



THE JOURNAL OF THE 101ST
**INTERNATIONAL
ASSEMBLY**

OF THE
CHURCH OF GOD OF PROPHECY

INCLUDING THE
ASSEMBLY BUSINESS MINUTES

JULY 20-24, 2022





Church of God of Prophecy
JOURNAL

of the
101st International Assembly
July 20–24, 2022

MANAGEMENT

Sam N. Clements: General Overseer

Tim Coalter: North America

Clayton Endecott: Europe/CIS/Middle East

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

Clayton Martin: Caribbean/Atlantic Ocean Islands

Stephen Masilela: Africa*

Tim McCaleb: Asia/Australia/Oceania

Gabriel E. Vidal: South America

*General Overseer Sam N. Clements has served as interim general presbyter of Africa since January 2021, following the death of Stephen Masilela.

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101st International Assembly Journal

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Assembly Task Force

101st International Assembly

GENERAL OVERSEER Sam N. Clements

ASSEMBLY TASK FORCE CHAIRMAN Paul Holt

Planning & Operations
Budget & Finance
Site Selection
Housing
Space Allocation
Task Force Oversight

ASSEMBLY LIAISON TO THE GENERAL OVERSEER Shaun McKinley

Programming
Production
Stage Operations
Assembly Business Procedures
IP Meeting Coordination

DIVISION ONE Joshua Lynn

Liaison to the ATF
Chairman
On-site Coordination
Ushers/Security/Greeters
Health & Emergency
Support for Division Two

DIVISION TWO Eddie Hartman

Registration
Move
On-site Coordination
Parking & Transportation

DIVISION THREE Mike Schalk

Sponsorships
Handicap Services
Nursery
Security (Exhibit Hall)

DIVISION FOUR John Payne

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

DIVISION FIVE Mike Luthle

Projection
Webcasting
Mobile App
General IT Needs
Assembly Website

DIVISION SIX Hillary Ojeda

Interpreters
Interpretation Setup
Translation

DIVISION SEVEN Marsha Robinson

Clerks
ATF Clerk
Promotion & Marketing
Photography
Social Media
Printed Program
Signage

DIVISION EIGHT Gene Browning

White Wing Bookstore
Exhibitors
CD/DVD Duplication
& Sales
Decorating (Exhibit Hall)
Ministry Booths

TEAM ADVISOR Gary Smith Host State Bishop

Hospitality
Usher/Greeter
Recruitment



SECTION 1

PRE-ASSEMBLY ACTIVITIES



101ST INTERNATIONAL ASSEMBLY 2022

INTERNATIONAL PRESBYTERY MEETING

OKLAHOMA CITY CONVENTION CENTER • OKLAHOMA CITY, OKLAHOMA

Friday, July 15, 2022

The International Presbytery (IP) counselors, a group comprised of four bishops chosen in 2018 by the International Presbytery to guide the in-meeting selection process, met on Friday with the chairman and secretary of the Biblical Doctrine and Polity (BDP) Committee to go over the Governance Document and receive training in preparation for the IP meeting.

The IP counselors are selected by the IP for two reasons: 1) To guide the IP selection process in accordance with the Governance Document. One of the four is chosen at the IP meeting to moderate and the other three advise him; 2) To guide the selection and review/evaluation processes for presiding bishop and general presbyters when the IP is in session. The IP counselors who served the 2022 International Presbytery meeting were Bishop Levi Clarke, Bishop Franklin Ferguson, Bishop Tedroy Powell, and Bishop Adrian L. Varlack, Sr.

Saturday, July 16, 2022

The International Presbytery meeting convened at 9:00 a.m. Bishop Sam N. Clements, general overseer, welcomed the members of the Presbytery and said, “Thank you for being here this morning. It seems like this room gets bigger every time I come to an Assembly. I’m glad that you’re here with us, and we’re going to have a wonderful day. It’s going to be a great day. Bishop Feliz is going to lead us in a chorus, so if you’d like to stand, we’re going to start this off with a worship song or chorus here. Let’s just get our minds on the Lord and worship for a few minutes.”

Bishop Ben Feliz came to the front and said, “This is one of my favorites. There’s only one great one in this building today. It’s good to worship him.” Bishop Feliz led the song, “How Great Thou Art.” After the group sang, he said, “Now I want you to sing in your native language. We’ll sing the chorus in English and then we’ll go into the language of your soul.” Many languages could be heard when the song was sung again, and there was spontaneous worship afterward.

Bishop Clements expressed thankfulness for the opportunity to be together one more time and took time to exhort the bishops to pray for divine direction in everything that would come before them. He said, “When you seek divine direction, sometimes God may have a different plan than what we do. So, we’re not comfortable with that. But either we follow the Spirit, or we don’t. There is no in-between.” He warned against seeing the Church as a business or a secular body rather than a spiritual body where the Holy Ghost comes first. He admonished,

“I pray that we will have ears to hear what the Spirit has to say to the Church.” After an explanation concerning the history and purpose of the Lord’s Supper, Bishop Clements led the Presbytery in Communion and Footwashing.

At 10:00 a.m., the group was called to order for business. Bishop Clements gave instructions about confidentiality. He said there was to be no communication with anyone outside the room. He further stated that only members of the International Presbytery were allowed to ask questions or make remarks during the meetings. Bishop Clements introduced International Offices Director of Information Technology Mike Luithle, who explained the procedure for online voting by international overseers who were present via Zoom. Zoom was employed to accommodate those bishops for whom strict travel restrictions would have precluded their participation in the IP proceedings.

Bishop Adrian L. Varlack, Sr. was selected as Moderator. He introduced the other IP counselors. They read Scripture, prayed, and gave a word of exhortation. The Moderator instructed the IP on the particulars of the Governance Document. Note: Prior to this meeting, videos were distributed to all IP members in which each candidate expressed their qualifications. The candidates were asked to leave. Their names were drawn in random order.

The Moderator referred the IP to the manual that had been prepared for them containing the profiles of those being considered for the office of general overseer (the title was later changed by Assembly ruling to presiding bishop). The Moderator explained that all candidates would be asked the same questions. After the first round of questions was asked, it was determined the remaining candidates would be asked the same four questions prepared by the BDP Committee for the IP and the six questions that had been asked and confirmed by the International Presbytery.

The meeting was called to prayer by the Moderator many times. Spontaneous worship broke forth, and the Presbytery was refreshed. Multiple expressions were taken.

Sunday, July 17, 2022

On Sunday morning, Bishop Clements called for each general presbyter to share a remembrance of those national bishops and spouses in their areas who had gone to be with the Lord since 2018. After each name had been shared, a moment of reverent silence was taken. Bishop Clements prayed for all who had experienced loss and called for Bishop Clayton Martin to give an inspirational word. Special mention was made concerning the loss of Bishop Masilela, general presbyter of Africa.

Bishop Martin greeted the IP in English, Spanish, and French. He prayed a powerful prayer and led a time of worship with the song, “My Faith Looks Up

to Thee.” The bishop gave a rousing word of encouragement from 1 Kings 17.

The Moderator continued the business of calling the candidates one at a time from the waiting area to answer the questions agreed upon by the IP. The candidates were Tim Coalter, Clayton Endecott, Ben Feliz, Scott Gillum, Tim McCaleb, and Brian Sutton. After each had been heard, much time was spent in discussion and prayer as expressions were taken. As expressions eliminated a candidate, he was called into the room and informed. Prayer and appreciation were conferred on each one. After many expressions had been taken and tabulated, the IP was able to definitively narrow the choices to two candidates. Of those two, Bishop Tim Coalter, who had served the past eight years as general presbyter of North America, was selected in a one-accord decision to be presented to the Assembly for consideration as the new general overseer.

Bishop Coalter and his wife, Kelly, were asked to return to the room. Upon learning of the IP decision, Bishop Coalter expressed appreciation to the IP for their decision and the confidence placed in him and his wife.

Bishop Clements came forward to pray for the Coalters, saying, “Thank you, Lord. We know that your Spirit is in this place. I pray right now, God, for that special grace to help and assist Bishop Coalter as he takes this journey. You will not forsake him. We thank you, Lord, for his leadership, and I know you’re going to guide him as he’s trusting you with all of this. In Jesus’ name.”

Monday, July 18, 2022

General Presbyter of South America Bishop Gabriel Vidal gave an inspirational word in which he encouraged the IP to have a faith that is unbreakable. After a meeting of the Africa bishops, Bishop James Kolawole and Bishop Cyril Odendo were brought forth for consideration in the selection of the general presbyter of Africa. Bishop Kolawole was chosen in a one-accord decision by the IP to be announced to the Assembly as general presbyter for Africa.

All seven general presbyters had been evaluated prior to the IP meeting by the IP Review Board. The Qualifying Group’s reports were presented to the International Presbytery for confirmation. All were affirmed.

After a special meeting was held for the North America bishops, Bishop Brian Sutton and Bishop Scott Gillum were brought forth for consideration as North America general presbyter. The IP expressed in one-accord that Bishop Sutton should be presented to the Assembly as North America general presbyter.

On Monday evening, Leadership Development and Discipleship Ministries Executive Director Kathryn Creasy presented a report to the International Presbytery about the accomplishments of LDD. She gave information concerning the curriculum, training materials, and programs her department developed since

2018. She announced that those materials were available to ministers, pastors, and leaders. Also presented were the accomplishments of other LDD departments. Bishop Michael Hernandez, Accredited Ministry Development director and president of Spirit and Life Seminary, presented the report for AMD and the church's seminary (SLS). The Children's Ministries report was presented by its director, Bishop Shaun McKinley. The Youth Ministries report was presented by its director, Bishop Kirk Rising, and the Center for Biblical Leadership report was read by Bishop Elias Rodriguez, CBL Instructor.

Tuesday, July 19, 2022

Bishop Varlack gave forth a powerful sermon concerning the Name that is above every name. The clerk was instructed to print the sermon in the *White Wing Messenger*. It was printed in the January 2023 edition. The Assembly Finance Committee report was given by Bishop Nathaniel Beneby. The Biblical Doctrine and Polity Committee presented its report to the International Presbytery. There was a time of discussion concerning different sections of the report, and slight changes were made for presentation to the Assembly. The Finance and Stewardship Committee report was also presented, after which a time of discussion took place.

Nominations were taken for two replacement members to serve on the Assembly Qualifying Committee. Bishop Leroy Greenaway and Bishop Sergio Cedeño were nominated and affirmed by the IP. Nominations were taken for two replacement members to serve on the International Presbytery Review Board. Bishop Christian Fricke and Bishop Woodroe Thompson were nominated and affirmed.

A luncheon was held for the members of the International Presbytery and their spouses after which a group picture was taken on the Assembly stage.



SECTION 2

101ST INTERNATIONAL
ASSEMBLY BUSINESS
MINUTES



ASSEMBLY JOURNAL

WEDNESDAY, JULY 20, 2022 • OKLAHOMA CITY, OKLAHOMA
**ONE HUNDRED-FIRST INTERNATIONAL ASSEMBLY
 OF THE CHURCH OF GOD OF PROPHECY
 BUSINESS SESSION**

Wednesday Morning

The 101st International Assembly of the Church of God of Prophecy opened Wednesday morning, July 20, 2022, with dynamic worship led by June Gordon, worship leader from Abundant Grace Ministries COGOP in Memphis, Tennessee, along with the Assembly Worship Team.

Prayer was led by Gena Kernazhystski, national overseer (subsequently national bishop) of Belarus and member of the Europe, CIS, and Middle East Shared Leadership Team. Several leaders took part in praying.

Bishop Gary Smith, the state overseer (state bishop) of Oklahoma, welcomed the delegates who joined the morning session in person.

After that, General Overseer Bishop Sam N. Clements (hereafter referred to as the Moderator) stepped to the podium and brought down the gavel to officially open the Assembly. He greeted the delegates and then invited the members of the International Presbytery to join him at the front of the Assembly Hall to signify their one-accord selection of Bishop Tim Coalter as the new international head of the Church of God of Prophecy.

The general presbyters were invited by the Moderator to gather around Bishop Coalter, anoint him, and pray for him. The Moderator asked the Assembly delegates to stretch their hands toward Bishop Coalter and join in the prayer. When prayer concluded, the Moderator asked if anyone objected. No one objected.

Bishop Coalter addressed the delegates.

The Moderator made additional remarks commending Bishop Coalter. He then spent a few minutes thanking his wife, Sister Linda Clements, for being his constant companion for 61 years. The Assembly delegates stood and applauded.

Also selected to serve as general presbyter for Africa was Bishop James Kolawole, who had served as national bishop of Ghana and Nigeria and administrative assistant for Africa since the untimely passing of General Presbyter Stephen Masilela. There was a moment of silence in honor of Bishop Masilela.

Bishop Kolawole addressed the Assembly.

Bishop Clements asked if the Assembly was willing to accept Bishop Kolawole as the new general presbyter for Africa. The delegates confirmed the selection by standing to their feet and offering boisterous applause.

Bishop Brian Sutton was presented by the International Presbytery to the Assembly for confirmation as North America’s general presbyter. Bishop Sutton was anointed and prayed for by Bishop Clements, Bishop Coalter, and the International Presbytery.

Bishop Sutton addressed the Assembly. The Assembly delegates confirmed the selection of Bishop Brian Sutton by enthusiastically applauding as they stood to their feet.

All the 2018–2022 general presbyters were affirmed by the Assembly.

Bishop Clements dismissed himself due to illness and appointed Bishop Clayton Martin, general presbyter of the Caribbean and Atlantic Ocean Islands, as Moderator.

The Finance Director’s Report, Corporate Board Report, and Finance and Stewardship Committee Report were read. Questions and comments were entertained by the Moderator after each section. Answers were given by members of the respective committees.

Wednesday Afternoon

The business meeting resumed after the lunch break as Assembly Moderator Clayton Martin greeted the Assembly and then prayed.

The Moderator instructed delegates with further inquiries concerning Section 2 of the Finance and Stewardship (F&S) Report, “Mission and Project Giving” (read and discussed before the break), to step to the microphones and ask their questions.

A pastor asked if there were plans to increase the amount the local church was expected to give.

Bishop Gillum responded there were no plans to do that.

A regional bishop and a member from Miami expressed appreciation for the well-written report.

The Moderator called for a show of support for this section.

The Moderator asked if anyone opposed would let the F&S Committee know why. A pastor expressed concern that there were questions that had not

been answered. Bishop Gillum recommended he communicate his concerns with the Committee.

The Moderator determined there was consensus and declared that the section passed.

Bishop Gillum said the Committee would move on to Section 3 of the report.

Paulette Wilbanks read Section 3 (Budgets) of the report.

The Moderator asked for a motion and a second. Bishop Mark Peone made the motion and Pastor Roy Jacobs, Sr. seconded.

After a question from the floor, Bishop Gillum clarified that Section 3 was an administrative action to help with any shift in leadership so that adequate information is available. He reminded the Assembly that minister training modules online have instructions about budgets.

Bishop Gillum repeated that the local church approves its budget and then sends it to the regional/state office for informational purposes.

There were questions asked and answered concerning the hardship that preparing a budget is for small churches. There was also concern that budgets are not possible in remote places outside the US.

Bishop Gillum conceded that the Committee could not write something for every context of ministry. He offered that there has to be some latitude in those cases and asked for input from pastors and leaders in those contexts.

There were several positive comments about this section of the report.

A member was concerned that the tabulations of expressions was not being done meticulously enough.

The Moderator replied that 70 percent was a consensus.

Bishop Gillum offered more clarification about the process with local church reporting.

A question was asked about whether incorporated churches would need approval outside their own corporate board.

Bishop Gillum explained that whichever level of ministry develops a budget or financial plan is the level to approve it; it is a tool to manage the finances of a local church, state office, or GP office.

The Moderator called for the Assembly delegates to stand who were willing to accept Section 3 of the report. It was determined that there was not an overwhelming consensus, so the section did not pass.

Bishop Gillum expressed that the Committee is designed to serve the COGOP body. He gave two email addresses for suggestions or questions: dfelipe@nacogop.org and sgillum@nacogop.org

The Moderator asked for applause for the F&S Committee and invited the Biblical Doctrine and Polity (BDP) Committee to begin their presentation.

Bishop Philip Pruitt, Chair of the BDP Committee greeted the Assembly and introduced the other members: Bishop Timothy Harper (Secretary), Bishop Daryl Clark, Bishop James Kolawole, Reverend Sonia Martin, Bishop Rahadames Matos, and Bishop Nelson Torres (not present).

Section One of the BDP Report, “Recognition of Bishop Sam and Linda Clements,” was read.

Section Two, “Recognition of Dr. Elias Rodriguez,” was read.

Section Three, “Recognition of Dr. Delroy Hall,” was read.

Section Four, “Statement on Sexual Harassment,” was read and the Moderator opened the floor for questions and discussion.

A pastor thanked the Committee and expressed concern that not enough time had been given to the issue. He said the section was incomplete and perhaps not adequate, in light of the severity of the issues addressed.

Bishop Pruitt responded with appreciation and offered more work on Section 4. After another comment from the pastor concerning creating an environment where women can serve and thrive, Bishop Pruitt assured him that the Committee was making notes.

A delegate suggested that an ethics review board is needed for these kinds of matters.

Bishop Harper replied that the Committee concurred with that proposal and that more in-depth study was needed. He also stated that Section 4 had been reviewed by Church legal counsel.

A pastor addressed the Assembly with an account of someone in his local church who shared that he had been sexually abused when he was younger by a person in church leadership. The pastor asked the BDP to develop a process, in addition to making a statement. He shared what his church does to deal with these types of matters and said he would rather see a proactive approach rather than a reactive approach.

Bishop Harper thanked the pastor for his remarks and assured him that the Committee would include them in the work that would be done going forward.

The Moderator addressed the Assembly delegates, asking for expressions concerning adding the statement on sexual harassment to the Ministry Policy Manual of the Church. He informed the Committee chair that there was not an overwhelming consensus and stated he (the Moderator) was sure that the chair would make himself available to the dissenting delegates.

Bishop Pruitt replied that the Committee was willing to go further.

Bishop Harper asked the Moderator for permission to reply and then said,

We are certainly willing to work on this and we are servants of this Assembly. But what we are saying with this is that the Church of God of Prophecy has nothing to say on sexual harassment. If this Assembly could find it within their discernment to allow us to say this and to move into a deeper study, at least we will have said something on sexual harassment. I defer to you, sir.

A bishop came to the mic and stated that he agreed the statement needed to go into the policy manual to protect and defend COGOP pastors and also to enforce good ethical practice. He suggested that the Assembly accept Section 4 with the understanding that a further study will be done, and more information will be released.

The Moderator asked, “In light of what [was] just stated, would you support that this will be added to the wording?”

The pastor who made the original request for more study responded, “I’m in full agreement with what [was] said about the addendum. He repeated his concerns that a definition of sexual harassment had not been given.

More discussion transpired and the Moderator suggested that the section be tabled. Bishop Harper responded it had been nearly one accord to accept the statement with an addendum.

The Moderator stated that he would like to consult with his fellow presbyters.

After discussion, the Moderator clarified that it was believed that the intention was to pass Section Four with greater study, and that a definition will be included in that greater study. He rendered Section Four passed and asked the BDP Committee to go to the next section.

Section Five of the BDP Report, “Statement on Human Trafficking,” was read. The Moderator asked for objections and seeing none declared Section Five passed.

Bishop Harper remarked prior to the reading of Section Six that the word “gender” was originally mentioned three times in the Statement. He

asked for the Assembly's consent to strike the word gender from Section Five of the document.

Section Six, "Statement on Race Relations," was read, and the Moderator opened the floor for remarks. Questions were asked and answered. Appreciation was expressed to the Committee. Clarification was given by Bishop Harper that approval of the Statement was being sought so that it could be included in the Ministry Policy Manual.

There were requests to modify the language of the statement to reflect that both minority and majority contexts can be subjected to hatred, bigotry, and racial prejudices. The BDP Committee members consulted, the change was made, and the new wording was read to the delegates.

The Moderator deemed Section Six passed.

Section Seven, "Proposed Change in Title of Overseer," was read and the Moderator called for questions and discussion. After much discussion concerning the rationale for this change and whether the use of the term overseer is biblical, expressions were solicited. The Moderator announced that due to overwhelming consensus, Section Seven passed.

Section Eight, "Recommendation of Term Limit for the General Overseer (Presiding Bishop)," was read. The Moderator asked those who approved the recommendation to stand and then asked those who opposed the recommendation to offer a short discussion. Concerns were expressed by several delegates.

After the discussion from those in opposition, the Moderator asked for those in agreement to stand again, citing some may have changed their minds. He declared the recommendation did not pass.

The Moderator thanked everyone.

Bishop Pruitt remarked to the Assembly delegates that the things that had been discussed were ongoing projects, ongoing documents. He thanked everyone for their participation.

At 5:39 p.m., Assembly Business was closed.

Note: Please consult the 2022 Assembly Business Acts at cogop.org or the Committee Reports section of the 2022 Assembly Journal for more information about rulings rendered. A complete transcript of the Wednesday Business Sessions can be obtained upon written request to the Church of God of Prophecy Presiding Bishop's Office or the requester's corresponding General Presbyter's Office.



SECTION 3

101ST INTERNATIONAL
ASSEMBLY JOURNAL



101ST INTERNATIONAL ASSEMBLY JOURNAL

Wednesday Evening, July 20, 2022

The Wednesday evening service began with a stirring opening ceremony that featured beautiful worship with flags and banners and expressive, interpretive movement. Voiceovers by Bishop Adrian Varlack and *White Wing Messenger* editor, Marsha Robinson, accompanied pictures telling the story of the origins and growth of the Church of God of Prophecy in a video portrayed on two large screens. COGOP families and individuals from around the world joined the worshipers on stage signifying the inclusive diversity of our movement. Immediately following this presentation was the much-loved Parade of Nations accompanied by the world-famous Bahama Brass Band. One hundred thirty-five flags, many carried by indigenous people, marched to the front of the hall awaiting the entrance of the All-Nations Flag, our beautiful banner of love.

The Assembly Worship Team began with “You Are Good” and sang several powerful songs. Worship leader June Gordon and her team brought a wonderful time of worship to all in attendance. Bishop Sam Clements introduced evening speaker Bishop Woodley Thompson who delivered a powerful message on the Assembly theme, “Reconciling the World to Christ.” He challenged his listeners to “see those words as more than a theme; it is our history, and it is our future. It is our mandate; it is our mission, and it is the sum total of our ministry as a church.”

