of Georgia received the Billy Murray Award. He has taught 45 years.

9:57 a.m.— DeWayne Hamby honored Perry Horner, *White Wing Messenger* artist who is retiring. Perry addressed the delegates.

10:04 a.m.— Cathy Payne honored Annette Taylor. Bishop Clements presented plaque. Annette addressed the delegates.

10:09 a.m.— Jamaica National Choir came to the stage.
 “You Make Me Stronger”
 “Halleluiah”

10:27 a.m.— Gabriel Vidal returned. He announced the total of offering for Friday evening (over \$100,000 without pledges). He introduced Branson Gibson.

10:32 a.m.— Pastor Branson Gibson, associate pastor, The Love Centre, Ernest Street, Nassau, Bahamas, delivered the message.

Saturday Afternoon **July 16, 2016**

2:00 p.m.— Bishop David Browder, general presbyter of Asia, Australia, and Oceania opened the session.

2:05 p.m.— Northeast Region Worship Team
 “Good Good Father”
 “Your Presence, Lord”

2:25 p.m.— Bishop Browder invited the delegates to let themselves go in God’s presence.

2:29 p.m.— Annmarie Lambert provided special music.
 “I Never Lost My Praise”

2:36 p.m.— Kelvin Corbett played steel drums.
 “Halleluiah Chorus
 “Amazing Grace

2:48 p.m.— Tom Renfroe video introduction

2:51 p.m.— Tom Renfroe came to podium. Thanked overseers, musicians, audio, and Jesus Christ. Mentioned the memorial wall. He preached a sermon about healing.

Saturday Evening July 16, 2016

6:30 p.m.— Opening concert by Turks and Caicos Brass Band

7:00 p.m.— Gabriel Vidal, general presbyter of South America, introduced “Waves.”

7:01 p.m.— Kathy Creasy came to podium. She spoke about waves. Every generation is formed by God to impact the shoreline, their culture, and their areas. Each individual and we as a body must ask, “What good deposit will we leave for a new generation?”

7:14 p.m.— Chucky Chandler came to stage with several other people. Introduced Daniel Kaimi from Hawaii. Carlos Perez played for Florida Gators, now in North New Jersey as a pastor. Terry Dozier, NBA Charlotte Hornets, works with mentoring in public schools in South Carolina.

7:40 p.m.— Chucky Chandler received the offering.

7:45 p.m.— Assembly Children’s Choir
 “Jesus Loves the Little Children”
 “I Am a Promise”
 “All Around”
 “Let Your Kingdom Come”
 “Te Amo”
 “Your Love Never Fails”

8:00 p.m.— Video intro “United Generations”

8:01 p.m.— Bishop Adrian Varlack and Josephine Corbett sang together.
 “You Raise Me Up”

8:06 p.m.— German reading of Scripture
 Spanish reading of Scripture
 English spoken word, E-Man, The Professor

8:10 p.m.— Video

8:14 p.m.— Special music by B.J. Putnam

“Your Love Never Fails”

“Halleluiah Our God Reigns”

“Jesus We Make Your Name Glorious” (English and Spanish)

“The King of My Heart (You Are Good)”

“Falling In Love with Jesus”

“When I Think About the Lord”

“Fidelidad es Grande/ Your Faithfulness is Great”

“You Are Good”

“We Want You More and More”

“The Lord is Good Forever”

9:12 p.m.— Kirk Rising, International Youth Ministries coordinator, came to podium and spoke.

Sunday Morning July 17, 2016

9:00 a.m.— Northeast Region Worship Team

“Every Praise”

9:07 a.m.— Clayton Martin, general presbyter of the Caribbean and Atlantic Ocean Islands, directed prayer.

9:10 a.m.— Worship Team

“Thank You, Lord”

9:14 a.m.— Psalm 111 was read by Clayton Martin.

9:17 a.m.— Worship Team

“Blessed Be Your Name”

9:21 a.m.— Clayton Martin gave further prayer direction.

9:24 a.m.— Worship Team

“(Lord Prepare Me to Be a) Sanctuary”

9:26 a.m.— Clayton Martin—Quoted Psalm 136 and led additional prayers.

9:28 a.m.— The Northeast Worship Team sang “Lead Me Lord.”

9:32 a.m.— Cathy Payne, coordinator for Global Missions Ministries, gave recognition to the following local churches for mission giving:

Hagansport, Texas
Sunbright, Tennessee
Carbon Hill, Alabama
Harris Chapel, Town Creek, Alabama
North Ward Avenue, High Point, North Carolina
Wise, Virginia
Crab Orchard, Tennessee
Rockville, Maryland
Marion, Ohio
Journey Community Church, Collingwood, Ontario
Harvest Ministries, Roanoke, Virginia
Tilghman Road, Salisbury, Maryland
Peerless Road Church, Cleveland, Tennessee
Breezewood Church, Hope Mills, North Carolina

9:47 a.m.— Paul Holt, executive director of Finance and Administration, presented Bishop Clements with offering of appreciation and introduced video showing that the next Assembly will be in Chattanooga, Tennessee.

9:55 a.m.— Special music by the Assembly Mass Choir
“Agnus Dei”
“Sing Praises to the King of Kings”

10:05 a.m.— Bishop Sam N. Clements, general overseer, and his wife, Linda, greeted the delegates. Sister Clements: “God has truly been the leader of this journey. We depend on your prayers and that’s the way we make it daily. I love you and pray for you daily.”

Bishop Clements: “Bishop Howard told me when we were selected, ‘Get ready for a tsunami of love.’ And that has been true.”

In a short time now, we will be leaving this safe environment where we have been surrounded by thousands of friends and fellow Christians whom we identify with and enjoy. We will disburse back into a world that is violent and unfriendly, that hates who we are and what we stand for. So I am sending you away from here with a short word of advice. I will use the words that Mary used when she directed the servants at the wedding feast, “Whatever He sayeth unto you, do it.” Now

that sounds easy enough. Especially when you are in a setting like this . . . but if saying yes to God sounds easy, perhaps it is because you have never been called to make any radical decisions in your life. You are possibly one of those generational Christians who grew up in a comfortable church environment and you have settled into your own comfort zone. You don't expect anything different for the rest of your life, but let me tell you it is not that way all over the world, and I personally don't think it will be that way anywhere in the world in the next coming days. Just suppose for a moment that you have settled down in one of those comfortable places and you intend on staying right there, but one day a stranger comes by and He speaks to you and says "Follow Me." Could you say yes because you recognize that it is a divine call and not just another passerby?

Switching to another scene now. Perhaps you get up one morning and head to work as usual just another 8 to 5 day, when you get downtown there is a commotion taking place, there is a crowd in the streets. There is a group of people carrying on rather strangely. At first you think these people are drunk . . . but the preacher begins to preach and you feel the Spirit of God tugging at your heart, but wait a minute, this is not the way we have been taught to worship. This is strange. This is radical. This is extreme. But then the Spirit confirms what the preacher is saying, "This is that." Could you in a moment's time break with your traditional ways? Could you risk the possibility of being ostracized by your family and friends and even the church folks and say yes to God? This is what happened to at least 3000 people at Pentecost.

You may not be ready for this! Most are not, but we are in a day that calls for extreme Christianity for risk taking and total dependence upon God. This world is changing at the speed of light and things are never going to be the same anymore. We have been used to the ordinary, but you need to prepare now for the extraordinary. This generation will not be reached with yesterday's obsolete methods. The message never changes, but the method of delivery does. Some of you are sports fans and you know that the present day generation is into extreme sports—things that require great risk, going beyond normal limits—doing things that have never been done before, taking everything to a new height or a new level.

If you think we can be as we have always been, do as we have always done and be ready for the King to come, you will have to adjust your thinking or you will miss the move of the Spirit in this hour.

Our business is to be about the King's business. We say that we want God's kingdom to come, we pray for that. We say that we want God to reign, but I am not sure how serious we are with this. I can tell you the reign of God is good news. It is good news for the lost, the message of the Kingdom offers peace and joy and freedom.

In the Scripture, the kingdom of God is symbolized by a wedding feast, by abundant harvest, by a shelter for the birds of the air, by hidden treasure, or a pearl of great price. It was not a reward for the religious but it was freely offered

to all who would repent and believe the Gospel.

When Jesus came 2000 years ago, it was an exciting fulfillment of that which the prophets had foretold. They had proclaimed, “How beautiful upon the mountain are the feet of Him who brings good tidings, who says to Zion, ‘Your God reigns.’”

The people had been told, when your King comes, “Then shall the lame man leap like a hart, and the tongue of the dumb sing for joy.” Is it any wonder that they all “glorified God” when the paralyzed man leapt to his feet picked up his stretcher and walked home? No wonder the 70 returned with joy when they saw the power of the name of Jesus deliver people from demonic bondage. No wonder the cripple at the Beautiful Gate, when healed, entered the temple, “Walking and leaping and praising God.” When God’s reign comes in, it means good news for the poor, release for the captives, recovering of sight for the blind, and liberty for the oppressed. It means life for the church. To a people that have been used to death as a lifestyle, real life becomes a violent option.

The apostles’ message was “He has delivered us from the dominion of darkness and transferred us to the Kingdom of His beloved Son, in whom we have redemption, even the forgiveness of sins.”

The message has not changed. We have a positive message to preach today. I have good news to bring and that is why I sing . . . all my joys with you I share. Don’t lose your song.

No, we do not condone or compromise sin in any way, we believe in holiness and holy living, but if our message contains nothing but condemnation, doom and gloom, it will be received as a declaration of war rather than a proclamation of good news that God reigns, rules, and loves, and has come to us in the person of His own son, Jesus Christ to bring abundant life and fullness of joy.

Yes, there is a command to repent and surrender to the authority of Christ. Yes, there is a command to live holy. Yes, we are to blow the trumpet and warn of the righteous judgment of God upon those who refuse to repent, but even this message must be a compassionate message pointing to the God of mercy who desires to abundantly pardon. Our mission must be the same as our King, to seek and save the lost.

We are in an exciting age. Things are moving rapidly. Things are changing so fast in the world that we can hardly keep up with what is going on. Yes, the church is changing. The church is not exempt from the era of change. While the world is changing at the speed of light, the church has slumbered like a snail in its shell of the past. This time calls for the church to walk out of its risk free shell of tradition and become the salt and light of the world once again. A church that is unwilling or unable to move, a church that clings to its forms of worship and patterns of service, a church that will not listen to the voice of God or respond to the promptings of the Spirit will be unable to speak with relevance or power to this changing world that we are living in. Inflexibility causes stagnation and sterility. God’s kingdom

is always dynamic; it cannot be fossilized. A static, predictable church bound by familiar patterns of work and worship is a gross distortion from the church we see in the Bible.

The Old Testament speaks of the “Church in the Wilderness,” a people called out of Egypt, met with God on the mountain, and were called to go with Him to the Land of Promise. The New Testament speaks of “aliens and exiles,” a people on the move pressing on “toward the mark for the prize of the high calling of God in Christ Jesus.”

Jesus spoke strongly against the church of his day which had ceased to move and held fast the traditions of men which strained at gnats and swallowed camels, met at wailing walls to lament a departed spirit.

We cannot and we will not repeat this part of history again, but we will be a church for the times. A church with a message as positive and unwavering as the message of John the Baptist whom Jesus said was not a reed to be shaken in the wind. A church for this time must be a church of power, I am not talking about worked up enthusiasm, but power that gives authority over the devil, power that exposes sin, and power that produces incontestable results. The power that settles the indecision of people and causes them to cry out, “The Lord He is God, the Lord He is God.” I am talking about power that brings fear to the enemy’s camp before we get there. We are not an army huddled inside a fort trembling in fear, but we are an army with banners on the move. This power that I am speaking about must be demonstrated in such a way that no flesh can glory in His presence. God is not looking for superstars. He is the Star. This is not about us, it is all about Him. I declare to you that we are blood bought, we are not our own. We have a work that must be finished.

These times require aggressive action, spiritual warfare. It calls for people who are armed and ready to challenge the strongholds of Satan and to storm the gates of hell. I declare to you that we are not losers but we are winners. The battle is not ours, it is the Lord’s. We are not going out to victory, but from victory.

Bishop Clements thanked Assembly Task Force, office staff, translators, ushers, singers, hotel staff, etc.

10:47 a.m.—Bishop Clements called Angie Zamora, Carswell Leonard, Dr. Hector Ortiz, David Bryan, and David Browder to recognize them for their services to the International Offices and the Assembly committees. He and Clayton Endecott, general presbyter for Europe, the CIS and the Middle East, gave recognition and allowed them to address the delegates. (For a list of ministers retiring and rotating from appointments, see page 207).

11:27 a.m.—Appointments (see pages 83–90)

The Assembly concluded with the new appointees and congregation singing, “To God Be the Glory” and then with a closing prayer by Bishop Clements.

Appointments International Assembly
July 13, 2016 – August 01, 2018

Finance and Administration Executive Director

Paul Holt

Trans-local Ministry Directors:

Global Missions Coordinator: Cathy Payne

Leadership Development & Discipleship/CBL Executive Director

Brian Sutton

Ministry Leaders for Leadership Development

(Trans-local Ministers)

Center for Biblical Leadership Instructor & Church Historian

Adrian Varlack

Center for Biblical Leadership Instructor

Mark Menke

Center for Biblical Leadership Instructor

Elias Rodriguez

International Children’s Ministry Director

Kathy Creasy

International Youth Ministry Director

Kirk Rising

Committee Appointments

Administrative Committee

Sam N. Clements, General Overseer, Chairman

All General Presbyters

(Clayton Endecott, Tim McCaleb, Stephen Masilela, Clayton Martin, Benjamin Feliz, Gabriel Vidal, Tim Coalter)

Paul Holt

Brian Sutton

Jeff Davis
Llewellyn Graham
Kathy Creasy
Gary Smith

Biblical Doctrine and Polity Committee

Philip Pruitt, Chairman
Delroy Hall
Elías Rodríguez
Nelson Torres
James Kolawole
Tim Harper
Sonia Martin

Finance and Stewardship Committee

J. Scott Gillum, Chairman
Nathaniel Beneby
Clint Knowles
Daniel Felipe
Rupert Neblett
George McLaughlin
Ryan Napalo

Global Missions Committee

Paul Holt, Chairman
General Presbyter (Rotating)
Cathy Payne
Ernesto Velasco
Ken Dyer
Nonito Que
Tapio Satila
William Lamb
Mark Menke
Maribel Zacapa

*Church of God of Prophecy Corporate Board
Administrative Committee Members*

General Trustees

Is made up of the Corporate Board

Paul Holt – Chief Clerk (for signature on letters of consent)

Assembly Task Force

Paul Holt, Chairman

Eddie Hartman

Mike Luithle

Joshua Lynn

Dewayne Hamby

Michael Hernandez

John Payne

Gene Browning

Shaun McKinley

Dewayne Hamby

Mike Schalk

Advisor: Host Overseer of Assembly Site

Chief Clerk

Dewayne Hamby

National Overseer Appointments

Africa

99th International Assembly 2016

Church of God of Prophecy

General Presbyter: Stephen Masilela

- Benin, Togo, Gabon, Niger, Equatorial Guinea..... Kadato O. Richard
- BotswanaPhillip Segadika
- Cameroon Ekpai Mayeke James
- Congo (Brazzaville).....Mukendi Bitchy
- Ethiopia, DjiboutiFekadu Ayele
- Gambia.....(Under the supervision of the AAFC)
- Ghana, NigeriaJames Kolawole
- Guinea (Conakry), Guinea – Bissau, Cape Verde, Senegal (Ziguinchor)..Peter Koyea
- Ivory Coast, Mali, Burkina FasoKoissi Antoine
- KenyaCyril Oendo
- Liberia.....Ferdinand Weah

Malawi.....	Benard Mukhuna
Mozambique.....	(Under the supervision of the AAFC)
Rwanda, Burundi.....	Redias Nkundabera
Sierra Leone, Democratic Republic of Congo, Angola, Chad, CAR ...	[Supervision of the AAFC]
South Africa, Namibia, Lesotho.....	Nathaniel Botha & Stephen Masilela
Sudan, Uganda.....	James Ntezimana
Swaziland.....	Stephen Masilela
Tanzania.....	Eric Mwambigija
Zambia.....	Alfred Kanjuye
Zimbabwe.....	(Under the supervision of the AAFC)

**National Overseer Appointments
Asia, Australia, and Oceania
99th International Assembly 2016
Church of God of Prophecy**

General Presbyter: David Browder

Australia/Sri Lanka	Dennis Casey
Fiji Islands.....	Daniel K. Gann
Hawaiian Islands, Kiribati, Tuvalu.....	Gary Langley
India	Joshua Wijonamai
Indonesia.....	Peringatan Zebua
(Three month appointment)	
Japan, Thailand.....	General Presbyter
Korea	Jung Min Lee
Malaysia.....	Bathinathan Anthonisamy
Myanmar.....	Chin Kang Mon
Nepal.....	Gopal Lama
Pakistan	Asher Munawar Khan
Philippine Islands	Rogelio D. Justiniano
Samoa Islands, New Zealand	Asalemo Kuka
Singapore, Eastern Asia	Dennis Huang
Note: The newly selected General Presbyter for Asia, Australia, and Oceania, is Bishop Tim McCaleb. He assumes this role effective September 01, 2016.	

**National Overseer Appointments
Caribbean & Atlantic Ocean Islands
99th International Assembly 2016
Church of God of Prophecy**

General Presbyter: Clayton Martin

Bahamas.....	Franklyn Ferguson
Barbados & Windward Islands.....	Edward C. Payne
(Grenada, St. Vincent & St. Lucia)	
British & U.S. Virgin Islands, Aruba, Bonaire & Curacao.....	Whitbourne Hutchinson
Cayman Islands, French Guiana.....	Clayton Martin
Guyana, Suriname.....	Earl Higgins
Haiti.....	Jean Claude Dorlean
Jamaica.....	Winston Leith
St. Maarten, St. Martin & Leeward Islands.....	Appointment Reserved
(Anguilla, Antigua, Barbuda, Dominica, Guadeloupe, Montserrat, St. Kitts & Nevis)	
Trinidad & Tobago.....	Maurice Jones
Turks & Caicos Islands.....	Clarence N. Williams

**National Overseer Appointments
Central America, Mexico, Spanish-Speaking Caribbean
99th International Assembly 2016
Church of God of Prophecy**

General Presbyter: Benjamin Feliz

Belize	Jose E. Somoza
Costa Rica	Alejandro Ramos
Cuba	Moices Hernandez
Dominican Republic	Flavio Rosario
El Salvador	Ismael Ticas Manzanares
Guatemala.....	Mario Galindo
Honduras	Wilmer Fuentes
Mexico	Benjamin Feliz & Central America Plurality Team
Nicaragua	Jorge Marrero
Panama	Rupert Neblett
Puerto Rico.....	Martin Romero Romero

**National Overseer Appointments
Europe, CIS and the Middle East
99th International Assembly 2016
Church of God of Prophecy**

General Presbyter: Clayton Endecott

Belarus.....	Henadzi (Gena) Kernazhitski
Bosnia Herzegovina, Italy, Malta,.....	Ximo Gregorio
Bulgaria.....	Peter Georgiev
Cyprus	Clayton Endecott
Antonios Pastos, Chairperson (for legal matters)	
Czech Republic and Germany.....	Clayton Endecott
Egypt.....	Samir Shehata Rizk
Finland.....	Tapio Sätälä
France	Michael Wilson
Greece	National Plurality Team (under the care of GP's Shared Leadership Team)
Israel, Azerbaijan, Georgia, Hungary, Kazakhstan, Romania and Uzbekistan	GP's Shared Leadership Team and National Workers
Portugal and Spain.....	Jose Antonio Gomez Sanchez
Russia.....	Misha Murza
Ukraine	Vitalii Vozniuk
United Kingdom, Belgium and Netherlands	Tedroy Powell

**Overseer Appointments
North America
99th International Assembly 2016
Church of God of Prophecy**

General Presbyter: Timothy Coalter

Alabama.....	L. V. Jones
Alaska, Washington.....	Don Knoblich
Arizona, Nevada, New Mexico.....	José M. Rivera
California.....	Philip Pruitt
Canada East.....	Woodroe Thompson
Canada West.....	Walter Doroshuk
Florida.....	Robert Davis

Georgia.....	Billy Adams
Great Lakes Region.....	Timothy Harper
(Illinois, Indiana, Michigan, Wisconsin)	
Heartland America.....	Wayne Pense
(Arkansas, Kansas, Missouri, Oklahoma)	
IOU Region.....	Wallace Pratt
(Idaho, Oregon, Utah)	
Kentucky.....	Scott Gillum
Louisiana, Mississippi.....	H. Wayne Hall
Mid-Atlantic Region.....	Levi Clarke
(Delaware, D.C., Maryland, New Jersey, Delmarva Peninsula)	
Midwest Region.....	Jesse Yañez
(Colorado, Iowa, Minnesota, Nebraska)	
North Carolina.....	Jeffery Davis
Northeast Region (English).....	Leroy Greenaway
(Connecticut, Maine, Massachusetts, New Hampshire, New York, Rhode Island, Vermont, Bermuda)	
Northeast Region (Spanish).....	Rahadames Matos
(Connecticut, D.C., Delaware, Maryland, Massachusetts, New Jersey, New York, Pennsylvania, Rhode Island, Virginia)	
Northwest Territory.....	Rick Lee
(Montana, Wyoming, North Dakota, South Dakota)	
Ohio, West Virginia.....	Fred Lawson
Pennsylvania.....	C. Jay Croyle
South Carolina.....	George McLaughlin
Southeast Region (Spanish).....	Ebli De La Rosa
(Alabama, Florida, Georgia, Kentucky, Louisiana, Mississippi, North Carolina, Tennessee)	
Tennessee.....	E. C. McKinley
Texas.....	Tim Coalter
Virginia.....	Jerry Schall

National Overseer Appointments
South America
99th International Assembly 2016
Church of God of Prophecy

General Presbyter: Gabriel Vidal

Argentina.....	Francisco Alejandro López Paz
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Bolivia.....Hilarión Javier Patón
BrazilHernandes Fernandes F.
Chile..... SergioCedeño
Colombia..... David Ramon Ceballos
Ecuador.....Benjamin A. Aldana P.
Paraguay David Esteban Orozco
Peru Rafael Alvino Vargas
Uruguay.....Sergio Ever Garcia
Venezuela..... Luis Ernesto Gómez
Harvest Continental CoordinatorRafael Alvino

Missionary Acknowledgements

Dan Miller
Jay Johnson

Section 4

Reports of Committees

Administrative Committee

Report to the 99th International Assembly of the Church of God of Prophecy

The members of the Administrative Committee would like to express our deepest thanks to the Lord for His continued provision. He is assuredly Jehovah Jireh, our provider. We would also like to express our appreciation to the Church of God of Prophecy worldwide for their continued faithfulness and prayers. We count it an honor and privilege to serve this wonderful body.

ECFA Membership

The Administrative Committee remains focused on maintaining the highest levels of financial integrity and responsibility. In this vein, we applied for and received accreditation from the Evangelical Council for Financial Accountability in 2012. The ECFA is an agency that provides accreditation to leading nonprofit organizations that faithfully demonstrates compliance with established standards for financial accountability, fund raising, and board governance. Accreditation is reevaluated every year and we are pleased to announce that we have evaluated and approved every year since our original evaluation in 2012. We would like to encourage our US state/regional offices to explore ECFA accreditation.