Thursday, July 21, 2022

Thursday Morning

The second day of the Assembly began with a time of worship and prayer. June Gordon and the Assembly Worship Team led the Assembly delegates in worship as everyone sang, “Show Us Your Glory” and “Good, Good Father.” Bishop Tim McCaleb, general presbyter of Asia, Australia, and Oceania, directed a time of prayer in which Bishop Rogelio Justiniano of the Philippines prayed impassioned, effectual prayers for the harvest.

After another session of worship, Bishop Clements announced the bishop ordination service that came next. Some of the ministers had been ordained during the past four years but this was a holy moment when the leadership of the Church of God of Prophecy laid hands on each one. “Blessed Assurance” was sung as a background theme between each continental group as a record number of bishops from around the world were ordained. During the nearly two-hour service, Bishop Sam Clements charged the men to “be instant in season and out of season,” as well as instructing them to “dedicate your time,

energy, and talents to the ministry. We must be about our Father's business. It is time to save the lost." At the end of the sacred service, Bishop McCaleb remarked, "The COGOP is no place for self-seeking men; no place for those who live only for themselves. To follow God is to be sanctified and not follow the pattern of Adam but the pattern of Christ."

After the ordination service, a momentous occasion took place: the first graduation ceremony for the graduates of the Church of God of Prophecy's institution of higher learning, Spirit and Life Seminary. Bishop Michael Hernandez, president of Spirit and Life Seminary, made opening remarks. He introduced Dr. David Han, Dean and Vice-President for Academics at Pentecostal Theological Seminary (PTS), Cleveland, Tennessee, as well as Dr. Michael L. Baker, President of PTS and Chancellor of the Division of Education for the Church of God. They congratulated Bishop Hernandez and Spirit and Life Seminary for their achievements. Drs. Han and Baker also conferred an honorary doctorate from PTS on Bishop Sam Clements. Bishop Hernandez introduced the student speaker for the graduation ceremony, Ysaias Florian Diaz. Bishop Hernandez gave a charge to the graduates as well as the COGOP worldwide and then invited Albert Murza to announce the graduates. There was prayer and much rejoicing for what God has done.

Thursday Afternoon

Thursday afternoon was a time of personal and ministerial enrichment. Assembly delegates had their choice of 35 workshops presented by Church leaders and guest speakers with expertise in a variety of subjects. Workshops and synopses are listed in the Assembly program.

Thursday Evening

Thursday evening began with a rousing concert by the world-famous Bahama Brass Band. There was much joy in the house, and the people came with a heart to worship. The general presbyters, newly selected Presiding Bishop Tim Coalter, Bishop Paul Holt, Bishop Michael Hernandez, and special guests took time to honor Bishop Sam Clements and his wife Linda for the selfless service they have given to the Church of God of Prophecy over a lifetime. Gifts were given to both, and heartfelt thanks were expressed in thunderous applause by the Assembly congregation.

The evening speaker was introduced by Bishop Gabriel Vidal, general presbyter of South America, who moderated the service. Bishop Clayton Endecott, general presbyter of Europe, CIS, and the Middle East, delivered a timely message to the Assembly, "Hearing God." He spoke ardently of our relationship as Pentecostals to God in this way:

For Pentecostals, he is not only a God of history or of origin; for us, he is not simply a transcendent God, beyond our ways and finding out, but

an immanent God, one who works in our lives daily, who touches, heals, saves, and indwells. He maintains a deep and transforming relationship with us. He touches us, our hearts, our lives, our families. He builds a relationship with us. He enlists us to join him in his vision, and he empowers us to do his work on the earth in the power, righteousness, and love of the Holy Spirit.

A powerful time of prayer took place in the altar as the service concluded.

Friday, July 22, 2022

Friday Morning

Worship was led by the Assembly Worship Team who sang, “Jesus Messiah.” The morning session was moderated by the General Presbyter of Mexico, Central America, and the Spanish-speaking Caribbean Bishop Ben Feliz. He said that he had been thinking about the theme, “Reconciling the World to Christ.” He said,

I came from a banking background, and when you reconcile an account, there is a record that is absolute, that it is right, and you have to make all the other differences disappear until they are reconciled to the record that we know is right. And they should be right. And I thought that all of our efforts, all the energy that we spend, to reconcile one to another will fail because we have so many differences. We have so many sports teams that we follow. We all have political tendencies and preferences, and that’s okay because God created us that way. Our likes are different. I wish you liked the same things I like, but you can’t because even I don’t like things that I like sometimes! But when we are reconciled in Christ, when we bring our differences, and we lay them at the altar of Christ, in Christ, we can reconcile. In Christ, our differences will disappear. In Christ, everything that is not right will be made right by him who is right; he is the righteousness of God. So I want to invite you in this Assembly. Let’s come to Christ and in there, we will be reconciled to him, then to one another. Let’s come to Christ.

The prayer theme was the core value of Leadership Development. Bishop Flavio Rosario R., the national bishop of the Dominican Republic, led a time of prayer in Spanish (with interpretation). Several pastors from the Mexico, Central America, and Spanish-speaking Caribbean region prayed powerful prayers.

The Assembly Worship Team sang, “Lead Me Lord” and “Amazing Grace.”

A moment of silence was taken to memorialize the ministers who have passed away since the 2018 Assembly. Bishop Feliz made special mention of the 400 pastors who died from Covid-19, and added that more than 1,000 COGOP members had succumbed to the virus as well. It was a solemn time for all in attendance. A complete listing of deceased ministers appears on pages 208-211.

The worship team led an extended time of intense worship, singing, “I’m a Child of God (Yes I Am)” and “My God Is Still the Same.”

Bishop Feliz announced that the Hispanic Celebration would be held at the Oklahoma City Family Church, who would host the event. He also made the announcement in Spanish and then introduced Bishop Sam N. Clements. A tribute video was played.

Bishop Clements delivered his final Biennial Address to the International Assembly. He encouraged and provoked the Church to action with his message.

Biennial Address

Reconciling the World to Christ through the Power of the Holy Spirit

I begin with a passage of Scripture in Joel 2:28-32.

And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: And also upon the servants and upon the handmaids in those days will I pour out my spirit. And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord come. And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call.

I, for one, believe we are approaching that very time today. I don’t claim any special prophetic gift, but a few things are abundantly clear. We live in uncertain times, where division, hatred, and evil are certainly on the rise. Disagreements over race, gender, culture, and more are dividing our society as people choose sides and vilify one another. These challenges are very much impacting the church today, whether we want to believe it or not.

Mike Bickle, the founder of the International House of Prayer, authored a book several years ago called, *God’s Answer to the Growing Crisis*. He used a Psalms chapter two prophecy by King David which reads, “Why do the nations rage, and the people plot in vain? The Kings of the earth set themselves, and the rulers take counsel together, against the Lord and against His anointed, saying, ‘Let us burst their bonds apart and cast away their cords from us.’” “The Kings of the Earth” and “The Rulers” who will come together are, Bickle says, “the leaders of the culture, not just smaller political leaders, and the Kings, are the leaders of academia, the media, the marketplace, economics, military, sports. All are rulers of culture, and they

will come together, maybe not 100 percent, but enough for David to say, “They will come together!””

What these leaders will do, he says, is work together to “plan and scheme.” Their goal is laid out in verse three, where King David says in essence, “They are going to drive the influence of the Word of God out of the culture.” They will get rid of, dismiss, the Word of God from the public square in every way possible. Have we not seen this accelerated in every way possible in the last few short years? Bickle says this increase is due in part to the Internet, which he says has given language and accessibility for all kinds of people to voice opinions and gather likeminded people around them.

I believe the Spirit is calling for no less than a complete reformation, and yet another Great Awakening with Jesus Christ at the center of it all. As I lean in to hear what the Spirit is saying about this very hour we are presently living in, I hear an awakening cry to open our eyes and recognize what has been developing around us for an exceptionally long time. The changes in our world and also the church world have been so subtle in the past that many failed to recognize what was going on, so, we just carried on business as usual. For several years now we have watched as many of our young adults and professionals walked away from our churches.

While the enemy has convinced many that this is a battle that is unwinnable, many in my generation and possibly the generation following have believed this is an issue of commitment, that the youth of today are drawn to comfort and ease and entertainment, but what we have failed to recognize is the unique passions and desires God has breathed into them to impact the world. They will not be changed by the world, nor a culture that the world is trying to impose upon them, but they will be world changers.

They will no longer be pleased to just maintain a product that has been handed down from generation to generation, nor will they be content to live on hand-me-down inspiration or trying to build on someone else’s vision. It is imperative for each generation to discover Christ for themselves. They must be given freedom to explore; if they fall down, help them get up, but don’t lock them in a box and expect growth. The real process of growth can only take place in the freedom of truth! Truth discovered personally is the path to freedom. There must be a personal encounter with Jesus Christ.

Paul, in writing the epistles, emphasizes this over and over. The book of Romans, considered by many to be Paul’s greatest work, is placed first among his 13 epistles in the New Testament. The four Gospels written by Matthew, Mark, Luke, and John present the words and works of Jesus Christ, while Paul zeroes in on the significance of Christ’s sacrificial death. One writer said that Paul records the most systematic presentation of doctrine in the Bible.

The book of Romans is more than a book of theology; it is also a book of practical exhortation. The good news of Jesus Christ is more than facts to be believed; it is also a life to be lived—a life of righteousness befitting the person who has been justified freely by God’s grace through the redemption that is in Christ Jesus.

As I study Paul’s writings here in Romans and other Epistles that were written by him, one thing becomes loud and clear, and that is God’s judgement is according to truth. God does not have one standard for the USA and another for Africa, and another for Europe or Central & South America or Asia and the Caribbean, nor the Baptist, Methodist, Pentecostals, but all are judged according to TRUTH!

When you go back to Romans 1 and look honestly at the scripture, you may find it difficult to boast of the fact that we are all not guilty of at least one of the sins mentioned. There are sins of the flesh and sins of the Spirit. The sins of the flesh are the ones we judge in other people’s lives. The sins of the Spirit are the ones we sometimes condone in our own lives. They are the ugliest of all.

There are “Prodigal Sons” and “Elder Brothers.” The prodigals leave home and sin away from home; everybody knows who the prodigals are. The elder brothers stay home, keep the rules, do their duty, but harbor things in their hearts like envy, jealousy, even hatred. They are both sinners. Prodigals return and find grace; elder sons do not feel they need grace, nor do they want it; and they will not allow others to receive it. Grace will be the determining issue in the Judgement! The Jewish people that Paul was addressing had a religion of outward action, not inward attitude. They tried to be moral outside, but what about the inside? What about the heart?

You only have to read the powerful words of Jesus in Matthew 23 to know that Jesus is looking at the heart. In Matthew 15, the scribes and the Pharisees were accusing the disciples of transgressing the traditions of the elders by not washing their hands before they ate bread, but Jesus made them to know that unwashed hands do not constitute sin; but dirty hearts do. He said, “For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies.” A corrupt heart corrupts the whole man. David knew where the problem was and he cried out, “Create in me a clean heart, O God, and renew a right spirit within me.”

You see, lies begin in the heart. When Ananias came before Peter, Peter said, “Ananias, why hath Satan filled thine heart to lie to the Holy Ghost?” Ananias fell down dead. One might wonder why judgement was so harsh, after all no one had been murdered, no immorality, no church fuss, but we are talking about heart sins. The big sins are heart sins. Ananias wanted to

appear more religious than he was. God can handle mistakes and ignorance, but not phony hearts.

Jesus upset the people with his ministry because he not only exposed the sin of those who had been found out, but he exposed the sin of those who had sinned and not been found out. He looked inside the heart. God is not impressed with our programs, formalities, or our professionalism. Paul says it must be of the heart, in the spirit, and not of the letter. It is much easier to be a letter people and just follow the letter of the law, or documents written and created by men. I realize we have to have guidelines that are founded in the Word, but we must not become so bound that we have no room for the Divine Spirit that moves according to the will of God. It is the Spirit that giveth life. For the Pharisees, the letter transcended the Spirit; they kept the letter with no interest in the meaning or significance. The Jews had their law, but they didn't have God. You can have a doctrine without Spirit, and it is nothing but a dead letter.

You can have knowledge of him; you may keep most of the commandments as the rich, young ruler did in the New Testament. You may go to church every Sunday and like good elder sons, do your duty and still be as lost as the man who has never heard the name of Jesus. Salvation is not a belief about God; it is an experience of God. Until people are truly reconciled to Christ and their hearts are purified by the Holy Spirit, they will never be reconciled to each other, and Jesus' prayer in John 17 will not be answered.

People can be wrong about doctrinal beliefs; we all have been and will be wrong about a few things. What we believe about doctrinal matters depends largely upon how much light we have on the subject as a result of open-minded study and revelation of the Spirit, but knowledge and belief alone do not change the heart.

For the last eight years, I have preached and promoted unity both inside and outside our organization. I have encouraged our people to tear down walls and build bridges. I realize we all have some honest differences that can only be reconciled as we seek a deeper experience with Jesus Christ. Ever since the third century, Christians have been divided over doctrinal issues and, because of these divisions and creed making, hatred has pushed the love of Christ aside and hindered the gospel message. Christian unity has all but been destroyed. The church has never been the powerful, life-changing force as it was in the first century, but I believe that the Spirit is speaking to honest-hearted believers all over the world and telling us it is time to come together as one. I can't help but wonder how far down the road we would be if we could stop arguing long enough to seek a deeper experience with Jesus Christ.

Jesus spoke to the very people who thought themselves to be doctrinally perfect, who prided themselves in their knowledge of the scriptures, and said to them, “And ye have not His word abiding in you: for whom he hath sent, him ye believe not. Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me. And ye will not come to me, that ye might have life” (John 5:38-40).

They knew the scriptures, but they didn't know Christ! If you missed Jesus in the scriptures, you misread it. Jesus is the key to every scripture. The “Written Word” reveals the “Living Word.” The point is some never get past the written Word. They have to have a list of instructions, do's and don'ts to go by, and unless something is written down that they can specifically refer to, they have no other direction. But there cannot be enough things written to guide us through every area of life and unless you have something deeper than that, you are going to get lost. Unless grace is your teacher and the Holy Spirit is your guide, you will miss the mark.

Jesus doesn't answer to creeds and when people use scripture out of context to prove a preconceived idea, they are rejecting Christ. We all at one time or another have been guilty of this. I can only say, God forgive us for the times we have taken scripture out of context to try and fit them into our own theology. The question is, do we try to change Jesus to fit into our box, our lifestyles, or do we change us to fit HIM?

We can have a doctrine and not have God; we can create a plan without Christ. When the church loses sight of Jesus, then it must draw attention to itself. The church is not here to be seen for herself; it is here for Christ to be seen. The church is not the savior; Jesus is the Savior. Men have always stumbled over legalism, and they always will, because it is simple and self-promoting. It reduces Christianity to a “cookie cutter” mentality. It says you have to do exactly the way I do, or you are wrong.

Mark and Luke both recorded an interesting event in the life of Jesus that I think speaks to this very thing today:

And John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us: and we forbad him, because he followeth not us. But Jesus said, Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me. For he that is not against us is on our part. (Mark 9:38-40)

The man they tried to stop was casting out demons! He was not a fake; there was no doubt about the power manifested, and the disciples acknowledged as much. Jesus said so; the man was doing a good work in Jesus' Name, and Jesus received the glory. Jesus let them know that a man working miracles in his name can't be all bad. The disciples' real problem was, “He followed us

not.” What they were really saying was, “Jesus, since he didn’t join with us, we want you to stop him.” The disciples only interest was themselves, their small group. That is all the vision they had, so they wanted Jesus to stop him. Underneath it all was the reality that this man succeeded where they had failed, and that is hard to swallow.

The situation is much the same today. There is competition where there should be cooperation. We build fences when we should be building bridges; we wall ourselves in and others out. We don’t want to admit it, but the spirit of “Jonah” is still alive in some folk’s heart. You know the story of Jonah; some people never get past the big fish, but there is much more to the story than a fish swallowing a man. Jonah was the prophet sent to Nineveh. He was sent to condemn the city. The wicked city of Nineveh—as far as Jonah was concerned—whatever they received, they deserved. The Jews hated the Ninevites; in their view, the Ninevites deserved to be destroyed, and Jonah was privileged to proclaim this justice. But he ran the other way. Why? It wasn’t that he liked the Ninevites or because he wished them to be spared. Jonah knew the heart of God. He knew God was a merciful God, and he ran in order to abort grace. It made Jonah mad that God would even consider saving Nineveh:

But it displeased Jonah exceedingly, and he was very angry. And he prayed unto the Lord, and said, I pray thee, O Lord, was not this my saying, when I was yet in my country? Therefore I fled before unto Tarshish: for I knew that thou art a gracious God, and merciful, slow to anger, and of great kindness, and repentest thee of the evil. Therefore now, O Lord, take, I beseech thee, my life from me; for it is better for me to die than to live. Then said the Lord, Doest thou well to be angry? (Jonah 4:1-4).

Jonah was angry with grace, and he presumed to tell God how and to whom to give his grace. Jonah wanted Nineveh to burn, but Jonah needed Nineveh as much as Nineveh needed Jonah. Jonah needed Nineveh, not to narrow him, but to widen him. He had to get out of his bigoted rut. Jonah feared this, and he refused to walk in the depths of grace. He wanted punishment, not salvation. He turned “Good News” into “Bad News.” Jonah fought grace all the way to the end, and he penned the saddest words in Scripture when he wrote, “Death is better to me than life.” Paul said the letter killeth, but the Spirit giveth life. God, help us to understand this!

We want truth, but truth is more than facts. When you find Jesus, you find truth. He said, “I am the Way, and the Truth, and the Life.” Truth will free us. Creeds won’t, issues won’t, but TRUTH will. Truth is what brings freedom from guilt. Truth brings freedom from ignorance; truth frees us from wrong motives and goals. Truth transforms us. Jesus is living truth.

Moses revealed the law, but grace and truth came by Jesus Christ. God gave Moses the law on stones, but stones express no feeling, no pity, and no forgiveness. The law tells us what we ought to be, but it does not help us do anything about it. The law says, “This do, and thou shalt live.” Grace says, “Live, and thou shalt do.” The law demands holiness; grace gives holiness. God does not merely communicate information about himself. John 1:14 says, “And the Word was made flesh, and dwelt among us.” Today, we must have more than a doctrine, we must have that personal relationship with Jesus so that we can love as he loved and minister as he ministered.

In Luke 9, right after the incident where the disciples tried to stop the man from casting our devils in the name of Jesus, we find Jesus wanted to visit a village in Samaria, but they would not receive him. The disciples wanted to burn down Samaria, but Jesus rebuked them and said, “You know not what manner of spirit you are of, for the son of man is not come to destroy men’s lives, but to save them.”

Here is the message: The church is here to save, to rescue, to bind up wounds, to run an emergency room, a salvage business, to gather together. We must STOP talking about unity if we insist on practicing division. Unity is more than diagramming doctrines on paper; it is deeper than that. Unity is bigger than all of us. It is a personal growing and living relationship with Jesus Christ. We love each other because we love him, and when love is from the heart, love allows us to transcend our differences.

In this crucial hour when the Spirit is speaking to Christians all over the world and calling us to reconciliation, I close with the challenging verses from Hebrews 3:7–11, where the writer says:

Wherefore (as the Holy Ghost saith, to day if ye will hear his voice,
Harden not your hearts, as in the provocation, in the day of temptation
in the wilderness: When your fathers tempted me, proved me, and saw
my works forty years. Wherefore I was grieved with that generation, and
said, they do alway err in their heart; and they have not known my ways.
So I swear in my wrath, They shall not enter into my rest.)

This was the second time Paul warned of this in his writings. The book of Hebrews was written and given to establish faith in Jesus Christ, “the Apostle of the gospel,” and “the High Priest of the church.” Jesus is greater than the prophets, greater than the angels, greater than Moses and Joshua, greater than Aaron, and preeminent among all the heroes of faith. Hebrews tells us that he is the Apostle and High Priest of our profession; God sent him to us as a mediator. Jesus draws us near to God; he reconciles and intercedes. Through Christ as Apostle, God holds communion with us, and through Christ as High Priest, we hold communion with God. Look unto him. He is the author and finisher of our faith.

Friday Afternoon

The much-loved Mission Encounter was held in the Exhibit Hall from 12–5 Friday afternoon. Beautifully decorated booths and our international family in their indigenous clothing transported us around the world. So much joy!

Friday Evening

The evening service on Friday was preceded by another upbeat and exciting concert by the Bahama Brass Band. A moving KidServe spotlight was moderated by International Director of Children’s Ministry Bishop Shaun McKinley. In a unique departure from tradition, Bishop McKinley explained that he chose to forego the usual practice of bringing all the children attending the Assembly on stage for this service because he did not want to interrupt the work of the Holy Spirit in the Assembly for Kids meeting. He introduced a special speaker, Dr. Wess Stafford, President Emeritus of Compassion International, an internationally recognized advocate for children. Dr. Stafford challenged the Assembly to understand the importance of ministry to children. He said, “In the kingdom of our God, the little are big.”

After this portion of the service, International Director of Youth Ministries Bishop Kirk Rising announced many exciting things going on in youth ministry around the world.

The evening speaker, Pastor Zach Kelley, preached a powerful message. He read the Isaiah passage where God asks, “Who can I send?” and compared that to today’s oft-recited phrase, “Who cares?” He encouraged every generation to care about lost souls, saying, “It is the responsibility of each generation not only to believe on Jesus for our salvation but to also boldly proclaim Jesus to the next generation so that they might believe on him as well. This is to be an unbroken cycle. Each generation must know him and carry him to the next generation.” A time of prayer and ministry followed the anointed preaching.

Saturday, July 23, 2022

Saturday Morning

The morning began with the Assembly Worship Team singing, “God Really Loves Us.” The room was full of worshipers pressing into the presence of God. Bishop Clayton Martin, general presbyter of the Caribbean and Atlantic Ocean Islands, invited everyone to join in prayer with Bishop Hernandes Fernandes Filho, national bishop of Brazil, and a team of prayer warriors with him. An extended time of prayer focused on the core value of stewardship.

Executive Director Kathryn Creasy presented the leadership team of the Leadership Development and Discipleship Ministries department: Bishop Michael Hernandez, president of Spirit and Life Seminary; Bishop Shaun

McKinley, director of International Children’s Ministry; Bishop Elias Rodriguez, Center for Biblical Leadership instructor; and Bishop Kirk Rising, director of International Youth Ministries. Each director took part in a presentation outlining the need for ministerial and leadership training. Together, they outlined LDD’s strategic plan to train and equip COGOP ministers through a program written and developed by COGOP educators, the *Minister’s Development Program*, or *MDP*. Pastor Jonathan Olavarria, Reverend Abigail Velasquez, and Pastor Omar Gonzalez interviewed participants about the *MDP*. Video endorsements from pastors and bishops highlighted the impact the program has had in their areas. Reverend Creasy gave a brief introduction of the *MDP* pilot programs in Mexico, Malawi, and South Carolina, as well as a global online pilot program. It is a blessing to have such quality education available in the Church of God of Prophecy.