Facilities Use Agreement

Church facilities provide a place for our people to worship and further the work of the Gospel. The types and styles of facilities may vary from place to place, but they serve an important role and we are thankful to God for all that he has provided. We realize that many of our churches make their facilities available to outside groups as a means of touching and connecting with the community. While we encourage this practice, we feel it is very important that safeguards be put in place to assure that certain practices and activities are not permitted. The Administrative Committee approved and the General Overseer's office made the "Facilities Use Agreement" available in September 2015. A policy is clear evidence of the organization's beliefs and practice regarding use of its property and why certain practices or activities are never permitted. Use of Church of God of Prophecy facilities should not be permitted to persons or groups holding, advancing, or advocating beliefs, or advancing, advocating, or engaging in practices that conflict with the Church's teachings, which are summarized in, among other places, the church's policy manual. If you need a copy of the "Facilities Use Agreement," please go to www.cogop.org or contact the International Offices.

Ministry Training Center

The Ministry Training Center (MTC) at the International Offices is an area that has been developed for department meetings, leadership training, special events and as a source of rental revenue. The Ministry Training Center provides a small conference center type setting with the technological capabilities to allow us to connect live with individuals and congregations around the world. The MTC is housed in what was once the White Wing press area and was no longer in use. In an effort to be good stewards of our facilities, we repurposed this space as a training center. We believe that this area will serve us well in the years to come.

PTS Partnership

The Church of God of Prophecy is blessed by a dynamic partnership with Gordon-Conwell Theological Seminary. This partnership has enjoyed overwhelming success as hundreds of Church of God of Prophecy pastors, leaders, and laity have pursued world-class graduate education to further equip them for the work of building God's Kingdom. While the partnership with Gordon-Conwell continues to be abundantly strong we are pleased to announce the signing of a memorandum of understanding with Pentecostal Theological Seminary (PTS) and the Church of God of Prophecy. This new partnership will provide our Church of God of Prophecy family expanded options including a certificate program in Wesleyan-Holiness studies, available to all educational backgrounds and those with no or limited ministry experience. The completion of this certificate program will also allow access into any seminary program for further study. Options with Pentecostal Theological Seminary will also include: Master of Arts in Church Ministries, Master of Arts in Counseling, and Doctor of Ministry program. Church of God of Prophecy students who pursue theological education through this program partnership will receive scholarships and grants through the International Offices Leadership Development and Discipleship Department, which will reduce the cost of their tuition.

Classes may be accessed through multiple learning platforms such as: intensive on-site classes held in the student's area, on-line learning, and hybrid models of learning. Involvement in the program will afford students the opportunity to be equipped for reaching the harvest without leaving their current ministry role and place of service.

Pentecostal Theological Seminary classes will launch at the new International Offices Ministry Training Center on October 3-14 for Doctor of Ministry students and October 10-14 for undergraduate and graduate level students. Classes and learning cohorts are being scheduled globally by national, state and regional offices. Contact Leadership Development and Discipleship at the International Offices for more information about beginning a program of study that can be customized to meet the needs of every learner.

Commitment to Stewardship

The Administrative Committee welcomes the addition of stewardship as the fourth core value. Stewardship may be new to our list of core values, but the principle of stewardship is not new to this church. Our commitment to stewardship has long been a benchmark for decision making in our operations and biblical principles of stewardship are stressed in every area of our global network. Our general presbyters are leading the way in encouraging stewardship in their areas. The executive director of Finance & Administration is working to provide support and resources in their efforts. The Finance & Stewardship Committee along with the Administrative Committee are working diligently to raise the standard of stewardship in this body. Our commitment to stewardship has been and remains a top priority.

Properties

Our commitment to stewardship includes our properties. Our properties represent valuable assets that allow for us to carry out our work and potential revenue streams. As good stewards, we must make the most of the resources that God has given. In our report to the 98th International Assembly, regarding properties, we said “The Administrative Committee is exploring options for developing and enhancing our properties in an effort to generate funds for ministry and operations.” In this two year span, we have initiated a process to make needed repairs and improvements to the International Offices. We have invested in the Ministry Training Center and analyzed where we are in regard to the former Tomlinson College property. The Administrative Committee fully concurs with the recommendation of the Finance & Stewardship Committee regarding this property.

Vision 2020

The church’s vision and mission embodied in Vision 2020 remain a priority. The core values of prayer, harvest, leadership development and now stewardship continue to guide our priorities. As it has been stated before, “We are committed to the strategic planning and implementation process until our vision and mission is fully realized and core values woven throughout every level of our movement.”

Closing and Appreciation

These past two years have seen our financial connections strengthen around the world. The faithfulness of our people continues to humble us. God uses some of our poorest churches to supply needs as it is demonstrated again and again that it is not about the size of the offering, but it is about the faithfulness of those giving the offering. That faithfulness has been demonstrated in tithes and offering received at the International Offices and in international accounts around the world. We are thankful for balanced budgets for each of the last two years and for so many who have been United in faithfulness.

Finally, the committee would like to recognize the outstanding leadership given by Bishop Sam Clements. He has led with inspiration and vision. His firm commitment to God and this church is reflected in his actions. It is our honor to serve alongside him as we move forward – United!

Humbly submitted:

Sam N. Clements, Chairman

Ben Feliz

Clayton Endecott

Gabriel Vidal

Tim Coalter

Stephen Masilela

Clayton Martin

David Browder

Paul Holt

Brian Sutton

Kathy Creasy

Jeffery Davis

Llewellyn Graham

Report of the Biblical Doctrine and Polity Committee to the 99th International Assembly of the Church of God of Prophecy

A Statement of Faith for the Church of God of Prophecy Introduction and Rationale

“Beloved, while I was very diligent to write to you concerning our common salvation, I found it necessary to write to you exhorting you to contend earnestly for the faith which was once for all delivered to the saints” (Jude 1:3 NKJV).

Late in the fall of 2015, the general overseer and general presbyters asked the Biblical Doctrine and Polity Committee to write a statement of faith that would clearly and concisely express the core beliefs of the Christian faith that have been historically embraced by the Church of God of Prophecy. In the course of its writing, members of both the Biblical Doctrine and Polity Committee and the General Presbytery made contributions to the document’s content. It is important to affirm that the resulting document does not replace the doctrinal positions in Biblical Principles, Beliefs, and Practices of the Church of God of Prophecy. On the contrary, we continue to hold the biblical and theological truths that identify and distinguish the Church of God of Prophecy as a church within the Classical Pentecostal movement.

The Church of God of Prophecy Statement of Faith offers a public statement of the basic tenets of the Christian faith in clear and simple language. The beliefs stated in the document express our solidarity and commonality with Christians within the Church throughout the world, while preserving some of our theological distinctions. It does not attempt to address every biblical teaching, theological position, or practice in orthodox Christianity or the Church of God of Prophecy. Instead, we hope to offer a clear and concise statement of our faith that will introduce people of other Christian traditions, and even people of non-Christian faiths to the Church of God of Prophecy. We are convinced that our present exposure to and cooperation with other Christians, and our exposure to people of non-Christian religions make such a statement imperative. The Church of God of Prophecy Statement of Faith also offers a standard, unified, and cohesive declaration of the foundational articles of our faith that can be used by ministers and churches in printed and digital media. Our prayer is that, as members of the Church of God of Prophecy, we may continue

to boldly and “earnestly contend for the faith which was once for all delivered to the saints.”

Respectfully submitted,

Philip Pruitt, Chairman
 Carswell Leonard
 Eliás Rodriguez, Secretary
 Timothy McCaleb
 Delroy Hall
 Nelson Joel Torres
 James Kolawole

Statement of Faith

We believe in the Holy Trinity—one God, eternally existing in Three Persons: Father, Son and Holy Spirit. We believe in one God the Father, creator of heaven and earth, of all things seen and unseen. We believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father. All things were made through Him and for Him. He is true God and true man. He was conceived by the power of the Holy Spirit, and was born of the virgin, Mary. He suffered, died, was buried, and on the third day He rose from the dead. He ascended to the right hand of the Father, and He will return to judge the living and the dead. His kingdom will have no end. We believe in the Holy Spirit, the Lord and giver of life, who eternally proceeds from the Father. He is Teacher, Comforter, Helper, and Giver of spiritual gifts. Through Him the saving and sanctifying works of Jesus Christ are applied to the life of believers. He is the empowering Presence of God in the life of the Christian and the Church. The Father has sent His Son to baptize with the Holy Spirit. Speaking in tongues and bearing the fruit of the Spirit are New Testament signs of being filled with the Holy Spirit. We believe that salvation is by grace through faith in the sacrificial death of Jesus Christ on the cross; and that He died in our place. The believer’s sins are forgiven by the shedding of His blood. We believe that healing of mind, body, soul, and spirit is available to the believer through the blood of Jesus Christ and the power of the Holy Spirit. We believe that the grace of God brings forgiveness and reconciliation to those who repent, as well as transformation in holiness, enabling them to live a Christ-like life. Sanctification is both a definite work of grace and a lifelong process of change in the believer brought by the blood of Jesus, the Word of God, and the enabling power of the Holy Spirit. We believe in one holy, universal Church, composed of all true believers in Jesus Christ, offering fellowship and calling for service to men and women of all races, nations, cultures, and languages. We believe in the spiritual and ultimate visible unity of the Church. We believe that the Bible—both Old and New Testaments—is the inspired

Word of God. The Bible is God's revelation of Himself and His will to humankind, sufficient for instruction in salvation and daily Christian living. The Bible is the Christian's rule of faith and practice. We believe that God will ultimately reconcile all things in heaven and earth in Christ. Therefore, we look forward to new heavens and a new earth in which righteousness dwells.

Note: Document, approved by the 99th International Assembly, Wednesday, July 13, 2016.

Finance & Stewardship Committee

Report to the 99th International Assembly July 2016

BIBLICAL STEWARDSHIP AS A CORE VALUE

Realizing, historically, the Finance and Stewardship committee may have dealt more from a finance perspective than one of biblical stewardship, we offer the following discourse for your prayerful consideration as we work toward adjustments to the present financial system that will be in a global financial instrument to meet the needs of all levels of ministry within our Movement.

While we recognize adjustments must be made that will assist in meeting the needs of every level of ministry within our Movement, we also understand as apostle Peter writes, “we are being built up a spiritual house” (1 Peter 2:5b NKJV). In this “spiritual house” systems and structure, while important, must well up from the essentials of deep intimate relationship with God and one another. Systems and structures should serve the church, not the church serving the systems and structures. In some cases, we have endeavored to develop a global financial system in an effort to produce a healthy global function of biblical stewardship. The essential relationships must precede the important systems and structures for the spiritual health of the church at all levels of ministry to be fruitful.

No system or structure, legislative demands, hierarchical pressure, or meritorious rewards will produce the Acts 2 and Acts 4 principle of commonality or as Luke puts it, having “all things in common” (2:44, 4:32 NKJV). From the context of supporting those in need, Paul writes of what many would call, the grace of giving or the spirit of generosity that flows from a heart that understands, “God loves a cheerful giver. AND God is able to make all grace abound toward you, that you may always having all sufficiency in all things, may have an abundance for every good work” (2 Corinthians 9:7, 8 NKJV).

We also realize any adjustments to our present financial system will be met with questions, support, and lack of support. Some would say the adjustments went too far and others would say they did not go far enough. Consequently, as we embrace the common ground of we are one body and have responsibilities of membership that supersede rights of membership, a spirit of generosity flowing from having “the same care for one another” (1 Corinthians 12:25, NKJV) will meet every need at every level of ministry. That is the way God’s economy works.

As we review the book of Acts, we see how Jesus intended for His church to live and fellowship “together.” We see foundational principles that must guide our Movement into a proper stewardship alignment with God and one another. In fact, rightly understood, Acts as a historical record provides us an invaluable glimpse into the life and times of the early church. Acts, carefully studied serves as a compelling illustration of what Holy Spirit at work at the center of a Movement really looks like.

Acts 2 and 4 illustrate a reflection of the infant church’s character not just a function that met the needs of the saints. Efforts to establish a healthy stewardship function without establishing a healthy stewardship character will produce results but our alignment with a Biblical stewardship “having all things in common” will produce “an abundance for every good work” (2 Corinthians 9:8 NKJV). The key in this passage rightly understood as radical generosity and rightly seen flows from the dynamic of commonality that is experienced within the “household of God,” “the body of Christ,” “the Church of God,” “the fellowship of the saints.”

This commonality was certainly understood based on the work of Holy Spirit in the lives of first century believers as the apostles, boldly proclaimed the resurrection of Jesus. Their bold declaration fueled the one heart, being together, all things common understanding. This understanding was that what was owned was not for the benefit of one but the benefit of the whole, just as Paul’s words were to the church regarding spiritual gifts, for the benefit of all. “But the manifestation of the Spirit is given to each one for the profit of all” (1 Corinthians 12:7 NKJV).

This action of the infant church established a sense of unity and togetherness so that no one was alone without connections that would assist in meeting their needs. The action of selling property may have been more rightly understood as one way to express togetherness and the meeting of one another’s need not as a formula that must be adhered to as a church 2000 years after. As in many things, we see the behavior as paramount and miss the heart that drives the action. In this case of Scripture, it is the heart that must be seen and action that follows will meet the need of a present day church. This phrase carries with it more of the idea that the believers were experiencing an overflowing unity among themselves that produced togetherness. This was more of a spiritual and emotional condition than it was a physical mandate. We might say it this way today, “They were all on the same page.”

So, the answer to any fiscal dilemma may be more founded in a spiritual dynamic rather than a structural adjustment. This is not to say that adjustments will not be made, but rather the system and structures should serve the core values of the church as aligned with the scriptural revelation of the heart of God as led by Holy Spirit, not the church serving the systems and structures.

With that said, no one region of the world should bear the responsibilities of all the other regions of the world. We are a global church with global responsibilities to God, one another, and the world. Knowing that North America has borne a large portion of funding this Movement globally, (with both Central and South America and English Caribbean now embracing the biblical stewardship responsibilities, and other regions moving toward such, with Africa now contributing more than ever before in history), the following are action items that have already been implemented in an effort to provide some relief to the state and regional ministries of North America.

1) North America will now be included into the Harvest Partners mission giving support structure. Beginning with the new year, partnerships will include eligible U.S. states and regions for consideration. Eligibility will be determined by the executive director of Finance, Global Missions coordinator, and the North America presbyter. Harvest Partners also provides a platform for accountability, reporting, and fund distribution. As in the past, Harvest Partners project giving will continue to offer assistance within North America with consideration given to crisis and disaster relief.

2) North America will now receive an annual grant from the International Offices. This grant will be drawn from funds given by the nations of the church throughout the world. The amount for the 2015-2016 budget year was \$100,000.00. The grant will be given to the North America presbyter's office to be distributed to states and regions based on criteria established by the North American Council.

3) An international account has been established where requests for assistance can be made through the general presbyter's office to the Global Missions Committee by any state or region.

Therefore, this committee is committed to working with all levels of ministry to see we first have a healthy biblical stewardship approach of membership responsibility that develops a system that meets the needs for "an abundance for every good work" (2 Corinthians 9:8 NKJV).

This committee, being motivated by Holy Spirit, fully endorses the general overseer and general presbyters in a strong affirmation of Biblical Stewardship as our General Overseer presents adding Biblical Stewardship as the fourth core value of the Church of God of Prophecy.

ACKNOWLEDGEMENT: Finance Department of the Church of God of Prophecy The Evangelical Council for Financial Accountability (ECFA) is an accreditation agency dedicated to helping Christian ministries earn the public's trust through

adherence to Seven Standards of Responsible Stewardship. ECFA is an advocacy group representing evangelical Christian organizations which qualify for tax-exempt, nonprofit status and receive tax-deductible contributions. It has nearly 1,900 member organizations which include churches, denominations, educational institutions, rescue missions, camps, and many other types of tax-exempt 501(c)(3) organizations. Collectively, these organizations represent over \$25 billion in annual revenue.

In the 1970s, there was growing public and political concern over an increase of questionable fundraising practices in the nonprofit sector. In addition, donors and governmental agencies expressed concern over the management of their donations to achieve publicly stated objectives as presented in fundraising appeals. Donors had no source for an objective assessment of the financial integrity of Christian organizations desiring their support.

In the late 1970s, Senator Mark Hatfield addressed a group of key Christian leaders and challenged them to police their own mission agencies as a “Christian Better Business Bureau” or face the potential of government intervention. Two years later, in 1979, the ECFA was founded by the Billy Graham Evangelistic Association and the US branch of World Vision.

ECFA was founded with the establishment of seven standards of accountability that were drawn from Scripture which are fundamental to operating with integrity. Accountability to God is vital, but people form their impressions of both people and organizations by looking at the outward appearances (1 Samuel 16:7) and 2 Corinthians 8:21 (NIV): “For we are totally committed to doing right, not only in the eyes of the Lord but also in the eyes of men.” Or, as in verses 20 and 21: “Taking precaution that no one should discredit us in our administration of this generous gift, for we have regard for what is honorable, not only in the sight of the Lord, but also in the sight of men” (NAS).

The Seven Standards of Responsible Stewardship covers board governance, the requirement for audited financial statements, the requirement for public disclosure of the audited financial statements, the avoidance of conflicts of interest, standards regarding fundraising activities exercise, appropriate management to be in compliance with laws and regulations and show good stewardship of all charitable gifts. It was believed that the proposed standards of accountability generally exceeded the requirements of the law.

Much of ECFA’s credibility over the years has been reinforced by outstanding Christian ministries whose example and reputation positively reflect upon the body of Christ. When organizations of such caliber voluntarily submit to independent

scrutiny, all member organizations benefit by association. The extraordinary diversity of ministry size and mission among member organizations has strengthened ECFA's foundation and extended its positive influence globally. In recent years, ECFA's influence and reputation have grown tremendously among the various communities in which it operates.

ECFA is an active, respected participant in the secular philanthropic community in the U.S.

ECFA has an ongoing reciprocal relationship with the office of the Attorney General in many states. It is a regular participant in NASCO (the National Association of State Charity Officials). It has provided comments on various issues to the Internal Revenue Service.

Although it is not a lobbying or trade organization, ECFA has been a significant resource to various members of Congress regarding legislation that might impact the "faith-based" community. The White House has briefed and consulted with ECFA regarding the "Faith-Based Initiative." ECFA has participated with others in signing various petitions or filing "friend of the court" briefs on a number of judicial cases.

In January 2011, Senator Charles Grassley (R-IA), a member of the Senate Finance Committee, asked ECFA to facilitate responses from the ministry community concerning a series of legislative proposals prepared by his staff. ECFA formed the Commission on Accountability and Policy for Religious Organizations to assist in this process.

The Finance and Stewardship Committee would like to express their sincere gratitude for the work that has been done to achieve the accreditation of the ECFA for the Church of God of Prophecy again this year. We strongly believe that membership in ECFA contributes greatly to the financial integrity and positive public image of our organization. We are proud to be able to place the ECFA emblem on all our documentation.

With this understanding, we would recommend the following.

I. DEPARTMENT HEAD

We respectfully request, the inspirational leadership (general overseer and general presbyters) assign directorship at the International Offices which would provide stewardship leadership based on the biblical stewardship principles of "all things in common" rather than a "needs only" approach. This could be accomplished by assigning this responsibility to an existing ministry without adding another department, or re-purposing an existing department to meet this core value approach.

II. CONSIDERATION TO OFFSET INTERNATIONAL ASSEMBLY EXPENSE

The International Assembly has been a pinnacle point of this Movement for the past 99 years. It has had a distinct purpose and function in our past, and will continue to do so in our future. The Assembly provides the Church of God of Prophecy with direction, fellowship, inspiration, connection, as well as our platform to transact business. It holds a special place in all of our hearts. Its roots go back to our inception and it is a vital part of who we are.

The Assembly has great value and worth to this Church. However, it does not occur without a tremendous investment of our financial resources. This biennial event comes with financial challenges to our already demanding International Offices budget.

In an effort to relieve this share in the expense on our International Offices finances and not thwart the current ministries provided (including evangelism and leadership development), we therefore recommend that consideration is given to implementing an Assembly Expense Offering, to be received by every local church globally on the third Sunday of January or an annual budgeted amount. Each local church should feel the flexibility to receive this offering at a date before May 1 should it work better in their overall budget process. The May 1 date will give adequate time for it to be sent to the state/regional office then to the International Office before the end of the fiscal year.

This annual offering or a budgeted amount from each local church would provide additional funds necessary for International Assembly expenses, as well as make it possible to maintain our commitment to the harvest, leadership development, and prayer.

We further recommend that each church submit the Assembly Expense Offering to each state, regional, or national office. This would, in turn, be forwarded to the International Offices.

Assembly Expense Detail (Additional Information)

As we continue to walk after the biblical principles of finance and stewardship, it becomes more and more apparent for the need to address recurring constraints and deficits of budgeting needs. One such item is the continued short fall in adequately funding the International Assembly.

Records will show the expense of conducting the International Assembly is growing larger. Being a good steward requires us to evaluate the expenses of said event. While it is not our desire to minimize or devalue the need of conducting the International Assembly, we recognize the value to this body of believers, for the assembling together in order to transact business, offer fellowship, and receive proper strategic

instruction while serving God's kingdom and edifying this Movement. It is our desire to bring, with transparency, the need of reducing International Offices expense for funding such an endeavor of corporate meeting.

Just as we are instructed to be good stewards of our individual affairs, we have received the same admonition to be good stewards over the house of God. The realization of this could mean making necessary adjustments or even becoming proactive in bringing awareness to specific needs in order to help generate more financial support. Rather than assuming this body of delegates is aware of the rising cost, we choose to bring that information to your attention. As you are personally aware, the rising cost of everything has made an impact on your personal life. The same is true for this international church. Our Assembly expense for the 2014 International Assembly was \$ 962,538.94. The offerings and rebates for that Assembly totaled \$126,625.17. Consequently, our net cost was \$835,913.77. This figure translates to a \$417,956.88 impact on the annual International Offices budget. The budget for the 2014 and 2012 International Assembly has been placed on the website and the International Presbytery was made aware of this before the Assembly began.

While we see an annual Assembly Expense Offering as a proactive way to share in funding the International Assembly, we may be approaching a time to consider an adjustment in our Assembly cycle. In light of the above information, we request the general overseer and general presbyters ask the appropriate assembly committee to analyze this for feasibility and present it to the International Assembly as they deem necessary.

III. FORMER TOMLINSON COLLEGE CAMPUS PROPERTY

For over a decade the need was recognized and expressed in previous International Assemblies (IA) for ministerial training and development programs of higher education for equipping ministers (Eph. 4:12). And the establishment of Tomlinson Center at the former Tomlinson College campus was to be a part of that educational development program for ministers.

This development was to be pursued in a cooperative program with Lee University, leveraging the Church of God and Church of God of Prophecy relationship. However, due to inadequate funding and budget constraints, the planned development of the former Tomlinson College campus property was not realized. Further, based on the Church's current financial standing and financial trajectory, funding is not available for such major capital development in the foreseeable future.

Notwithstanding, the absence of the development of the former Tomlinson College campus property as a part of the church's proposed higher educational development program, the church has indeed developed and supported/endorsed several university

degree level educational programs. Many ministers are pursuing and have successfully completed bachelor and graduate degrees. These various initiatives were successfully led and coordinated through Leadership Development and Discipleship Ministries (LDD). The following are the educational development programs now available to our ministers through LDD.

- Partnership with Lee University's Department of Adult Learning (online) - 19 CGP students were enrolled in Fall 2015. These students are working on bachelor's degrees.
- CGP Gordon Conwell Consortium - Currently more than 700 students are enrolled in the degree program in pursuit of Master of Arts degrees in Religious Studies. Nineteen (19) CGP students graduated from this program in May 2013.
- Twenty-one (21) students began the D-Min. program in Global Pentecostalism in 2015 through this consortium.
- Memorandum of Understanding signed with the Pentecostal Theological Seminary (PTS) in October 2015 to offer CGP students - 1) Diploma in Wesleyan Pentecostalism 2) Masters of Arts in Church Ministries, 3) Masters of Arts in Counseling, and 4) D. Min.

The PTS program is scheduled to launch in fall 2016.

The property of the former Tomlinson College campus of 100 +/- acres continues to be underutilized. While this resource generates annual revenue through a lease agreement, the expenses for a legitimate rate of return are certainly at a level where what would be expected from a good investment is not realized. As good stewards, we must make better use of the value of this asset entrusted to our care. In this regard, we should pursue all options available to us as to how we steward this resource. While legally we are the owners of this asset, biblically we are only trustees of what He has placed in our hands.

Since the White Wing Publishing House press area has been retrofitted into a Ministry Center that includes classroom space with full internet webcasting capabilities, along with our most recent partnership with the Pentecostal Theological Seminary; we believe the core value of leadership development is being addressed appropriately at this time. A release of the property into the hands of the general overseer, general presbyters in conjunction with the Administrative Committee and the Finance and Stewardship Committee seems to be best practice. Therefore, after the review and recommendations of the Property Committee appointed by the general overseer made to the Administrative Committee, we

recommend the following which supersedes all previous decisions and resolutions on the former Tomlinson College campus property.

1. All decisions on what the Church does with the former Tomlinson College campus property would require approval by the general overseer, general presbyters in conjunction with the Administrative Committee and the Finance and Stewardship Committee. Previous decisions and approvals were required by the International Assembly. This change would make such administrative decisions practical, efficient, and in the best interest of the Church. Reports on this property would continue to be made to the International Assembly in the normal course of business through the financial director as long as it was owned and maintained by the Church of God of Prophecy.
2. The International Offices will continue its best efforts to increase revenue and reduce costs to maximize returns on this property as long as it is owned and maintained by the Church of God of Prophecy.
3. The International Offices will pursue a sale of the property that would not fall below appraised amount that has been obtained by commercial appraisal. If successful, the full sale proceeds are to be transferred into a “Designated Trust” that would secure the principle amount of the sale and the interest earned used to fund leadership development initiatives.
4. The principle of said “Designated Trust” would be invested according to the present investment policy for the best and safest return.
5. The Administrative Committee would distribute the interest earned from said “Designated Trust” as stated above in number 3.

While we are making good progress with educational training and development with our ministers, there is still much work to be done in this area. The committee remains fully committed to support continuing education and leadership development of all our ministers and leaders, as we serve the Church and kingdom of God in harmony with the other core values of our International Offices.

Graciously Submitted,
 Nathaniel Beneby
 Scott Gillum, Chairman
 George McLaughlin
 Clint Knowles
 Rupert Neblett
 Paulette Wilbanks
 Angie Zamora

Tomlinson Center Advisory Board Report to the 99th International Assembly

Brief Review

The recent efforts of the Church of God of Prophecy to address the preparation of young leaders to fulfill their ministerial callings through this movement were given fresh impetus in November of 2000 when General Overseer Emeritus, Bishop Fred Fisher, appointed a Church College Task Force to study the feasibility of reconstituting a college at the former Tomlinson College property in Cleveland, Tennessee. This group began this vital assignment and over the course of almost four years recommended actions that ultimately led to the creation of the Tomlinson Center for Ministerial Training as a vehicle for conceptualizing, planning, communicating, and implementing the vision of educating men and women for the ministry. These efforts took shape as a collaborative relationship with Lee University was forged that allowed students to pursue online studies in Bible and Christian ministry. The partnership with Lee University's Department of Adult Learning provided Church of God of Prophecy students significant savings on tuition as they worked towards fully accredited bachelor's degrees. In addition, a partnership with the Church of God School of Ministry provided access to a video-based curriculum in a number of different languages that comprised the Certificate in Ministerial Studies (CIMS) program. These steps were conceived as a bridge toward re-establishment of an educational entity on the former Tomlinson College property. The work of educational leaders, who were committed to creating a vibrant, sustainable, academically credible and globally accessible venue for educating ministers at a bachelor's level, was arduous. It was facilitated and led by key individuals who served on the Church College Task Force, Church College Advisory Board, Tomlinson Center Board, and most recently the Tomlinson Center Advisory Board. Challenges abounded, most notably the Church's financial constraints and the lack of a consensus on the most viable strategy needed to fulfill the hopes and dreams of key stakeholders. The commitment of many individuals in these earlier stages should not be forgotten. Prominent were Stan Lambert (deceased), Dr. Tim Harper, Dr. H. E. Cardin, and the members of the groups they led with diligence and perseverance.

After a reset in 2012, key elements of an emerging strategy were crystallized including: (1) an emphasis on face-to-face instruction to facilitate spiritual formation of younger leaders; (2) a modular approach that would allow geographically dispersed students to be reached; (3) cost-effectiveness for students and the Church; (4) academic credibility and flexibility afforded by the development of certified programs of study; and (5) embracing of alternatives to a traditional residential campus.

The distilling of these core directions was the work of a group of leaders who were strongly influenced by the model of schools operating in California under the leadership of former overseer of California, José Garcia, Dr. Maribel Zacapa, and Rufino Merlo.

2014–2016 Biennium

The Tomlinson Center Advisory Board advanced an approach that included pursuit of certification through AETH (Hispanic Theological Education Association) and its recent agreement with the Association of Theological Schools (ATS) for schools birthed in California, with a view to expanding them. The application to begin an institutional self study of the school developed by the Church's leadership in California (SETEMIN) was approved by AETH in May, 2015. Dr. Fernando Cascante, executive director of AETH, was extremely helpful at this stage of the endeavor.

The exploration of a partnership with PTS received fresh impetus as the implications of the recent agreement regarding certifying programs through AETH were discussed with Dr. Wilfredo Estrada, director for the Center for Latino Studies at PTS. Ultimately, a Memorandum of Understanding between PTS and the Church of God of Prophecy was signed in April 2015.

The terms under which the Tomlinson Center Advisory Board operated included the following provisions:

- i.) The vision of the Tomlinson Center is to provide strategies and/or programs for training global leaders for Christian ministry at the bachelor's degree/equivalency level.
- ii) The Advisory Board will recommend changes in its governing structure, composition and role to the general overseer and general presbyters when new program strategies have been approved.

The Tomlinson Center Advisory Board believes that the agreement that has been signed with PTS consolidating an educational partnership fulfills the key goals for the Tomlinson Center Advisory Board.

It has been a privilege to invest in the task of developing leaders for the Church of God of Prophecy. The members of the TC Advisory Board are to be commended for their dedication, statesmanship, cooperative attitude, and resilience. The task has had many challenges and it is gratifying to see the realization of a strategy that provides for the education and spiritual formation particularly of younger leaders. I am indebted to the group of leaders for their support, prayers, zeal, and excellent spirit throughout the journey.

Sincerely,

David Bryan, Chairman of Tomlinson Center Advisory Board

Morais Cassell

Clayton Endecott

Don Knoblich

Carswell Leonard

Wade Patterson

Steve Spears

Abigail Spears-Velasquez

Section 5

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 financial statements of Church of God of Prophecy International Office (domestic and international operating accounts as controlled by the Administrative Committee), which comprise the combined statements of financial position as of May 31, 2016, and 2015, and the related combined statements of activities and cash flows for the years then added and the related notes to the combined financial statements.

Management's Responsibility for the Combined Financial Statements

Management is responsible for the preparation and fair presentation of these combined financial statements in accordance with accounting principles generally accepted in the United States of America; this includes the design, implementation, and maintenance of internal control relevant to the preparation and fair presentation of combined financial statements that are free from material misstatement, whether due to fraud or error.

Auditors' Responsibility

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 of America. Those standards require that we plan and perform the audit to obtain reasonable assurance about whether the combined financial statements are free from material misstatement.

An audit involves performing procedures to obtain audit evidence about the amounts and disclosures in the combined financial statements. The procedures selected depend on the auditor's judgment, including the assessment of the risks of material misstatement of the combined financial statements, whether due to fraud or error. In making those risk assessments, the auditors considers internal control relevant to the entity's preparation and fair presentation of the combined financial statements in order to design audit procedures that are appropriate in the circumstances, but not for the purpose of expressing an opinion on the effectiveness of the entity's internal control. Accordingly, we express no such opinion. An audit also includes evaluating the appropriateness of accounting policies used and the reasonableness of significant accounting estimates made by management, as well as evaluating the overall presentation of the combined financial statements.

We believe that the audit evidence we have obtained is sufficient and appropriate to provide a basis for our audit opinion.

Opinion

In our opinion, the combined financial statements referred to above present fairly, in all material aspects, the financial position of the Church of God of Prophecy International Offices as of May 31, 2016 and 2015, and the changes in the net assets and cash flows for the years then ended in accordance with accounting principles generally accepted in the United States of America.

Capin Crouse LLP
Atlanta, Georgia • September 1, 2016

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

	May 31	
	2014	2013
ASSETS:		
Current assets:		
Cash and cash equivalents	\$ 3,864,668	\$ 3,563,830
Investments	4,010,636	4,081,554
Accounts receivable—net	189,488	209,292
Inventory—net	698,241	708,160
Prepays and other assets	549,315	594,932
	9,312,348	9,157,768
Assets held for long-term purposes	1,661,468	1,678,566
Property and equipment—net	1,377,463	1,312,655
Total Assets	\$ 12,351,279	\$ 12,148,989
LIABILITIES AND NET ASSETS:		
Current liabilities:		
Accounts payable	\$ 121,475	\$ 135,488
Accrued expenses	52,205	74,983
Deferred revenue	24,411	28,591
	198,091	239,062
Deferred compensation liability	1,661,468	1,678,566
Total liabilities	1,859,559	1,917,628
Net assets:		
Unrestricted:		
Undesignated	8,268,517	7,614,754
Equity in property and equipment	1,377,463	1,312,655
	9,645,980	8,927,409
Temporarily restricted	845,740	1,303,952
Total net assets	10,491,720	10,231,361
Total Liabilities and Net Assets	\$ 12,351,279	\$ 12,148,989

CHURCH OF GOD OF PROPHECY
INTERNATIONAL OFFICE
Combined Statements of Activities
Year Ended May 31, 2016

	Unrestricted	Temporarily Restricted	Total
Support and Revenue:			
Member and church contributions	\$ 7,983,738	\$ 2,251,369	\$ 10,235,107
Conferences and retreats	64,933	-	64,933
Sales revenue	1,329,922	-	1,329,922
Rental income	134,865	-	134,865
Publications revenue	59,266	-	59,266
Investment income	(9,392)	-	(9,392)
Other income	<u>971,622</u>	<u>-</u>	<u>971,622</u>
Total Support and Revenue	<u>10,534,954</u>	<u>2,251,369</u>	<u>12,786,323</u>
Reclassifications:			
Net assets released due to satisfaction of purpose restrictions	<u>2,709,581</u>	<u>(2,709,581)</u>	<u>-</u>
Expenses:			
Program services:			
Inspirational Leadership	1,582,176	-	1,582,176
Global Outreach Ministry	4,765,905	-	4,765,905
Leadership Development and Discipleship	1,434,418	-	1,434,418
Tomlinson Center	9,528	-	9,528
Communications	767,401	-	767,401
Finance and Publications Ministries	380,056	-	380,056
Heritage and FOW Ministry	373,178	-	373,178
White Wing Publishing House and Resource Center	1,206,522	-	1,206,522
International Assembly	<u>336,346</u>	<u>-</u>	<u>336,346</u>
	<u>10,855,530</u>	<u>-</u>	<u>10,855,530</u>
Supporting activities:			
Management and general	1,465,212	-	1,465,212
Fund-raising	<u>161,877</u>	<u>-</u>	<u>161,877</u>
	<u>1,627,089</u>	<u>-</u>	<u>1,627,089</u>
Total Expenses	<u>12,482,619</u>	<u>-</u>	<u>12,482,619</u>
Change in Net Assets before Translation Adjustment	761,916	(458,212)	303,704
Translation Adjustment	<u>(43,345)</u>	<u>-</u>	<u>(43,345)</u>
Change in Net Assets	718,571	(458,212)	260,359
Net Assets, Beginning of Year:	<u>8,927,409</u>	<u>1,303,952</u>	<u>10,231,361</u>
Net Assets, End of Year	<u>\$ 9,645,980</u>	<u>\$ 845,740</u>	<u>\$ 10,491,720</u>

CHURCH OF GOD OF PROPHECY
INTERNATIONAL OFFICE
Combined Statements of Activities
Year Ended May 31, 2015

	Unrestricted	Temporarily Restricted	Total
Support and Revenue:			
Member and church contributions	\$ 7,841,308	\$ 2,523,000	\$ 10,364,308
Conferences and retreats	67,966	-	67,966
Sales revenue	1,350,335	-	1,350,335
Rental income	137,054	-	137,054
Publications revenue	59,812	-	59,812
Investment income	255,902	-	255,902
Other income	<u>824,024</u>	-	<u>824,024</u>
Total Support and Revenue	<u>10,536,401</u>	<u>2,523,000</u>	<u>13,059,401</u>
Reclassifications:			
Net assets released due to satisfaction of purpose restrictions	<u>2,494,950</u>	<u>(2,494,950)</u>	<u>-</u>
Expenses:			
Program services:			
Inspirational Leadership	2,834,587	-	2,834,587
Global Outreach Ministry	3,971,952	-	3,971,952
Leadership Development and Discipleship	1,393,316	-	1,393,316
Tomlinson Center	56,572	-	56,572
Communications	761,723	-	761,723
Finance and Publications Ministries	547,371	-	547,371
Heritage and FOW Ministry	381,806	-	381,806
White Wing Publishing House and Resource Center	1,283,780	-	1,283,780
International Assembly	<u>930,506</u>	-	<u>930,506</u>
	<u>12,161,613</u>	-	<u>12,161,613</u>
Supporting activities:			
Management and general	1,230,910	-	1,230,910
Fund-raising	<u>182,912</u>	-	<u>182,912</u>
	<u>1,413,822</u>	-	<u>1,413,822</u>
Total Expenses	<u>13,575,435</u>	-	<u>13,575,435</u>
Change in Net Assets before Translation Adjustment	(544,084)	28,050	(516,034)
Translation Adjustment	<u>(114,274)</u>	-	<u>(114,274)</u>
Change in Net Assets	(658,358)	28,050	(630,308)
Net Assets, Beginning of Year:	<u>9,585,767</u>	<u>1,275,902</u>	<u>10,861,669</u>
Net Assets, End of Year	<u>\$ 8,927,409</u>	<u>\$ 1,303,952</u>	<u>\$ 10,231,361</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 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 International 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.

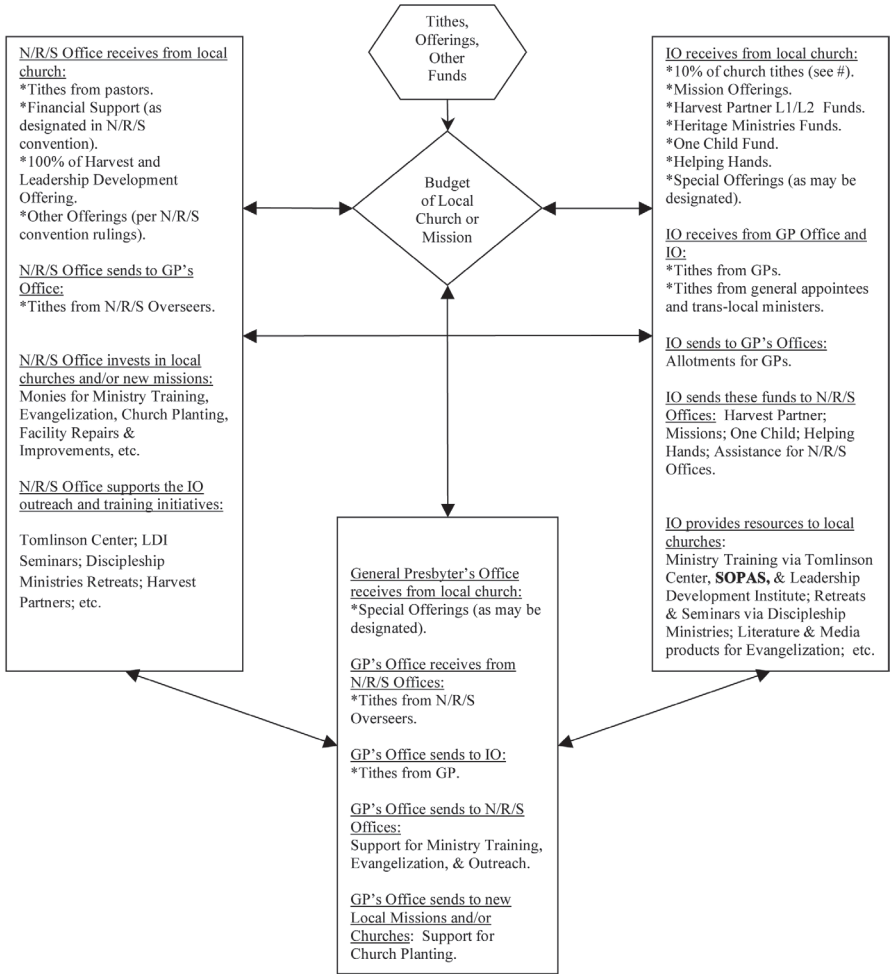
In order to develop consistency in timing of fund-raising, financial reporting, and statistical reporting, it is suggested that the church fiscal year be June 1 through May 31, where possible.

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

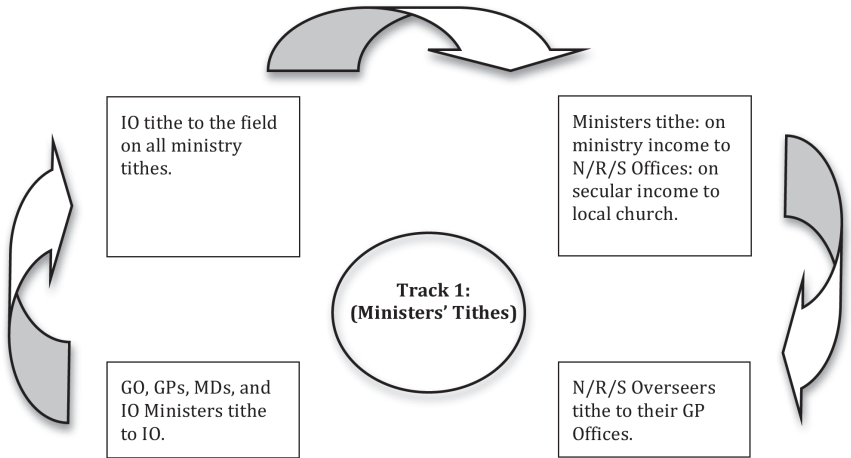
Flowchart/Diagram of Present Financial System



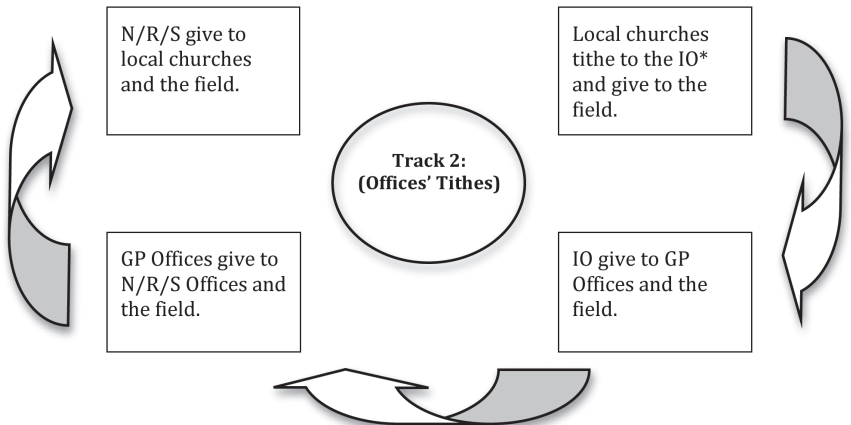
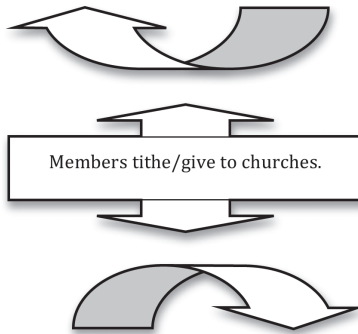
Legend: GP=General Presbyter; IO=International Offices; L1=Level One; L2=Level Two; N/R/S=National/Regional/State.

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 6

General Presbyters
and International Offices
Staff Reports
to the 99th
International Assembly

Report of General Presbyter Stephen T. Masilela (Africa) for 2014-2016

From a total of 55 nations who make up the continent of Africa, there are presently 39 nations who have Church of God of Prophecy ministries. I feel greatly honored to serve God and the Church in Africa as general presbyter. I have served these past years together with four others who are members of the Africa Finance and Administrative Committee. I am thankful to this great team of leaders who have been so helpful with making many decisions as a team.

In the past two years, we have concentrated on better connection with our national leaders, pastors and our members for accountability, reporting and stewardship. I have made more than 13 trips to serve in training conferences/national conventions and had several meetings with our national overseers and regional leaders to help our nations participate in the financial system/polity of our Church. I praise the Lord for the great improvement in the area of reporting and accountability that we have seen in the past two years. Seventeen nations have opened and are properly operating international accounts in their nations. After recording zero percent for decades Africa is now up to nine percent. The picture is set to look even better as more nations come on board and report consistently. Africa is turning the corner to set up sound administrative structures for sustainable church planting and development.

I thank God for every overseer, leader, and pastor for embracing this call to accountability, stewardship, and the drive towards self-sustenance. It is through your change of attitude that we are realizing these improvements. Last year, we were able to hold the “mother of all” conferences in Johannesburg, South Africa, which has been hailed by many as the greatest in our history, with the general overseer and all the general presbyters in attendance. For the first time, all delegates from all over the continent paid their way to the conference.

In the past two years, in fulfilling my general presbytery duties, I have served in meetings in three continental areas outside of Africa. For the past eight years, I have served as a president for all Pentecostal churches in Swaziland. I have been privileged to facilitate huge national prayers meetings.

In the area of leadership development, we have continued to invest heavily on the development of our national leaders, 21 of our leaders are studying with Gordon Conwell Leader of Leaders track. This will help our national leaders who are “field marshals,” to represent Christ and their Church well in the proclamation of the Gospel. We are also scheduled to begin the ACTS/COGOP classes in the DRC and South Africa in September, 2016. This track is for the development of our pastors and local leaders. We are promoting SOPAS throughout all of our regions recently in

April. Over 30 leaders from 10 nations of eastern/southern Africa took the “train the trainer” SOPAS, The Next Generation class, in Nairobi, Kenya, Thank you, CBL, for your bringing along Church Multiplication Network, to help us plant healthy churches.