The morning speaker was Reverend Felicia Payano, a native of the Dominican Republic, now living and pastoring in Houston, Texas. Reverend Payano preached a compelling sermon in Spanish with English translation provided. Her sermon title was, “Living to Serve.” She began by encouraging the Assembly to understand the love of God, saying, “From Adam until today, God has always wanted to be in relationship with humans. He formed us to have a relationship, an intimate friendship with him.” She exhorted that those so loved should be motivated to serve:

The opportunity to serve is found in every corner of life. At work, at home, with friends, in short, in every occasion that circumstances allow, help whoever you can, give the best of yourself. Let us use all of our abilities and resources to help people, doing them good. It is my prayer that united with the Spirit of God in this Assembly, we will reconcile the world with the God of love, we will be empowered, in every state, in every nation, and in every local church, to imitate the Lord, doing good to all.

Saturday Afternoon

The afternoon was full of music, worship, and excitement. The Caribbean Celebration, moderated by Bishop Clayton Martin, was held in the main hall of the Assembly. The Hispanic Celebration took place at the Oklahoma City Family Church (which served so beautifully as the host church for the Assembly). Both celebrations welcomed everyone to experience the rich cultural and ministry heritage of our Spanish-speaking and Caribbean-island brothers and sisters.

Saturday Evening

The Saturday evening service offered one more time to experience the joy that the Bahama Brass Band brings. A video was shown highlighting the

core value of Biblical Stewardship. A powerful time of worship fell on the Assembly as the Assembly Worship Team ministered. Bishop Daniel Felipe, the state bishop of Texas, preached the sermon, “Ministry in His Image and Likeness.” He declared that the world is in a state of discrepancy with God.

The term reconciliation has over time evolved to become a term that we use to refer to the mending of broken relationships—whether it is the relationship between a father and a son, between spouses, or even between friends. We have come to know reconciliation as the healing act of bringing broken parts back together. Although this holds true, it is a relational image that extrapolates from the original intent of the word. Originally the word reconciliation is an accounting term, used to remediate the existence of a discrepancy, and a discrepancy is the absence of image and likeness. For when a record that is designed to mirror an account in every way, in every sum, and in every line-item fails to bear true testimony of the account, a discrepancy exists.

Later in his message, he explained, “But in order for the church to become an instrument of reconciliation, the church must reconcile its ministry with the ministry of Jesus. In other words, there cannot be a discrepancy between his ministry and our ministry; there cannot be a discrepancy between his mission and our mission; there cannot be a discrepancy between his heart and our heart.”

Sunday, July 24, 2022

Sunday Morning

Sunday’s concluding service was as full of Holy Ghost power as all the others. Minister Janice Roseboro of Greater Vision Worship Center in Smithfield, North Carolina, called the congregation to a strong season of prayer, laying the foundation for a wonderful time with the Lord. The Assembly Worship Team sang in the anointing of the Holy Spirit, reprising the song from earlier in the week “I Praise God.” The congregation participated boisterously and worshiped God with the words, “He picked me up, he turned me around, he placed my feet on solid ground. I thank the Master, I thank the Savior, I thank God.” It was glorious.

Reverend Cathy Payne, Global Missions coordinator, came to the podium to announce the recipients of this Assembly’s Global Missions Awards.

Global Missions Awards	
Mission Giving (Level 1)	
Under 50 Members	Prestonsburg COGOP (18-20 Atha Johnson, KY)
	North Wilkesboro COGOP (20-22 Timothy Byrd, NC)
51 – 100 Members	Paris COGOP (Robert Holloway, TN)
Over 100 Members	Roberts Tabernacle COGOP (Ronald Wiley, TN)
Project Giving (Level 2)	
Under 50 Members	Marion COGOP (Scott Adams, OH/WV)
51 – 100 Members	Journey Community Church (Daniel Chatham, E. Canada)
Over 100 Members	Lynn IDP (Eduardo Caceres, NESP)
One Child Fund	
Under 50 Members	Rocky Mountain House COGOP (Lenard Doroshuk, W. Canada)
51 – 100 Members	Adams Arbor COGOP (Phillip Pharr, Magnolia)
Over 100 Members	Roberts Tabernacle COGOP (Ronald Wiley, TN)
Total Mission Giving (All Categories)	
Under 50 Members	Marion COGOP (Scott Adams, OH/WV)
51 – 100 Members	Journey Community Church (Daniel Chatham, E. Canada)
Over 100 Members	Lynn IDP (Eduardo Caceres, NESP)

Bishop Sam Clements introduced Presiding Bishop-select (formerly General Overseer) Bishop Tim Coalter, calling on him to give the Assembly the closing charge. Bishop Coalter invited his family to the platform and thanked them

for their support. He then challenged the Church of God of Prophecy to live out the Church's vision statement, which had been highlighted as the theme of this Assembly: "Reconciling the World to Christ through the Power of the Holy Spirit."

Bishop Coalter's Closing Challenge, "A Reconciling Church"

For the love of Christ compels us, because we judge thus: that if One died for all, then all died; and He died for all, that those who live should live no longer for themselves, but for Him who died for them and rose again. Therefore, from now on, we regard no one according to the flesh. Even though we have known Christ according to the flesh, yet now we know Him thus no longer. Therefore, if anyone is in Christ, he is a new creation; old things have passed away; behold, all things have become new. Now all things are of God, who has reconciled us to Himself through Jesus Christ, and has given us the ministry of reconciliation, that is, that God was in Christ reconciling the world to Himself, not imputing their trespasses to them, and has committed to us the word of reconciliation. Now then, we are ambassadors for Christ, as though God were pleading through us: we implore you on Christ's behalf, be reconciled to God. For He made Him who knew no sin to be sin for us, that we might become the righteousness of God in Him. (2 Corinthians 5:14-21 NKJV)

It was H. Jackson Brown, Jr. who coined the phrase, "Like an octopus on roller skates." It's the idea of going everywhere but going nowhere, heading in all sorts of directions but making no forward progress.

This is the risk of leadership transition. One leads in a particular direction, then a successor comes along with a new vision and direction, only to have those plans aborted by yet another successor, so that just like the octopus on roller skates, we end up going in all sorts of directions but make very little forward progress. This model of transition is not a friend of momentum.

I was greatly impacted at a conference years ago when the speaker noted that a train traveling down the track at 55 miles per hour could crash through a five-foot-thick, steel-reinforced concrete wall without stopping, but that same train, starting from a stationary position, could be kept at a standstill by a small block placed under the wheel.

Momentum will be our friend moving forward. It is not the result of one push. It is the result of many continual pushes over time in the same direction.

As Jesus began his earthly ministry, he pushed the train in a particular direction when he called his early disciples, saying, "Follow me, and I will make you fishers of men" (Matthew 4:19).

After three and a half years of teaching his disciples this model of fishing, Jesus gave the train another push in the same direction, saying, “Go therefore and make disciples of all the nations” (Matthew 28:19 NKJV).

Then on the day of his ascension to heaven, Jesus gave yet another push with the words, “But you shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the end of the earth” (Acts 1:8).

With each push, momentum was increasing.

Roughly 22 years later, Paul pushed the train yet again in his second letter to the Corinthians instructing every believer that we have all been given both the word of reconciliation and the ministry of reconciliation. We have been commissioned as ambassadors for Christ, as though God were pleading through us, be reconciled to God (2 Corinthians 5:18–20).

Be fishers of men. Go into all the world. Be witnesses of me to the end of the earth. Do the work of reconciliation as his ambassadors. Same message, same direction, same train, many pushes.

Then came John Wesley, whose distinct voice intertwined significantly with the roots of this Church. He instructed young ministers, saying, “You have nothing to do but to save souls. Therefore, spend and be spent in this work.” This was yet another push of the train, adding to its momentum.

Evangelism was at the heart of the first Assembly in 1906 when the Church of God met at a home in Camp Creek, North Carolina. After considering the ripened fields and open doors for evangelism, the minutes noted that strong men wept and said they were not only willing, but anxious to go. It was, therefore, the sense of the meeting that they would do their best to press into every open door with greater zeal and energy for the spread of the glorious gospel of the Son of God than ever before.

Imagine this new Church movement with 21 believers from a small Appalachian mountain community, men and women of meager means, growing to more than 1,000 members in just four years; then over the next ten years carrying the gospel to Egypt, Cuba, Chile, Virgin Islands, Barbados, Argentina, China, Bermuda, Canada, Jamaica, Guatemala, and the Bahama Islands—and increasing its membership to more than 15,000. Push after push, this train continued to gain momentum.

There was yet another significant push of momentum during the 1981 General Assembly. As Bishop M. A. Tomlinson delivered his Annual Address on Friday morning, he introduced a section on “Pacesetters.”

Here are a few excerpts from that address:

When we look by faith at this glorious future, then look at present conditions in the kingdom of God and in the Church, we sense a very broad gap between our vision and present reality. Yet, we do not doubt the Word of God. I feel it is time that we give urgent attention to closing this gap. What is now a vision must become a reality. We can ill afford to continue simply talking about the glories that are ahead, with no one really taking the initiative, but everyone waiting on someone else to make the spiritual advances that are needed.

He continued,

There must be leaders among us, whom I am referring to in this section as pacesetters, a pacesetter being one that leads the way or serves as a model. There must be men and women of vision all right, but they must be people who can harness their vision.

They must in reality possess a genuine pioneer spirit, a pioneer being a person who pushes into new territory, exploring and preparing the way for others to follow.

Who will these pacesetters be? Where are those hardy pioneers who are willing to leave the comfort and security of the routine into which they are settled, and expose themselves to the unfamiliar, uncharted paths? These must be people of prayer, men and women who are in communion with the Holy Ghost.

Right now pacesetters are needed within the Church. Yes, we need leaders, not just followers. Surely, God even now is stirring hearts, urging them to arise from the plane of the ordinary and the commonplace, to reach forth unto those things that are before. What they are feeling is telling them, “Ye have compassed this mountain long enough: turn you northward” (Deuteronomy 2:3). Who will respond to the Spirit’s moving? Who is ready to be a pacesetter?

I was a young, 20-year-old preacher who had just been appointed to my first church with 25 members, but I remember vividly the tears rolling down my face as a passion was birthed inside me to be a pacesetter in reaching the world for Jesus. I was responding to the moving of the Spirit and was ready and willing to be a pacesetter.

In 1994, there was another significant push of momentum as General Overseer Billy Murray introduced a Spirit-led shift of “Turning to the Harvest.” Bishop Murray said to the Assembly, “Ten years ago (1984), the Lord called the Church of God of Prophecy to corporate repentance, ‘confessing that we have drifted in many ways from a vital relationship with the Holy Ghost, confessing a self-centeredness lacking in deep compassion for a world of people who are living

now under the judgement of God to eternal damnation.” Murray continued, “Since that time, the Lord has continued to work with us, making of us the people he desires.”

He then shared a resolution that, in part, read:

Recognizing that harvesting will be an endeavor of sacrifice ... we turn from selfishness, self-preservation, and self-gratification.

Recognizing that harvesting will require empowerment by the Holy Spirit ... we turn from anything that is grieving him in our midst.

Recognizing that harvesting will require united efforts ... we turn from all that impedes genuine cooperation and fellowship among brethren.

Recognizing that our primary mission is to bring men and women into fellowship with Jesus Christ ... we turn from all secondary issues and trivial concerns which Satan has used to distract us.

The theme of that Assembly was “Turning to the Harvest.” Subsequent Assembly themes continued to drill down in this same direction: “Vibrant Churches Engaged in Harvest,” “Harvesting Together,” and “Passion for People.” Push after push, building momentum.

And now, here we are at the 101st Assembly with yet another push of the Holy Spirit to engage in the ministry of reconciliation.

So I’m boarding a train that is already moving. The direction has already been determined, and the vision has already been cast. It is now incumbent upon me as the next presiding bishop, the general presbyters, and leadership of the Church to maintain direction, clarify focus, stoke the fire, and increase momentum as we move forward to reach every man, woman, boy, and girl with the gospel of Jesus Christ.

The ministry of reconciliation that has been given to us by God cannot be one of many focuses that we might have; rather, it must be our one priority!

According to author Greg McKeown, the word *priority* came into the English language in the 1400s. It was singular. It meant the very first or prior thing. It stayed singular for the next 500 years. Only in the 1900s did we pluralize the term and start talking about priorities, thinking that we would somehow be able to have multiple “first” things. In reality, when we try to have multiple first things, then actually nothing is first. When we have many priorities, we really have no priorities.

There is an old proverb that says, “If you chase two rabbits, you’ll not catch either one.”

David said, “One thing I have desired of the Lord, that will I seek” (Psalm 27:4 NKJV).

Jesus told Martha, “One thing is needed” (Luke 10:42 NKJV).

The man healed by Jesus said, “One thing I know” (John 9:25).

The apostle Paul said, “[This] one thing I do” (Philippians 3:13 NKJV).

Reconciling the world to Christ must be our “one thing.”

Imagine the harvest that would be reaped if every Spirit-empowered church would unite around this one thing.

Imagine if we would see ourselves as pastors not only of those who come to church every Sunday but as pastors of our cities and communities.

Pastor, you’re not just preparing another Sunday morning sermon. You’re helping reconcile the world to Christ.

Imagine if we would see the potential that lies before us.

“Reconciling the World to Christ Through the Power of the Holy Spirit.”

It is the theme of this Assembly.

It is the vision of this corporate body.

A vision statement should be concise and memorable. It is my desire that everyone, young and old, of every nation and every language, will lock it in and commit it to memory. There is so much vision wrapped up in just 12 words.

“Reconciling the World to Christ Through the Power of the Holy Spirit.”

The story is told of John F. Kennedy, a former president of the United States, walking down the hall at NASA (America’s Space Agency) and engaging the janitor in conversation. The president asked, “What is your job around here?” The janitor replied, “I’m helping send a man to the moon.” He wasn’t just mopping floors. He had a higher calling, a higher purpose.

Pastor, you’re not just preparing another Sunday morning sermon. You’re helping reconcile the world to Christ. You’re not just a musician, not just a singer, not just a nursery worker, not just a youth director, not just serving in children’s ministries, not ... whatever your role is in the local church. You are helping to reconcile the world to Christ.

Suppose on a scale of one to ten, we are at a five in the ministry of reconciliation, and this number could be increased by just one. The impact would be tremendous.

$$5 \times 5 \times 5 \times 5 \times 5 = 3,125$$

$$6 \times 6 \times 6 \times 6 \times 6 = 7,776$$

How can we increase? How can we do better at this ministry of reconciliation?

Let’s go back to the idea of fishing for men. You’ll recall from Matthew’s Gospel that Jesus found Peter and Andrew, his brother, casting a net into the

sea; for they are fishermen. Then he said to them, “Follow Me, and I will make you fishers of men” (Matthew 4:19 NKJV). Going on from there, James and John were in the boat with their father mending their nets when they received this same call.

We often focus on the fish but give little thought to the net that catches them. A net is made of string (bonded nylon string is often used for strength) that is strategically tied together. The more a net is used, it is common for portions to break apart. When a net breaks or is damaged and needs mending, little strings are tied or grafted into the net.

We are a lot of little strings tied together. You can’t catch much with one little string, but we can catch a lot when we’re knotted together or knit together. Paul uses this word in his letter to the Colossians desiring that they be “knit together” in love.

He was a “knot-tyer.” The ministry of reconciliation involves more than simply explaining to others what God has done in Christ. It requires that we become active reconcilers ourselves. Like Christ, a minister of reconciliation plunges into the midst of humanity to bring harmony out of chaos, reconciliation out of estrangement, and love in the place of hate.

In Paul’s first letter to the Corinthians, he worked to remedy the “I” disease that was threatening the unity of believers. “I belong to Cephas, Apollos, Paul, Christ” (1 Corinthians 1:12).

He intervened to reconcile wealthier members who were trying to gain advantage and bring legal action against poorer members in pagan courts (1 Corinthians 6:1–11).

He arbitrated conflicts concerning marriage, reminding them that God has called them to peace and reconciliation (1 Corinthians 7:15).

He cautioned the ones with knowledge to be considerate of the weak regarding anything associated with idols and did the ministry of reconciliation (1 Corinthians 8:1–13).

He rebuked the entire congregation for celebrating a Lord’s Supper that left poor members humiliated and hungry and worked to reconcile them together as one (1 Corinthians 11:17–34).

What is it that’s dividing us? We can either stand alone as individual strings defending our rights, our preferences, our positions, and we will catch nothing. Or we can partner up, unite with one another, and knit ourselves together for the cause of Christ, mend the nets, and bring in a great harvest as we fish for men.

So with one end of our string, we mend our nets as we tie ourselves together with one another.

On the other end, we must tie ourselves together with the Holy Spirit. Our nets will never be completely mended without this knot being tied securely.

Reconciling the world to Christ THROUGH THE POWER OF THE HOLY SPIRIT.

When I was a child, my sister and I often played church. My sermon text was always Genesis 1:1: “In the beginning, God created the heavens and the earth.” The next verse reads, “The earth was without form, and void; and the darkness was on the face of the deep. And the Spirit of God was hovering over the face of the waters” (NKJV).

The condition of the earth at creation was a wasteland, formless, empty, dark, without substance, without order, without beauty, without life. But God did not create it to be desolate and uninhabited. The condition of the world was no threat to the Spirit of God who had dominion over it. As the Spirit hovered over (motion, movement), light came out of darkness and all of creation was transformed from death to life.

This same Spirit hovered over Mary as the angel said to her, “The Holy Spirit will come upon you, and the power of the Highest will overshadow you” (Luke 1:35 NKJV). The Spirit that hovered at the time of creation once again was hovering over a dark, empty world that was in need of a Savior, and the light of the world was born.

The Spirit was hovering once again in Acts 2 when a rushing, mighty wind filled the room.

If we will mend our nets and tie ourselves together with the Spirit, I believe he is wanting to hover over us once again.

Scripture tells of Simon’s encounter with Jesus after he had been fishing all night and had caught nothing. Jesus told him to go out again in those same waters and let down his same nets for a catch. It’s amazing what can happen when the Spirit begins to hover and something begins to move.

There were seasons in my pastoral ministry when I was working hard but catching nothing. Then the Spirit would begin to hover. I would drop my nets in the same water but with much different results.

When our nets are empty, the remedy usually isn’t a new fishing hole, a new church, a new pastor, a new method, or some new gimmick. We need the hovering of the Spirit and a divine word to cast our nets again. Same net, same water, but a much different result that breaks the yoke, brings deliverance, fills the altar, converts the sinner, and reconciles the world to Christ.

Next year, we will be just one decade from 2033—2,000 years since the outpouring of Pentecost. There are two billion people in this world who have never heard the name of Jesus.

This is the challenge as we leave this Assembly. We have nothing to do but reconcile this world to Christ through the power of the Holy Spirit. Memorize it (vision statement), get it in your spirit, sing it, pray it, preach it, practice it, engage in the ministry of reconciliation, give the word of reconciliation. Be ambassadors for Christ, as though God were pleading through us, “We implore you on Christ’s behalf, be reconciled to God.”

Financial information was shared, and the Assembly was pronounced, “Paid in full.” Bishop Clements then verified that the only section of the BDP Report that did not pass was Section 8 concerning term limits.

Moments of honor and special recognitions preceded the announcement of the 2022 appointees, followed by the consecration and commissioning for those appointed.

The Assembly was adjourned.