On the harvest, many of our nations remain at the center of huge harvest opportunities. Many countries are open to the Gospel, except for the few as we go up north. Please pray for the continent of Africa for the harvest is great. We want to plant and develop healthy churches as we have open opportunity to preach the word.

Measures	
Salvation	81,309
Sanctification	70, 571
Holy Ghost Filled	53,113
Licensed Ministers	1146
No. of members	346,521
New members	5,194
New churches	27
Missions	761

Stephen Masilela

Report of General Presbyter David L. Browder (Asia/Oceania) for 2014-2016

I want to take this opportunity to show my appreciation to the national/regional overseers of Asia/Oceania. I would also like to recognize several people who have worked hard and received degrees since the last Assembly. Gary Langley, Daniel Gann, and Peringatan Zebua all received their doctoral degrees. I am also proud of several leaders in the area who are pursuing their master's degree through the Leader of Leaders program from Gordon-Conwell Theological Seminary. These are great accomplishments, and especially so when you consider the various languages and cultures represented in the Asia/Oceania part of the world.

We have had increases in the number of churches and membership in several of the countries for which we are very thankful. There are new missions and preaching points in several of the countries. All of these are accomplishments that have taken place in spite of great persecution and horrible disasters. The membership and leadership of the area have worked hard to make all of these things happen. Stewardship has been a focus in our area for the past two years, and in several

of the countries the emphasis has paid off greatly. It is our desire to continue this focus, and to see the entire Church of God of Prophecy blessed because of the faithfulness of our people. So we will continue this focus into the future.

As many of you know, this has been a transition time for our area, and this transition will continue following this Assembly. I have served this area for the last ten years as the general presbyter, and I am returning to pastoral work. It has been such a pleasure to work with such great people in the Asia/Oceania Area. I want to first of all thank them for their cooperation and hard work over the last 10 years. Many of the overseers have been appointed during my time as general presbyter. We have added four new countries during this time. These new countries have been functioning without the regular assistance of a work allotment. We praise the Lord for the things He has done in these new parts of the world that the Church of God of Prophecy has welcomed into our family.

Next, I want to give thanks to you, my Church family throughout the world. You have offered me the opportunity to minister in many parts of the world. I would never have dreamed that I would have been able to go to as many countries and minister to as many people as I have. Thank you so much for allowing me this great privilege!

Most of all, I want to thank God for his great grace, mercy, love, protection, and anointing to do the work that He has placed in my life over these years. Patricia and I have truly been blessed. Just this past two years I have traveled to Nepal, India, Indonesia, Hawaii, Myanmar, Singapore, China, and Malaysia. I was blessed that Patricia could travel with me on a couple of trips during this time. I was granted the privilege to also travel to South Africa.

Patricia and I pray that the future will be brighter, more blessed, and that the area of Asia/Oceania will grow exponentially over the years to come. We will always have a part of our lives invested in this wonderful, vast, multicultural, multilinguistic, but beautiful part of the world.

David L. Browder

**Report of General Presbyter Clayton N. Martin
(Caribbean and Atlantic Ocean Islands) for 2014-2016**

I salute all the delegates attending the 99th International Assembly of the Church of God of Prophecy in Orlando, Florida. I trust that you will enjoy the fellowship

and much blessing in every session. I have travelled to all of the national and some district conventions in the past two years. These were refreshing and inspiring. The leadership of the region is still embracing Vision 2020. We are at a critical juncture in our world, and the church continues to show our complete dependence on God, by constantly praying for his leading and guidance.

More than 40 of our leaders attended the Church Multiplication Network Conference where they we taught how to plant new churches, strengthen the existing ones and help with mentoring our members.

Leadership development continues to be a priority in this region. Since the last reporting period, we have had more than 20 students from both the Leader of Leaders and the pastoral tract graduated from Gordon Conwell Theological Seminary with their Master of Arts in Religion. Commendation and congratulations to all graduates.

Our fourth core value is stewardship. We desire to work toward financial independence during the next few years. We desire to do all we can to encourage each others to complete faithfulness in Christ. Despite the challenges we anticipate great progress as we glorify God through prayer, leadership development and stewardship all for the harvest.

Turks & Caicos

Churches in nation/region	15
Members in nation/region	720
Missions operating	2

Bahamas

Churches in Nation	59
Members in Nation	4,350
Missions operating	8

St. Maarten/Martin, Suriname and the Leeward Islands

The Leeward Islands are: Anguilla, Antigua & Barbuda, Montserrat, St. Kitts/Nevis, Dominica and Guadeloupe

Churches in nation/region	31
Members in nation/region	2,526
Missions operating	1

Haiti

Churches in nation/region	324
Members in nation/region	85,000
Number of missions operating	10

Jamaica

Churches in nation	303
Members in nation	37,600
Missions operating	1

ABC ISLANDS, BRITISH & U.S. VIRGIN ISLANDS

Churches in nation/region	21
Members in nation/region	1,879
Missions operating	3

Trinidad & Tobago

Number of local churches	22
Members in region	1402

Cayman

Church in region	1
Members in nation	333

French Guiana

Church in nation	1
Members	75

Guyana

Churches in region	11
Members in region	791
Missions operating	2

Barbados and Windward Islands

Barbados	524
Churches	9
Grenada	351
Churches	3
St. Vincent	373
Churches	7
St. Lucia	214
Church	1

Below is a summary of the reports from the Caribbean region.

Churches in Caribbean	808
Membership in Caribbean	136,138

Yours in Christ,

Clayton N. Martin

**General Presbyter Clayton Endecott
(Europe, the CIS, and the Middle East)
2014-2016**

Over the past two years, I visited 23 nations in the area and in some nations I was present several times within this period. As in the past years, our goal in the area was to give attention to the three main values of the Church: prayer, the harvest, and leadership development. Over the past two years as a general presbyter, I focused most of my time in ministry and visits in the area concentrating three issues to support these values. I made every effort to provide personal and ministry developmental opportunities for overseers, pastors, and leaders. I worked to develop national and international cooperatives for church development and particularly planting new churches and reaching specific target people groups. I prepared materials and report methods as well as encouraged clarity in reporting and accountability and commitment to the international financial system of the Church.

Each year I met with the national overseers and key national leaders in area-wide meetings for a concentrated time of teaching leadership, developing systematic and committed accountability methods, setting goals and supporting and encouraging cooperative efforts and ministries among the nations. We were privileged to have General Presbyter's Vidal and Feliz as well as Cathy Payne in one of these area-wide meetings where we signed a document of agreement with Multiplication Network Ministries (MNM) with John Wagenfeld who was our guest trainer at the church development and church growth-focused conference.

In follow-up on this agreement, we initiated a new "Focus Network" strategy that would, in cooperation with MNM, help develop and plant churches among the large Spanish and Portuguese-speaking people groups in our area. A director for this network was installed along with a team that continues to develop the work through the coming years. Already one new church has been organized within this group and a new mission work has been established in another nation. Bishops

Feliz and Vidal have been instrumental in this project, visiting our area several times to show support, help some of the leaders of this group in studies with Gordon Conwell, and establishing relationships from the diaspora of their areas which are now so prevalent in Europe.

The vision or method of “Focus Networks” is to move away from the platform of one-event conventions, seminars, and conferences towards meetings that would develop a team which accepts the calling to continue the work and vision cast in the meetings held. Time, connections, and efforts were laid to initiate a second network of this nature over the past months: “Slavic Focus Network,” which will help promote and develop churches and church plants in the Slavic-speaking nations, but will also develop new churches and ministries among the ever growing Slavic diaspora in the western nations. This group will be initiated in the coming winter. Two more such focus groups are planned and will be initiated in the coming years; an “Arabic, Farsi, and Turkic Network” for those speaking those languages in our area and one for African heritage groups. There is also a plan to move towards those of Asian heritage with a Focus Network in the area. Not only do we host a number of immigrants and second culture groups within the area, but each of these people groups are nationally represented within the greater Euro, CIS, ME region. We have Spanish-speaking nations, Arabic, Farsi, and Turkic-speaking nations, Slavic speaking nations, and even national Asian dialects. The teams and leaders established for these networks will work within the nations of the culture and language but also among the immigrants of the people groups scattered throughout the area in cooperative efforts. The intent is to develop culturally relevant directives and methods and to develop international teams that will reach beyond the national borders and cultures in training and establishing leaders, implementation, and follow up.

The largest and most rapidly developing nation of our area is Ukraine. They continue to experience revival and to plant churches regularly. Unfortunately, the national division within the country and the great conflict and difficulty with a bordering nation, has caused many from Ukraine to leave their homes and churches. While they have gained many new churches and ministries, the new diaspora of Ukrainians which is no longer due to economy alone but is now due to war-like conditions in their own borders has caused a shift in their population. Over 1.5 million Ukrainians have left their mother country seeking opportunity and sometimes asylum in western nations in the past two years. Despite the growth of our churches in Ukraine and new church plants, this rapid shifting of residents has impacted our numbers there, resulting in a loss of membership of some 18,000 members due to leaving their homes. We are following up on this scattering of churches and workers throughout the nations, and already due to this, several new churches, which were not registered before this Assembly, have

begun in Poland, which will result in another new nation in the coming year to join the Church of God of Prophecy family—Poland.

Leadership development has been key to all of our efforts. Several meetings to train children's workers were held in regional and national meetings the past two years. A new leadership development conference cycle for youth was initiated last year where each two years promising young leaders from all of the nations join together for a youth training conference. Leadership for youth and for local church ministries is taught. The Department of Leadership; LOL, CBL, and Children and Youth Departments have been a great help in much of the theological and practical training over the past two years in the area. This cooperative experience, often including leadership from the International Offices, has strengthened the relations, commitment, and relationships between our nations and the international church body. Several of the nations have been developing their own schools and are establishing national and local church training directives to train leadership for the harvest. While these may not be accredited, or always of the same standard, they insure a culturally relevant training arm among their own people and provide training at the grass roots.

Many foundations for growth including networking, training and strategy, as well as stewardship and accountability issues were given foundation in the past two years. Please pray that the coming two years will increasingly show the results and harvest of the planting and development of the past assembly period in our area.

Respectfully submitted,

Clayton Endecott, Jr.

**Report of General Presbyter Benjamin Feliz
(Mexico, Central America, and Spanish-speaking Caribbean)
2014–2016**

It is a great honor to serve the church in Mexico, Central America, and the Spanish-speaking nations of the Caribbean. I thank God for His blessings over this area. For the period of 2014–2016 we experienced a net increase of 315 churches and 12,038 new members. The area now has a total of 3,004 churches, 167,154 members and 1,025 missions. To God be the glory! An incentive program is in place to assist financially in the planting of new churches.

Particular emphasis is being placed in the young harvest. Our partnership with Children's Ministries is producing excellent results. Hundreds of children pastors have been trained to do their ministries effectively. Also, a youth ministry regional initiative is being developed to mentor youth pastors in the area.

We have been working strategically and intentionally with the youth ministry. In partnership with the International Youth Ministries director, we are developing a contextualized pastoral youth ministry theology for the area. In order to accomplish this goal, we have conducted two conferences for pastors and youth pastors which included a massive closing celebration for the youth. The first conference was held in Honduras with an attendance of 800 pastors and youth pastors, and a closing celebration with over 5,000 youths. The second conference was held in Santo Domingo with 1,200 pastors and youth pastors and a closing celebration with 11,000 youths in attendance. I would like to thank the general overseer, the general presbyters, several general appointees and guest speakers who participated in this unforgettable gathering. Special thanks to our International Youth Ministries Director, Kirk Rising, for his leadership and financial support in this initiative.

Cuba is a great opportunity. Our church has grown significantly in the island during the last two years. Several church buildings are under construction; many new churches are being planted and a new leadership is emerging. This nation is ready for the harvest. Many young pastors are planting new churches and people are being saved daily.

In the area of leadership development, we continue with our mentoring program. Most of the 125 candidates to the office of bishop have been ordained. We continue to meet periodically to pray, study the Word, and receive instruction from different guest speakers. The candidates' wives are a very important part of the program.

The Leader of Leaders program continues to be a great blessing to our area. Currently the school has over 50 students, who are close to completing their master degree in ministry with Gordon Conwell Theological Seminary. The school meets every year in our national convention center in the Dominican Republic. Another consortium school with approximately 20 students operates in our campground in Honduras. Also, since our last Assembly hundreds of pastors and leaders have participated in SOPAS, bringing to the area a great sense of inspiration, fellowship, and direction. I would like to thank Dr. Hector Ortiz and his team, especially Dr. Elias Rodriguez, for their support to our area efforts.

I appreciate the support received from Bishop Paul Holt and the Global Outreach Committee in helping finance some of these ventures. Also, the insight and counsel received from the office of the general overseer, fellow general presbyters and our shared leadership team have been a great blessing to the area and to me personally.

During the last two years, I visited every nation in the area; some, several times. In addition, I attended the leadership conferences in South America, the Caribbean, Africa, Asia, and Europe. I served as a guest speaker at the 15th Convention of the Multiplication Network in Quito, Ecuador.

My sincere appreciation to every member, leader, pastor, and overseer of this great church in Mexico, Central America, and Spanish-speaking Caribbean. It is through their anointed ministry that our Church has a strong presence in this beautiful area of the world. Please continue to pray for us. These wonderful results are obtained in a very dangerous area of the world, where our brothers and sisters must survive and overcome violence, extortion, kidnapping, and gang activity every day.

I thank God for my wife, Damaris, and her anointed ministry. Her companionship, encouragement, and leadership continue to inspire me. Her passion for our pastors' wives is evident. Her ministry, "Precious Pearls," continues to grow in our area. Most of our nations have embraced this great ministry. During the last two years, several nations conducted their first Precious Pearls Ministry Conference with wonderful testimonies of what God is doing in our pastors' wives. I would also like to thank my children, Benjamin, Jr. and Leanna. They are a great source of inspiration to me.

"Let us not become weary in doing good, for at the proper time we will reap a harvest if we do not give up" (Galatians 6:9).

Benjamin Feliz

Report of General Presbyter Tim Coalter (North America) 2014-2016

I consider it a great privilege to serve as general presbyter of North America Ministries; i.e. United States (with the exception of Hawaii), Canada, and Bermuda. The following report is for the period of September 1, 2014– May 31, 2016:

Personal Activity

My travels have taken me to 24 states/regions and three countries (Panama, Dominican Republic, and South Africa) where I have attended 10 state/regional

conventions, as well as a number of retreats, conferences, meetings, district and local church services, and special events. I have had frequent interaction with the North America Council for purposes of planning and consultation and have hosted two conferences for state/regional overseers. It has also been my privilege to engage in a number of Kingdom initiatives on behalf of North America Ministries.

Since September 1, 2014, I have served as a member of the International Offices Administrative Committee, the Global Missions Committee, The Pentecostal Theological Seminary Steering Committee, TC Properties Committee, and most recently was selected to serve on the Executive Committee of the PCCNA (Pentecostal Charismatic Churches of North America).

The offices for North America Ministries are located at the International Offices in Cleveland, Tennessee. It is my practice to maintain regular offices hours from 8 a.m.–5 p.m. when I am not traveling. I am especially grateful for the professionalism, dedication, and loyalty of Melva Pohlner who has served as executive secretary to the North America general presbyter for 16 years. My wife, Kelly, also serves with me as administrative assistant. She and I have been doing ministry together for 37 years.

Multiplication Network Ministries

North America Ministries entered into a written agreement with Multiplication Network Ministries (MNM) in November, 2015. MNM is a non-profit organization that equips leaders with the tools and resources to strengthen and multiply healthy churches. Two of our leading pastors, Ernesto Velasco and Daniel Felipe, are being trained by MNM to serve as coordinators/trainers for North America. It is my vision to plant no less than one healthy church per week in North America over the next two years.

Incorporation Initiative

In an effort to better serve and protect our state/regional offices and local churches in today's legal climate, North America Ministries has secured the services of Lentz Law Group who specializes in church law. Attorney Stephen Lentz has worked to provide us with an exceptional incorporation template, along with other legal forms such as facility usage agreements, church volunteer applications, rental agreements, etc. In light of the rapidly changing legal landscape in North America, every state/regional office and local church is encouraged to participate in this incorporation initiative.

Stewardship as a Core Value

On April 1, 2015, the North America Presbytery unanimously adopted stewardship as a core value in addition to prayer, harvest, and leadership development. The

ministry and membership of the Church in North America are to be commended for their continued faithfulness in whole life stewardship. As it pertains to finance, local churches in the US continue to tithe in excess of \$5,000,000 annually to the International Offices.

Acknowledgement of Overseers and Pastors

It is the role of North America Ministries to provide leadership on large-scale initiatives, but also to offer encouragement and support for state/regional projects and initiatives. I applaud the efforts of our overseers and hold them in high esteem. Likewise, we have a great team of pastors who serve as a reflection of the heart of God each day in our cities, towns, and communities throughout North America.

Statistical Information for North America 2014–2016:

Bishops	1,110
Licensed Ministers	3,681
Sermons	202,778
Converted	50,317
Sanctified	17,620
Holy Ghost Filled	9,136
Baptized in Water	10,514
New Members	8,865
Current Membership	92,469
New Churches Organized	33
Total Churches	1,732
Missions Operating	118

— Tim Coalter

Report of General Presbyter Gabriel Elias Vidal (South America) for 2014–2016

It is only by the grace of God that we do what we do, therefore I am grateful for what He has done in the last two years. It is by His prevailing mercies that we are able to do ministry. To Him be the glory and honor.

South America has been more engaged in the task of planting healthy churches than ever before. Therefore, based on the understanding of Psalms 1:3, “That person is like a tree planted by streams of water, which yields its fruit in season and whose leaf does not wither, whatever they do prospers.” We are not necessarily looking for a revival, but a Psalms 1:3 experience. That is why we have undertaken the task of training every leader and member that is willing to learn to plant healthy churches. We are currently in the process of implementing intensive church plantation training in every country of South America.

The results of this training have been astounding. In the past two years, we planted 174 new churches for a total of 1,270 churches. Plus, we were able to establish approximately 200 new missions for a total of 573 missions in the area. We have the potential to plant more than 300 new churches in the next two years. The increase in membership was 4,407 for a total of 61,925—surpassing the 60,000 members goal. God brings growth and we are thankful.

I was able to visit every country and meet with more than 80 percent of the ministries and pastors. I attended every national convention, except for one, due to scheduling conflicts. I participated in youth camps in Bolivia and Paraguay and in almost every leadership course in the area. I also attended and participated in the regional leadership conferences in Central America (Honduras), Europe (Germany), Africa (South Africa), and the English-speaking Caribbean (Jamaica). Also, I was a guest speaker at the annual Multiplication Network Conference in Quito, Ecuador, and Chicago, Illinois.

Once again we joined Central America, Mexico, and the Spanish-speaking Caribbean in Panamá to re-train our national overseers in matters of planting healthy churches. It was a great blessing to see Latin America together again learning to be better equipped for the harvest. We continue to educate our key leaders in the continent, we held five Gordon-Conwell schools—four in Lima and one in Brazil.

We also held our fourth Leadership Conference in Vitoria, Brazil. The general overseer, three of the general presbyters, and leaders from the International Offices attended the conference along with all of the national overseers of South America and their leaders. More than 1,200 people were part of this powerful

conference; we had a record attendance. I would like to specifically thank Bishop Hernandes Fernandes, Jr. and his family as well as the ministry and members of our church in Brazil for planning and preparing such a wonderful and successful conference.

In the following years, we will continue to promote church planting, because our goal is to have 2,000 churches by 2020. If we are able to accomplish such a task we will have planted more than 1,200 new churches in 10 years. Please help us pray. God is able.

Finally, I would like to thank my beautiful wife, Hanny, and my wonderful children, Elianny and Alexander, for supporting me while serving in this ministry. Thanks to Rafael Alvino, Luis Gómez, Hernandes Fernandes, Jr., Francisco López, Sergio García, David Caballos, Benjamín Aldana, Sergio Cedeño, Javier Paton, David Orozco, and all their families. I also would like to thank our general overseer, Sam Clements, and the general presbyters for their constant prayers and support. Last but not least, I want to thank every pastor and leader in the continent that has given of his or her time to fulfill the Great Commission.

Respectfully submitted,

—Gabriel Elías Vidal

Finance Director's Report to the 99th International Assembly

It has been a great honor for me to serve this Church as the executive director of Finance and Administration. As executive director, I have collaborated with our general overseer, general presbyters, ministry directors, Administrative Committee, and the Finance and Stewardship Committee in all areas of finance and administration. I have worked with our auditing firm, Capin Crouse LLP, to ensure that adequate 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. I have also been blessed to connect with so many of you.

I would like to take a moment to commend and recognize the departments in the Finance and Administration division:

- Information Technology or ITS Department—Mike Luthle

- Retail Operations and WWPH—Gene Browning
- Financial Services and Ministerial Services—Paulette Wilbanks
- Global Missions—Cathy Payne
- Administrative Services—Ed Hartman

Special thanks to my secretary, Sarah Rising. She is always positive and encouraging and I appreciate her hard work.

I would like to express my appreciation to every member of the Finance and Administration team. They serve in a variety of capacities and most of them are rarely in the spotlight. They work hard in service to God and this Church. I want to say publicly, “Thank you,” to each one of them.

I want to give special honor to Linda Humberd. Linda announced her retirement in just the last couple of weeks. She has served with excellence at the International Offices. We will honor her at the offices in August, but I wanted to give this 99th Assembly an opportunity to say “Thank you for your service.”

Finally, I would like to express thanks to my wife. She has stood beside me for 31 years of life and ministry. Her support and understanding bless me more than she will ever know.

The Church of God of Prophecy remains fully committed to financial accountability, integrity, and stewardship. Our ongoing accreditation by the Evangelical Council of Financial Accountability (ECFA) is testament to that commitment.

I would like to commend the United States churches for their ongoing contribution to this global church. In 2015/2016, the United States contributed 72 percent of all tithes sent to the International Offices or paid into international accounts from around the world. A few years ago, that percentage would have been much higher, but the commitment to accountability and stewardship continues to rise around the world. In that same time period, 28 percent of all tithes received came from the other nations with Central America leading the way and the Caribbean and South America not too far behind. From these three areas, we have been able to contribute to needs around the world, including North America. We fully expect this percentage to grow as nations continue to connect and participate in our financial polity. The nations of Africa are enthusiastically strengthening their financial connection. They have contributed more tithes this year than at any point in history.

It is more blessed to give than receive. In every nation, the desire to give should always exceed the desire to receive. In January 2015, I sat with the overseers of

Central America as I wanted to commend them for their faithfulness. This area, which is already heavily invested in mission giving, had one question. How can we get the resources to better boost and increase mission giving? They are doing well, but they want to do even better.

Some of our strongest international accounts are in poor nations. The strength of these accounts are a testament to the faithfulness of our people. We have areas where the cost of bus fare to the bank is more than the amount of tithes deposited, but, for them, it is not about the dollar amount; it is about being faithful. For over 30 years, we lost contact with our people in Cuba. They were unable to communicate with us but they continued to operate as the Church of God of Prophecy. They completed and kept their reports to the International Offices and even set aside their tithe. They had every legitimate excuse not to participate in our system of accountability and financial polity, but they remained faithful.

In the United States, we have small churches who sacrifice to remain faithful in reporting, tithing, and mission giving. The amount sent may not always be great, but it comes from a heart of faithfulness. It is not the size of the tithe or offering that gets God's attention, it is the condition of the heart. We see this type of faithfulness in areas all around the world. I am thankful for the faithfulness of our people.