**CHURCH OF GOD OF PROPHECY
INTERNATIONAL ASSEMBLY APPOINTMENTS
JULY 24, 2022 - SEPTEMBER 01, 2024**

Finance and Administration Executive Director

Paul Holt

Trans-local Ministry Directors for Finance and Administration:

Global Missions Coordinator

Cathy Payne

Leadership Development & Discipleship/CBL Executive Director

Jeffery Davis

Trans-local Ministry Directors for Leadership Development & Discipleship/CBL:

Accredited Ministry Development Director/Spirit and Life Seminary President

Michael Hernandez

Center for Biblical Leadership Instructor

Elias Rodriguez

International Children's Ministries Director

Shaun McKinley

International Youth Ministries Director

Kirk Rising

COMMITTEE APPOINTMENTS

Board of Directors

Tim Coalter, Presiding Bishop/Chair

Jeffery Davis

Clayton Endecott

Benjamin Feliz

Llewellyn Graham

Paul Holt

James Kolawole

Joshua Lynn

Clayton Martin

Tim McCaleb

Maria Ruano

Brian Sutton
Gary Smith
Gabriel Vidal

Biblical Doctrine and Polity Committee

Phil Pruitt, Chair
Daryl Clark
Timothy Harper
Doreen Makaya (added after Assembly)
Rahadames Matos
Sophia Pringle (added after Assembly)
Elias Rodriguez
Nelson Torres
Email: BDP@cogop.org

Finance and Stewardship Committee

J. Scott Gillum, Chair
Nathaniel Beneby
Clarence Berry
Daniel Felipe
Clint Knowles
Cynthia Lawrence
Ryan Napalo
Rupert Neblett
Paulette Wilbanks
Email: finance.committee@cogop.org

Global Missions Committee

Paul Holt, Chair
General Presbyters (Rotating)
Dan Chatham
Christian Fricke
William Lamb
Cathy Payne
Nonito Que
Ernesto Velasco
Bill Vines
Maribel Zacapa

General Properties Trustees

Corporate Board, Board of Directors
Paul Holt—Chief Clerk (for signature on letters of consent)

Assembly Task Force

Paul Holt, Chair

Todd Bagley

Gene Browning

Mike Luithle

Shaun McKinley

Hillary Ojeda

John Payne

Marsha Robinson, Clerk

Mike Schalk

Advisor: Host state/regional/national bishop of Assembly site

Assembly Offering Committee

Nathaniel Beneby, Chair

Franklin Ferguson

Llewellyn Graham

Maurice Jones

Peter Koyea

Mike Luithle

Tim McCaleb

Rupert Neblett

Marsha Robinson

Chris Uti

Gabriel Vidal

NATIONAL BISHOP APPOINTMENTS**Africa****2022–2024****Church of God of Prophecy****General Presbyter: James Kolawole**

Benin, Togo, Gabon, Equatorial Guinea	Kadato O. Richard
Botswana	Edison Mooketsane
Cameroon	Ekpai Mayeke James
Congo (Brazzaville)	Mukendi Bitchy
Democratic Republic of Congo, Chad, CAR	Francois Mbengayi
<i>(CAR: Central Africa Republic)</i>	
Ethiopia, Djibouti	Fekadu Ayele
The Gambia	Chris Uti
Ghana, Nigeria, Namibia, Lesotho	James Kolawole
Guinea-Bissau, Cape Verde, Guinea, Senegal	Peter Koyea
Ivory Coast, Mali, Burkina Faso	Koissi Antoine
Kenya	Cyril Oendo
Liberia	Ferdinand Weah
Rwanda	Redias Nkundabera
Sierra Leone	Issa Lamin Bangura
South Africa - East	Kolekile Amos Jombile
<i>(Eastern Cape, Mpumalanga, Gauteng, Limpopo, Kzulu Natal)</i>	
South Africa - West	Nathaniel Botha
<i>(Mid-Western Cape, Northern Cape, Free State, and Northwest)</i>	
South Sudan, Uganda	James Ntezimana
Eswatini (Swaziland)	Benjamin Mnisi
Tanzania	Eric Mwambigija
Zambia, Angola	Alfred Kanjuye
Administrative Assistant to General Presbyter:	
Zimbabwe, Malawi, Mozambique	Phillip Segadika
Burundi	Jean Bosco Subire

Asia, Australia, and Oceania**2022 - 2024****Church of God of Prophecy****General Presbyter: Tim McCaleb**

Australia/Sri Lanka	Dennis Casey
Fiji Islands, New Zealand, Rabi Islands	Daniel K. Gann
Hawaii & Pacific Islands Nations	Gary Langley

India	Joshua Wijonamai
Indonesia	Faso Aro Zandrato
Japan, Thailand	General Presbyter
Korea	Jung Hoon Lee
Malaysia	Bathinathan Anthonisamy
Myanmar	Chin Kang Mon
Nepal	Gopal Lama
Pakistan	Asher Munawar Khan
Philippine Islands	Rogelio D. Justiniano
Samoan Islands	Nonito Que
Singapore, Eastern Asia.....	Dennis Huang

Caribbean & Atlantic Ocean Islands

2022–2024

Church of God of Prophecy

General Presbyter: Clayton Martin

Bahamas.....	Franklin Ferguson
Barbados & Windward Islands.....	Edward C. Payne
<i>(Grenada, St. Vincent & St. Lucia)</i>	
British & U.S. Virgin Islands, Aruba, Bonaire & Curacao.....	Carswell Leonard
Cayman Islands, French Guiana.....	Clayton Martin
Guyana, Suriname.....	Earl Higgins
Haiti.....	Jean Claude Dorlean
Jamaica.....	Winston Leith
Leeward Islands of Anguilla, Antigua, Barbuda, Montserrat, St. Kitts & Nevis, St. Maarten, St. Martin, Guadeloupe and Dominica.....	Glenville Ferris
Trinidad & Tobago.....	Maurice Jones
Turks & Caicos Islands.....	Andrew Stone

Central America, Mexico, Spanish-Speaking Caribbean

2022–2024

Church of God of Prophecy

General Presbyter: Benjamin Feliz

Belize.....	Pedro Nolasco Diaz
Costa Rica	Alejandro Ramos*
*(One year appointment)	
Cuba.....	Genni Pupo
Dominican Republic	Flavio Rosario R.
El Salvador.....	Ismael Ticas Manzanares

Guatemala.....	Alcides Lorenzana Najarro
Honduras.....	Santos I. Cerrato Trejo
Mexico.....	Rey Martinez Santiago
Nicaragua.....	Jose Esteban Somoza
Panama.....	Leonel Frias Rivera
Puerto Rico	Martin Romero Romero
Leadership Development Coordinator:	Rupert Neblett

Europe, CIS, and the Middle East

2022–2024

Church of God of Prophecy

General Presbyter: Clayton Endecott

Belarus, Ukraine	Henadzi Kernazhytski (Gena)
<i>(Will also assist GP in several CIS countries)</i>	
Bulgaria	Darin Ivanov
Cyprus	Clayton Endecott
<i>(Antonios Pastos, Chairperson, for legal matters)</i>	
Czech Republic and Poland	Petr Szlaur
Egypt	Bashir Dawood
Finland, Greece, Israel, Italy, Romania	Clayton Endecott
<i>(With Shared Leadership Team)</i>	
France.....	Michael Wilson
Germany and Hungary.....	Christian Fricke
Georgia, Azerbaijan	Clayton Endecott
<i>(With Henadzi Kernazhytski)</i>	
Portugal and Spain.....	Edgar Rossini Ortiz Salguero
Russia.....	Mykhaylo Murza (Misha)
The United Kingdom, Belgium, and the Netherlands	Tedroy Powell

Shared Leadership Team:

Clayton Endecott, Christian Fricke, Henadzi Kernazhytski, Tedroy Powell

North America

2022–2024

Church of God of Prophecy

General Presbyter: Brian Sutton

Alabama.....	Richard Ramsey
Alaska, Washington.....	Franklin G. Smith
Arizona, Nevada, New Mexico.....	José M. Rivera
California.....	Philip Pruitt
Canada East.....	Shelton Beneby

Canada West.....	David Brown
Florida.....	J. Scott Gillum
Georgia.....	Billy Adams
Great Lakes Region.....	Timothy Harper
<i>(Illinois, Indiana, Michigan, Wisconsin)</i>	
Heartland America.....	Gary Smith
IOU Region.....	Wallace Pratt
<i>(Idaho, Oregon, Utah, and Navajo Nation)</i>	
Kentucky.....	Jeffrey White
Magnolia Region.....	Duke Stone
<i>(Louisiana, Mississippi)</i>	
Mid-Atlantic Region.....	Woodroe Thompson
<i>(Delaware, D.C., Maryland, New Jersey, Delmarva Peninsula)</i>	
Midwest Region.....	Jesse Yañez
<i>(Colorado, Iowa, Minnesota, Nebraska)</i>	
North Carolina.....	George McLaughlin
Northeast Region (English).....	Leroy Greenaway
<i>(Connecticut, Maine, Massachusetts, New Hampshire, New York, Rhode Island, Vermont, Bermuda)</i>	
Northeast Region (Spanish).....	Rahadames Matos
<i>(Connecticut, D.C., Delaware, Maryland, Massachusetts, New Jersey, New York, Pennsylvania, Rhode Island, Virginia)</i>	
Northwest Territory.....	Scott Lee
<i>(Montana, Wyoming, North Dakota, South Dakota)</i>	
Ohio, West Virginia.....	G. Clint Knowles
Pennsylvania.....	Mark Menke
South Carolina.....	Jesse Richard Martin
Southeast Region (Spanish).....	Ebli De La Rosa
<i>(Alabama, Florida, Georgia, Kentucky, Louisiana, Mississippi, North Carolina, Tennessee)</i>	
Tennessee.....	E. C. McKinley*
<i>*(One Year Appointment)</i>	
Texas.....	Daniel A. Felipe
Virginia.....	Joshua Lynn

South America

2022–2024

Church of God of Prophecy

General Presbyter: Gabriel Vidal

Argentina	David Ramon Ceballos
Bolivia.....	David Orozco
Brazil.....	Hernandes Fernandes F.
Chile.....	Sergio M. Cedeño G.
Colombia.....	Juan Carlos Correa Fuentes
Ecuador.....	Benjamin A. Aldana P.
Paraguay.....	Ricardo Hinsbis Espinoza
Peru.....	Rafael Alvino Vargas
Uruguay.....	Sergio Ever Garcia
Venezuela.....	Luis Ernesto Gómez
Harvest Continental Coordinator.....	Francisco Lopez Paz
Education Director.....	Francisco Lopez Paz



SECTION 4

REPORTS OF
COMMITTEES



BOARD OF DIRECTORS REPORT TO THE 101ST INTERNATIONAL ASSEMBLY

Disaster Assistance Appreciation

The Board of Directors would like to first give praise to our faithful God for His continued grace and provision. We have faced unprecedented global challenges over these last few years, and He has been faithful. We have seen Him at work through the faithfulness of our people around the world, demonstrating again and again that little is much when He is in it. When individuals and congregations faithfully tithe and give through our church's financial system, they expand the efforts to give people everywhere the opportunity to know Jesus. Our tithing and giving stretch far beyond the walls of the local church or the International Offices and provide funding to impact the world through leadership development, church planting, evangelism, discipleship, disaster relief, orphanage support, help to the poor, construction, and support for our leaders around the world. Your faithful response to God continues to sustain and move the work of the Church of God of Prophecy forward.

Appreciation for Ukraine Assistance

We occasionally find ourselves faced with natural disasters such as hurricanes, tornados, earthquakes, and flooding. After each devastating event, the Church of God of Prophecy family responds with great generosity. While not a natural disaster, your response to the situation in Ukraine has been inspirational. You have given more than \$310,000 for Ukraine relief. These incredible acts of compassion have ministered to and will continue to affect countless lives. As a voice for those who have been blessed by your giving, we say thank you.

ECFA

The Board of Directors remains committed to maintaining the highest levels of financial integrity and accountability. This is reflected in our ongoing association with the Evangelical Council for Financial Accountability (ECFA). The ECFA is an agency that provides accreditation to leading nonprofit organizations that faithfully demonstrate 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 been successfully evaluated and approved every year since our original evaluation in 2012.

Audit Process

The Board's commitment to maintaining the highest levels of financial integrity and accountability is also reflected in our partnership with one of the premier auditing firms in the United States. Our association with Batts Morrison Wales & Lee started with the 2019 audit and has continued through

the recently completed 2021 audit. In addition to our partnership with BMWL, the Board has also instituted an Audit Committee to monitor the audit process and report to the Board. The Audit Committee is comprised of members of the Corporate Board and the Finance and Stewardship Committee. The current members are Llewellyn Graham (chairperson), Jeffery Davis, Nathaniel Beneby, Paulette Wilbanks, and Rupert Neblett. As a result of the Audit Committee's leadership, we will be implementing an internal audit function this fall.

Tomlinson College Property

In the 99th International Assembly, the Finance and Stewardship Committee requested and received approval for the Board of Directors to pursue selling the former Tomlinson College Property. Several parties have expressed an interest in the property, but it has not been sold. There are eight commercial buildings and six residential apartments available for rent on the campus. Seven of the eight commercial buildings and all six residential apartments are currently leased. The Board feels confident that, at some point, the right buyer will come forward. Until a sale is finalized, we will endeavor to produce a positive revenue stream through rental income.

One Accord Curriculum

Our Church of God of Prophecy curriculum, *One Accord Resources*, continues to be one of the best and most widely circulated in the Pentecostal market. Several movements have now partnered with us in the use or circulation of our *One Accord Bible Curriculum*. The International Pentecostal Holiness Movement, Pentecostal Church of God, and the Church of God of Prophecy have worked together for many years. Since the past Assembly, the Church of God of Cleveland, TN, has become a member of *One Accord Resources*, and are now selling our full line of *One Accord* curriculum as their own. And the Assemblies of God continues to sell *GAP*, our young adult curriculum as their own. All these partnerships prove that the quality of material being produced by our movement through the White Wing Publishing House is second to none.

White Wing is very excited to have recently introduced the new high school material called SEEN. This new content is specifically geared for the challenges today's young people face, covering topics such as depression, technology, and developing a healthy self-image. All of the additional resources are available online as downloadable materials. We are also currently working with our partners on the possible development of a completely online curriculum that we hope will be available in the future.

We would like to encourage our churches to pursue Bible-based discipleship and to be a part of this partnership by purchasing and using *One Accord* curriculum.

Impact of the Pandemic

Our global church family grieves the loss of so many faithful members and leaders who died during the COVID pandemic. There are local churches that lost members and pastors. There are national/regional/state offices that lost bishops and leaders. As a Board, we grieve the loss of two members of the Board, Bishop Stephen Masilela, general presbyter of Africa, and Bishop Terry Gann, senior pastor of the Woodland Hills Church in Alabama. Can we bow our heads for a moment of silence to honor Bishop Masilela, Bishop Gann, and all those who left us during the pandemic?

We have all felt a sense of loss through this difficult period. But, amid grief and the loss of normalcy in our churches, ministries around the world found creative ways to share the good news with a hurting world. Small churches have testified to the impact of virtual services as many reached more people while ministering virtually than they have ever reached in person. Connections were created with those confined in their homes who desperately needed ministry.

There are areas of the world where the financial impact was indeed devastating, and we do not want to downplay that fact. At the same time, there are praise reports from a great number of our churches that 2020 was their best year financially. Tithing and giving set records in many local churches.

At the International Offices in 2020, mission giving was down, but domestic tithes received set an all-time record. The Board redirected non-designated budget funds to create a COVID relief fund. Our International Office departments wanted to participate, so most all contributed a portion of their departmental operating budgets to this fund. As a result, we were able to pool over \$300,000 to assist with COVID related needs all over the world. This helped aid those areas where the financial impact was more severe. While our mission giving was down in 2020, the increase in tithing allowed us to maintain our mission support to the field without reductions or delays.

As the pandemic continued in 2021, tithes received surpassed the record set in 2020. In addition, overall mission giving set a record for the highest in history with the March World Mission Drive being the best in our history and the October World Mission Drive coming in second all time.

Through this challenging period in history, we have seen Jehovah Jireh at work through His people. We thank Him for comforting those who grieve and for providing for those in need. He is faithful.

Close

Finally, the Committee would like to recognize General Overseer Bishop Sam Clements for his outstanding leadership to the Board over these last eight years. He has led with wisdom and integrity. His actions are prayerfully

predicated on his love for God and for this Church. He has left a lasting imprint on the Church of God of Prophecy, and he will be missed. It has been our honor to serve with him. Would you join with us in expressing our appreciation to Bishop Clements?

Respectfully submitted,

Board of Directors:

Sam Clements, General Overseer (Presiding Bishop)/Chair

Tim Coalter

Cathy Creasy

Jeffery Davis

Clayton Endecott

Benjamin Feliz

Llewellyn Graham

Paul Holt

Clayton Martin

Tim McCaleb

Gary Smith

Gabriel Vidal

FINANCE AND STEWARDSHIP COMMITTEE REPORT TO THE 2022 INTERNATIONAL ASSEMBLY

Opening Statement

Having received additional input from each level of ministry after the release of our report, as it pertains to the need for higher accountability and transparency for all levels of ministry, we preface our report with the following explanations for greater clarity.

Having pastors with occupations who decline receiving compensation from the tithe paid into the church then demanding it when they move or retire, our committee felt it was important to provide an example of good practice to document their actions for proper accountability. We also thought this action might provide much-needed assistance since the restructuring of the financial system in the early nineties, where the funds to N/R/S offices were impacted so dramatically.

The sections of our report with recommendations to the International Assembly for action are written to move toward a greater level of transparency at all levels. These administrative recommendations are designed to provide the supervisory level with recent financial information, not for their approval. However, approval should be obtained from each level of ministry and then submitted to those over us in the Lord. They then should use the information to assist and better equip those they serve toward best practices, working toward greater credibility.

The F&S Committee has also drafted a “Code of Conduct” referenced in the *Bishop’s Manual* provided to all N/R/S bishops and *MDP* courses available online entitled, “The Minister’s Role as Leader” and “The Minister and the COGOP.”

Information to assist you in preparing a budget or financial plan can be found in the above-cited resources to equip your leadership team with the need for financial planning and the skills to accomplish that goal.

Giving First

In the Finance and Stewardship Committee report of 2016 and 2018, we made this international body aware of adjustments made by the International Offices and our Global Outreach Committee that would allow all the nations of the world common opportunity regarding Harvest Partners and Harvest Grants. Local churches were released to allocate their mission and project giving to the nation/region/state or local church of their choice, based on Holy Spirit guidance.

While these adjustments have assisted some levels of ministry, we, the Finance and

Stewardship Committee, realize that great challenges remain to meet the needs of every level of ministry within our movement. We do believe that at this time, a systemic adjustment would only be an effort to reallocate or redistribute existing revenue streams. A redistribution of present income streams, while meeting one level's needs, would leave another lacking. As stated, we would, from the 2018 International Assembly, define efforts to collaborate with the presiding bishop, general presbyters, the Corporate Board of Directors, and the executive director of Finance and Administration to determine possible adjustments that would address the needs without weakening another level. Consequently, we concluded, any adjustments made would only redistribute existing streams of revenue. Therefore, we have chosen to address the participation and partnerships of local churches with the International Offices through their giving of 10 percent to the International Offices or the international account in their region of the world.

The general presbyters are to be commended for their work to address responsible participation in stewardship in their regions. Their call to live generously is based on biblical stewardship, much as Paul did with the Macedonian church when their giving went to extremes. Their extreme giving proceeded from a life of deep poverty while trusting God to meet every need. The Corinthian passage indicates no person, no nation, no state, or region is too poor to be generous and assume responsibility of caring for others in need within the body.

Moreover, brethren, we make known to you the grace of God bestowed on the churches of Macedonia: that in a great trial of affliction the abundance of their joy and their deep poverty abounded in the riches of their liberality. For I bear witness that according to their ability, yes, and beyond their ability, they were freely willing. (2 Corinthians 8:1-3 NKJV)

We are grateful and celebrate Africa, Asia, the Caribbean, Central America, Europe, North America/Canada, and South America who are participants in bearing the financial burdens of a global Church together. Each region's participation ranges from 1.5 percent of churches to 85 percent of churches.

While we celebrate what many are doing, we share these percentages to indicate the work we still have to do. As we can see, some are not participating in this partnership; therefore, we choose to ask you to prayerfully consider even in your deep poverty to adopt a generous lifestyle of "giving first." Jesus taught in Matthew 6 that there is a connection between our hearts and our finances. It seems from his words that the biggest competitor for our trust and dependence on him would be money. Giving is an opportunity to visibly and tangibly express our trust in him above all else:

When we give, we illustrate our belief that God can do more with a portion of what He has given us than we can do with all of it. We see

this miracle every day in the international church body as He provides the means for ministry around the world. Through faithful giving, this church body has been able to accomplish greater works around the world, and for this, we commend the faithful tithing and giving of the Church of God of Prophecy. (2018 Finance and Stewardship Report to the 2018 International Assembly)

Biblical Admonition

We present three areas of focus for us that God has provided to meet our needs. When we fully embrace stewardship as a core value, God will meet our needs in at least the following ways:

1) The needs of the church are met through your own hands.

We encourage pastors and local churches to work together to address their financial responsibilities that would honor God and meet the needs within every congregation.

“But you must remember the Lord your God, for it is He who gives you the ability to get wealth, so that He may establish His covenant which He swore to your fathers, as it is today” (Deuteronomy 8:18 MEV).

In the very beginning, God gave Adam and Eve the responsibility to tend things; therefore, he provided them with the ability to work. He continues to do so with us today. He provides us the ability to work and produce wealth.

2) The needs of the church are met through the hands of others.

We encourage networking with others who have means and a heart to help.

Paul writes, “I can do all things because of Christ who strengthens me. Nevertheless you did well having shared in my affliction” (Philippians 4:13, 14 MEV).

God can and will use the people in your life to provide for the needs of every level of ministry within every nation/region/state/congregation/office in this church.

3) The needs of the church are met through miracles of God.

God delights in doing what men cannot do. He delights in surprising his children with supply to every need.

“Now I want you to know, dear brothers and sisters, what God in his kindness has done through the churches in Macedonia. They are being tested by many troubles, and they are very poor. But they are also filled with abundant joy, which has overflowed in rich generosity” (2 Corinthians 8:1, 2 NLT).

Since the late 1990s, the direction of the Finance and Stewardship Committee has been evident. As we read the records of our Church history, an underlying tone and statement is clear. To quote the Finance and Stewardship Committee in 1998, “Motivation and heart attitude are all important.” The Holy Spirit is shaping the heart of the Church of God of Prophecy. We have had a heart

problem for far too long, and this committee desires to see the transformation of the heart be the focus that produces an attitude of “giving first.”

We, as individuals, churches, companies, businesses, and corporations, have been blessed in that a giving first attitude will meet the needs of this organization. While we have searched our hearts and minds to determine the best direction for this body to move by means of a financial system, we feel there are no qualified options to change the systems within our movement. However, as we seek to see the heart of this Church transformed to reflect Christ, the offices of this Church should continue to seek structural adjustments to their operations to fit within the current financial system. Those churches, individuals, companies, businesses, and corporations who are stronger among us should recognize that the Lord doesn't give us strength for status so we can lord it over others, but so we can disperse it among others weaker than ourselves.

All of us have an obligation to this body's membership, as instructed by Paul: “We then who are strong ought to bear with the scruples of the weak, and not to please ourselves. Let each of us please his neighbor for his good, leading to edification. For even Christ did not please Himself; but as it is written, “The reproaches of those who reproached You fell on Me”” (Romans 15:1–3 NKJV).

Section 1: Compensation Philosophy

The Church of God of Prophecy, as an international body, desires that all who serve faithfully in ministry be appropriately compensated for their service in their area of ministry to recognize, retain, and motivate our ministers and employees. It is the goal of the Church of God of Prophecy that all who labor for the Lord in our organization be properly compensated for their work as these workers are worthy of their hire. You will also note, the elder is worthy of “double honor” (ref. 1 Timothy 5:17–19).

The scope of ministry is broad around the world. Therefore, each local, state, region, national, international finance committee should develop their compensation philosophy within their area of ministry that would reflect the same goals as the International Offices' philosophy to be biblical, understandable, equitable, and economically responsible.

Therefore, this committee seeks to encourage each church to prayerfully and appropriately compensate our faithful servants who are endeavoring to equip every disciple of Christ to fulfill the Great Commission our Savior called us to embrace. We must assume an attitude that reflects giving first, a generous lifestyle, as illustrated in the “Giving First” section of this report. (2018 Finance and Stewardship Assembly Report)

In the same attitude of “giving first,” in which the church desires to bless

their pastor, it is equally important for our pastors to consider the work of the church prayerfully.

Administrative Action for Section 1

When a pastor has an occupational position or other means of financial support and desires not to receive remuneration from the tithe paid into the local church, the church should operate as follows:

- 1) A document should be drafted (an example is provided in this report) and submitted to the church conference for recording in the minutes that the pastor has declined the full tithe, or a portion of the tithes given by the local church. It should clearly state that for the present pastor only, the tithes now belong to the local church for distribution in other areas of ministry or to be saved for the work of future pastors.
- 2) The local church treasurer shall send the ten percent portion of tithes the pastor would have paid, had the pastor received those tithes, to the national/regional/state office. This would ensure the national/regional/state office receives funds necessary to assist their respective work in equipping churches in their jurisdiction.