We thank God for His blessings over these past two years:

- We finished with balanced budgets.
- In looking at the total financial picture, revenues exceeded all expenses in 2015/2016.
- Our operating cash is at its highest level since 2010.
- Tithes received from the churches in the United States was the highest it has been since 2007/2008.
- The number of connected international accounts has increased and continues to increase, testifying to our growing financial partnership around the world.
- From these international accounts, we were able to give a Harvest Grant of \$100,000 to North America for 2015/2016 and we are scheduled to do the same for 2016/2017.
- From these international accounts, churches have been planted, buildings built, leaders trained, and assistance provided.

This has been a good year and we give God the glory!

To maintain fiscal accountability, the Church of God of Prophecy receives an

annual audit of its financial statements by Capin Crouse, LLC, an independent accounting firm that specializes in non-profit organizations. Capin Crouse will be sharing with you the results of that audit. Before they come, I would like to give recognition to a member of the Capin Crouse team. Allison Webb has been instrumental in helping us raise our level of financial accountability and transparency. She played a key role in helping us to strengthen our International connections. Allison even traveled to various parts of the world to help this Church. She was recently made a partner in the firm and will now be working out of Texas. I would like to ask this Assembly to join me in expressing our appreciation to Allison Webb.

Our financial services manager, Paulette Wilbanks, will come next to share the financial report. As she gets ready to come, I would like for the Financial Services staff and Paulette's family to join me on the platform. Paulette has made the decision to retire at the end of this year. The end of the year will mark 25 years of service to the Church of God of Prophecy. She started as the accountant for Tomlinson College, transitioned to the International Offices, and now serves as our Financial Services manager or Accounting manager. She works as hard as anyone that I have ever met and her commitment to integrity and accountability is unquestioned. There is almost zero turn over in her department, as her staff loves her. I could not allow her to retire with giving you an opportunity to say thank you.

Paulette is working hard to train someone to step into this role. I would now like to introduce our Financial Services manager trainee who will transition, in a few months, to Financial Services manager—Nevine Hensley.

Respectfully Submitted,
Paul Holt

Report for Global Mission Ministries
June 1, 2014 - May 31, 2016

“I have trusted in the LORD without wavering . . . for your love is ever before me, and I walk continually in your truth . . . proclaiming aloud your praise and telling of all your wonderful deeds” (Psalms 26:1, 3, 7 NIV).

Often as I read the prayers of David in the book of Psalms, it is as though he expresses the very words of my heart at that given moment. It is almost as though in a moment's reflection, we are linked to those who have gone before us by the Word and the echo of the workings of our God. As we proclaim aloud the praise of our God and recognize His faithfulness and wonderful deeds among His people, all of creation is released to rejoice and celebrate Him!

I am thankful for the opportunity of service to the Lord in this fellowship. In the past two years, He has continued to open doors and provide ministry opportunities in every area of the world in which we have worked. He is faithful and I thank Him 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 during the past two years. God's faithfulness has granted John and me the blessing of healing, strength, and ministering together through revivals, 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 as they continue to move in ministry. I rejoice in and am thankful for the gift of family and for their love and support in our work through Global Missions Ministries.

As we review these past two years, I am especially grateful to the Lord's calling and anointing in service and ministry within the Church of God of Prophecy, a fellowship who has a heart for the harvest potential throughout the world. We continue to witness the wonders of the Lord as we have labored together with many anointed and inspired state, regional, and national leaders. I am grateful for the opportunity to work with such vessels of the Lord and give recognition for the ministry they have provided where they serve. It is also my blessing to work among the employees and staff at the International Offices, filled with Christian men and women. I am continually appreciative for their hard work, support, and encouragement.

Over the past two years, this office has been actively partnering as a resource center and support office to our local/state/regional/national ministries around the world. In addition to handling the day-to-day correspondence and communication networking, when requested, we have supplied resource materials; prepared and mailed newsletters and other ministry and connection information; maintained personal profile portfolios on leadership; operated an enlarging web presence, and hosted our international family at the Assembly. In addition, we prepared copy for inclusion in the *White Wing Messenger* to update and promote ministry ideas and plans; led the semi-annual March/October Mission Drives with local and national

connection; prepared copy for the Connections newsletter from the Communications department; communicated regularly with state/regional/national presiding bishops; maintained a yearly pastor's mailing; and continued a prayer ministry specifically for our workers on the field.

It has been my privilege to represent Global Missions Ministries and the Church of God of Prophecy through ministry travel in the past two years. This travel helped to increase awareness of mission efforts throughout our global network. These opportunities included attending and ministering in: area leadership conferences in Brazil for South America, Germany for Europe, CIS, and the Middle East, Jamaica for the Caribbean, and South Africa for the African continent; attending and ministering in state/regional/national conventions in Louisiana/Mississippi, Kentucky, Pennsylvania, Guinea (Conakry), Haiti, Mexico, Rwanda, and the United Kingdom; state/regional/national conferences in California, Heartland (Oklahoma), Idaho, North Carolina, Ohio/West Virginia, Oregon, Pennsylvania, Utah, Costa Rica, Dominican Republic, Ecuador, El Salvador, France, Haiti, Mexico, Nicaragua, Peru, and St. Marten; camping ministries in Alabama, North Carolina, Tennessee, and Virginia; and revivals, conferences, mission rallies, and local services in Alabama, Arkansas, California, Georgia, Hawaii, Idaho, Maryland, Mississippi, North Carolina, Oklahoma, Oregon, South Carolina, Tennessee, Texas, Utah, Virginia, Cayman, Costa Rica, El Salvador, and Nicaragua.

We continue to develop specialized tri-lingual (English, French, and Spanish) printing and media projects for connecting local churches to the nations to reach the harvest. This cooperative effort with the nations is one of participation in and promotion of the ministries including Harvest Partners, Helping Hand Ministry, One Child Fund, and Servant Partners/Global Cooperative. It is always exciting to correspond with the national overseers and other mission workers concerning ways in which we can support and be a part of the harvest in their nations. Our lives have been enriched by our association and fellowship with the children who are living and growing in our orphanage ministry. We have seen the lives of children touched with the love and grace of Christ and changed by the compassion of sponsors from a world away.

At the International Assembly this year, Global Missions Ministries will sponsor the Mission Clothes Closet which serves to provide clothing, toiletries, materials, etc., to our mission workers. This annual event is a special blessing to those working and "shopping" there. We give special thanks to Linnette Christian and her team from Florida who led the effort for this responsibility at the last Assembly and will again lead for the 2016 Assembly, and all the volunteers who will make this massive effort more manageable and serviceable at the Assembly.

Additionally, Global Missions will sponsor two highlight mission ministries at the International Assembly including the Mission Breakfast and the Mission Encounter. Both of these events work together to increase mission awareness among Assembly delegates. Special thanks to John Payne, Shelly Wilbanks, Stephanie Flynn, and Brent and Mary Hoefling and all of the volunteers who make these events memorable.

Finally, I would like to especially express thanks to the office staff who have worked with us during the past two years. Special thanks to Annette Taylor who served as our liaison to the Harvest Partner ministry for the most of the last two years and who retired in January of this year. Sister Annette worked tirelessly to open connection and communication between local church fellowships and national works. Stephanie Flynn came on board this spring to fill the role of our Harvest Partners administrative assistant and has brought a new perspective and a renewed incentive to the ministry. Shelly Wilbanks has remained as administrative assistant with concentration in the One Child Fund ministry and continues to be a joy in initiating new opportunities to touch the field by way of missions ministries. As always, John Payne is a blessing to those who work with him in the office and in the opportunities for ministry in conferences, the website, and social media. The expertise, prayers, love and support of these, as well as the hundreds of volunteers who service the efforts of Global Missions Ministries over these past two years have been a blessing for me personally, and a great blessing to the office.

As I complete these two years of effort and ministry in the Global Missions Ministries office, I am enriched by and grateful for the opportunity to serve, and for the thousands of lives I have been witness to who have been changed by the hand of God. His name is indeed excellent in all the earth! To His name we give thanks and all glory! He has given grace, provision, ministry opportunity, and anointing.

Sermons	117
Saved	75
Sanctified	69
Filled with the Holy Ghost	44
States Visited	21
Nations Visited	17

Respectfully submitted,
Catherine H. Payne

Report of the Executive Director of Leadership Development and Discipleship September 1, 2012–May 31, 2014

Over the past six years, God has strongly impressed on the church's leadership the need for clear focus on Spirit-initiated priorities, backed up by strategic, consistent, and persistent actions. Leadership development has emerged as one of our most central values that is critical for the significant advancement of our harvest call. This emphatic commitment has been evident in the themes and programming of recent Assemblies as well as in the roles, resourcing, and re-direction of Leadership Development and Discipleship departments at the International Office. As we cast a backward glance over the past 22 months, it is appropriate to express our gratitude to God and the leaders who have invested incredible energy in the work of developing leaders through the International Children's Ministries Department, led by Kathy Creasy, the International Youth Ministries Department, co-led by Trevor and Aileen Reid, the Center for Biblical Leadership (CBL), led by Hector Ortiz, and the Tomlinson Center.

A Longer Look Back

A more longitudinal review of the work of the aforementioned ministries from 2008–2013 is a helpful foundation for the current report. International Children's Ministries has held 1-Day training intensives, International Institutes, ICMS in North America, leadership conferences and other miscellaneous trainings involving more than 3,993 attendees at 79 events. The ten-module IMPACT! Training video curriculum was completed in English and Spanish and is now available online. The International Youth Ministries Department has trained 5,107 people in 34 Youth Harvest Trainings (YHTs), not inclusive of more than 39,000 individuals who attended youth conferences, conventions, retreats and youth camps. They launched a youth missions emphasis initiative called Youth Missions in Action (YMIA). Two hundred Church of God of Prophecy students took accredited courses through the Tomlinson Center online partnership with Lee University and 144 individuals participated in the non-accredited CIMS program, taking 340 courses. CBL hosted 176 SOPAS (Schools of Practical and Advanced Studies) with 16,902 attendees. The Gordon-Conwell Consortium pastoral track and Leader of Leaders track had a total active enrollment of 483 students working toward an accredited Master of Arts degree. Nineteen leaders graduated from these programs in May, 2013. These results are not all-encompassing, for other achievements can be mentioned, but the cumulative impact of these programs though difficult to quantify has certainly been extremely significant. The scope of influence has been truly global with leaders on every continent and area being served by multiple Leadership Development ministries.

Formation of the Leadership Development Advisory Group

In order to fulfill the goal of achieving greater synergy among the departments tasked with developing leaders for the global church, an advisory team was created. The terms of reference that govern this group were approved by the General Presbytery in its Spring 2013 session. The group is comprised of department heads of all Leadership Development and Discipleship departments or their designees i.e., CBL, Tomlinson Center, Youth Ministries, Children's Ministries, and the Executive Director of Leadership Development and Discipleship. This team of leaders functions under the leading of the Holy Spirit consultatively with the International Presbytery as they seek to follow the Spirit's guidance in fulfilling a number of vital functions including:

1. Facilitating strategic integration of the multi-faceted leadership development approaches being pursued by Leadership Development and Discipleship Ministries, i.e., formal accredited, non-accredited, and informal;
2. Clarifying global standards and values for leadership formation;
3. Serving as the leadership training research and development arm of the International Presbytery, responsible for maintaining a dialogue with key internal leadership development stakeholders: general overseer, general presbyters, overseers, pastors, emerging leaders; and external stakeholders: seminaries, Bible schools, Institutes and universities;
4. Evaluating the effectiveness of key strategies of all leadership development functions;
5. Devising new leadership development approaches as needed to accomplish our movement's leadership development goals;
6. Promoting the prioritization of leadership development as a crucial and strategic value in resource allocation and event planning in all forums by leaders at all levels of the church.

This team was responsible for developing central commitments regarding our approach to leadership development that were approved by the General Presbyters in April 2014. These values will provide a compass for how the leadership development departments work as a whole and in the areas supervised by the General Presbyters, including program development, curriculum planning, implementation, assessment, and program enhancements:

- ◆ Team ministry, team work and reproduction
 - Modeling the team concept in our interdepartmental relationships
 - Planning with area, national, regional, and state leaders
 - Developing networks of area, national, regional, and state mentors to train leaders (training the trainers)
 - Facilitating strong connections between all leadership levels for ongoing cooperation and coordination of international and local initiatives
- ◆ Spiritually healthy leader empowerment

- Focusing on spiritual formation, character development, relationships and fruitfulness of pastors and other leaders
- Marked by the Holy Spirit's unction and wisdom
- Encouraging contextualization by competent local leaders (adopt and adapt)
- Intentionally incorporating a philosophy of development of indigenous/local leaders for creation and development of training strategies
- ◆ Easy Access to training
 - Combining high touch and high tech for greatest reach
 - Using most cost effective strategies to reduce barriers to training
- ◆ Accountability
 - Encouraging regular reporting to track progress
 - Insisting on faithfulness to God, His kingdom, and His church

The Leadership Development Advisory Group has also given thought and prayer to a guiding statement of purpose for Leadership Development and Discipleship, viz., equipping leaders to further mobilize the church for mission in the power of the Holy Spirit.

Appreciation

Despite the many challenges that are inherent in the huge task of addressing the leadership development needs of a diverse global movement, I am profoundly grateful to the Administrative Committee for its continued commitment to providing resources to support the development of leaders. I am thankful to my executive administrative assistant, Kathy Green, for her skillful work and her passion for the leaders whose lives we are privileged to touch and shape. Kudos to each of the department heads who continue to implement their many and varied programs and strategies with vision and vigor, even as we worked on strategic elements for enhancing interdepartmental working relationships. The critical functions of other faculty, administrative and support staff cannot be minimized and thanks are due to Bishops Adrian Varlack, Mark Menke, Elias Rodriguez, along with Jeanette Rollins, Katherine Osborn, Melisa Thompson, Leslie Green, and Joy Hensley.

It has been gratifying to see these gifted leaders collaborating with specific general presbyters and overseers to create multi-year leadership development strategies whose execution will significantly impact our leaders' ministries. The general presbyters have been cooperative partners in supporting the work of the Leadership Development corporately and individually. The patience and understanding of the staff, department heads, general presbyters, overseers, and other leaders is greatly appreciated as we have navigated through the recent currents of change. My wife, Rosita, has displayed her characteristic and consistent devotion to God and our life together that has allowed me to serve.

Finally, I thank God, the Father of our Lord Jesus Christ, who has enabled us to

play some small part in the magnificent enterprise that is His work.

Empowering leaders, impacting churches, reaching the harvest,
David Bryan

**Report of Center for Biblical Leadership (CBL) Instructor/
Church Historian
June 1, 2014 – May 31, 2016**

To the 99th International Assembly of the Church of God of Prophecy:

I made 48 visits to seven countries and 17 states and regions where I presented 186 lessons and sermons in SOPAS forums, two state/regional conventions and other leadership events including the Church's 98th International Assembly. I conducted three revival-type meetings in which there were seven salvation experiences and four publicly-made commitments to unite with the Church. I preached nine home-going services (attended 14) including that of centenarian Bishop Herman E. Dean (104) of the Church of God of Prophecy, Miami #1, Florida, the oldest licensed minister in the Church at the time of his passing. I participated in the development, writing, and review of several of the lessons in the new CBL curriculum.

My work in the historical area included research for International Offices personnel in doctoral studies, for churches, scholars, and other students involved in historical studies. I also updated "Biblical Principles, Beliefs, and Practices of the Church of God of Prophecy" to add new rulings of the 2014 International Assembly. I prepared and delivered a short paper ("History Matters") for the First Assembly House 2016 commemoration. I coordinated the French translation of the *Diary of A. J. Tomlinson, Volume 2*. I answered calls and written inquiries concerning the history of the Church.

As a member of the International Presbytery (IP) I served on the Qualifying Group, was selected as an IP councilor, and moderated the selection process for a new general overseer. The two-year combined statistical summary of my activities follow:

• CBL Schools (SOPAS), Leadership Training Sessions and Other Events	48
• Lessons, Sermons, and Presentations	186
• Overseers, Pastors, Leaders, Ministers and Members (attendees)	17,695
• States and Regions Visited	17
• Other Countries Ministered In	7

I express sincere gratitude to: General Overseer Bishop Sam Clements and his staff; our seven general presbyters; former Leadership Development Executive Director Dr. David Bryan and his successor, Bishop Brian Sutton; my co-laborers in this ministry, Bishop Mark Menke, Bishop Dr. Elias Rodriguez, and several adjunct faculty members who assisted us; LDD and CBL office secretaries Kathy Green, Katherine Osborn, and especially Jeanette Rollins who serves as our CBL faculty secretary. The other appointees and staff members of the International Offices have given much encouragement and shown loving concern through their undergirding prayers and helpfulness to me and my family. Our International Church family has hosted us graciously and generously. My dear faithful wife, Jan, has again extended her gracious support and understanding over the 43 years of our international ministry. Our beautiful children, grandchildren, and their families have continued their support and light up our family celebrations with their God-given gifts and graces. I thank them all. Finally, I am grateful to the God and Father of our Lord Jesus Christ by whose help, mercy, forgiveness, and grace I have continued to this day (Acts 26:22). His name be praised!

Adrian L. Varlack Sr.

**Report of Center for Biblical Leadership Instructor
June 01, 2014–May 31, 2016**

“So we do not lose heart. Even though our outer nature is wasting away, our inner nature is being renewed day by day. For this slight momentary affliction is preparing us for an eternal weight of glory beyond all measure, because we look not at what can be seen but at what cannot be seen; for what can be seen is temporary, but what cannot be seen is eternal” (2 Corinthians 4:16-18 NRSV).

We cannot deny that time has its detrimental effects in our bodies. Paul refers to it as “wasting away.” But the good news is that our inner nature is being renewed day by day. This is something that only God can do through His power. In the exercise of our work, we experience afflictions and hardships, but what keeps us going is the fact that those difficulties are preparing us for an eternal weight of glory. We continue doing what we do because we have fixed our eyes ‘not at what can be seen but at what cannot be seen,’ the eternal reward from God. I thank God for the privilege He has given me to invest my life for the sake of the Gospel and for the benefit of His people.

Following is the account of my ministry as a CBL instructor for the last two years:

- Attended the COGOP History class taught by Dr. Hector Ortiz in Jamaica, Sept. 11-14, 2014.
- BDP Meeting, Sept. 22-25, 2014.
- Preaching Class in Costa Rica, Nov. 13-15, 2014.
- SOPAS III, Colombia and Ecuador, Nov. 20-23, 2014.
- SOPAS III, Chile, Dec. 5-8, 2014.
- SOPAS III, Cuba, Jan. 7-9, 2015
- SOPAS III, Paraguay, Jan. 29-Feb. 1, 2015.
- SOPAS I, II, III, Arizona, USA, Feb. 5-7, 2015.
- SOPAS II, Nampa, IO, March 12-14, 2015.
- SOPAS III, Puerto Rico, March 20-22, 2015.
- SOPAS III, Alaska, April 9-12, 2015.
- BDP Meeting, April 13-17, 2015.
- SOPAS III, Argentina and Uruguay, April 23-28, 2015.
- Preaching Class, Campeche, Mexico, May 5-7, 2015.
- Preaching Class, Colombia, May 16-18, 2015.
- Preaching Class Delaware, USA, May 28-31, 2015.
- Central America Leadership Summit, Honduras, June 3-7, 2015.
- Preaching Class Ecuador, June 11-13, 2015.
- Pastoral Leadership Class, Belize, July 3-5, 2015.
- Washington State Convention, International Offices representative, August 21-23, 2015.
- Leadership Summit, Santo Domingo, Dominican Republic, Sept. 10-13, 2015.
- Strengthening Your Church Training, Nassau, Bahamas, Sept. 21-27, 2015.
- SOPAS III, Utah, Oct. 1-4, 2015.
- BDP Meeting, Oct. 12-16, 2015.
- SOPAS I and II, Pennsylvania, Oct. 21-25, 2015.
- Revival, Alaska, Nov. 5-8, 2015.
- Strengthening Your Church Seminar, Alabama, Nov. 11-14, 2015.
- Preaching Class, Argentina, December 3-6, 2015.
- Preaching Class, Cuba, Jan. 14-16, 2016.
- Preaching Class, Chile, Jan. 21-24, 2016.
- Preaching Class, NE Hispanic Region, Jan. 28-31, 2016.
- BCWI, Nassau, Bahamas, Feb. 25-28, 2016.
- Preaching Class, Willard, OH, March 4-6, 2016.
- Mission Revival, New Mexico, March 25-27, 2016.
- SOPAS II, Ethiopia, April 6-8, 2016.
- BDP Meeting, April 11-15, 2016.
- BCWI Indonesia, April 19-21, 2-16.
- SOPAS I, New York, April 30-May 3, 2016.
- Old Testament Survey Class GCTS-COGOP Consortium, May 25-29, 2016.

- I wrote articles for the *White Wing Messenger* related to the work of CBL in Latin America and with different topics.

I would like to extend my gratitude to the CBL directors, Bishop David Bryan and Bishop Brian Sutton, to his personal secretary, Sister Kathy Green, to the office secretary, Sister Jeanette Rollins, and to my fellow companions, Bishop Adrian L. Varlack, Sr., and Bishop Mark Menke, a wonderful team to work with.

I have been blessed with a family who supports me in my ministry. My beautiful wife, María Elena, and my children have been a great support for my ministry and I greatly appreciate them, and thank them for allowing me to do my job.

Finally, I would like to join my voice to Jude's doxology: "To him who is able to keep you from stumbling and to present you before his glorious presence without fault and with great joy- to the only God our Savior be glory, majesty, power and authority, through Jesus Christ our Lord, before all ages, now and forevermore! Amen" (Jude 1:24, 25 NIV).

Respectfully submitted,
Elias Rodriguez

Report of Center for Biblical Leadership Faculty 99th International Assembly for June 1, 2014–May 31, 2016

At the Center for Biblical Leadership (CBL) I serve mainly as an instructor in the School of Practical and Advanced Studies (SOPAS). Since the school's inception in April 2009, we have conducted 262 schools worldwide with total attendance of over 22,500 students.

Administratively, I have assisted the rest of the CBL team with scheduling and logistics for some of the SOPAS schools.

In these past two years, under David Bryan's leadership, we began writing SOPAS Next Generation classes. I have worked on the class "Person and Work of the Holy Spirit." Work continues as these classes are developed and launched.

During these last two years we have partnered with Multiplication Network Ministries (MNM) to co-brand and launch a class we call "Become a Church with Impact!" We first presented this class in the Bahamas with record-setting

attendance and enthusiastic student participation. John Wagenveld, MNM president, led this presentation and our whole CBL team assisted him.

CBL also introduced the “Impact” class plus a church planting class to our North America overseers and their teaching teams. This was another enthusiastic launch of the co-branded MNM material.

CBL Director David Bryan led the CBL team through a SOPAS strategy development workshop with Dr. Jeff Hale of WellSpirit Management Consulting. This led to a deeper team understanding of our vision and mission and helped us formulate a strategy for training trainers who will be able to extend the reach of the CBL teaching team.

As part of the faculty at CBL, I have taught first, second, and third term classes in all three SOPAS “Classic” subjects – Pastoral Leadership Development, Ecclesial Identity, and Theology. I have also written a few reports and provided photos for the *White Wing Messenger* and Connections email list, covering various CBL activities. I have continued to revise SOPAS Pastoral Leadership lessons. I have participated in ongoing strategy and planning sessions related to the work of CBL.

During this two-year reporting period, I have continued pursuing a Doctor of Ministry in Pastoral Skills degree through Gordon-Conwell Theological Seminary.

Since 2008, I have been a member of the International Presbytery.

I have written occasional articles for the *White Wing Messenger*.

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

- Preached in several chapel services at the International Offices and in our local churches in Mandeville, Jamaica; Cleveland, Tennessee; Charlotte Amalie, USVI; Las Vegas, Nevada; Washington, DC; Tbilisi, Georgia; Clovis, New Mexico; Freeport, Bahamas; Crab Orchard, Tennessee; Mooreville, Charleston, and Jackson, Mississippi; Baton Rouge, Louisiana; Phoenix, Arizona; and Conakry, Guinea.
- Served as International Offices representative at the 2015 New Mexico State Convention, Clovis, New Mexico and at the 2015 Tennessee State Convention, Cleveland, Tennessee.
- Special guest at several regional leadership development meetings conducted by Bishop Wayne Hall in Mississippi and Louisiana
- Filling in for Dr. Hector Ortiz, I was privileged to teach his class on COGOP History for the Gordon-Conwell/COGOP Consortium classes held in Hempstead, New

York and at COGOP Camp Boothe in Alabama.

- Taught Pastoral Leadership Development, Theology, and some Ecclesial Identity classes for SOPAS in the following terms and locations:
 - o Term I: IOU Region – Idaho; SW Region – Nevada; Pennsylvania; Barbados; Mid-Atlantic Region – Washington, DC; NE Region – Long Island; SW Region – New Mexico; Egypt; Guinea Conakry; NE Region – Bronx.
 - o Term II: Canada – East, Quebec; St. Thomas, USVI; Cyprus; Barbados; Georgia; Georgia (Nation); Mid-Atlantic Region – Washington D.C.; NE Region – Long Island.
 - o Term III: Canada – West, Winnipeg; Georgia, SW Region – Arizona; Puerto Rico; Mid-Atlantic Region – New Jersey; Bulgaria; Canada – East, Quebec.
 - o SOPAS Next Generation, Become a Church With Impact: Nassau, Bahamas; Freeport, Bahamas; Alabama; SW Region – Arizona; Georgia; SW Region – Nevada; Indonesia; SW Region – New Mexico.

This rich mosaic of courses and locations continue to enrich my work as a minister and teacher in the Church of God of Prophecy.

I want to extend heartfelt thanks to all who have hosted our CBL schools around the world. Thank you for your commitment to 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: First, thanks to our former director, Bishop David Bryan, and our new director Bishop Brian Sutton, for their leadership. I thank God for my fellow faculty members Bishop Adrian Varlack and Bishop Elias Rodriguez. They are wonderful brothers, teachers, and traveling companions. I am thankful for our office support staff: LDD secretaries Jeanette Rollins, Kathy Green, and Katherine Osborn. We can't get along without your faithful work.

I give thanks to God for my wife, Jenny, and my daughters, Emily and Heidi. I thrive on 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 labor in this Church.

Respectfully submitted,
Mark Menke

Report of the Director of the Center for Biblical Leadership 99th International Assembly June 1, 2014–May 31, 2016

Guiding Principle: Come, Holy Spirit, Be Our Guide

I have been blessed to serve as Director for the GCTS/ACTS Consortia for the last eight years at the International Offices of the COGOP. I have been greatly assisted by an able secretary in the person of Katherine Osborn who has faithfully attended to many issues and operation for the consortia. I am thankful to have had great the support of my beloved wife, Dolly, who has been a faithful volunteer servant in making the operation of the consortia possible. Also, honorable mention to Aaron Osborn for his valuable service in many operations of the consortia. We give God the glory for faithful laborers in this great venture.

The following activities will give a survey of the different operations and functions that I have been involved in over the last two years.

Events in 2014

June 2014:

Taught the final CBL/SOPAS class in Jamaica

Attended a planning session at South Hamilton GCTS campus to prepare for the first session of the Global Pentecostalism Doctor of Ministry program

July 2014:

Organized two pre-Assembly hybrid courses in Orlando, Florida, as equivalencies for students preparing to enter the first cohort of the Global Pentecostalism Doctor of Ministry program

August 2014:

Attended a planning meeting in August at COGOP Miami #1, Florida, to begin a new GCTS teaching site

September 2014:

Taught the GCTS History of the COGOP in Jamaica

Conducted a planning meeting with Asia, Africa, and Caribbean presbyters concerning the full implementation of the ACTS program for those mentioned areas of the world (The ACTS Consortium is designed to develop self-sufficient pastors/ministers while equipping the ministry in religious studies).

October 2014:

Ministered at the Pastoral Conference in Lima, Peru
Attended a Pastoral Conference in Honduras
Guest speaker and presenter at a Canadian Ministers' Conference

November 2014:

Taught the Europe Leader of Leaders course for GCTS in Holland
Conducted two recruiting meetings in San Antonio and El Paso, Texas

December 2014:

Defended my dissertation and received my second doctorate – Ph.D. – in Global Christianity with concentration in the history of the Renewal Movements

Events for 2015

January 2015:

Doctor of Ministry Program – The D.Min Global Pentecostalism program began January 12–23, 2015, with a cohort of 20 students. I was one of the professors appointed to teach in this new level of leadership development. The first cohort of the Doctor of Ministry was conducted in Santo Domingo, Dominican Republic.

February 2015:

Taught a GCTS course at Miami #1, Florida
Made a trip to Asia concerning the ACTS/COGOP Consortium

March 2015:

Attended Leader of Leaders class in Argentina
Attended North America/Caribbean Leader of Leaders class near Birmingham, Alabama

April 2015:

Held GCTS rally in New York and New Jersey
Participated in dedication service of a new church in Hampstead, New York

May 2015:

Attended graduation services at Regents University to celebrate the Ph.D
Taught GCTS course at Miami #1, Florida

June 2015:

Taught History of the COGOP in Honduras
Conducted a GCTS rally in Oregon
Served as speaker in a Midwest Regional Convention

July 2015:

Was guest at the Spanish Northeast Convention, Mid-Atlantic Convention, and Northeast Regional Convention

Attended the Leader of Leaders in Spain and worked on preparations for a new consortium with Dr. Peter Kuzmic for our post-Communist countries

August 2015:

Taught a GCTS course – Systematic Theology I – in Warda, Texas

Conducted GCTS rallies at Fresno, California, for the consortium

Had meeting in Orlando and conducted a GCTS rally for Florida

September 2015:

Taught Systematic Theology at Miami #1, Florida

Attended South America Conference in Brazil and ministered God's Word

October/November 2015:

Attended GC meeting in Boston (South Hamilton)

Attended South Africa Conference; ministered and promoted leadership development

Attended Leader of Leaders in South Africa

December 2015:

Conducted a seminar on the History of the COGOP in Nicaragua; attendance was 625 pastors and ministers

Events for 2016

January 2016:

Taught the second year of the first Doctor of Ministry cohort of Global Pentecostalism – Pentecostal Spirituality – in Bessemer, Alabama

February 2016:

Trip to Asia concerning the ACTS/COGOP Consortium to plan for implementation of the ACTS program in three Asian countries

March 2016:

Taught the History of the COGOP in seminar format to 440 pastors in Honduras

Taught the first year of the second Doctor of Ministry cohort for the Global Pentecostalism track in Bessemer, Alabama

Taught the History of the COGOP in seminar format to 213 pastors in Bolivia

April 2016:

Conducted a special meeting of the GCTS/COGOP Consortium at Gordon-Conwell's main campus in South Hamilton, MA, to discuss the future of the consortium program

May 2016:

Attended the Gordon-Conwell Theological Seminary's graduation as part of the professor/faculty participation (The 2016 graduation class of the GCTS/COGOP Consortium was the largest with 31 graduates).

Dr. Hector Ortiz

Children's Ministry Report June 1, 2014–May 31, 2016

Children's Ministries at the International Offices of the Church of God of Prophecy exists to develop leaders who will impact kids.

Resources developed during the 2014–2016 ministry years:

In 2015 Children's Ministry began to focus more strategically on the website (children.cogop.org) and Facebook page (Developing Leaders, Impacting Kids) as a means of connecting with those who value and serve children. Training and curriculum materials are available in English and Spanish. Downloadable resources equip a local church to implement the recommendations of the Biblical Doctrine and Polity Committee paper, "The Value and Spiritual Life of Children." The Facebook page, Developing Leaders, Impacting Kids, provides resource information, prayers, and connection points at least three times a week.

Monthly contributions were made to the *White Wing Messenger*.

Helping Hands for Kids Giving Project Guides and Promotional Materials:

2013—Bring Them Home. Funds were used to provide support for building and furnishings of a kindergarten in the village of Rongai Tuala, Kenya, where a local Church of God of Prophecy is reaching out to families and children of the community.

2016—Reach Out! Funds are being given to provide a playground at Bena Village, the Church of God of Prophecy orphanage and mission school in Manipur, India. This playground will also provide opportunities to minister to children in 16 surrounding villages.

ICM training notebooks prepared and distributed (RESOLVED!)

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 2014–2016 ministry years, the Children's Ministries office conducted training intensives in the following locations:

New Haven, Connecticut	Regional	July 7, 2014
Montreal West, Quebec, Canada	National	July 13, 2014
Carolina, Puerto Rico	National	September 6, 2014
Elizabethtown, Kentucky	Regional	October 3, 2015
Santa Rosa, California	Regional	October 10, 2015
Paramount, California	Regional	November 7, 2015

Children's Ministries also provides **International Institutes of Children's Ministries**. The Institutes are usually three to five days in length and focus on leadership development and ministry training. During the 2014–2016 ministry years approximately 924 children's ministers have attended an Institute in one of the following nations:

Bolivia
 Brazil
 Cuba
 Czech Republic
 Egypt
 El Salvador
 India
 Mexico
 Nigeria
 Venezuela
 Zimbabwe

A major training initiative in North America is the **Institute of Children's Ministry, RESOLVED**, the 2015 Institute was held at a conference site in Ridgecrest, North Carolina, and was attended by approximately 163 overseers, children's ministers, and pastors from throughout North America and the Caribbean.

During the past two years, Children's Ministry has had the opportunity to partner with the Heartland region of North America to strengthen local churches by projecting the value of and vision for effective children's ministry to pastors as well as identifying and developing children's ministry leadership in each area. **IMPACT! Heartland**

included two regional summits for pastors and children's ministers as well as one-day meetings in each of the four states—Arkansas, Missouri, Kansas, and Oklahoma.

Strategic development of children's ministry has led to continental **Children's Ministry Leadership Conferences**. These conferences bring national children's ministry leadership together for training, sharing of resources, and the formation of continental ministry and leadership development strategies. In 2014, these conferences were held in Central America, South America, and Western Europe. In 2015, they were held in Central America, South America, and southern Africa.

Other training events:

CM Workshops, International Assembly 2014 (Two workshops)		July 2014
Caribbean Leadership Conference	Jamaica	March 2015
Children's Camp	Alabama	June 2015
Regional Convention	Alaska	July 2015
National Children's Ministry Congress	Honduras	August 2015
South America Overseers' Meeting	Peru	March 2016

Ministry events:

Children's Ministry staff and volunteers model excellent, anointed ministry to children during **SUPER KIDS, the 2014 Assembly for Children**. As the coordinator of Children's Ministries, I also provided training and/or ministry to children and/or adults at the following events: Local churches: Montreal West, Canada; Paramount, California; Santa Rosa, California; Frydek, Czech Republic

Total number of events:

Approximate number of adult participants in ministry: 600

Approximate number of adult participants in training events: 2237

Approximate number of children participating in ministry events: 440

Kathy Creasy

Youth Ministries Department

Report to the International Assembly June 1, 2014–May 31, 2016

It has been my greatest honor and privilege to serve the Church of God of Prophecy in the area of Youth Ministries for the past two years. It is because the people of this body and their giving, that my family is fed and lives. For this I am truly grateful.

In two years of service I have visited the following 17 states:

Michigan, New Jersey, Tennessee, Florida, Maryland, South Carolina, North Carolina, Hawaii, Oklahoma, Arkansas, Texas, Virginia, California, Georgia, Mississippi, Alabama, Nevada

At the request of general presbyters and national overseers, I attended and participated in national conventions, leadership conferences and camps in the following 15 countries:

Dominican Republic, Czech Republic, South Africa, Argentina, Uruguay, Paraguay, Ecuador, Mexico, Bahamas, Jamaica, Peru, England, Brazil, Germany, Honduras

Youth Ministries International was appointed as International Offices representative and to minister in the following three state and national conventions:

Canada, California, and Virginia

Youth Ministries International has donated over \$80,000 from its annual budget to youth and leadership conferences, around the world. Youth Ministries has participated in the planning and ministry of all of these endeavors.

Developed Tools for Youth Ministry

Website: In the past two years we have develop a web presence and grown the social media presence for all areas of Youth Ministry. We have developed a website that will be converted to a teaching tool for youth leadership as YM International goes forward.

YM App: We have developed a mobile app for the Google Play Store and the Apple App Store for youth and youth leadership. Going forward, this app will serve as connection for youth globally and as a connection and training tool for youth leadership globally.

Youth Certification Manual

Youth Ministries International has developed and will continue to add to a manual

and system for the certifying of youth pastors, youth leaders, and volunteers in the foundational workings of Youth Ministries. This program will consist of classroom studies and practical exercises to be completed with pastors and leaders. It is a “needs based” ministry approach to serving others and the local youth ministry of our churches on a global scale. We are presently working on a “train the trainer” approach to disseminating this curriculum.

Youth Missions

Youth Missions is the service entity of Youth Ministries International. It is “loving your neighbor as yourself.” Youth Missions is now developing opportunities for young people to engage in loving God and doing His will through serving their fellow man. Youth Missions is for youth ages 16 to 25. Teams will be chosen for specialized missions efforts, with others mission endeavors to be open to all who have availability and the necessary funding. YM International has already planned missions opportunities for serving in the following areas; Dominican Republic, Paraguay, and Europe, C.I.S. and the Middle East for 2017

CCMN (College and Career Ministries Network)

CCMN is a ministry to young adults, ages 18-34. CCMN is a “grassroots” movement for the Church of God of Prophecy. How the ministry of CCMN creates connection and serves young adults will rise organically from the context of the area of the world in which it operates. We have identified three group demographics for which this ministry is intended:

1. College and University Student

CCMN will assist the local church/pastor in maintaining connection to the college and university student. The primary goal for this tier of ministry will be to keep a spiritual and relational connection to the student while he or she is attending their institution of higher learning.

2. Young Professional

CCMN will assist the local church/pastor in maintaining a relational connection to the young professionals. The primary goal for this tier of ministry will be to move the young professional from the pew (as maturation occurs) into service roles throughout the local body and community.

3. Young Married Couple

CCMN will assist the local church/pastor in maintaining a relational connection to the young married couple. The primary goal for this tier of ministry will be to move the young married couple from the pew (as maturation occurs) into service roles throughout the local body and community and to assist the couple in maintaining their marriage for life.

Mentoring through Athletics

Youth Athletics is one the mentoring efforts of YM International. This ministry seeks to mentor youth through sports clinics and camps. We desire to develop not only athletic skills but also spiritual and life skills. Youth Athletics will be opening opportunities to players, coaches, pastors, and leaders to participate in mentoring and life coaching camps around the world. We will also open opportunities for youth to participate in camps and clinics. Youth Athletics will be scheduling camps and clinics to begin in early 2017. These camps and clinics will consist of athletic skills enhancement, spiritual formation, and life skills formation.

GO Conferences

Youth Ministries International's goal for youth conferences will be to partner with existing conferences and help in their development on a global scale. Youth Ministries International will contribute to conferences with financial assistance and conference marketing. YM International will facilitate, assist or develop youth conferences as requested by general presbyters. Financial assistance will be offered to all areas as funds are available.

Conclusion

Youth Ministries International desires to inspire leaders to love God with all of their hearts and to empower youth leaders to serve and love their neighbor—all of humanity—as they love themselves, (Matthew 22:37–39). We pray that all who are presently working in the area of youth ministry around the world will “GO” into all the world, preach the Gospel of Jesus and serve their communities, homes, and churches. YM International has served and ministered to thousands in the past two years and our heart is to develop leaders who will help others make heaven their home.

Kirk Rising

Tomlinson Center Advisory Board Report to the 99th International Assembly

Brief Review

The recent efforts of the Church of God of Prophecy to address the preparation of young leaders to fulfill their ministerial callings through this movement were given fresh impetus in November of 2000 when General Overseer Emeritus, Bishop Fred Fisher, appointed a Church College Task Force to study the feasibility of reconstituting a college at the former Tomlinson College property in Cleveland,

Tennessee. This group began this vital assignment and over the course of almost four years recommended actions that ultimately led to the creation of the Tomlinson Center for Ministerial Training as a vehicle for conceptualizing, planning, communicating, and implementing the vision of educating men and women for the ministry. These efforts took shape as a collaborative relationship with Lee University was forged that allowed students to pursue online studies in Bible and Christian ministry. The partnership with Lee University's Department of Adult Learning provided Church of God of Prophecy students significant savings on tuition as they worked towards fully accredited bachelor's degrees. In addition, a partnership with the Church of God School of Ministry provided access to a video-based curriculum in a number of different languages that comprised the Certificate in Ministerial Studies (CIMS) program. These steps were conceived as a bridge toward re-establishment of an educational entity on the former Tomlinson College property. The work of educational leaders, who were committed to creating a vibrant, sustainable, academically credible and globally accessible venue for educating ministers at a bachelor's level, was arduous. It was facilitated and led by key individuals who served on the Church College Task Force, Church College Advisory Board, Tomlinson Center Board, and most recently the Tomlinson Center Advisory Board. Challenges abounded, most notably the Church's financial constraints and the lack of a consensus on the most viable strategy needed to fulfill the hopes and dreams of key stakeholders. The commitment of many individuals in these earlier stages should not be forgotten. Prominent were Stan Lambert (deceased), Dr. Tim Harper, Dr. H. E. Cardin, and the members of the groups they led with diligence and perseverance.

After a reset in 2012, key elements of an emerging strategy were crystallized including: (1) an emphasis on face-to-face instruction to facilitate spiritual formation of younger leaders; (2) a modular approach that would allow geographically dispersed students to be reached; (3) cost-effectiveness for students and the Church; (4) academic credibility and flexibility afforded by the development of certified programs of study; and (5) embracing of alternatives to a traditional residential campus.

The distilling of these core directions was the work of a group of leaders who were strongly influenced by the model of schools operating in California under the leadership of former overseer of California, José Garcia, Dr. Maribel Zacapa, and Rufino Merlo.

2014–2016 Biennium

The Tomlinson Center Advisory Board advanced an approach that included pursuit of certification through AETH (Hispanic Theological Education Association) and its recent agreement with the Association of Theological Schools (ATS) for schools birthed in California, with a view to expanding them. The application to begin an

institutional self study of the school developed by the Church's leadership in California (SETEMIN) was approved by AETH in May, 2015. Dr. Fernando Cascante, executive director of AETH, was extremely helpful at this stage of the endeavor.

The exploration of a partnership with PTS received fresh impetus as the implications of the recent agreement regarding certifying programs through AETH were discussed with Dr. Wilfredo Estrada, director for the Center for Latino Studies at PTS. Ultimately, a Memorandum of Understanding between PTS and the Church of God of Prophecy was signed in April 2015.

The terms under which the Tomlinson Center Advisory Board operated included the following provisions:

- i.) The vision of the Tomlinson Center is to provide strategies and/or programs for training global leaders for Christian ministry at the bachelor's degree/equivalency level.
- ii) The Advisory Board will recommend changes in its governing structure, composition and role to the general overseer and general presbyters when new program strategies have been approved.

The Tomlinson Center Advisory Board believes that the agreement that has been signed with PTS consolidating an educational partnership fulfills the key goals for the Tomlinson Center Advisory Board.

It has been a privilege to invest in the task of developing leaders for the Church of God of Prophecy. The members of the TC Advisory Board are to be commended for their dedication, statesmanship, cooperative attitude, and resilience. The task has had many challenges and it is gratifying to see the realization of a strategy that provides for the education and spiritual formation particularly of younger leaders. I am indebted to the group of leaders for their support, prayers, zeal, and excellent spirit throughout the journey.

Sincerely,

David Bryan, Chairman of Tomlinson Center Advisory Board
 Morais Cassell
 Clayton Endecott
 Don Knoblich
 Carswell Leonard
 Wade Patterson
 Steve Spears
 Abigail Spears-Velasquez

Section 7

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 Tennessee Nonprofit Corporation Act, Church of God of Prophecy amends and restates its Charter as follows.

1. The name of the Corporation is Church of God of Prophecy.
2. The street address of both the registered office and the principal office of the Corporation is:

3720 Keith St., N.W.
Cleveland, TN 37312
County of Bradley
3. The name of the registered agent at the registered office of the Corporation is Sam N. Clements.
4. The Corporation is a public benefit corporation and is organized exclusively for charitable purposes within the meaning of Section 501(c)(3) of the Internal Revenue Code of 1986 or the corresponding provision of any future Internal Revenue Code.
5. The Corporation is a religious corporation.
6. The Corporation has members.
7. The Vision Statement of the Corporation is as follows:

The Church of God of Prophecy will be a Christ-exalting, Holiness, Spirit-filled, all-nations, disciple-making, church-planing movement with a passion for Christian union.
8. The Mission Statement of the Corporation is as follows:

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.
9. The Corporation is formed for any lawful purpose or purposes not expressly prohibited under the Tennessee Nonprofit Corporation Act. 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 corporation. More particularly, without limitation the purposes of the 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 the Corporation and the accomplishment of its purpose within the State of Tennessee and elsewhere; and
- (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.

This Corporation is also organized to promote, encourage, and foster any similar religious, charitable, and educational activities; to accept, hold, invest, reinvest and administer any gifts, legacies, bequests, devices, 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.

10. Notwithstanding any other provisions of this Charter, the Corporation will not carry on any activities not permitted to be carried on by an organization exempt from federal income tax except under Section 501(c)(3) of the Internal Revenue Code of 1986 or the corresponding provision of any future United States Internal Revenue Code.
11. If the Corporation is ever determined to be a private foundation as defined in Section 509(a) of the Internal Revenue Code of 1986 as amended, it will comply with the requirements of T.C.A. 48-51-501.

12. Upon dissolution of the Corporation and after payment of all liabilities, the assets of the Corporation will be distributed to one or more organizations designated by the Board of Directors that are exempt under Section 501(c)(3) of the Internal Revenue Code of 1986, as amended, and that are of like faith and order of the Corporation.
13. The directors of the Corporation will have no personal liability to the Corporation for monetary damages for breach of their fiduciary duties as directors. However, this provision does not eliminate the liability of any director (i) for any breach of the director's duty of loyalty to the Corporation, (ii) for acts or omissions not in good faith or that involve intentional misconduct or a knowing violation of law, or (iii) under Section 48-58-304 of the Tennessee Nonprofit Corporation Act. If the Tennessee Nonprofit Corporation Act is later amended to authorize the further elimination or limitation of the liability of Directors, then the liability of a Director of the Corporation will be limited to the fullest extent permitted by the amended Tennessee Nonprofit Corporation Act.
14. The Corporation has the power to indemnify its directors to the fullest extent permitted by the Tennessee Nonprofit Corporation Act.