Section 2: Mission and Project Giving

As the Church of God of Prophecy continues to expand in numbers and influence, we are arriving at the challenge of offering more awareness to the financial needs of Global Missions as it pertains to North America. We are challenged as a global Church to run the pace with this growth. It is a priority that all our leadership, pastors, and congregations are in full understanding of exactly how our Global Missions department is structured. In a recent interview, the Finance and Stewardship Committee learned some helpful information that could lead to a global Church engaged in mission giving.

The Finance and Stewardship Committee desires to guide a global Church in giving based upon our relationship with the Lord, rather than with a mandated systematic purpose. If we continue to view our giving as worship unto the Lord, it seems to have great benefits for everyone. When it is from a generous heart, rather than a coerced heart, everyone will benefit, and the Lord will receive the praise. We must remember, attitude is everything. Tithing and giving to satisfy Church of God of Prophecy guidelines is, in and of itself, not healthy. Paul writes, “The point is this: whosoever sows sparingly will also reap sparingly, and whoever sows bountifully will also reap bountifully. Each one must give as he has decided in his heart, not reluctantly or under compulsion, for God loves a cheerful giver” (2 Corinthians 9:6, 7 ESV).

The vision of Harvest Partners established by Global Missions Ministries was to resource in the following manner:

- 1) Harvest Partners is to assist in raising funds for nations/regions/states where resources are not currently sufficient.
- 2) Harvest Partners facilitates connection and communication by promoting partnerships between local churches and nations/regions/states approved for participation.
- 3) Harvest Partners also provides a platform for accountability, reporting, and fund distribution. Participation in Harvest Partners was to be temporary until the nation/region/state gained sufficient strength to become self-supporting.

There are two arms to the Harvest Partner Ministry:

- Mission Giving—Formerly Level One

Mission Giving is for personal allotments, housing, travel, and the operation of national/regional/state offices. It can also assist with pastoral subsidies and outreach.

- Project Giving—Formerly Level Two

Project Giving is for specific projects such as buildings, transportation needs, ministry support, educational needs, outreach crusades, church planting, etc. The general presbyter must approve these projects.

What we have today as opportunities to resource and serve others in our global Church looks much different than it did in its conception. In 1915, when our former overseer, Bishop A.J. Tomlinson, instituted giving to World Missions, it was not his desire nor his goal to fund a nation for an indefinite period. He desired to see funding as a means of helping a new nation become established, have sustained growth, and be self-supporting.

Over the past 10 years, we have seen growth in mission fund giving. That came in greater focus as North America was included in 2014 as a Harvest Partner candidate. When choosing a region or nation to partner with, some criteria are important in selecting said areas. The following is for your consideration as points of criteria. The criteria established below brings the United States to a level of equality with the other nations of the world.

Criteria for U.S. Participation

- Eligibility for participation would be determined by the North America general presbyter, the Global Missions Committee, and the Global Missions coordinator.
- To assist this group in determining eligibility, areas considered for participation should provide financial statements for the last three fiscal years and their budget for the current year.

- Accountability is a biblical principle and vital to the integrity of Harvest Partners. For a state/region to be considered, 60 percent of their local churches must be reporting and tithing 10 percent to the International Offices. Also, the state/regional bishop must have a solid record of tithing, reporting, and accountability to their general presbyter. Ongoing accountability for continued eligibility is required.
- Once a state/region is approved, the Global Missions department will make local churches, in the United States and self-supporting areas around the world, aware of their eligibility.
- A local church should make an annual commitment toward mission giving. A local church cannot partner with their home state/region.
- Each state/region approved for participation will be permitted to have up to five U.S. Harvest Partner churches and two churches outside of the U.S.
- Participating states/regions will be required to submit financials annually for review. This review will be done by the North America general presbyter, the executive director of Finance and Administration, and the Global Missions coordinator. Since the support is understood to be temporary, the review will serve to measure progress toward that goal. Once a state/region becomes self-supporting, their local church partners will receive communication of such so that the church may connect with other areas in need.
- Local churches will not send funding directly to the states/regions. To facilitate coordination and maintain consistency in accountability, reporting, and fund distribution, the funds will be sent with the Treasurer's Monthly Report to the International Offices just as it is with international Harvest Partners.
- The state/region will be required to provide progress reports and news from their area to report to the Harvest Partners. These types of newsletters are critical in maintaining connectivity.

These types of criteria are for accountability. The Global Missions Ministries coordinator, along with national and regional bishops, bring awareness to the financial needs within our global Church. However, all monies should flow to the International Offices. There are two specific reasons for this protocol. First, it is not about control, but about safety and security. Helping

the money get to its intended purpose is the top priority. Second, it is about accountability to the donor and accountability to the leadership of the nation being gifted and funded.

This committee would like to honor those regions who have continued to remain faithful in mission giving and challenge those who do not to prayerfully consider sowing good seed into good soil that will produce a harvest.

Section 3: Budgets

Today, the church does business in a culture that demands greater accountability. As leaders, we must not ignore whole-life stewardship that builds trust. The diminishing trust of people toward organizations is a clear indicator that accountability is critical.

To assist our churches and national/regional/state offices to be more transparent and have more accountability, a budget is a must. A budget creates openness to a growing vision, defines priorities in planning ministry needs, builds constituents' confidence and trust, and leads to a recognition that the ministries of the church are worthy of their support. It also builds confidence in the leaders and their management of the church's resources. The benefit for the church or national/regional/state office is that a budget provides an administrative tool to evaluate current work, look for solutions to envision needs for ministry, and assist in accomplishing the mission.

Luke referred to, in our modern thinking, a budget when he said, "Suppose one of you wants to build a tower. Won't you first sit down and estimate the cost to see if you have enough money to complete it? For if you lay the foundation and are not able to finish it, everyone who sees it will ridicule you" (Luke 14:28, 29 NIV).

A church budget is a dynamic document, reflecting the church's mission, vision, and ministry needs. The purpose of the budget is to develop a financial plan to facilitate ministry for a fiscal year based on projected income and spending. Some churches may think they are too small to have a budget. Having small amounts of income is not a determining factor for whether an organization should have a budget. Where there are income and expenses, a budget is a necessary management tool.

Developing this document is not the end of the process. It is the beginning—a significant first step. Each month, a church or national/regional/state office should compile a report that gives the actual income and expenses, the budgeted amounts, comparison for that period, and year-to-date amount. This report will give the church a better financial understanding of its financial resources and capabilities.

There are several ways a church can obtain assistance in preparing a budget or other financial matter. The Leadership Development and Discipleship

Department of the Church has developed a pastoral track which can be accessed online. They have two courses for your reference. The first lesson is “Responsible Management of Church Finances” in *The Minister’s Role as Leader* course. The second is “Financial Stewardship in the Church of God of Prophecy” in *The Minister and the Church of God of Prophecy* course. Both of these are available in English, Spanish, and French and soon to be in Portuguese, Swahili, and Afrikaans. On the Church of God of Prophecy’s website (cogop.org), you can view a webinar on budgeting. You can also contact the office of the Executive Director of Finance at the International Offices or any member of the Finance and Stewardship Committee for questions and assistance.

For full accountability, after a budget is created and approved, it should be submitted to the office in authority over them. As such, a local church would submit a copy of their budget to their national/regional/state office; the national/regional/state office would submit its budget to its general presbyter, who submits his budget to the presiding bishop, who submits his to the International Offices’ Board of Directors.

The work of the budget is strengthened by church members who see the church’s vision for ministry and have a passion for doing it. The process of budget development is the stewardship of financial resources entrusted by the constituents. It is not about money but about growing in Christ as individual believers, as a congregation, and as administrators. It is about ministry to the congregation, the community, the nation and the world.

Administrative Action for Section 3

We recommend every level of ministry prepare a budget as a management tool and financial accountability report to the office over each level of ministry. Once the budget is approved by the National/Regional/State/Local Board of Directors or equivalent thereof, it will be submitted to the level of ministry to which that ministry is accountable. Upon the completion of the fiscal year, the actual revenue/expenses vs. budgeted amount is assessed with explanations provided on any variances sent to the relevant authority.

SECTION 3 on BUDGETS: DID NOT PASS

Section 4: Global Tithing Participation

God’s financial plan for his church is in tithing and giving. There is ultimately only one reason why Christians should be tithers—because it is biblical. The word *tithe* means “tenth.” Paying tithes was not introduced by the law; in fact, it preceded and succeeded the Mosaic law. The first mention of tithing is found in the Old Testament in Genesis 14, as Abraham sets to rescue his nephew Lot from the hands of a coalition of kings invading Sodom and Gomorrah. Abraham not only succeeds in his rescue mission, but he also brought with him large amounts of goods recovered from his encounter with

the enemy. Abraham was thankful to God for his blessings and success, and out of a grateful heart, he worshipped God by tithing. Verse 20 states, “And he gave him tithes of all,” meaning Abraham gave Melchizedek tithes of all—that is, a tenth of his increase.

There are ongoing discussions as to the relevance of tithing, contending that tithing is no longer a necessary practice since “[we] are not under the law, but under grace” (Romans 6:14). Notwithstanding, the principle of tithing was introduced as a practice of gratitude and faith by Abraham, whom the author of Romans calls “the Father of all who believe” (Romans 4:16 NLT).

God commanded Israel to tithe, and they were bound by such command to follow the Law. It was the Levitical priesthood to whom tithes were paid. “I give to the Levites all the tithes in Israel as their inheritance in return for the work they do while serving at the tent of meeting” (Numbers 18:21 NIV). Thus, as Abraham had paid tithes to Melchizedek, the priest, so Moses required tithes paid to Levi’s posterity. Thus, tithes paid was to support the work that the priest did in the tabernacle. In other words, tithes were to go for the service of God’s work, supporting those dedicated to ministry (Numbers 18:24–29), supporting the needy (Deuteronomy 14:28, 29), and supporting outreach initiatives (Deuteronomy 14:28, 29). The prophet Malachi would later describe a physical location as the “storehouse,” which we believe is the church treasury into which tithes should be paid for the Lord’s work.

The New Testament church continues to operate under this established, three-fold purpose: first, through Paul’s instructions to the church in Corinth “that those who preach the gospel should live from the gospel” (1 Corinthians 9:14 NKJV); second, through the giving of the primitive church to support Paul’s missionary efforts (2 Corinthians 11:9; Philippians 4:15); and third, through the primitive church initiative to care for those in need (Acts 4:35; 6:1–3).

While the New Testament does not explicitly teach on tithing, it implies its continuity, and Jesus Christ himself made references to tithes in the Gospels endorsing the practice of tithing when he stated that he had not come to destroy the Law or the Prophets, but that he had come to fulfill them (Matthew 5:17). While Jesus took the time to condemn many of the legalistic practices of the Pharisees, he applauded them for paying their tithes, saying, “These you ought to have done, without leaving the others undone” (Matthew 23:23 NKJV).

God challenges us to prove him to ourselves, those around us, and to the world: “Bring all the tithes into the storehouse so that there will be food enough in my Temple; if you do, I will open up the windows of heaven for you and pour out a blessing so great you won’t have room to take it in!” (Malachi 3:10 LBV).

This call of God to stewardship with tithing and giving is both personal and corporate. The individual has the responsibility to be obedient and faithful

with all that has been entrusted to him or her: finances, time, talent, and resources. Giving will enable the Great Commission to be fulfilled as Jesus commands: “Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world” (Matthew 28:19, 20).

Corporately, the church must be good stewards with all God has entrusted to its care. Its purpose is to be involved in every facet of the life of the believer, striving continuously to meet all aspects of the needs of the believer:

And all who believed were together and had all things in common. And they were selling their possessions and belongings and distributing the proceeds to all, as any had need. And day by day, attending the temple together and breaking bread in their homes, they received their food with glad and generous hearts, praising God and having favor with all the people. And the Lord added to their number day by day, those who were being saved. (Acts 2:44–47 ESV)

Our local churches globally are not consistently and fully participating in sharing the 10 percent of the tithe from the local churches to the International Offices. In this regard, we take this opportunity to remind all local churches of the Corporate Tithing Recommendation, which was adopted in the Assembly of 2002. Although we should avoid legalistic demands, the very structure of the creation of God contains the principle of tithing and giving. In the New Testament, churches were taught the importance of sharing their resources to meet the needs of their brethren beyond their local churches. The apostle Paul directed Corinth to follow in the practice of the churches in Galatia by sharing their resources or gifts to help the mother church in Jerusalem (1 Corinthians 16:1–3). He called upon them to come into loving submission to his authority and share their financial blessings with the greater body. Similarly, our Assembly has given directives to our churches today to practice the sharing of their tithe and offerings to bless the global Church. As local churches bear their gifts to this God-ordained authority, they, too, shall prosper from such obedience in love. In our Church history, it has been our practice to support the global ministries of this worldwide body through the sharing of 10 percent of the tithe from our local churches to the International Offices, and through mission and project giving, Helping Hands, as well as the Assembly Expense as adopted by the International Assembly.

Because this is a biblically sound practice, we, therefore, recommend that our dedicated congregations continue in these faithful and charitable practices so that our future acknowledgments of percentages of nations in regions of the world would convey 100 percent participation.

ASSEMBLY EXPENSE OFFERING

Every two years, we gather to celebrate our International Assembly, and this occasion brings a great opportunity for fellowship, inspiration, and connection. The International Assembly is also the platform where we attend the business of the Church. The International Assembly has a special place in our hearts. Its roots go back to the foundation of this movement, and it has become an important part of our identity. In our 99th International Assembly held in 2016, this committee made a recommendation to promote an annual offering to offset the expenses generated by the Assembly, which was approved. Due to the generous contributions of our members located in the seven regions of the world, we were able to conclude the 2018 Assembly with all expenses paid in full. As we all give from a heart of generosity, we are convinced that as every one of our members contributes to financing the cost of our International Assembly, we will conclude this important gathering with all the expenses paid.

Humbly Submitted,
Scott Gillum, Chair
Nathaniel Beneby
Clarence Berry
Daniel Felipe
Clint Knowles
Ryan Napalo
Rupert Neblett
Paulette Wilbanks

ASSEMBLY COMMITTEE FOR BIBLICAL DOCTRINE AND POLITY OF THE CHURCH OF GOD OF PROPHECY REPORT TO THE 101ST INTERNATIONAL ASSEMBLY JULY 20 - 24, 2022

Introduction

We welcome every member and friend of the Church of God of Prophecy to the 101st International Assembly, convening in Oklahoma City, Oklahoma. We have assembled here from across the globe as brothers and sisters to worship the God of heaven, engage in vision casting, clarify our purpose, appropriate the business of this Church, and fellowship with one another.

The members of the Biblical Doctrine and Polity Committee (BDP) count it an honor to serve this worldwide body and its constituents. We do not consider ourselves to be the final word on any matter of theology, doctrine, biblical interpretation, or governance polity within this global movement. As a committee, we reaffirm that the International Assembly is the highest governing body of the Church of God of Prophecy. We are, however, aware of the significant task to which the BDP has been assigned.

Accordingly, in 1994, the following responsibility was entrusted to the BDP Committee at the 88th Assembly. “The committee is appointed by the General Overseer to serve the Church by preparing an exposition for dialogue on universal matters of biblical doctrine, theology, ethics, and polity for Assembly consideration.”¹ We accept the somber duties of this assignment and have proceeded in our deliberations with an eye focused on the Scripture, a heart given to prayer and the worship of our Lord, and an intellect attentive to theological, ethical, and policy matters.

This report is a compilation of the 2020 BDP report and additions for 2022. The cancellation of the 2020 International Assembly due to the pandemic resulted in the 2020 report being referred for consideration in the 2022 Assembly. The Committee², however, did release a large portion of the

Note: Where the word *committee* represents the longer title, *Biblical Doctrine and Polity Committee*, it is capitalized in this document. Where the word *church* represents the longer title, *Church of God of Prophecy*, it is capitalized in this document. The BDP wishes to show the Committee’s utmost respect to the honorable leaders of this movement throughout the world. For that purpose, ministerial and administrative titles will be capitalized in this document except where they are not capitalized in citations from other sources.

¹ *88th Assembly Minutes*, 1994, 150–151.

² Where the word *committee* represents the longer title, *Biblical Doctrine and Polity Committee*, it is capitalized in this document.

2020 report in October 2020 for Church³ constituents to read. The sections released included a “Notice of Study of Term Limits.” The 2020 notice is included in this report as an addendum for archival purposes.

Admittedly, this report is somewhat lengthier than previous reports. However, the compilation of the four years of work and the nature of subjects under consideration have warranted a detailed report. The report is arranged as follows:

1. Recognition of individual leaders (Sections One through Three)
2. Statements from the BDP for the Assembly (Sections Four through Six)
3. Studies and recommendations (Sections Seven through Eight)
4. Notice of Study (Section Nine)

Recognitions

Section One: Recognition of Bishop Sam and Linda Clements

The term *servant* is an accurate description of Bishop Sam and Linda Clements. The selfless ministry and leadership of the Clements is beyond question. The Clements’ devotion to the lordship of Jesus Christ, commitment to the gospel ministry, and support of the mission of the Church of God of Prophecy is evident throughout their decades of service.

Sam N. Clements was born August 4, 1942. He received Jesus Christ as his Savior at the age of 12. In 1962, he accepted God’s call into Christian service, and began full-time ministry in 1963, being licensed as a minister in the Church of God of Prophecy. He was ordained as a Bishop in 1972. He completed studies at the Church’s Bible Training Institute and has extensive experience working with the Church’s international, state, and regional boards and committees.

Bishop Clements was a Pastor for 28 years, serving congregations in Oklahoma, Michigan, and Tennessee. In 1991, Bishop Clements was appointed as Overseer to Arkansas. In 1993, he was appointed to both Arkansas and Oklahoma. In 1998, Bishop Clements was appointed as State Overseer⁴ of North Carolina. In 2000, being recommended by his colleagues in North America, and with the endorsement of the International Presbytery, Bishop Clements was selected as General Presbyter for North America. Bishop Clements served as North America General Presbyter under the administration of two General Overseers, Bishop Fred S. Fisher, Sr. and Bishop Randall E. Howard.

³ Where the word *church* represents the longer title, *Church of God of Prophecy*, it is capitalized in this document.

⁴ The BDP wishes to show the Committee’s utmost respect to the honorable leaders of this movement throughout the world. For that purpose, ministerial and administrative titles will be capitalized in this document except where they are not capitalized in citations from other sources.

When the office of General Overseer became vacant in April 2013, Bishop Clements shared directly in the Church's international governance from the end of April 2013 to July 2014, being selected by the General Presbyters to be chairman for the plurality team until a General Overseer was selected. In the closing prayer session of the International Presbytery meeting, July 29, 2014, the presbyters sensed the confirmation of the Holy Spirit upon Bishop Clements to be the General Overseer. During this session of Spirit-anointed prayer and Spirit-led affirmation, Bishop Clements was identified as a "leader among leaders." He was presented to the 98th International Assembly as General Overseer select, where he was subsequently accepted in a one-accord decision, becoming the sixth General Overseer to serve the Church since our inception in 1903.

As he began his tenure as General Overseer, Bishop Clements announced, "I am praying for God to change our little mindsets and give us a vision of the lost souls. Let us go forth and do the work that Jesus Christ has called us to do. This is our time, our day—we must not miss what God is doing." This passion for the unevangelized, along with his admission that the Church of God of Prophecy is not in competition with any other ministry, describes his vision of the Church's approach to ministry in the twenty-first century. Bishop Clements conveys that we should embrace a cooperative approach to ministry, partnering with others in the kingdom, knowing the mission field is too large for any one church group to reap the harvest alone.

Anyone who is blessed to spend time in the company of Bishop Clements will discover his humble disposition, sense of humor, delight in the Word of God, love for God, and his genuine regard for people. He claims that his faith and confidence does not stand in the wisdom of man but in God, the great "I AM." Bishop Clements has often been heard to comment, "His will, nothing more, nothing less, nothing else."

Bishop Clements has ministered and led with the support of his loving wife, Linda. As the First Lady of the Church of God of Prophecy, Linda emulates the Proverbs 31 lady. Sam and Linda were joined in holy matrimony in 1961. Lady Linda has modeled the loving care for her husband, family, and the ministry. She is both an encourager and a prayer intercessor. She willingly demonstrates her love for people and commitment to pray on the behalf of the Church.

The Clements' life and ministry have not been without challenges and grief. However, in the midst of their deepest grief, the Clements modeled a confident faith and trustworthy resolve in the lordship of the sovereign God.

During his tenure, this Church body has been motivated, encouraged, and witnessed numerical growth and spiritual advancement. Bishop Clements'

global passion is clearly visible. He has visited every continent where the Church of God of Prophecy ministers. He is not only an accomplished leader in this movement but has been recognized within the greater church community as a leader of leaders. In 2018, Bishop Clements presided over the historic centennial Assembly of the Church of God of Prophecy, leading a pre-Assembly rally at the Fields of the Wood where thousands participated.

In a joint meeting of the General Presbyters, Biblical Doctrine and Polity Committee, Finance and Stewardship Committee, and International Offices personnel, Bishop Clements announced on October 16, 2019, his transition from the office of General Overseer. However, with the cancelation of the 2020 International Assembly due to the pandemic, the leadership of this Church requested that Bishop Clements continue as General Overseer through the 2022 International Assembly. Bishop and Sister Clements graciously and humbly accepted this task and have modeled true servant leadership during this global crisis. Now, his leadership journey brings him to another phase. However, the Clements will continue to be servants until the Lord calls them home. This leader and family anticipate hearing the Master say, “Well done, good and faithful servants.”

The Biblical Doctrine and Polity Committee, on behalf of Church of God of Prophecy ministers, members, and friends, recognize the invaluable service and leadership of Bishop Sam and First Lady Linda Clements. In recognition of the Clements, this Committee rehearses the instruction of the New Testament writer of Hebrews, “Remember your leaders, who spoke the word of God to you. Consider the outcome of their way of life and imitate their faith” (Hebrews 13:7 NIV). There is no mistaking, the Church of God of Prophecy is indebted to the Clements for their selfless servant-leadership. This Church is better because of the Clements family.

Today, on behalf of the 101st International Assembly, we applaud the leadership of Bishop Sam N. Clements. Additionally, we invite this Assembly to rise to your feet and join with us in an expression of gratitude and thanksgiving for the ministry of Bishop Sam N. and Linda Clements.

Section Two: Recognition of Dr. Elías Rodríguez

Dr. Elías Rodríguez was first appointed to the Biblical Doctrine and Polity Committee (BDP) under the administration of General Overseer Bishop Fred S. Fisher, Sr. in the International Assembly of 2006. He was reappointed to the Committee under the administrations of General Overseers Bishop Randall Howard and Bishop Sam Clements. Dr. Rodríguez served a total of twelve years on the Committee, being rotated off the Committee in 2018, at the 100th International Assembly. Dr. Rodríguez served as secretary of the Committee for eight years (2010–2018).