Dated March 22, 2012



Randall E. Howard, President

CERTIFICATE REQUIRED BY T.C.A. 48-20-107(d)

Sam N. Clements, President of Church of God of Prophecy, certifies to the Secretary of State that:

1. the Amended and Restated Charter does not contain any amendment requiring approval of the members; and
2. the Amended and Restated Charter was duly adopted by the Board of Directors of Church of God of Prophecy on March 20, 2012.

This March 22, 2012.

CHURCH OF GOD OF PROPHECY

By: 

Randal E. Howard, President

**AMENDED BYLAWS
OF THE
CHURCH OF GOD OF PROPHECY**

**ARTICLE I
NAME AND PRINCIPAL OFFICE**

Section 1. The name of this Corporation is Church of God of Prophecy (the “Church”).

Section 2. The principal office of the Corporation is located at 3720 Keith Street, NW, Cleveland, Tennessee 37312.

**ARTICLE II
DIRECTORS**

Section 1. The corporate powers of the Church are vested in a board of directors (the “board”) of at least three board members. The board members are the general overseer selected by the International Presbytery and confirmed by the International Assembly, the general presbyters selected by the International Presbytery and affirmed by the International Assembly, the two executive ministry directors and up to four other persons selected by the general overseer. For internal and other purposes, the board is also referred to as the Administrative Committee.

Section 2. The term for a board member is from International Assembly to International Assembly.

Section 3. If the position of general overseer becomes vacant, it may remain so until the selection and confirmation of a new general overseer at the next International Assembly.

If a vacancy occurs in the board because a general presbyter ceases to serve in that position for any reason, the board may select another board member to fill the remainder of that term (as board member and not as a general presbyter).

If a vacancy occurs in the board for a board member selected by the general overseer, the general overseer will select another person for that position. If the general overseer position is vacant, a majority of the general presbyters will select the person for the vacant position.

A successor board member will serve the balance of the predecessor’s term.

Section 4. Any board member may call a special meeting of the board.

Section 5. The board may elect, appoint, remove or discharge officers, agents, or employees of the Church, prescribe their duties (in addition to those set out in the bylaws); fix their compensation; and require from them security for money or property in their control. However, the board cannot take any actions contrary to the other provision of these bylaws.

Section 6. The board will conduct the affairs of the Church, decide its policies consistent with the minutes of the International Assembly, and may enact rules and regulations for the conduct of the affairs of the Church that are consistent with the laws of the State of Tennessee, the charter of the Church, and these bylaws.

Section 7. The board may contract, and incur indebtedness, for the Church. The board may authorize the president or treasurer to execute a note, contract, or other obligation of the Church necessary to effect a loan or secure credit for the Church.

Section 8. A board member will not be compensated for serving as a board member. However, the Church may reimburse a board member for expenses incurred in attending a meeting of the board or attending to the business of the Church.

Section 9. The board will designate the depositories for the funds of the Church.

Section 10. The board will meet immediately following each International Assembly of the Church at the office of the Church, or any other place that the majority of the board members agrees upon, and may adjourn the meeting to a later date. The board may meet at other times also. The board may meet outside the State of Tennessee if a majority of the board members agrees to do so and if the notice of the meeting specifically designates the meeting place.

Section 11. Any actions required or permitted by the Tennessee Nonprofit Corporation Act to be taken at a meeting of the board may be taken without a meeting if all board members consent to taking such action without a meeting. The affirmative vote of the number of board members that would be necessary to authorize or take such action at a meeting is the act of the board. The action must be evidenced by one or more written consents describing the action taken, signed by each board member, and included in the minutes filed with the corporate records reflecting the action taken. Written consents and votes taken by consent action may be in electronic form pursuant to the Tennessee Uniform Electronic Transactions Act.

Section 12. The board shall present to each International Assembly of the Church a general statement of the affairs of the Church at the end of the immediately

preceding fiscal year. On non-Assembly years, an audited statement will be available at the corporate office upon request.

Section 13. As long as due notice is given, a simple majority of the board members constitutes a quorum for the transaction of business, but a smaller number may adjourn to a later date.

Section 14. A Board member acting individually, and not as the board, has no power or authority to bind the Church.

Section 15. A Board member may be indemnified by the Church as authorized by the Tennessee Nonprofit Corporation Act.

Section 16. The president shall preside at all meetings of the board. The board may elect a vice president to serve in the absence of the president.

ARTICLE III MEMBERS

Section 1. The members of the Church are those persons who have taken the covenant of the Church.

Section 2. Each International Assembly of the Church shall constitute a meeting of the members of the Church.

Section 3. The president, secretary, or other officer of the Church shall give notice of the International Assembly consistent with the past practice of the Church.

Section 4. A quorum consists of a simple majority of those present at the officially designated business session of the International Assembly.

Section 5. A member may act in person or by proxy according to the procedure established by the Church.

Section 6. The board may call a special meeting of the International Assembly.

Section 7. At a special meeting of the International Assembly only the business specified in the notice of the meeting may be transacted.

ARTICLE IV OFFICERS

Section 1. The general overseer, who is selected by the International Presbytery and confirmed by the International Assembly, shall serve as the president. The board

shall appoint the secretary and may appoint one or more general presbyters to perform the duties of the president in the absence, disability, or death of the general overseer. The executive director of Finance and Administration shall serve as treasurer, unless the board appoints a different individual. The board may appoint a vice-president and other assistant officers.

Section 2. Officers, other than the president, shall serve until the board appoints their successors. However, the board may remove an appointed officer before the expiration of the term. The appointment to an office is not an employment contract to serve until the term of office expires.

Section 3. The same person may hold two offices, except that the president cannot also serve as secretary.

Section 4. The general overseer in conjunction with the general presbyters has general oversight and management of the affairs of the Church.

Section 5. The secretary shall keep appropriate permanent records of the proceedings of the minutes of the board.

The secretary, or the president, may issue all notices of the meetings of the board.

The secretary will perform the duties of the treasurer in the event of the treasurer's absence or disability.

The secretary has charge of and shall preserve the books, records, files, and documents of the Church unless the board designates this duty to be performed by another person. The secretary shall hold these books and records at all times subject to the inspection of the board members.

Section 6. The treasurer (or some other person designated by the board) shall keep a strict account of the financial affairs of the Church and be able to account for the assets and liabilities of the Church. The treasurer is the custodian of the funds and accounts and obligations of the Church, but is subject to the direction of the board in selecting depositories for Church funds.

In the absence or disability of the secretary, the treasurer will perform the secretary's duties.

Section 7. Each assistant officer has the same power to perform the duties of the office if the officer is unable or unavailable to perform the duty.

Section 8. An officer may be indemnified by the Church as authorized by the Tennessee Nonprofit Corporation Act.

ARTICLE V CORPORATE SEAL

Section 1. The Corporation has a seal.

ARTICLE VI DISSOLUTION

Section 1. Upon dissolution the Board shall transfer the net assets of the Church as authorized by the Charter and the Tennessee Nonprofit Corporation Act, and the transferee shall be an organization that is qualified under Section 501(c)(3) of the Internal Revenue Code of 1986, as amended.

ARTICLE VII AMENDMENT OF BYLAWS

Section 1. The board may amend these bylaws at the meeting following the International Assembly or at an interim meeting if notice for the interim meeting announces the amendment that will be considered.

Adopted June 18, 2013.



Randall E. Howard, President

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 which 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 below.

JUSTIFICATION

“Therefore being justified by faith we have peace with God through our Lord Jesus Christ. By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God” (Romans 5:1, 2). Justification is both a state and an act: On the part of the repentant one, it is the state of being without offense toward God. On God’s part, it is His act in forgiving the actual sins for which one has repented and declaring the individual accepted in a new relationship. The individual is said to be justified by faith in Jesus Christ; that is, one’s sins are covered (atoned for), and God no longer holds that person accountable for those sins. New spiritual life has begun (2 Corinthians 5:17), a beginning sometimes referred to as “Regeneration.”

REGENERATION/BORN AGAIN

Regeneration describes the work of God in providing new spiritual life in the believer. Human beings without Christ are “dead in trespasses and sins” (Ephesians 2:1) and must be made alive or regenerated through the Holy Spirit (Titus 3:5). This giving of new spiritual life through Jesus Christ enables right relationships with God, the ability to worship Him in spirit and in truth (John 4:24), and is simultaneous with Justification (previous paragraph). It is God’s gracious act to rekindle the spiritual life lost in Adam (1 Corinthians 15:22) so one may now walk after the Spirit and not after the flesh (Romans 8:1–11). Accordingly, the individual is said to be “Born Again” or born of God (1 John 5:1). In responding to the double question of Nicodemus, “How can a man be born when he is old? Can he enter the second time into his mother’s womb and be born?” Jesus answered, “Verily, verily, I say unto thee, except a man be born again of water and of the Spirit, he cannot enter into the kingdom of God” (John 3:4, 5). To be born again, then, is to become a new creation in Christ, a child of God, justified and regenerated as a result of true repentance and faith in the finished work of Jesus Christ. There is no other way to enter the Kingdom. This entrance into a new life of discipleship to Christ (Acts 2:42) engages the believer in actively seeking more of God, fellowshiping and worshipping with God’s people, and intentionally obeying God’s Word as the believer learns how to “possess his vessel (whole body) in sanctification and honour” (1 Thessalonians 4:4).

SANCTIFICATION

Sanctification, like salvation, ultimately spans the entire life of the believer. Initially, it is a work of grace subsequent to being justified, regenerated, or born again. It is an instantaneous work, which both sets one apart for God (1 Corinthians 1:2) and crucifies and cleanses the old nature, enabling the believer to be free from the dominant rule of sin: “Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For, he that is dead is freed from sin” (Romans 6:6, 7). “And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God” (1 Corinthians 6:11). This dethroning of the old nature, this cleansing, this setting apart, places upon the believer the scriptural demand to “mortify the deeds of the body” through the Spirit (Romans 8:12, 13) and to “Mortify therefore your members which are upon the earth; fornication (sexual immorality), uncleanness, inordinate (abnormal) affection, evil concupiscence (desire for earthly things), and covetousness, which is idolatry” (Colossians 3:5). Second Peter 3:17, 18 further encourages growth in God’s grace and in the knowledge of Jesus Christ: “Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness. But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen.” There is then in sanctification, a responsibility on the part of the believer to “put off” some habits and practices, and to “put on” others, which means there must be intentionality to holiness (Ephesians 4:22–32). Sanctification empowers us against sin’s control; the believer responds with a renewed mind to be transformed into the image of Christ (Romans 12:1, 2) and to be holy in life and conduct (2 Corinthians 7:1).

HOLINESS

Holiness is a command of our Lord: “Be ye holy; for I am holy” (1 Peter 1:14–16), the state of being free from sin (sin’s dominance) made possible by God’s sanctifying and cleansing work (Romans 6:11–14; 1 Corinthians 6:11), and further sustained by active, whole-hearted pursuit of a life of Christ-likeness on the part of the maturing believer. “For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world” (Titus 2:11, 12). “Follow peace with all men, and holiness, without which no man shall see the Lord” (Hebrews 12:14). “For God hath not called us unto uncleanness, but unto holiness” (1 Thessalonians 4:7). “Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God” (2 Corinthians 7:1). Holiness must also be the Church’s collective goal as the body of Christ to demonstrate the praises (virtues) of Him “who hath called (us) out of darkness into his marvelous light” (1 Peter 2:9, 10).

BAPTISM WITH THE HOLY SPIRIT

“Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy (Spirit). For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call” (Acts 2:38, 39). The baptism with the Holy Spirit as it occurred at Pentecost and in subsequent places in the book of Acts (8:14–17; 10:44–46; 19:2–7) is a definite experience that is subsequent to the salvation and sanctification experiences or may accompany them in a somewhat simultaneous way. Jesus said to His disciples, “. . . for he dwelleth with you, and shall be in you” (John 14:17). This indwelling is a definite, instantaneous experience described in the Scriptures by the word “baptism” and is accompanied by the evidence of speaking in other tongues as the Spirit gives utterance. The baptism is also the Holy Spirit’s endowment of the believer for service in the kingdom, as the Church was empowered at Pentecost to go forth with the message of the Gospel: “But ye shall receive power, after that the Holy (Spirit) is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth” (Acts 1:8). This experience should not be confused with water baptism, regeneration, or sanctification.

The Holy Spirit “is come” (has been sent by Christ—Acts 2:33) to “reprove the world of sin, of righteousness, and of judgment,” to serve as the church’s guide and director, and to reveal the things of Christ (John 16:7–15). As such, it is important for believers to seek both the baptism (Acts 2:38, 39) and His fullness (Ephesians 5:18) in order that they may become familiar with His leadership and guidance and cooperatively participate in His work, both for personal Christian maturity and for service in Christ’s mission to the world.

SPEAKING IN OTHER TONGUES

Speaking in (with) other tongues—languages (magnifying God through uttering His wonderful works in languages normally unknown to the speaker—Acts 2:4–8; 11; 10:44–46) is common in the book of Acts to describe the coming of the Holy Spirit upon believers as clearly stated in the foregoing scriptural texts. Acts 19:6 also shows the same result (speaking in tongues and prophesying) when the apostle Paul laid hands on 12 believers in the city of Ephesus for them to receive the Holy Spirit. In regulating the order and use of spiritual gifts to the Corinthian saints (1 Corinthians 12–14), Paul also allows for the private use of tongues in prayer to God and indicates that this edifies the individual believer’s spirit (14:2–4). The gifts of tongues and interpretation of tongues for public use in the assembled congregation are, of course, to be distinguished from the baptism with the Spirit as applied in the individual’s experience. Paul makes this clear by referring to his own experience (cf. Acts 9:17–19) when he says, “I thank my God, I speak with tongues more than ye all” (1 Corinthians 14:18). While closing his admonition by prioritizing the gift most useful for the public edification of all (prophecy), he was careful to add, “and forbid not to speak with tongues” (v. 39).

Following the biblical pattern in Acts, the Church of God of Prophecy and other classical Holiness/Pentecostal churches teach that speaking with other tongues as the Spirit gives utterance is the initial evidence (observable by others) of the baptism with the Holy Spirit. However, it is not to be regarded or sought as an “end-all” experience. Daily walking and living in the Spirit (Romans 8:1–14) will continue to build Christian character (the fruit of the Spirit) and should be the desire and practice of every believer.

FRUIT OF THE SPIRIT

As mentioned above, daily walking and living in the Spirit will cause the fruit of the Spirit to be regularly manifested in the life of the believer: “But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, Meekness, temperance: against such there is no law” (Galatians 5:22, 23). Such fruit cannot be produced by the flesh or by human nature. Indeed, the opposing nature and starkly contrary deeds of the flesh are partly enumerated in the same text with the concluding remark, “. . . they which do such things will not inherit the kingdom of God” (v. 21). “This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh” (v. 16). “For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light: (For the fruit of the Spirit is in all goodness and righteousness and truth)” (Ephesians 5:8, 9). The Spirit’s work is crucial to the life of the believer and to the church.

FULL RESTORATION OF THE GIFTS TO THE CHURCH

In accordance with the Spirit’s work, various spiritual gifts are given to and in the church and are manifested through individuals sometimes in an apparently resident manner (repeatedly) and, at other times, spontaneously, as by direct unction of the Spirit in a given setting (1 Corinthians 12:4–11; Romans 12:4–8; Ephesians 4:7–16). Although there are historical periods during which spiritual gifts were not as prevalent as other times, there is no scriptural warrant to support the idea that these gifts ceased. Based on the foregoing scriptural texts and others, the Church of God of Prophecy teaches that spiritual gifts exist in the body of Christ and are owned, distributed, controlled, and operated by the Spirit as it pleases Him. The Church does not advocate personal claims to the gifts, but encourages individuals to humbly know and fulfill their callings to Christian service in response to the Spirit’s leading and with the abilities He gives. As the church is restored to New Testament power, the gifts of the Spirit are expected to serve to edify the body of Christ in these last days just as those same gifts did in earlier times.

SIGNS FOLLOWING BELIEVERS

Because of spiritual gifts and the sovereign work of the Holy Spirit, miraculous signs and wonders may accompany the works and ministries of true believers. Mark 16:17–20 records, “And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; They shall take up

serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover. . . . And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following. Amen.” While Jesus identified for His apostles what may follow in the lives of those who believe, the import of this text, when balanced against other salvation scriptures such as Romans 10:8–13, does not allow for these to occur (whether simultaneously or one by one) in every instance of salvation. However, the Church sees no scriptural warrant for the ceasing of these signs, but believe they have occurred and are still occurring today. “For if the word spoken by angels was steadfast, 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 servanthood 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 servanthood 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, forsomuch 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 2016
(Statistics compiled by the Global Missions Ministries Department)

Country/Region	Membership	Churches	Missions	Licensed Ministers
Africa	346,521	1,922	624	1,148
Asia/Oceania	81,553	675	223	819
Caribbean/Atlantic Ocean Islands	136,138	808	27	1,217
Central America/Mexico/ Sp Caribbean	167,154	3,004	1,025	1,611
Europe/CIS/Middle East	157,468	1,350	108	294
North America	93,827	1,779	109	4,789
South America	61,925	1,270	573	648
Totals	1,044,586	10,808	2,689	10,524

NOTE: Total Nations: 135

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

Administrative Committee

Sam Clements, general overseer, *chairman*; general presbyters (Clayton Endecott; David Browder; Stephen Masilela; Clayton Martin; Benjamin Feliz; Gabriel Vidal; Tim Coalter); Paul Holt; Gary Smith; Jeff Davis; Llewellyn Graham; Kathy Creasy; Brian Sutton.

Biblical Doctrine and Polity Committee

Philip Pruitt, *chairman*; Delroy Hall; Elías Rodríguez; Nelson Torres; James Kolawole; Carswell Leonard; Tim Harper; Sonia Martin.

Finance and Stewardship Committee

J. Scott Gillum, *chairman*; Nathaniel Beneby; Clint Knowles; Daniel Felipe; Rupert Neblett; George McLaughlin; Ryan Napalo.

Global Outreach Committee

Paul Holt, *chairman*; general presbyter (Rotating); Cathy Payne; Ernesto Velsasco; Ken Dyer; Nonito Que; Tapio Satila; William Lamb; Mark Menke; Maribel Zacapa.

Church of God of Prophecy Corporate Board

General presbyters; Administrative Committee members.

General Trustees

General Overseer Sam Clements; David Bryan; Paul Holt; Ben Feliz.

Assembly Task Force

Paul Holt, *chairman*; Eddie Hartman; Mike Luithle; Joshua Lynn; DeWayne Hamby; Michael Hernandez; John Payne; Gene Browning; Shaun McKinley, Mike Schalk: host overseer of Assembly site.

Chief Clerk

DeWayne Hamby

Directory of 2016–2018 International Appointments: General Overseer, General Presbyters, International Offices Ministry Directory, State/Regional/National Overseers

General Overseer: Sam N. Clements; P. O. Box 2910, Cleveland, TN 37320-2910; Phone: (423) 559-5102; Fax (423) 559-5150; E-mail: go@cogop.org; debbie@cogop.org; pclements@cogop.org Web: <http://cogop.org/home.html>

Africa—General Presbyter: Stephen Masilela; Church of God of Prophecy, P O Box 105, Piggs Peak H108, Swaziland; Phone/Fax: 011-268-2505-7628; E-mail: cogop@africaonline.co.sz Web: <http://www.cogop-africa.org>

Asia, Australia, and Oceania—General Presbyter: Tim McCaleb; P. O. Box 2910, Cleveland, TN 37320-2910; Phone: (423) 559-5223; E-mail: tmccaleb@cogop.org

Caribbean and Atlantic Ocean Islands—General Presbyter: Clayton N. Martin; P. O. Box 1781, GeorgeTown, Grand Cayman KY1-1109, Cayman Islands; Phone: 345-929-1193; E-mail: cmartin@cogop.org

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, and Spanish-Speaking Caribbean—General Presbyter: Benjamin Feliz, P. O. Box 2910, Cleveland, TN 37320-2910; Phone: (423) 559-5131; E-mail: dfeliz@cogop.org

North America—General Presbyter: Tim Coalter, P. O. Box 2910, Cleveland, TN 37320-2910; Phone: (423) 559-5126; Fax: (423) 559-5152; E-mail: nagep@cogop.org; mpohlner@cogop.org; Web: <http://cogop.org/nacogop.html>

South America—General Presbyter: Gabriel Vidal; P. O. Box 2910, Cleveland, TN 37320-2910; Phone: (423) 559-5128; E-mail: sa@cogop.org; Web: <http://cogop-suramerica.com.ve>

Finance and Administration Executive Director: Paul Holt, Executive Director; P. O. Box 2910, Cleveland, TN 3720-2910; Phone: (423) 559-5215; E-mail: srising@cogop.org ; ehartman@cogop.org;

Trans-local Ministry Director: Global Missions Coordinator: Cathy Payne;

E-mail: cogopWM@aol.com

Leadership Development Executive Director and Discipleship/Center for Biblical Leadership Director: Brian Sutton, Executive Director; P. O. Box 2910, Cleveland, TN 37320-2910, Phone: (423) 559-5336; E-mail: bsutton@cogop.org ; kgreen@cogop.org; **Trans-local Ministers:** Shaun McKinley: Accredited Ministry Development – 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; Kirk Rising: Youth Ministries – E-mail: krising@cogop.org; Kathy Creasy: Children’s Ministries – E-mail: cgpkids@cogop.org

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

AFRICA (*Stephen Masilela, General Presbyter*)

AFRICA

Stephen Masilela, General Presbyter

Church of God of Prophecy, P. O. Box 105, Piggs Peak H108, Swaziland; Phone: 011-268-2505-7628; E-mail: cogop@africaonline.co.sz

Benin, Togo, Gabon, Niger, Guinea-Equatorial—Kadato O. Richard; 01 B.P. 5853, COTONOU, Republique du Benin, West Africa;

Phone/Office: 011-229-2103-5827; E-Mail: rkarvic@hotmail.com

Botswana — Phillip Segadika; P.O. Box 402629, Gaborone, Botswana; Phone: 011-267-361-0442; E-mail: psegadika@yahoo.co.uk

Burkina Faso, Ivory Coast, Mali, —Koissi Antoine; 07 B.P. 947; Abidjan 07, Côte d’Ivoire; Phone: 011-225-2-136-0929; 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;

E-Mail: cogopcamerron1985@gmail.com

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

Democratic Republic of Congo, Angola, Chad, Central African Republic, —

*Under the supervision of the AAFC

Ethiopia, Djibouti—Fekadu Ayele*

Gambia - Under the supervision of the AAFC

Ghana, Nigeria—James Kolawole; Church of God of Prophecy; 191/193 Ikotun-Idimu Road; Freedom Gate Bus-Stop; Ikotun Alimoso, Lagos, Nigeria, West Africa; Phone: 011-234-803-410-2749; E-Mail: cgp nigeria@yahoo.com

Guinea(Conakry), Guinea Bissau, Cape Verde, Senegal (Ziguinchor)—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@yahoo.com

Kenya—Cyril Odendo; P. O. Box 34753-00100, Nairobi, Kenya, East Africa; Phone: 011-254-20-600-1196; E-Mail: coodendo@gmail.com

Liberia—Ferdinand Weah; Church of God of Prophecy National Offices; P. O. Box 348, Monrovia, Liberia, West Africa; Phone: 011-231-886-037-281; E-Mail: cogoplib2006@yahoo.com

Malawi—Bernard Mukhuna; P O Box 406, Bcantlyre, Malawi; Email: cogopmalawi@yahoo.com

Rwanda, Burundi—Redias Nkundabera; Church of God of Prophecy Rwanda; E.D.P.P. P O Box 1065, Kagali, Rwanda, East Africa; Phone: 011-250-78-843-4086; E-Mail: edprakarera@yahoo.com

Sierra Leone— Under the Supervision of the AAFC

South Africa (including Lesotho, Namibia)—Stephen T. Masilela and Nathaniël Botha; Masilela: Church of God of Prophecy, P. O. Box 105; Piggs Peak H108, Swaziland; South Africa; Phone: 011-268-2505-7628; 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: cogodrsa@netactive.co.za

Sudan (Northern South Sudan), Uganda—James Ntezimana; Church of God of Prophecy National Office, P. O. Box 413, Busia, Uganda, East Africa; Phone and Fax: 011-256-70-248-6094; E-Mail: jamesnteze@utlonline.co.ug

Swaziland—Stephen T. Masilela, Church of God of Prophecy, P. O. Box 105, Piggs Peak H108, Swaziland; Phone: 011-268-2505-7628; 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

Zambia—Alfred Kanjuye; P O Box 360255, Kalue, Zambia; Email: pastorkanjuye@yahoo.com

Zimbabwe, Mozambique— Under the supervision of the AAFC
AAFC - Africa Administrative and Finance Committee

*Due to precautionary measures needed in this particular area, we feel it unwise to print these addresses.