Dr. Rodríguez highlights two key passages that pose a challenge to the Church of God of Prophecy in regard to the hard work of studying, interpreting, and applying the Scriptures in our Church culture. The first is Matthew 22:37, 38 (NKJV): “You shall love the Lord your God with all your heart, with all your soul, and with all your mind.’ This is the first and great commandment.” The second key passage is 2 Timothy 2:15 (NKJV): “Be diligent to present yourself approved to God, a worker who does not need to be ashamed, rightly dividing the word of truth.” Dr. Rodríguez states that Pentecostals do not seem to have a problem loving God with all our hearts, but we have not always loved God with all our minds. Among the Christian community, we have been criticized for this neglect. Dr. Rodríguez continues,

If we don’t study the Word of God, for me, we are not loving God with all our minds, and in consequence, we are breaking the first commandment. . . . There is no way of interpreting and applying the Scriptures if we don’t study them. . . . I think that if we want to break the cycle of biblical illiteracy, we must teach our people how to study the Word [for] themselves.

Dr. Rodríguez practices what he preaches and teaches. During the twelve years he served on the Biblical Doctrine and Polity Committee, he was also pursuing biblical and theological education. He earned his Master of Divinity (MDiv) from Pentecostal Theological Seminary in 2007 and his Doctor of Ministry (DMin) from Gordon-Conwell Seminary in 2014. He is presently studying for a research doctorate (PhD).

Dr. Rodríguez believes that his greatest accomplishment during his time of service on the Committee was to bring Hispanics to the discussion table, thus enriching the Committee by broadening perspectives and worldviews. “It was always amazing,” says Dr. Rodríguez, “to see all of us working as one; nobody trying to impose their worldviews upon the others, but thinking [about] the field, how our brothers and sisters around the world [would] receive what we produced in that room.” Another accomplishment, for which he is grateful, was his participation in the writing of the “Footwashing” document, presented in the International Assembly of 2018.

When asked, “What words [of advice] would you now give to the BDP Committee, based on your personal experience?” Dr. Rodríguez responded,

Based on my personal experience, I would tell my dear [colleagues] that, even though the job of the Committee is hard, time-consuming, even tedious at time[s], it is very rewarding. It has direct consequences on how the Church’s businesses are conducted, how people around the world are represented and given voice, [and] how our people can have a better understanding of our doctrine, which translates to freedom from spiritual bondage for many. I think that the work done by the Committee has eternal consequences for our Church.

Those of us who had the honor and privilege of serving on the Biblical Doctrine and Polity Committee with Dr. Elías Rodríguez were saddened when he was rotated off the Committee in 2018. We miss his academic scholarship, his discernment and wisdom, his experience and resourcefulness. We miss his sense of humor. We miss his companionship. We still consult him from time to time, and he is always willing and eager to help.

We, the current members of the Biblical Doctrine and Polity Committee, now invite this International Assembly 2022 to join us in honoring Dr. Elías Rodríguez for his valuable years of service to the Church of God of Prophecy on the Biblical Doctrine and Polity Committee.

Section Three: Recognition of Dr. Delroy Hall

Dr. Delroy Hall, hailing from Sheffield, England, served on the Biblical Doctrine and Polity Committee from 2014 until 2020. Dr. Hall was awarded his PhD in Pastoral Theology from Birmingham University in 2013, as well as a diploma in Counseling from Leicester University. He is a published author, both in prestigious academic publications and in a recent title in SCM Press. During his service on the BDP Committee, Dr. Hall was able to articulate insights through theological, psychological, and sociological lenses. He drove us to deep thought, but his unique sense of humor often elicited stress-relieving laughter as we engaged in tedious discourse. The members of this BDP Committee express our deep appreciation and gratitude to Dr. Delroy Hall for his invaluable service to the Committee and this Church. We extend to him Godspeed in all his endeavors for God and the kingdom.

Positional Statements

Section Four: Statement on Sexual Harassment

The Church of God of Prophecy embraces biblical principles regarding holiness, sexual morality, and a lifestyle of purity. Sexual immorality, in all of its expressions, is not consistent with godly living (1 Cor 5:1; 6:9, 10; 7:2; 10:8; Gal 5:19–21; Eph 5:3–5; Col 3:5; 1 Thess 4:3–5; 1 Tim 3:2; Titus 1:6; Rev 21:8). Consequently, the Church of God of Prophecy is committed to a zero-tolerance regarding sexual misconduct, harassment, and abuse. Every leader in this Church, whether volunteer or paid staff, is called to a lifestyle of holiness and purity according to biblical principles.

Recommendation

We recommend the above statement be included in the *Ministry Policy Manual* of the Church of God of Prophecy.

Section Five: Statement on Human Trafficking

Today, “every nation in the world has laws abolishing slavery, yet the International Labour Organization (ILO) estimates that 21 million men, women, and

children are exploited for profit.”⁵ The reality is that human trafficking is globally pervasive and is considered to be one of the fastest-growing criminal enterprises in today’s world. Human trafficking is experienced by three out of every 1,000 people. The Global Slavery Index proffers that actual human trafficking is closer to 45 million persons.⁶ Human trafficking includes forced labor; sexual exploitation, organ removal, domestic servitude, child soldiers, forced marriage, forced begging, and the selling of children.⁷

Recommendation

We recommend this statement be included in the *Ministry Policy Manual* of the Church of God of Prophecy:

The Church of God of Prophecy unreservedly denounces all forms of human trafficking, bondage, and enslavement, both past and present. We herald the biblical and theological truth that every person, no matter their gender, race, ethnicity, station, health, or mental capacity, is created in the *imago dei*, the image of God (Genesis 1:26–28; 5:1–3; 9:6). We echo the pronouncement of the apostle Peter at the Jerusalem Council in Acts 15, after he ministered to the Gentile household of Cornelius (Acts 10), that God “did not discriminate between us and them, for he purified their hearts by faith” (Acts 15:9 NIV). We embrace the proclamation of the apostle Paul in his sermon at the Areopagus that God “has made from one blood every nation of men to dwell on all the face of the earth” (Acts 17:26 NKJV), and we champion the salvific truth that “in Christ ... you [we] are all children of God through faith, for all of you who were baptized into Christ have clothed yourselves with Christ. There is neither Jew nor Gentile, neither slave nor free, nor is there male and female, for you are all one in Christ Jesus.” (Galatians 3:26–28 NIV)

Section Six: Statement on Race Relations

We, the global body of the Church of God of Prophecy, stand against the malicious presence of racism, classism, xenophobia, chauvinism, extreme nationalism, sexism, and all forms of bigotry and prejudice in this world. We mourn with those who are mourning and are suffering at the ugly hands of injustice. We stand against hatred, bigotry, and racial prejudices of any form and confess that it has devalued our brothers and sisters, both in minority and majority contexts, across the world. We must commit ourselves anew to teaching, preaching, and ministering a gospel of hope that promotes justice

⁵ Wendy Stickle, Shelby Hickman, and Christine White, *Human Trafficking: A Comprehensive Exploration of Modern Day Slavery* (London: SAGE Publications, 2020), 2.

⁶ Stickle, Hickman, and White, *Human Trafficking*, 1, 2.

⁷ Stickle, Hickman, and White, *Human Trafficking*, 8.

and freedom from fear. “For He Himself is our peace, who has made both one, and has broken down the middle wall of separation” (Ephesians 2:14 NKJV).

Through the church, God has created a reflection of His kingdom here on earth, and we convey that we see great intrinsic value in building deep and abiding relationship with one another. His Word explicitly shows us that He has reconciled racially and culturally divided groups into “one new man” (Ephesians 2:15). He has united us into one body, thus making peace, so that the church can function in unity. The church is the place where race and class distinctions are no longer to be used as tools of division and disunion. We celebrate the diversity and differences of God’s creation through race, ethnic groups, culture, and language. As the church, however, we can no longer allow these differences to separate us.

We will not permit differences to overshadow the fact that God’s kingdom values all people regardless of race or culture. “There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for you are all one in Christ Jesus” (Galatians 3:28 NKJV). God’s people, when joined together, are more complete, balanced, and whole in Christ Jesus.

Recommendation

We recommend the above statement be included in the *Ministry Policy Manual* of the Church of God of Prophecy.

Topical Studies

Section Seven: Proposed Change in Title of Overseer

Words are the building blocks of effective communication, conveying ideas, sharing emotions, posing questions, providing instruction, and fostering comfort. Although words have etymological derivations and lexical meanings, how words are utilized by society at large and within conversation particularly, help to regulate their practical and contextual usefulness. The reality is some words undergo an evolutionary process in meaning. Accordingly, the study of linguistics commonly refers to this occurrence as semantic shift or semantic change. In a semantic progression of a particular word, the meaning of the word may be altered either slightly or significantly. At times, specific words can become archaic and obsolete.

Nuances of specific words and their usage may connote something entirely different by the hearer than is meant by the speaker. A simple example of this is clearly evident in the word “mouse.” A speaker may say, “There is a mouse in the desk drawer.” The hearer may envision a furry rodent while the speaker may actually mean a hand-held wireless device used as an input device for a computer. The context in which a word or a set of words occur helps to determine its intended lexical meaning. However, word usage varies

based upon culture, education, ethnicity, familiarity, and the speaker's native language. Consequently, a word spoken in one cultural setting may denote something not meant by the speaker in a different cultural setting. Words are powerful not only in the sharing of ideas but also in the eliciting of emotions. Words can both express comfort and transmit discomfiting baggage. "Language is a medium of *action* [italics in original]: words, when used in different ways, *do* different things."⁸

Linguistic and Historical Rationale

Speech act theory proffers that in the philosophy of human language, through the medium of words, three actions occur, namely, 1) the locutionary act, 2) the illocutionary act, and 3) the perlocutionary act. Specifically, a locutionary act occurs when an individual vocalizes phonemes or the conjugation of phonemes into a sentence structure. A locutionary act is the utterance of a word or the formation of words into a sentence. An illocutionary act refers to what the speaker intends to be the result of his/her utterance. An illocutionary act includes both asking and answering a question, providing information, extending a warning, making an appointment with someone, ordering a command, granting a promise, asserting a position, etc.⁹ Finally, a perlocutionary act refers to the effect that the words uttered by the speaker have upon the hearers. This includes parameters of thoughts elicited, beliefs embraced, and emotions felt by the hearer. The perlocutionary consequences may be either intended or unintended by the speaker.¹⁰ That is, a speaker may intend to elicit a particular outcome (illocution) by the words spoken (locution); however, the result may be an unintended consequence (perlocution).

The lexical meaning of *overseer*, according to the *Webster Dictionary of the English Language*, is "a person who watches and directs the work of other people in order to be sure that a job is done correctly." An overseer, in this definition, is a person who supervises, gives instructions, and manages within an organization or a company.

In the English language, the word *overseer* dates back to the fourteenth century, with an original meaning of a "supervisor, superintendent, one who looks over."¹¹ In the 1570s, William Tyndale, in his work titled, *An Answer to Thomas More's Dialogue*, used overseer in an ecclesial context. He observed

⁸ James K. A. Smith, *Thinking in Tongues: Pentecostal Contributions to Christian Philosophy* (Grand Rapids, MI: Eerdmans, 2010), 139.

⁹ J. L. Austin, *How to Do Things with Words* (Eastford, CT: Martino Fine Books, 2018), 98, 108. See also James K. A. Smith, *Thinking in Tongues*, 141.

¹⁰ John R. Searle, *Speech Acts: An Essay in the Philosophy of Language* (New York, NY: Cambridge University Press, 1969), 24. See also J. L. Austin, *How to Do Things with Words*, 106, and James K. A. Smith, *Thinking in Tongues*, 141.

¹¹ www.etymonline.com/word/overseer, accessed February 18, 2020.

that “Those ouersears [overseers] which we now call Byshops [Bishops] after the Greke [Greek] word, were always biding [biding] in one place to gouerne [govern] the congregation there.”¹² Tyndale acknowledged, in close proximity to the date of the 1611 King James Version, the reference to the use of Bishop rather than overseer according to his understanding of the Greek.

However, the word *overseer* also connotes a negative meaning, especially as it relates to the atrocities of human slavery. The *Learner’s Dictionary* defines an overseer in the context of the historical institution of slavery as “the person who was in charge of the slaves on a plantation.”¹³ Paul Escott, in his book titled, *Slavery Remembered: A Record of Twentieth-Century Slave Narratives*, describes the relationship between an overseer and the enslaved as follows: “Between the field hands and the overseer or master, a continual tugging and pulling took place. Some masters openly sanctioned this context by requiring the overseer to establish his own dominance over the hands [slaves].”¹⁴ From Escott’s description here, and from other historical sources, it becomes evident that the role of the overseer in the context of human slavery was one of control, harsh rule, and the domination of human beings. History indicates that within the context of slavery, the overseer exercised an aura of superiority, supremacy, exacting fear, intimidation, dehumanization, and often brutality. The oversight of forced daily tasks, enforcement of punishment, and allocation of food and clothing was relegated to the overseer by the slave owner:

Theoretically, it was the overseer who claimed the last word on when the bondpeople got up, when they went to bed, when they worked, when they could rest, whether or not they could amuse themselves at parties or through other forms of entertainment, and whether or not they could talk the languages and practice the religions that they had brought from Africa. It was the overseer who could disrupt relations between members of enslaved families . . . by suggesting family members for sale. Women lived in fear of rape by overseers flaunting all the venal authority that accrued to them. Their husbands had little redress or outlet for their anger since laws ensured that attacks on overseers could be punishable by death. . . . The overseer purchased food for these people and distributed clothing and shoes when their owner saw fit to send them. But although these measures went some

¹² *Oxford English Dictionary*, 2nd ed., s.v. “Overseer.”

¹³ <http://www.learnersdictionary.com/definition/overseer>, accessed April 9, 2019. See also www.etymonline.com/word/overseer.

¹⁴ Paul Escott, *Slavery Remembered: A Record of Twentieth-Century Slave Narratives* (Chapel Hill, NC: University of North Carolina Press, 1979), 86.

way to keeping the men and women healthy, they represented little more than another means used by the overseer in his quest for control over the bondpeople. . . . And so all the while the bondpeople labored on the plantation, the overseer stood above them, whip in hand, his dark presence intended euphemistically to “keep them at their work.” Enough people had experience of the overseer’s lash to understand the real meaning of term: the tattered backs of men, women, and children underlined it.¹⁵

The barbarities of human slavery and bondage is an ancient scourge upon the history of mankind. For millennia, some classes of people have sought to enslave their fellow human beings. History indicates that human slavery dates back to the ancient Near East, and is a global scourge practiced in Sumeria, Babylonia, Egypt, China, Rome, and Greece. The Hammurabi Code of the eighteenth century B.C.E. references human slavery.¹⁶ The reality of the enslavement of Hebrews in Egypt and institutionalized slavery during the Greco-Roman period of the New Testament, is apparent to Bible readers. There can be no question that human slavery certainly has stained the modern history of Europe, the British colonies, and the Americas, including the United States.

Additionally, “the multinational character of the Atlantic Slave System, from Sierra Leone to Cuba and Connecticut”¹⁷ helped to foster a climate for the pernicious treatment of the enslaved. At times, the dehumanizing of fellow human beings was inflicted by their own countrymen, but certainly by those who considered themselves of a higher class. The institutionalized nature of antebellum slavery “was a heterogeneous institution, and the slaves faced a wide diversity of conditions. Some lived on large plantations and toiled under the watchful eyes of overseers and drivers, while others, on small farms, worked beside their owners.”¹⁸ Consequently, history indicates that owners and their employees (overseers) treated slaves brutally and inhumanely.

Biblical and Theological Rationale

In their exegesis of Scripture, our Church forefathers appear to have adopted the term *overseer* from the 1611 King James Version of the Bible. Specifically, in Acts 20:28, the apostle Paul charges the elders in Ephesus, “Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God which

¹⁵ Tristan Stubbs, *Masters of Violence: The Plantation Overseers of Eighteenth-Century Virginia, South Carolina, and Georgia* (Columbia, SC: University of South Carolina, 2018), 1.

¹⁶ David Brion Davis, *Inhuman Bondage: The Rise and Fall of Slavery in the New World* (New York, NY: Oxford Press, 2006), 37, 38.

¹⁷ David Brion Davis, *Inhuman Bondage*, 4.

¹⁸ Peter Kolchin, *American Slavery, 1619–1877* (New York, NY: Hill and Wang, 2003), 99.

he hath purchased with his own blood” (KJV). The word translated in the King James Version as overseer is επισκοπος (*episkopos*). In the original Greek, επισκοπος may be translated as overseer, guardian, or bishop.¹⁹ However, in this particular context, the inference of the επισκοπος is dealing more with the function of overseeing, as Paul articulates in the shepherding role of feeding the flock of God, rather than an ecclesial office or status. Accordingly, the “validity lies in their (the overseer’s) exercise (shepherding the flock) and not their occupation as offices.”²⁰ Wayne Oates observes that Paul’s inference of the word επισκοπος, as rendered by Luke in his writing of the Acts of the Apostles, connotes the act of seeing to the needs of the flock, rather than a status, office, or ministerial position. In fact, the verbal construction, επισκοπέω (*episkopeō*), means to “take care, oversee, care for.”²¹ Consequently, Paul instructs (locutionary and illocutionary acts) the elders of Ephesus to see to the needs of the flock. As the King James Version translates, elders are to oversee. The overseer’s function was to be “responsible for guarding it (the flock) against those who sought to lead people astray. They were to shepherd the church of God, bought with his own blood (Acts 20:28–31).”²²

The word επισκοπος occurs five times in the Greek New Testament (GNT). In the King James Version, the word is translated as bishop in every verse, except Acts 20:28.

- Philippians 1:1: “Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus, which are at Philippi, with the bishops and deacons.”
- 1 Timothy 3:2: “A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach.”
- Titus 1:7: “For a bishop must be blameless, as the steward of God; not selfwilled, not soon angry, not given to wine, no striker, not given to filthy lucre.”
- 1 Peter 2:25: “For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls.”

Admittedly, in the passages listed above, there are other English versions

¹⁹ L. Coenen, “Bishop, Presbyter, Elder” in *The New International Dictionary of New Testament Theology*, ed., Colin Brown, vol. 1 (Grand Rapids, MI: Zondervan, 1986), 188.

²⁰ Wayne Oates, “The Holy Spirit and the Overseer of the Flock,” *Review and Expositor*, 63, no. 2 (1966): 187.

²¹ L. Coenen, “Bishop, Presbyter, Elder,” 188.

²² C. G. Kruse, “Ministry” in *Dictionary of the Later New Testament and its Developments*, eds., Ralph P. Martin and Peter H. Davids (Downers Grove, IL: InterVarsity Press, 1997), 1310.

that do translate *ἐπίσκοπος* as overseer (see New American Standard Bible, New International Version, *et al.*). The translation committees of the various versions may have focused more on function rather than office in these particular passages. Additionally, there is a credible argument that the office of Bishop became more formalized and developed in church history in the years after the first century.²³ However, the oldest non-canonical extant Christian document, the *Didache* (circa, 96 C.E.), instructs in chapter 15, “Appoint for yourselves bishops and deacons who are worthy of the Lord.”²⁴ Noted church historian Justo L. González describes the influence of Bishops in the second century as “the link joining the churches together.”²⁵

In the pastoral epistles of 1 Timothy and Titus, the apostle Paul is utilizing a literary genre known as *mandata principis*, which means, “the commandments of the ruler.” In Paul’s first letter to Timothy, the apostle was outlining church order and structure. Specifically, the apostle addressed the purpose of his letter when he wrote, “If I am delayed, you will know how people ought to conduct themselves in God’s household, which is the church of the living God, the pillar and foundation of the truth” (1 Timothy 3:15 NIV). Consequently, in this literary genre, Paul instructs Timothy regarding the ministry, particularly the prerequisites for Bishops and Deacons.

In 1 Timothy 3:1, Paul writes, “This is a true saying, if a man desire the office of a bishop, he desireth a good work” (KJV); *Didache* (circa, 96 C.E.), instructs in chapter 15, “Appoint for yourselves bishops and deacons who are worthy of the Lord.” The word translated as *office* or *position* is *ἐπίσκοπή* (*episkopē*), is referring to the office of Bishop or Overseer in the church. This term, *ἐπίσκοπή*, was “newly coined on the basis of the title *ἐπίσκοπος*, which had meantime established itself in the early church.”²⁶ According to biblical scholar Luke Timothy Johnson, “This is the only place in the NT where *episkopē* appears in reference to a position within the community.”²⁷ Therefore, the biblical and ecclesial distinction of the office of Bishop seems warranted instead of the title of Overseer.

A brief word study of *overseer* is also noteworthy in the Hebrew language of

²³ Ben Witherington III, *Letters and Homilies for Hellenized Christians: A Socio-Rhetorical Commentary on Titus, 1-2 Timothy and 1-3 John* (Downers Grove, IL: IVP Academic, 2006), 235. See also Luke Timothy Johnson, *The First and Second Letters to Timothy* in *The Anchor Bible Commentary* (New York, NY: Doubleday, 2001), 212.

²⁴ *Didache*, 29.

²⁵ Justo L. González, *The History of Theological Education* (Nashville, TN: Abingdon Press, 2015), Loc. 105, Kindle.

²⁶ George W. Knight III, *The Pastoral Epistles* in *The New International Greek New Testament Commentary* (Grand Rapids, MI: Eerdmans, 1992), 154.

²⁷ Luke Timothy Johnson, *The First and Second Letters to Timothy* in *The Anchor Bible Commentary* (New York, NY: Doubleday, 2001), 212.

the Old Testament, particularly as it relates to Joseph in Genesis 39. After having been sold into slavery by his brothers, Joseph was transported to Egypt and became a slave of Potiphar. Joseph eventually became the overseer of Potiphar's household. "And Joseph found grace in his sight, and he served him: and he made him overseer over his house, and all that he had he put into his hand" (Genesis 39:4). The King James Version translates the Hebrew word *פַּקִּיד* (*paqidh*) as overseer. As a slave himself, Joseph was placed in a supervisory role over others in the affairs of Potiphar's household.²⁸ In the role of overseer, it appears that he may have supervised other slaves as well.²⁹ It seems plausible that the ministerial title *Overseer* has historical baggage in relation to slavery.

Biblically, the term *Bishop* better describes the title or the office of those entrusted with the oversight of both churches and ministers. Theologically, the function of the Bishop is to oversee—first, in an apostolic calling, and second, in administrative duties.

Ecclesial Rationale

Within our ecclesial tradition, the title *Overseer* has been used for men who have been entrusted with the care and supervisory responsibility of leaders and churches. The inherent responsibilities of an Overseer have traditionally included both apostolic ministrations and administrative duties. Specifically, the Church of God of Prophecy has used the title *Overseer* at the general, national, regional, state, and district level.

We acknowledge that due to the negative and inhumane actions of the past, the term *overseer* as historically utilized in human slavery may still elicit cultural sensitivities. Admittedly, this may not be everyone's experience; however, it is reality for others. In human slavery, the term *overseer* has connotations of privilege, power, and abuse attributed to a particular class and to those who are identified as being in a superior position.

This Committee does not subscribe to the belief that the title *Overseer*, as used historically and traditionally by the Church of God of Prophecy, was intended to elicit distinctions of class and privilege in our ecclesial usage. Nor do we believe that our forefathers in this movement selected the title *Overseer* as a racially insensitive, pejorative, or controlling measure.

The title *Overseer* was first used in our ecclesial nomenclature in 1910. The term *General Moderator* identified the leading officer of the Assembly from 1906 to

²⁸ C. Mark McCormick, "Overseer" in *The New Interpreter's Dictionary of the Bible*, vol. 4, ed. Katharine Doob Sakenfeld (Nashville, TN: Abingdon Press, 2009), 347, 348.

²⁹ Kenneth A. Mathews, *Genesis 11:27–50:26* in *The New American Commentary*, ed. E. Ray Clendenen (Nashville, TN: Broadman & Holman, 2005), Loc. 18772 Kindle. See also Victor P. Hamilton, *The Book of Genesis: Chapters 18–50* (Grand Rapids, MI: Eerdmans, 1995), 459, 460.

1910. In the fifth General Assembly (1910), the title *General Overseer* was adopted to replace *General Moderator*.³⁰ It appears the growth of the Church and the consequent apostolic and administrative duties were becoming increasingly time consuming, warranting the need for someone to oversee the ministrations of the Church rather than simply be the Moderator of the Assembly.

As the Church continued to grow, the need of State Overseers was recognized. In the sixth Assembly (1911), State Overseers were selected. The Overseers appointed in this Assembly consisted of a few U.S. states and the Bahama Islands.³¹ In the twelfth Assembly (1916), the term *State* was omitted because the Church was increasingly expanding to the nations of the world.³² In the thirteenth Assembly (1917), the role of District Overseer was introduced in a report titled, “Systematic Arrangement to Conserve the Work in the States and Local Churches.” The report stated, “Each district shall be under the care and supervision of a pastor or overseer, appointed by the overseer of the state.”³³ With the passage of time, the terms National/Regional/State Overseer became common ecclesial nomenclature.

Lexically, the term *overseer* does indeed refer to one who both watches over and sees to the needs of others he is leading. However, we concede that the title Overseer may emit unintended negative feelings and never-intended historical mental images, admittedly a perlocutionary effect. The World Language Department (WLD) at our International Offices utilizes the Spanish word *supervisor* as the title for an Overseer serving at the general, national, regional, state, and district level. The Spanish word *capataz*, which is a Spanish equivalent to the English word *overseer*, means a taskmaster in charge of laborers. In some contexts, *capataz* can be associated with the owner of a *hacienda*, similar to a plantation. For several years, the WLD has been correctly sensitive to the negative connotations of the word *capataz* and has used the word *supervisor*. The French word *évêque*, which means Bishop, is used for the designation of those serving as an Overseer.

The Ministry Policy Manual (MPM) of the Church of God of Prophecy articulates the responsibility of an Overseer:

The office of a “servant-leader” (overseer) is a biblically based function in the church. To fulfill the office of overseer is an awesome responsibility. There are many overseer leadership challenges, but none surpasses that of one’s total commitment to caring for, nurturing, protecting, and leading the ministry of an entire nation/region/state.³⁴

³⁰ *Book of Minutes: The Church of God* (Cleveland, TN: Church of God Publishing House, 1922), 39.

³¹ *Book of Minutes: The Church of God*, 67.

³² *Book of Minutes: The Church of God*, 234, 235.

³³ *Book of Minutes: The Church of God*, 289.

³⁴ “The Role of Overseer” in *The Ministry Policy Manual: Church of God of Prophecy* (Cleveland, TN: White Wing Publishing, 2018), 27.

It is important to note that the **office** of Overseer is described in the *MPM* in terms of its **function**, which is the shepherding role of caring for, nurturing, protecting, and leading the ministry. Admittedly, the *MPM* identifies Overseer as an “office.” However, the *MPM* under the rubric of “Bishops” acknowledges, “It is important to realize that individuals **function** [emphasis not in original] according to their giftedness within an office. The Bishop is one of the eldership offices that provides oversight leadership to the Church.”³⁵ The nuance of office and function reflects the earlier stated premise of Acts 20:28. Oversight is the function of the office of the Bishop who is entrusted with the care of an area of churches and administrative supervision.

Ultimately, this report is not recommending a change in the function of what we have historically referred to as Overseer. The report is addressing the title of the office. Our Church forefathers utilized the King James Version, in selecting the term *Overseer* for general, national, state, and, subsequently, regional leaders. While the function of these leaders is to see to the work over which they have been assigned by “caring for, nurturing, protecting, and leading the ministry;”³⁶ the office they fulfill in their function of oversight is best referred to as Bishop. In fact, a man who is appointed to National/Regional/State Overseer, or selected by the Assembly to be General Overseer, is to be an ordained Bishop.³⁷

Recommendation

We recommend a change in the formal title from General Overseer to Presiding Bishop. Our constituency should recognize that there is only one Presiding Bishop in the Church of God of Prophecy. Presiding Bishop refers to what we have traditionally and historically understood as the General Overseer.

We further recommend a change in the formal title for National/Regional/State Overseer to National/Regional/State Bishop. The designation of Bishop of a particular nation, region, or state is also appropriate. For instance, referring to the office and person as the Bishop of Australia, Bishop of Mid-Atlantic, Bishop of Alaska, and so forth, is also appropriate.

We also recommend a change in the formal title for District Overseer to District Supervisor. We note that there is no ecclesial polity prerequisite that a District Overseer/Supervisor be an ordained Bishop.

³⁴ “The Role of Overseer” in *The Ministry Policy Manual: Church of God of Prophecy* (Cleveland, TN: White Wing Publishing, 2018), 27.

³⁵ *Ministry Policy Manual*, 104.

³⁶ *Ministry Policy Manual*, 27.

³⁷ *Ministry Policy Manual*, 104, 130.

Finally, we do not recommend any change in the title of General Presbyter. The title of Presbyter infers that he leads other Presbyters (National/Regional/State Bishops) within his assigned presbyterial area.

NOTE: These recommendations pertain to a shift of ecclesial nomenclature from Overseer to Bishop. The above recommendations do not change any recognition of the ministerial distinction and ordination of a Bishop. Many local Pastors, Evangelists, and retired Ministers are ordained Bishops in this Church and should be accorded the respect and honor that being a biblical Bishop warrants. There is no change in their ordination status as a Bishop. Additionally, in countries of the world where the Church of God of Prophecy operates within a state-recognized church system, the title National Bishop might be viewed as an affront to the state-sanctioned church. In these, or other similar nuances, flexibility is granted to the General Presbyter and his plurality team to make necessary adjustments to the title of the National Bishop as may be appropriate to that nation.

Observation

We understand that old habits are difficult to change. We recognize that it will take time for the term *Overseer* to be completely replaced by the term *Bishop*. However, in many locales this is already being observed. In increasing numbers, constituents are referring to their Overseer as Bishop. Out of habit, Church members may still refer to leaders as General Overseer or National/Regional/State Overseer. This is to be expected and should not be met with rebuke but with a teachable attitude. Our goal should be to educate and assist members in their understanding that we have made a formal change in titles. With the passage of time, the title *Overseer* will be used less and less. For instance, some will recall the ecclesial nomenclature of this Church in reference to “auxiliaries.” Auxiliaries were formalized to be the helps or ministries of the Church. Youth ministry, at one time, was called Victory Leaders Band, and small group ministries were referred to as Assembly Band Movement. The term *auxiliaries* and its unique vernacular is merely a historical recollection today. Over time, our constituents will refer to the leader of the Church of God of Prophecy as the Presiding Bishop.

Additionally, attention will need to be given, as appropriate, to legal, financial, and corporate documents that may need to be updated regarding the formal change in title. The function of the Presiding Bishop and National/Regional/State Bishops is the same as what we have referred to as Overseer, which is general oversight.

SECTION NINE: NOTICE OF STUDY

In keeping with the tradition of issuing a notice of study from the Biblical Doctrine and Polity Committee of upcoming topics, the Committee informs the Assembly of the following:

Polity Studies

1. Study of the Evaluation Process

Requests have come to members of the BDP regarding a study of the effectiveness of the present evaluation process for Pastors, National/Regional/State Overseers, General Presbyters, and the General Overseer. The present evaluation process seems confusing to many and cumbersome in implementation. Therefore, the BDP has on its agenda to study the evaluation process. If the BDP deems it appropriate, we will either issue a statement, conclusion, report, and/or recommendations to the 2024 International Assembly.

2. Assembly Business Procedures

The BDP has been active in studying the Assembly business procedures for some time. We will continue this study. If the BDP deems it appropriate, we will either issue a statement, conclusion, report, and/or recommendations to the 2024 International Assembly.

Doctrinal Studies

The BDP has been engaged in a study of the ordinances of the Church. In 2018, the Committee shared a report on the ordinance of Washing of the Saints' Feet. We continue to study the ordinances of the Lord's Supper/Holy Communion, and Water Baptism. If the BDP deems it appropriate, we will either issue a statement, conclusion, report, and/or recommendations to the 2024 International Assembly.

Afterword

The BDP serves the International Assembly and all constituents of the Church of God of Prophecy. We appreciate the cooperation and collegiality extended to us by the General Overseer, General Presbyters, and members of the International Presbytery, as well as all our leaders and members. As this Committee continues to serve the needs of this Church, issues arise, from time to time, which may require attention by the Committee without the convenience of a notice of study. Thank you for understanding.

Respectfully submitted,

Biblical Doctrine and Polity Committee

Phil Pruitt, Chair

Daryl Clark

Delroy Hall

Timothy Harper

James Kolawole

Sonia Martin

Rahadames Matos

Nelson Torres

Committee Note: The 2022 Term Limits Document is being held for Assembly discussion in 2024.

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SECTION 5

FINANCIAL REPORTS





REPORT OF INDEPENDENT AUDITOR

The Corporate Board
Church of God of Prophecy International Office
Cleveland, Tennessee

Opinion

We have audited the accompanying consolidated financial statements of Church of God of Prophecy International Office ("the Church"), which consist of the consolidated statements of financial position as of December 31, 2021 and 2020, and the related consolidated statements of activities, cash flows, and functional expenses for the years then ended, and the related notes to the consolidated financial statements.

In our opinion, the consolidated financial statements referred to above present fairly, in all material respects, the consolidated financial position of Church of God of Prophecy International Office as of December 31, 2021 and 2020, the consolidated changes in its net assets, and its consolidated cash flows for the years then ended in accordance with accounting principles generally accepted in the United States of America.

Basis for Opinion

We conducted our audits in accordance with auditing standards generally accepted in the United States of America. Our responsibilities under those standards are further described in the Auditor's Responsibilities for the Audit of the Consolidated Financial Statements section of our report. We are required to be independent of the Church and to meet our other ethical responsibilities in accordance with the relevant ethical requirements relating to our audits. We believe that the audit evidence we have obtained is sufficient and appropriate to provide a basis for our audit opinion.

Responsibilities of Management for the Consolidated Financial Statements

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

In preparing the consolidated financial statements, management is required to evaluate whether there are conditions or events, considered in the aggregate, that raise substantial doubt about the Church's ability to continue as a going concern within one year after the date that the consolidated financial statements are available to be issued.

Auditor's Responsibilities for the Audit of the Consolidated Financial Statements

Our objectives are to obtain reasonable assurance about whether the consolidated financial statements are free from material misstatement, whether due to fraud or error, and to issue an auditor's report that includes our opinion. Reasonable assurance is a high level of assurance but is not absolute assurance and therefore is not a guarantee that an audit conducted in accordance with generally accepted auditing standards will always detect a material misstatement when it exists. The risk of not detecting a material misstatement resulting from fraud is higher than for one resulting from error, as fraud may involve collusion, forgery, intentional omissions, misrepresentations, or the override of internal control. Misstatements, including omissions, are considered material if there is a substantial likelihood that, individually or in the aggregate, they would influence the judgment made by a reasonable user based on the consolidated financial statements.

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SECTION 5 FINANCIAL REPORTS

In performing an audit in accordance with generally accepted auditing standards, we:

- Exercise professional judgment and maintain professional skepticism throughout the audit.
- Identify and assess the risk of material misstatement of the consolidated financial statements, whether due to fraud or error, and design and perform audit procedures responsive to those risks. Such procedures include examining, on a test basis, evidence regarding the amounts and disclosures in the consolidated financial statements.
- Obtain an understanding of internal control relevant to the audit 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 Church's internal control. Accordingly, no such opinion is expressed.
- Evaluate the appropriateness of accounting policies used and the reasonableness of significant accounting estimates made by management, as well as evaluate the overall presentation of consolidated financial statements.
- Conclude whether, in our judgment, there are conditions or events, considered in the aggregate, that raise substantial doubt about the Church's ability to continue as a going concern for a reasonable period of time.

We are required to communicate with those charged with governance regarding, among other matters, the planned scope and timing of the audit, significant audit findings, and certain internal control related matters that we identified during the audit.

Supplementary Information

Our audits were conducted for the purpose of forming an opinion on the consolidated financial statements as a whole. The accompanying supplemental consolidating statements of financial position as of December 31, 2021 and 2020, and the related supplemental consolidating statements of activities for the years then ended, which are the responsibility of management, are presented for purposes of additional analysis and are not a required part of the consolidated financial statements. Such information, except for the portion marked "unaudited", was derived from and relates directly to the underlying accounting and other records used to prepare the consolidated financial statements. That information has been subjected to the auditing procedures applied in the audits of the consolidated financial statements and certain additional procedures, including comparing and reconciling such information directly to the underlying accounting and other records used to prepare the consolidated financial statements or to the consolidated financial statements themselves, and other additional procedures in accordance with auditing standards generally accepted in the United States of America. In our opinion, that information is fairly stated in all material respects in relation to the consolidated financial statements as a whole. The information marked "unaudited" has not been subjected to the auditing procedures applied in the audit of the consolidated financial statements, and accordingly, we do not express an opinion or provide any assurance on it.

Batts Morrison Wales & Lee, P.A.

BATTS MORRISON WALES & LEE, P.A.

Orlando, Florida
June 17, 2022

SECTION 5 FINANCIAL REPORTS

CHURCH OF GOD OF PROPHECY INTERNATIONAL OFFICE
CONSOLIDATED STATEMENTS OF FINANCIAL POSITION

ASSETS	December 31,	
	2021	2020
	Total assets	\$ 12,664,493

LIABILITIES AND NET ASSETS		
LIABILITIES		
Accounts payable and accrued expenses	\$ 279,584	\$ 247,867
Other liabilities	16,897	16,461
Deferred compensation payable	1,262,877	1,219,834
Total liabilities	1,559,358	1,484,162
NET ASSETS		
Without donor restrictions		
Undesignated	6,117,710	5,468,174
Designated	1,529,110	1,487,579
Net investment in property and equipment	1,030,786	960,242
Total without donor restrictions	8,677,606	7,915,995
With donor restrictions	2,427,529	2,000,444
Total net assets	11,105,135	9,916,439
Total liabilities and net assets	\$ 12,664,493	\$ 11,400,601

CHANGE IN NET ASSETS WITHOUT DONOR RESTRICTIONS	For The Years Ended December 31,	
	2021	2020
	Total public support and revenue	9,770,278
Net assets released from restrictions		
Satisfaction of use restrictions	2,449,424	1,914,028
Total public support and revenue and net assets released from restrictions	12,219,702	11,900,784
Expenses		
Program activities		
Global missions	3,794,341	3,500,575
White Wing Publishing House and Resource Center	1,227,730	1,068,501
Leadership development and discipleship	1,217,536	1,111,722
Inspirational leadership	1,204,930	1,106,969
Communications	872,358	770,252
Heritage and Fields of the Wood Ministries	508,186	412,350
International Assembly	12,380	29,111
EstherLily	—	500,947
Total program activities	8,837,461	8,500,427

SECTION 5 FINANCIAL REPORTS

Supporting activities		
General and administrative	2,620,630	2,498,832
Total expenses	<u>11,458,091</u>	<u>10,999,259</u>
Change in net assets without donor restrictions	<u>761,611</u>	<u>901,525</u>
CHANGE IN NET ASSETS WITH DONOR RESTRICTIONS		
Contributions	2,874,916	2,316,202
Investment income, net	1,593	2,439
Net assets released from restrictions	<u>(2,449,424)</u>	<u>(1,914,028)</u>
Change in net assets with donor restrictions	<u>427,085</u>	<u>404,613</u>
CHANGE IN NET ASSETS	1,188,696	1,306,138
NET ASSETS - Beginning of year	<u>9,916,439</u>	<u>8,610,301</u>
NET ASSETS - End of year	<u>\$ 11,105,135</u>	<u>\$ 9,916,439</u>

	For The Years Ended	
	December 31,	
	2021	2020
OPERATING CASH FLOWS		
Cash received from contributors	\$ 10,557,959	\$ 9,779,246
Cash received from sales	1,394,651	1,292,088
Other revenue received	518,051	321,292
Investment income received	61,850	66,518
Cash paid for operating activities and costs	<u>(11,243,292)</u>	<u>(10,558,161)</u>
Net operating cash flows	<u>1,289,219</u>	<u>900,983</u>
INVESTING CASH FLOWS		
Net (purchases) proceeds from sales of investments	(273,561)	162,992
Purchases of and improvements to property and equipment	<u>(201,530)</u>	<u>—</u>
Net investing cash flows	<u>(475,091)</u>	<u>162,992</u>
FINANCING CASH FLOWS		
Borrowings	<u>—</u>	<u>585,000</u>
Net financing cash flows	<u>—</u>	<u>585,000</u>
NET CHANGE IN CASH AND CASH EQUIVALENTS	814,128	1,648,975
CASH AND CASH EQUIVALENTS - Beginning of year	<u>3,512,121</u>	<u>1,863,146</u>
CASH AND CASH EQUIVALENTS - End of year	<u>\$ 4,326,249</u>	<u>\$ 3,512,121</u>
RECONCILIATION OF CHANGE IN NET ASSETS TO NET OPERATING CASH FLOWS		
Change in net assets	\$ 1,188,696	\$ 1,306,138
Adjustments to reconcile change in net assets to net operating cash flows		
Depreciation	130,986	266,671
Conversion of note payable to grant revenue (see Note H)	—	(585,000)
Gains on investments, net	(176,268)	(250,352)
Change in inventory	(23,829)	328,254
Change in other assets, net	94,438	(67,494)
Change in accounts payable and accrued expenses	31,717	(67,785)
Change in other liabilities	436	(7,265)
Change in deferred compensation payable	<u>43,043</u>	<u>(22,184)</u>
Net operating cash flows	<u>\$ 1,289,219</u>	<u>\$ 900,983</u>

SUPPLEMENTAL DISCLOSURE

\$585,000 of principal reductions of a certain note payable is included in "grant revenue" in the accompanying 2020 consolidated statement of activities. See Note H.

SECTION 5 FINANCIAL REPORTS

	Program Activities							
	Global Missions	White Wing Publishing House and Resource Center	Leadership Development and Discipleship	Inspirational Leadership	Communications	Heritage and Fields of the Wood Ministries	International Assembly	Total Program Activities
Salaries and benefits	\$ 375,581	\$ 525,252	\$ 700,336	\$ 787,878	\$ 612,795	\$ 175,084	\$ —	\$ 3,176,926
Grants	3,179,245	—	34,701	138,803	—	—	—	3,352,749
Cost of goods sold	—	572,405	—	—	—	180,760	—	753,165
Maintenance and supplies	—	—	—	—	—	53,935	—	53,935
Travel	96,981	2,817	47,884	183,084	2,817	11,267	8,450	353,300
Contracted services and labor	3,536	17,682	155,600	3,536	88,409	24,755	—	293,518
Other	102,168	64,403	53,132	16,948	3,980	13,558	—	254,189
Information technology	—	14,161	28,323	8,497	45,317	5,665	—	101,963
Office	7,988	17,974	51,924	31,953	27,959	11,982	1,997	151,777
Meeting and conference	19,328	—	127,563	9,664	3,866	7,731	1,933	170,085
Printing and postage	9,514	—	12,686	11,100	87,215	3,171	—	123,686
Insurance and taxes	—	13,036	—	—	—	20,278	—	33,314
Professional fees	—	—	5,387	13,467	—	—	—	18,854
Depreciation	—	—	—	—	—	—	—	—
Total expenses	\$ 3,794,341	\$ 1,227,730	\$ 1,217,536	\$ 1,204,930	\$ 872,358	\$ 508,186	\$ 12,380	\$ 8,837,461

	Total Program Activities	Supporting Activities	Total Expenses
Salaries and benefits	\$ 3,176,926	\$ 1,313,132	\$ 4,490,058
Grants	3,352,749	69,401	3,422,150
Cost of goods sold	753,165	—	753,165
Maintenance and supplies	53,935	485,411	539,346
Travel	353,300	8,450	361,750
Contracted services and labor	293,518	60,172	353,690
Other	254,189	35,505	289,694
Information technology	101,963	181,932	283,895
Office	151,777	48,634	200,411
Meeting and conference	170,085	23,193	193,278
Printing and postage	123,686	36,466	160,152
Insurance and taxes	33,314	111,531	144,845
Professional fees	18,854	115,817	134,671
Depreciation	—	130,986	130,986
Total expenses	\$ 8,837,461	\$ 2,620,630	\$ 11,458,091

SECTION 5 FINANCIAL REPORTS

	Program Activities								
	White Wing Publishing House and Resource Center		Leadership Development and Discipleship	Inspirational Leadership	Communications	Heritage and Fields of the Wood Ministries	International Assembly	EtherLily	Total Program Activities
	Global Missions								
Salaries and benefits	\$ 373,034	\$ 451,425	\$ 656,618	\$ 738,695	\$ 574,541	\$ 164,154	\$ —	\$ 82,077	\$ 3,040,544
Grants	2,896,665	16,561	63,296	123,831	1,840	2,760	—	16,561	3,121,514
Cost of goods sold	—	510,831	—	—	—	117,884	—	—	982,267
Maintenance and supplies	—	—	—	—	—	62,374	—	5,198	67,572
Travel	121,211	2,406	38,498	161,211	3,609	9,625	—	—	336,560
Contracted services and labor	2,929	17,576	146,466	2,929	41,010	11,717	—	—	222,627
Depreciation	—	—	—	—	—	—	—	—	—
Information technology	2,277	6,830	40,977	13,659	18,212	2,277	2,277	6,830	93,339
Other	71,927	32,081	14,935	5,558	3,670	5,452	—	32,081	165,704
Meeting and conference	5,025	—	102,172	10,050	3,350	6,700	21,774	—	149,071
Office	6,747	4,956	30,363	28,676	28,576	10,121	5,060	3,374	117,973
Printing and postage	11,384	—	14,230	5,692	95,344	2,846	—	—	129,496
Insurance and taxes	—	25,835	—	—	—	16,440	—	1,174	43,449
Professional fees	9,376	—	4,167	16,668	—	—	—	—	30,211
Total expenses	\$ 3,500,575	\$ 1,068,501	\$ 1,111,722	\$ 1,106,969	\$ 770,252	\$ 412,350	\$ 29,111	\$ 500,947	\$ 8,500,427

	Total Program Activities	Supporting Activities	Total Expenses
Salaries and benefits	\$ 3,040,544	\$ 1,231,158	\$ 4,271,702
Grants	3,121,514	72,497	3,194,011
Cost of goods sold	982,367	—	982,367
Maintenance and supplies	67,572	452,210	519,782
Travel	336,560	10,828	347,388
Contracted services and labor	222,627	70,458	293,085
Depreciation	—	266,671	266,671
Information technology	93,339	134,699	228,038
Other	165,704	23,699	189,403
Meeting and conference	149,071	24,138	173,209
Office	117,973	42,941	160,914
Printing and postage	129,496	21,586	151,082
Insurance and taxes	43,449	73,981	117,430
Professional fees	30,211	73,966	104,177
Total expenses	\$ 8,500,427	\$ 2,498,832	\$ 10,999,259

SECTION 5 FINANCIAL REPORTS

NOTES TO CONSOLIDATED FINANCIAL STATEMENTS

NOTE A – NATURE OF ACTIVITIES

Church of God of Prophecy is a Tennessee not-for-profit corporation formed for the purpose of planting churches and equipping leaders to make genuine disciples of all the peoples of the world, to the glory of Christ our Lord. These consolidated financial statements include the domestic financial accounts and financial activities under the authority of the Corporate Board of the Church of God of Prophecy's International Office ("the Church") located in Cleveland, Tennessee, which operates as a division of the Church of God of Prophecy, as well as the financial activity of EstherLily LLC, a Tennessee single member limited liability company operated by the Church. Subsequent to December 31, 2021, EstherLily LLC was dissolved, and all of its assets and liabilities were transferred to the Church. All significant interorganization transactions and balances have been eliminated in consolidation. These consolidated financial statements do not purport to include the financial activity of Church of God of Prophecy as a whole.