ASIA, AUSTRALIA, AND OCEANIA

Tim McCaleb, General Presbyter

P O Box 2910, Cleveland, TN 37320-2910; Phone: 423-559-5223;

Email: tmccaleb@cogop.org

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

Fiji Islands — Daniel Gann, P. O. Box D-882, Downtown Post Center, Lautoka, Fiji Islands; Email: ganndk@gmail.com

Hawaii, Kiribati, Tuvalu —Gary Langley, 45-416 Kamehameha Hwy., Kanoeha, HI 96744; E-mail: gary.Langley@gmail.com

India—Joshua Wijonamai; COGOP Centre, Plot #147, Ktt.No 7/1,13/2, 14mButub Vihar, PH-1, B-Block, Near Infant Jesus School Phone: 011-91-6515-4130; E-Mail: cogopindia@yahoo.com

Indonesia—Fasaaro Zandrato*

Japan, Thailand—Under the supervision of the General Presbyter

Korea—Jung Min Lee; Church of God of Prophecy, 127 Hwayangdong Kwangjin-Gu, Seoul, Korea 143-915; Phone: 011-02-465-4090; E-Mail: seoulguy@hotmail.com

Malaysia—Bathinathan Anthonisamy; No 509A, Jalan Tiong Batu3, Off Jalan Sultan Azlah Shah, Jalan Ipoh, West Malaysia; E-Mail: bathinathan@gmail.com

Myanmar—Chin Kang Mon, No. 286, 8thFloor, Seikantar Steet, Upper Block, Yangon, Myanmar; E-Mail: hausang@gmail.com

Nepal—Gopal Lama; P O Box 8975, EPC 2526, Kathmandu, Nepal; Phone: 011-984-145-1120; Email: cogop.nepal@gmail.com

Pakistan—Asher Munawar Khan*

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

Samoa Islands, New Zealand—Asalemo Kuka, P O Box 3554, Pago Pago, American Samoa 96799; E-Mail: pastorkukacogop@gmail.com

Singapore, Eastern Asia,—Dennis Huang, P O Box 211, Tampines Central, Singapore 915208, E-Mail: cogop.singapore@gmail.com

*Due to precautionary measures needed in this particular area, we feel it unwise to print these addresses.

CARIBBEAN AND ATLANTIC OCEAN ISLANDS

Clayton N. Martin, General Presbyter

P. O. Box 1781, George Town, Grand Cayman, KY1-1109, Cayman Islands; Phone: 345-929-1193; E-Mail: cmartin@cogop.org

Bahamas—Franklin Ferguson; P.O. Box CB 13636, Skyline Lakes; Nassau, Bahamas; Phone: 242-322-3097; E-mail: bishopfrank1@hotmail.com

****Bermuda**— see below

Cayman Islands, French Guiana—Clayton Martin; P. O. Box 1781, George Town, Grand Cayman, KY1-1109, Cayman Islands; Phone: 345-929-1193; E-Mail: cmartin@cogop.org

Guyana, Suriname— Earl Higgins; P O Box 101065, Georgetown, Guyana Phone: 011-592-218-5927; Email: earl_daph_higg@yahoo.com

Haiti—Jean-Claude Dorlean; P .O. Box 1047; Port-au-Prince, Haiti; Phone: 011-509-2-226-8309; E-Mail: edph64th@yahoo.com

Jamaica—Winston Leith; 6 Phoenix Avenue, Kingston 10, Jamaica; Phone: 876-926-8543; E-Mail: cogopnationaloffice@gmail.com

Leeward Islands (Anguilla, Antigua, Barbuda, Dominica, Montserrat, St. Kitts, Nevis, St. Maarten, St. Martin, Guadeloupe,)—

No Appointment at this time - Under General Presbyter Supervision

Trinidad, Tobago—Maurice A. Jones; Church of God of Prophecy, National Office, P. O. Box 7310; Cunupia, Trinidad, W. I.; Phone: 868-288-4495; E-Mail: cogoptt@gmail.com

Turks, Caicos Islands—Clarence N. Williams, CA; Church of God of Prophecy; P. O. Box 685; Providenciales, Turks & Caicos Islands, B.W.I.; E-Mail: bcwilliams@gmail.com

Virgin Islands (U.S. & British), ABC Islands (Aruba, Bonaire, Curacao)—Whitbourne Hutchinson, P O Box 7434, St. Thomas, V.I. 00801-7434; Phone: 340-715-0478; E-mail: cogopabcusvi@yahoo.com

Windward Islands (Barbados, St. Lucia, Grenada, St. Vincent, the Grenadines)—Edward Payne; 77 North Parish Land, Christ Church, Barbados, Windward Islands BB17108; Phone: 246-572-7664; E-Mail: eccc_p_77@hotmail.com

**Note: Bermuda is under North America appointment:

Bermuda—Northeast Regional Overseer, Leroy Greenaway; P O Box 11652; Albany, NY 12211-0652; Phone: 518-451-9352; E-Mail: leroygreenaway@verizon.net

EUROPE AND MIDDLE EAST

Clayton Endecott, General Presbyter

Postfach 1209; 63202 Langen, Germany; Phone: 011-49-6-103-78594;

E-Mail: gpce@cogop.de

Belarus,—Henadzi (“Gena”) Kernazhytski*

Belgium, The Netherlands, United Kingdom of Great Britain—Tedroy Powell; Church of God of Prophecy; House of Bread; 39 Kitto Road; New Cross London SE 14 5TW England; Phone: 011-44-207-732-4970; E-Mail: Tedpulpit@aol.com

Bosnia Herzegovina, Italy, Malta—Ximo Gregorio, C/Falciot 9, Can Suria Est, 08818 Olivella, Barcelona Spain; Email: ximojudy@yahoo.com

Bulgaria—Peter Georgiev; Dimcho Debelianov 4, BL: Bulgarka VH Det 2, 7006 Ruse, Bulgaria; Phone: 011-359-89-788-0100; E-mail: Georgievpeter@abv.bg

Cyprus—Clayton Endecott, Jr.; Postfach 1209; 63202 Langen, Germany; Phone: 011-49-6-103-78594; E-Mail: gpce@cogop.de

Egypt—Samir Shehata Rizk*

Finland—Tapio Sätälä; Liikekatu 2, 13210 Hameenlinna, Finland; Phone: 011-358-50-541-4507; E-Mail: info@linkkiseurakunta.fi

France—Michael Wilson; Colwyn House, 258 Kingsbury Rd., Erdington, Birmingham B24 8QY; Email: michaelcharis@aol.com

Germany, Czech Republic—Clayton Endecott, Jr.; Postfach 1209; 63202 Langen, Germany; Phone: 011-49-6-103-78594; E-Mail: gpce@cogop.de

Greece—National Plurality Team; E-Mail: gpce@cogop.de

Israel, Azerbaijan, Georgia, Hungary, Kazakhstan, Romania, Uzbekistan—Clayton Endecott, Leadership Team and National Workers; E-Mail: gpce@cogop.de

Russia—Mykhaylo Murza*

Spain, Portugal—José Antonio Gomez Sanchez; Partida el Bosch 174, 03330 Crevillente (Alicante), Spain; Phone: 011-34-966-681-458; E-Mail: josegomez@cogospain.org

Ukraine—Vitalii Vozniuk*

*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

P O Box 2910, Cleveland, TN 37320-2910; Phone: 423-559-5131; E-Mail: bfeliz@cogop.org

Belize—J. Estaban Somoza; 1 Amara Avenue, Belize City, Belize, C.A.; Phone: 011-501-227-3985; E-Mail: somoza0265@hotmail.com

Costa Rica—Alejandro Ramos; 100 Sur, 50 Oeste del Banco Nacional, San Pedro de Montes de Oca, San José, Costa Rica, C.A.; Phone: 011-506-2225-8605; E-Mail: alejoramos03@yahoo.com

Cuba—Moices Hernandez; Calle 99C #4413, Entre 44 y 50, Reparto Loteria, Municipio Cotorro, Provincia La Habana, CP 10400; Email: emigle@enet.cu

Dominican Republic—Flavio Rosario R.; P. O. Box 1792, Santo Domingo, Dominican Republic; Phone: 1-809-594-7257; E-Mail: flaviorosario1@hotmail.com

El Salvador—Ismael Ticas Manzanares.; 27 Calle Oriente #415, Barrio, San Miguelito, San Salvador, El Salvador, C.A.; Phone/Fax: 011-503-2222-6761; E-Mail: ismaelpastor1@hotmail.com

Guatemala—Mario Oliver Galindo P.; Apartado 1001; Guatemala City, Guatemala, C.A.; Phone: 011-502-2-432-4957; E-Mail: igprofeciaofguat@hotmail.com

Honduras—Wilmer Fuentes; Apartado 20289, Comayagua D.C., Honduras, C.A.; E-Mail: wilmer_fuentes@hotmail.com

México—Incencio Samboys. Apartado Postal 14-729; Delegación Gustavo A. Madero, México, D.F., C.P. 07001 México; Phone: 011-52-555-746-0659; E-Mail: samboy4@hotmail.com

Nicaragua—Jorge Marrero; Bello Horizonte B-1-28; Managua D.N. Nicaragua, C.A.; Phone: 011-505-224-2929; E-Mail: j.marrero2@hotmail.com

Panamá—Rupert Neblett.; Apartado 0819-06626; El Dorado, Panamá, C.A.; Phone: 011-507-238-7929; E-Mail: rupertneblett@yahoo.com

Puerto Rico—Martin Romero R.; HC4 Box 8519, Canovanas, P.R. 00729 Phone: 787-752-1980; E-Mail: cogop_puertorico@yahoo.com

NORTH AMERICA

Tim Coalter, General Presbyter

P O Box 2910, Cleveland, TN; Phone: 423-559-5126; Email: nagp@cogop.org

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; E-mail: dknoblich@aol.com; Web: Alaska, www.

akcogop.homestead.com; Washington, www.wacogop.homestead.com

Arizona, Nevada, New Mexico—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—Philip Pruitt; P. O. Box 39; Rancho Cucamonga, CA 91729; Phone: (909) 854-8484; Fax: (909) 854-8844; E-mail: pdgpruit@bellsouth.net ; Web: www.iglesiadediosdelaprofecia.org

Canada East—Woodroe Thompson; 5145 Tomken 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; Church of God of Prophecy, #201-3401 33rd St.; Vernon, BC, Canada V1T 7X7; 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 Harper; P O Box 398; Charleston, IN 47111; Phone: (812) 748-9125; Fax: (734) 250-8531; E-mail: timllpc@aol.com; Web: http://michianacogop.com

Heartland America (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 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—Gary Smith; P O Box 220; Elizabethtown, KY 42701; Phone: (270) 900-1956; Fax: (270) 900-1535; E-mail: kycogop@comcast.net;

Louisiana, Mississippi—H. Wayne Hall; P O Box 721190, Byram, MS 39272; Phone: (601) 372-9721; Fax: (601) 372-1899; E-mail: LAMScogopoverseer@aol.com; Web: www.lamscogop.org

Mid-Atlantic Region (Delaware, D.C., New Jersey, Maryland, Delmarva Peninsula)—Levi Clarke; P O Box 1310; Bear, DE 19702; Phone: (302) 368-0004; E-mail: levi.clarke@verizon.net; Web: http://midatlanticcogop.org

Midwest/Rocky Mountain Region (Colorado, Iowa, Minnesota, Nebraska)—Jesse Yanez; 4216 Mary Lynn Drive, Urbandale, IA 50322; Phone: Not available; 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@nccogop.org; Web: www.nccogop.org

Northeast Region (English) (Connecticut, Maine, Massachusetts, New Hampshire, New York, Rhode Island, Vermont, Bermuda)—Leroy Greenaway;

P O Box 11652; Albany, NY 12211-0652; Phone: (518) 489-0753; E-mail: leroygreenaway@verizon.net ; Web: www.cogopner.org

Northeast Region (Spanish) (Connecticut, D.C., Delaware, Massachusetts, Maryland, New Jersey, New York, Pennsylvania, 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; 160 Erickson Ct. West, Billings, MT 59107; Phone: (406) 256-7440; Fax: (406) 252-5016; E-mail: nwtcogop@msn.com; Web: (blogsite): nwtconnectionblogspot.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 404; Parker, PA 16049; Phone: (724) 818-5049; E-mail: cjcroyle@pacogop.comcastbiz.net ; Web: www.pacogop.org

South Carolina—George McLaughlin; P O Box 820; Rock Hill, SC 29730; Phone: (803) 328-2030; Fax: (803) 328-2499; E-mail: gmcloughlin@comporium.net Web: www.sccogop.org

Southeast Spanish Region (Alabama, Florida, Georgia, Kentucky, Louisiana, Mississippi, North Carolina, Tennessee)—Ebli De La Rosa; P O Box 452757; Kissimmee, FL 34745; Phone: (407) 201-3906; E-mail: ebli@bellsouth.net ; Web: http://www.regionsur.com

Tennessee—E. C. McKinley; P O Box 2319; Hendersonville, TN 37077-2319; Phone: (615) 824-3563; Fax: (615) 827-0102; E-mail: ecckinley@mac.com; Web: www.tncogop.org

Texas—J. Scott Gillum; 17275 Northcrest Circle; New Caney, TX 77357; Phone: (281) 689-3436; Fax: (281) 689-3410; E-mail: tmcc1200@aol.com;

Virginia—Jerry Schall; P O Box 158; Troutville, VA 24175-0158; Phone: (540) 992-3696; Fax: (540) 992-2861; E-mail: jschallcogop@sbcglobal.net ; Web: www.vacogop.org

SOUTH AMERICA

Gabriel Vidal, General Presbyter

P O Box 2910, Cleveland, TN 37320-2910; Phone: 423-559-5128;

E-Mail: gvidal@cogop.org

Argentina—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—Hilarión Javier Patón; La Iglesia de Dios de la Profecía, Oficina Nacional; Casilla 5944; Cochabamba, Bolivia, S.A.; Phone: 011-591-428-8866; E-Mail: hjpaton69@hotmail.com

Brazil—Hernandes Fernandes Filho; Rua Joao Memezes Sodres No 183,Bairro

Xamgri La Comtagem MG, CEP 32 186-240 Brazil S.A.; Phone: 011-55-31-3241-2389;
E-Mail: hernandespr@yahoo.com.br

Chile—Sergio Cedeno.; Sendero Rayo Oriente 4037, Ciudad del ESTE, Puente Alto, Santiago, Chile, S.A.; Phone: 011-56-2-521-7179; E-Mail: scedeno@gmail.com

Colombia—David Ramon Ceballos; Carrera 72 No 6-D, 73 Castilla, Bogota, Colombia; S.A. 029332.; E-Mail: Davidramonceballos@hotmail.com

Ecuador— Benjamin A. Aldana Perez; Casilla de Correos 09-01-7442; Guayaquil, Ecuador, S.A.; E-Mail: baldana68@gmail.com

Paraguay—David Orozco; Casilla de Correo No 2317, Asuncion, Paraguay S.A.; Phone: 011-595-21-578-339; E-mail: davideorozco@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 Profecia, Estanislao Lopez 4815, Malvin-Montevideo, Uruguay; Phone: 011-598-2-614-2846;
E-Mail: sergiogarcia1955@hotmail.com

Venezuela—Luis Gomez , Apdo. 4552, código 2101-A, Maracay, Edo. Aragua, Venezuela, S.A.; Phone: 011-58-243-263-2263; Email: luigi19718@hotmail.com
Continental Harvest Coordinator: Rafael Alvino (See Peru)

Recognition of Missionaries

Dan & Gwen Miller

Fredy Guillen

Teri Santos

**Ministers Retiring/Rotating From General Appointment and Receiving
Appreciation Certificates at the 98th International Assembly**

International Offices

Dr. David Bryan
Dr. Hector Ortiz
Paulette Wilbanks
Perry Horner
Annette Taylor
Allison Webb – Capin Crouse

**General Presbyter –Asia, Australia
& Oceania**

**National Overseer – India, Nepal,
Thailand & Japan**
David Browder

Committee Members

Carswell Leonard (BDP)
Angie Zamora (F&S)

National Overseers

Ramon Rodriguez - Cuba
Wilton Powell – United Kingdom &
France

**BISHOPS ORDAINED AT THE 99th INTERNATIONAL ASSEMBLY
Thursday, July 14, 2016**

ASIA

NEPAL

Gopal Lama

SOUTH AMERICA

VENEZUELA

Luis Misael Gonzalez Colon
Pedro Pablo Suarez Gutierrez

CENTRAL AMERICA

PUERTO RICO

Gregorio Belen
Rosendo Garcia Fragoso
Fernando Lopez
Herminio Rivera Camacho
Nelson Joel Torres Diaz
Hector M. Figueroa

HONDURAS

Denys Martinez Servellon

EUROPE

CZECH REPUBLIC

Petr Szlaur

NORTH AMERICA

ALABAMA

Glen McCord

ARIZONA

Salomon Alegria
Jose O Marquez

GEORGIA

John Benning
Phillip Bevel

Thomas Black
Bryan Keith Burch
Hilliard Lang
Harold McQuaig
Danny Stilwell

INDIANA

Michael White

IOWA

Carlos Tamayo

MINNESOTA

Luis Luna

NEW MEXICO

Ysaias Florian
Eddie Bradshaw

NEW YORK

Malachi Reeves

NORTH CAROLINA

Ernesto Velasco

SOUTH CAROLINA

Michael Frederickson
Howard Matthews

TENNESSEE

Richard Horner

WASHINGTON

Ruben Aguilar

DECEASED MINISTERS

July 2014–June 2016

ANGUILLA

George Connor

BAHAMAS

Clarence Franklin Armbrister
Rosetta M. Beneby
Eleanor Patricia Cartwright
Edna V. Cunningham
Donald Stanley Deveaux
Rowena Sylvia Fawkes

Esther V. Forbes
Doritt Vernice Grant
Solomon L. Humes
Galeta Deannie Jonson
James Kendrick Scavella

BARBADOS

Everett C. Williams

CANADA

Emmanuel Stiverne

CAYMAN ISLANDS

Daphne May Collins

DOMINICAN REPUBLIC

Tulio Rodriguez

FRANCE

Daniel Longin

INDIA

C.J. Abraham

JAMAICA

Theresa C. Mason

Stanley B. Mattis

Samuel McCalla

Benjamin McKenzie

Albert N. Pearce

Daisy Reid

Jacqueline Smith

James Thomas

Hermuthel Wynter

MEXICO

Ruben Carmona

Andres M. Hau

Victor Liberato G.

TURKS AND CAICOS ISLANDS

Shirlen Forbes

James C. Williams

UNITED KINGDOM

John Francis Allaway

Ludie Anderson

Dan Asher

Earl Aukerman

Roy Dale Bailey

Rudy Balderrama

Virgil E. Barnes

Roger D. Batson

Tammy Batson

Beryl A. Bell

U.G. Bennett

Gwynneth F. Bird

Beatrice Mae Bledsoe

Tomas Bonilla

Bertha Elizabeth Boyd

Hector Orlando Aguilera Briceno

Harless L. Buckner

Thomas Glen Bundrick

Paul Caldwell

Danny Wayne Calvert

Vanessa Cazley

Paul J. Chapman

A. Doewer Cleaver

Patsy E. Collins

Luz Eneida Corrales

Richard E. Davis

Willie H. Davis

Herman E. Dean

Anna Bell Dickerson

Doris E. Dillon

Austin Leonard Dodson

Gilbert W. Dunbar, Sr.

John Thomas Duncan

Hugh R. Edwards

Lilieth Edwards-Dacosta

Clayton E. Endecott, Sr.

James M. Estes

James Faulkner

Evelyn M. Ford

Woodrow Forsythe

Beryl Francis

Willie Gaddy

Hermelinda Garate

Jeffrey T. Grubb

Hazel Guire

Franklin C. Hall, Sr.

Mervin Marion Hanks
 Lee Roy Harris
 David Harold Hartley
 Ormand E. Hunter
 Billy Lee Husk
 James Lamont Hyatt
 Elias W. Jimenez
 Brian A. King
 Norma E. King
 Jack Lackey, Jr.
 William M. Lee
 Harold Lee
 Eldon J. Lewis
 Johnny H. Lynn
 Shannon Earl Martin
 Ealon Jerome Matheny
 Kermit McClure
 Willie L. McCoy
 Damous E. McGee
 Clifton E. McKey
 Odias McMillan
 Walter Meade
 Rebecca Ann Mojica
 Freddy J. Morgan
 Mary L. Nesmith
 Flora Laws Nunnery
 Reinalda R. Ortega
 Feliz Ozuna de Paula
 Natividad Perez
 John B. Pitts
 Leslie E. Porter
 Angel Gomez Ramirez
 Jettie I. Rawlins
 Irene Rising
 Freddy Troy Robbins
 Willis E. Robertson

Guy Thomas Robinson
 Sheldon D. Russell
 David H. Sanford
 Christine Smith
 James E. Spence
 Roy S. Still
 Matthew Wayne Stockton
 Bruce Strickland
 C.J. Tarkington
 Joe Miller Thompson
 Andre R. Thompson
 Hobert M. Tomlinson
 Herman Tucker
 William L. Turner, Sr.
 Charles Bill VanHoozier
 Jimmy Waddell
 Charles Junior Waller
 Ralph V. Wells, Sr.
 Aaron Willard West
 Jack Whitaker
 Wallace E. Willingham
 Eldridge Willis
 Michael J. Willis
 Franklin Eddie Woodham
 Charles Yamamoto

99th INTERNATIONAL ASSEMBLY OFFERINGS

Wednesday, July 13	\$ 39,130.67
Thursday, July 14	\$ 44,058.03
Friday, August 15	\$ 100,000.00
Saturday, August 16	\$ 31,641.65
TOTAL OFFERING:	\$ 214,830.35

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GENERAL INFORMATION AND CORE VALUES—Prayer: How many prayer events _____ Do you have consistent prayer life/family worship? _____
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Home address in full _____

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