The Church conducts the following ministries and program activities to accomplish its purpose:

Global Missions: assisting national and regional ministries to evangelize throughout the world through planting churches and equipping leaders to carry out the biblical mandate to make genuine disciples of all peoples of the world, to the glory of Christ our Lord;

White Wing Publishing House and Resource Center: serving the church and the Southeast Tennessee area by providing resources for local churches, pastors, ministers, leaders, and members of local churches through local brick and mortar stores;

Leadership Development and Discipleship: exists to engage and develop leaders so that they are equipped to make disciples through the provision of resources and training opportunities worldwide;

Inspirational Leadership: providing spiritual oversight, vision, direction, and discipline to all local churches and provides the arrangements necessary for conducting the International Assembly;

Communications: supporting the vision and mission of the Church by providing creative and professional resources, utilizing the most effective means of communications;

Heritage and Fields of the Wood Ministries: celebrating the rich heritage of the Church of God of Prophecy and providing management and oversight of Fields of the Wood, a biblically-based theme park where the Word of God is declared through the use of marble and stone and is preserved for future generations;

International Assembly: serving as an interpretative and decision-making body through hosting a biennial meeting open to all members that deals with pressing universal truths requiring definitive decisions for translocal matters in expediting the proclamation of the Gospel; and

EstherLily: serving the Southeast Tennessee area by operating a boutique-style store located in Cleveland, Tennessee that sells modest, yet modern, fashionable clothing for girls and ladies. The EstherLily store closed in December 2020.

The Church has created six other Tennessee single-member limited liability companies ("the LLCs"). The purpose of the LLCs is to support the activities and purposes of the Church. The financial activities of the LLCs are immaterial to the overall consolidated financial statements as of and for the years ended December 31, 2021 and 2020.

NOTE B – SUMMARY OF SIGNIFICANT ACCOUNTING POLICIES

Revenue recognition

The Church recognizes cash contributions as revenue when the contributions are received by the Church. Contributions received are recorded as support without or with donor restrictions, depending on the existence and/or nature of any donor restrictions. When a restriction expires (that is, when a stipulated time restriction ends or purpose restriction is accomplished), net assets with donor restrictions are reclassified to

SECTION 5 FINANCIAL REPORTS

NOTES TO CONSOLIDATED FINANCIAL STATEMENTS

NOTE B - SUMMARY OF SIGNIFICANT ACCOUNTING POLICIES (Continued)

Revenue recognition (Continued)

net assets without donor restrictions and reported in the consolidated statements of activities as "net assets released from restrictions."

Sales revenue, net

Sales are reported at the amount that reflects the consideration to which the Church expects to be entitled for sales of various items through the White Wing Publishing House and Resource Center, EstherLily store, and Heritage and Fields of the Wood ministries. Such amounts are generally due from consumers of products offered by the various ministries of the Church. Sales revenue is recognized upon the sale of products.

Performance obligations are determined based on the nature of the goods provided by the Church. The Church measures the performance obligation for sales revenue at the point of sale of the products. The Church measures the transaction price of such revenues based on published rates for the goods, net of certain discounts.

Cash and cash equivalents

All investment instruments purchased or donated with original maturities of three months or less are considered to be cash equivalents.

Investments

The Church's investments are carried at estimated fair value.

Inventory

Inventory consists primarily of books, audio media, curriculum, clothing, shoes, accessories, and various gift items. Inventory is stated at the lower of cost or market using the first-in, first-out inventory cost-flow assumption.

Property and equipment

Property and equipment are stated at cost, if purchased, or estimated fair value on the date of donation, if donated. Depreciation of property and equipment is provided over the expected useful lives of the respective assets on a straight-line basis.

Net assets

Net assets without donor restrictions are available for use at the discretion of the Corporate Board and/or management for general operating purposes. Designated net assets consist of amounts designated by the Corporate Board for missions and outreach, rental property maintenance, COVID-19 relief, and other operating purposes. Net assets with donor restrictions consist of amounts with uses limited by donor-imposed time and/or purpose restrictions.

Functional allocation of expenses

The consolidated statements of functional expenses present expenses by function and natural classification. Expenses directly attributable to a specific functional area are reported as expenses of those functional areas. Indirect costs that benefit multiple functional areas are allocated among the various functional areas based primarily on employee time and space utilization.

Income taxes

Church of God of Prophecy is exempt from federal income tax as an organization described in Section 501(c)(3) of the Internal Revenue Code and from state income tax pursuant to Tennessee law. Church of God of Prophecy is further classified as a public charity and not a private foundation for federal tax purposes. The Church has not incurred unrelated business income taxes. As a result, no income tax provision or liability has been provided for in the accompanying consolidated financial statements. EstherLily, LLC is considered a disregarded entity for income tax purposes.

SECTION 5 FINANCIAL REPORTS

NOTES TO CONSOLIDATED FINANCIAL STATEMENTS

NOTE B – SUMMARY OF SIGNIFICANT ACCOUNTING POLICIES (Continued)

Use of estimates

Management uses estimates and assumptions in preparing consolidated financial statements. Those estimates and assumptions affect the reported amounts of assets and liabilities, the disclosure of contingent assets and liabilities, and reported revenues and expenses. Significant estimates used in preparing these consolidated financial statements include the estimated fair value of investments and those used in determining the useful lives of property and equipment. Actual results could differ from the estimates.

Economic uncertainties

In January 2020, the World Health Organization (“WHO”) announced a global health emergency related to the outbreak of a virus originating in China. In March 2020, WHO elevated the classification of the outbreak to a pandemic (“the pandemic”). Management is closely monitoring the potential impact of the pandemic on the Church’s financial condition and has taken actions to mitigate its impact. Such actions include availing the Church of relief measures available under federal law and reducing the overall scope and cost of operations. Because of the unknown impact on global commerce, management is not able to estimate the effects of the pandemic on its operating results, financial condition, or liquidity.

Subsequent events

The Church has evaluated for possible financial reporting and disclosure subsequent events through June 17, 2022, the date as of which the consolidated financial statements were available to be issued.

NOTE C – LIQUIDITY AND AVAILABILITY OF RESOURCES

Financial assets available for general expenditure within one year of the consolidated statements of financial position are as follows:

	December 31,	
	2021	2020
Financial assets available:		
Cash and cash equivalents	\$ 4,326,249	\$ 3,512,121
Investments	5,847,234	5,397,405
Total financial assets available within one year	10,173,483	8,909,526
Less amounts unavailable for general expenditure within one year:		
Amounts set aside to fund deferred compensation payable	(1,262,877)	(1,219,834)
Amounts designated by the Corporate Board	(1,529,110)	(1,487,579)
Net financial assets available within one year	\$ 7,381,496	\$ 6,202,113

The Church is primarily supported by contributions and sales revenue. As part of the Church’s liquidity management, it structures its financial assets to be available as its general expenditures, liabilities, and other obligations come due. The Church has set aside certain amounts for the funding of certain deferred compensation arrangements. Therefore, these amounts are not available for general expenditure within the next year; however, the Church could make those funds available if necessary. In addition, the Corporate Board has designated certain amounts for missions and outreach, rental property maintenance, COVID-19 relief, and other operating purposes. Because of these designations, such amounts are not available for general expenditure within the next year; however, the Corporate Board could make them available if necessary. The Church’s donor-restricted net assets are available for general expenditure within one year because the restrictions on the net assets are expected to be met by conducting the normal activities of the Church’s programs in the coming year. Accordingly, the related resources have been included in the quantitative information detailing the financial assets available to meet general expenditure within one year. Management believes the Church has sufficient resources available for general operations that may be drawn upon in the event of unanticipated financial distress or immediate liquidity need.

SECTION 5 FINANCIAL REPORTS

NOTES TO CONSOLIDATED FINANCIAL STATEMENTS

NOTE D – CONCENTRATIONS

The Church maintains its cash and cash equivalents in deposit accounts which may not be federally insured, may exceed federally insured limits, or may be insured by an entity other than an agency of the federal government. The Church has not experienced any losses in such accounts and believes it is not exposed to any significant credit risk related to cash and cash equivalents.

NOTE E – FAIR VALUE MEASUREMENTS

Accounting principles generally accepted in the United States (U.S. GAAP) define fair value for an investment as the price an organization would receive upon selling an investment in an orderly transaction to an independent buyer in the principal or most advantageous market for the investment. Accordingly, U.S. GAAP recognizes a hierarchy of "inputs" an organization may use in determining or estimating fair value. The inputs are categorized into "levels" that relate to the extent to which an input is objectively observable and the extent to which markets exist for identical or comparable investments. In determining or estimating fair value, an organization is required to maximize the use of observable market data (to the extent available) and minimize the use of unobservable inputs. The hierarchy assigns the highest priority to unadjusted quoted prices in active markets for identical items (Level 1 inputs) and the lowest priority to unobservable inputs (Level 3 inputs). A financial instrument's level within the fair value hierarchy is based on the lowest level of any input that is significant to the fair value measurement.

Following is a description of each of the three levels of input within the fair value hierarchy:

Level 1 – unadjusted quoted market prices in active markets for identical items

Level 2 – other significant observable inputs (such as quoted prices for similar items)

Level 3 – significant unobservable inputs

The estimated fair value of items measured on a recurring basis at December 31, 2021, is as follows:

	<u>Total</u>	<u>Level 1</u>	<u>Level 2</u>	<u>Level 3</u>
Mutual funds and exchange-traded funds – equities and other	\$ 3,219,262	\$ 3,219,262	\$ —	\$ —
Corporate and municipal bonds	853,649	853,649	—	—
Annuity contracts	853,129	—	—	853,129
Mutual funds and exchange-traded funds – fixed income	665,956	665,956	—	—
Common stock	<u>255,238</u>	<u>255,238</u>	<u>—</u>	<u>—</u>
Total	<u>\$ 5,847,234</u>	<u>\$ 4,994,105</u>	<u>\$ —</u>	<u>\$ 853,129</u>

The estimated fair value of items measured on a recurring basis at December 31, 2020, is as follows:

	<u>Total</u>	<u>Level 1</u>	<u>Level 2</u>	<u>Level 3</u>
Mutual funds and exchange-traded funds – equities and other	\$ 2,932,805	\$ 2,932,805	\$ —	\$ —
Annuity contracts	838,146	—	—	838,146
Corporate and municipal bonds	762,715	762,715	—	—
Mutual funds and exchange-traded funds – fixed income	654,837	654,837	—	—
Common stock	<u>208,902</u>	<u>208,902</u>	<u>—</u>	<u>—</u>
Total	<u>\$ 5,397,405</u>	<u>\$ 4,559,259</u>	<u>\$ —</u>	<u>\$ 838,146</u>

SECTION 5 FINANCIAL REPORTS

NOTES TO CONSOLIDATED FINANCIAL STATEMENTS

NOTE E – FAIR VALUE MEASUREMENTS (Continued)

The annuity contracts are administered by an insurance company. The estimated fair value of the annuity contracts using Level 3 inputs is based on amounts provided by the insurance company. The activity for Level 3 investments for 2021 and 2020 was immaterial.

NOTE F – PROPERTY AND EQUIPMENT

Property and equipment consisted of the following:

Category	December 31,	
	2021	2020
Land	\$ 602,124	\$ 602,124
Buildings and improvements	10,013,389	9,821,839
Furniture, fixtures, and equipment	1,760,417	1,750,437
Vehicles	117,931	117,931
Total property and equipment	12,493,861	12,292,331
Less: Accumulated depreciation	(11,463,075)	(11,332,089)
Net property and equipment	\$ 1,030,786	\$ 960,242

NOTE G – DEFERRED COMPENSATION PAYABLE

The Church previously offered a deferred compensation program to its ministers. Pursuant to agreements entered into with the ministers, the Church made contributions to individual accounts based upon a percentage of the minister's tithes paid to the Church. The funds are owned and administered by the Church and are invested based on investment elections made by the plan participants. Each participant's account is available for distribution pursuant to the participant's deferred compensation agreement. As of December 31, 2021 and 2020, the Church has set aside certain assets to fund the deferred compensation obligations. See Note C.

These assets are included in the accompanying consolidated statements of financial position as "investments" and consist of the following:

	December 31,	
	2021	2020
Annuity contracts	\$ 853,129	\$ 838,146
Mutual funds – equities	323,605	291,760
Mutual funds – fixed income	86,143	89,928
Total investments held to fund deferred compensation payable	\$ 1,262,877	\$ 1,219,834

NOTE H – PAYCHECK PROTECTION PROGRAM LOAN

During 2020, the Church obtained a Paycheck Protection Program note payable ("PPP loan") in the amount of \$585,000. The PPP loan was payable to a bank at a fixed rate of 1.00% per annum with a deferral of interest and principal payments ending on the earlier of the date the Small Business Administration issues a decision on the forgiveness amount of the loan or at an alternate date depending on when the loan was originated. The PPP loan was unsecured and was scheduled to mature in April 2022.

SECTION 5 FINANCIAL REPORTS

NOTES TO CONSOLIDATED FINANCIAL STATEMENTS

NOTE H – PAYCHECK PROTECTION PROGRAM LOAN (Continued)

Pursuant to federal law, the PPP loan may be forgiven in whole or in part based on the nature of the Church's expenditures during an applicable period. During 2020, management estimates that the Church incurred or spent \$585,000 of expenditures eligible for forgiveness. This amount has been recognized as a reduction to "note payable" in the accompanying consolidated statement of financial position (reducing the balance of the PPP loan to zero as of December 31, 2020) and as "grant revenue" in the accompanying consolidated statement of activities. The PPP loan was fully forgiven in August 2021.

NOTE I – BOARD DESIGNATED AND DONOR-RESTRICTED NET ASSETS

Net assets were board designated for the following purposes:

	December 31,	
	2021	2020
Missions and outreach	\$ 703,608	\$ 515,313
Other	480,619	379,853
Rental property maintenance	264,002	401,913
COVID-19 relief	80,881	190,500
Total board designated net assets	\$ 1,529,110	\$ 1,487,579

Activity for net assets with donor restrictions during the year ended December 31, 2021 was as follows:

	Balance January 1	Contributions and other	Releases	Balance December 31
Global missions	\$ 940,475	\$ 2,506,834	\$ (2,270,800)	\$ 1,176,509
Scholarships and educational activities	666,359	4,710	—	671,069
Heritage and Fields of the Wood ministries	312,702	176,037	(14,523)	474,216
Leadership development and discipleship	59,998	169,052	(143,829)	85,221
Other ministries	20,910	19,876	(20,272)	20,514
Total	\$ 2,000,444	\$ 2,876,509	\$ (2,449,424)	\$ 2,427,529

Activity for net assets with donor restrictions during the year ended December 31, 2020 was as follows:

	Balance January 1	Contributions and other	Releases	Balance December 31
Global missions	\$ 636,339	\$ 2,101,258	\$ (1,797,122)	\$ 940,475
Scholarships and educational activities	660,478	5,881	—	666,359
Heritage and Fields of the Wood ministries	227,422	89,700	(4,420)	312,702
Leadership development and discipleship	52,917	67,580	(60,499)	59,998
Other ministries	18,675	54,222	(51,987)	20,910
Total	\$ 1,595,831	\$ 2,318,641	\$ (1,914,028)	\$ 2,000,444

SECTION 5 FINANCIAL REPORTS

NOTES TO CONSOLIDATED FINANCIAL STATEMENTS

NOTE J – RETIREMENT PLAN

The Church maintains a retirement plan ("the Plan") as prescribed by Section 403(b) of the Internal Revenue Code. Employees are eligible to participate upon meeting the eligibility requirements described in the Plan document. Eligible employees may make tax-deferred contributions to the Plan. The Church provides a monthly matching contribution for eligible employees up to \$100 per month. During 2021 and 2020, the Church made employer contributions to the Plan totaling approximately \$84,000 and \$81,000, respectively.

NOTE K – COMMITMENTS

The Church has entered into various agreements with hotels regarding future International Assemblies through the year 2028. In connection with these agreements, the Church guarantees (for each event) certain minimum room nights and minimum food and beverage revenue. Such agreements are cancelable within the timeframes stipulated in each agreement with the payment of certain cancellation penalties as described in the agreements.

Supplemental Consolidating Statements

	ASSETS			
	Domestic (Audited)	International (Unaudited)	Eliminations (Unaudited)	Total (Unaudited)
ASSETS				
Cash and cash equivalents	\$ 4,326,249	\$ 2,451,838	\$ —	\$ 6,778,087
Investments	5,847,234	—	—	5,847,234
Inventory	643,936	—	—	643,936
Property and equipment, net	1,030,786	—	—	1,030,786
Other assets, net	816,288	68,640	—	884,928
Total assets	\$ 12,664,493	\$ 2,520,478	\$ —	\$ 15,184,971
LIABILITIES AND NET ASSETS				
LIABILITIES				
Accounts payable and accrued expenses	\$ 279,584	\$ 151,553	\$ —	\$ 431,137
Other liabilities	16,897	—	—	16,897
Deferred compensation payable	1,262,877	—	—	1,262,877
Total liabilities	1,559,358	151,553	—	1,710,911
NET ASSETS				
Without donor restrictions				
Undesignated	6,117,710	2,330,395	—	8,448,105
Designated	1,529,110	—	—	1,529,110
Net investment in property and equipment	1,030,786	—	—	1,030,786
Total without donor restrictions	8,677,606	2,330,395	—	11,008,001
With donor restrictions	2,427,529	38,530	—	2,466,059
Total net assets	11,105,135	2,368,925	—	13,474,060
Total liabilities and net assets	\$ 12,664,493	\$ 2,520,478	\$ —	\$ 15,184,971

SECTION 5 FINANCIAL REPORTS

ASSETS				
	Domestic (Audited)	International (Unaudited)	Eliminations (Unaudited)	Total (Unaudited)
ASSETS				
Cash and cash equivalents	\$ 3,512,121	\$ 1,808,366	\$ —	\$ 5,320,487
Investments	5,397,405	—	—	5,397,405
Inventory	620,107	—	—	620,107
Property and equipment, net	960,242	—	—	960,242
Other assets, net	<u>910,726</u>	<u>83,222</u>	<u>—</u>	<u>993,948</u>
Total assets	<u>\$ 11,400,601</u>	<u>\$ 1,891,588</u>	<u>\$ —</u>	<u>\$ 13,292,189</u>
LIABILITIES AND NET ASSETS				
LIABILITIES				
Accounts payable and accrued expenses	\$ 247,867	\$ 109,506	\$ —	\$ 357,373
Other liabilities	16,461	—	—	16,461
Deferred compensation payable	<u>1,219,834</u>	<u>—</u>	<u>—</u>	<u>1,219,834</u>
Total liabilities	<u>1,484,162</u>	<u>109,506</u>	<u>—</u>	<u>1,593,668</u>
NET ASSETS				
Without donor restrictions				
Undesignated	5,468,174	1,745,543	—	7,213,717
Designated	1,487,579	—	—	1,487,579
Net investment in property and equipment	<u>960,242</u>	<u>—</u>	<u>—</u>	<u>960,242</u>
Total without donor restrictions	7,915,995	1,745,543	—	9,661,538
With donor restrictions	<u>2,000,444</u>	<u>36,539</u>	<u>—</u>	<u>2,036,983</u>
Total net assets	<u>9,916,439</u>	<u>1,782,082</u>	<u>—</u>	<u>11,698,521</u>
Total liabilities and net assets	<u>\$ 11,400,601</u>	<u>\$ 1,891,588</u>	<u>\$ —</u>	<u>\$ 13,292,189</u>

	Domestic (Audited)	International (Unaudited)	Eliminations (Unaudited)	Total (Unaudited)
CHANGE IN NET ASSETS WITHOUT DONOR RESTRICTIONS				
Public support and revenue				
Contributions	\$ 7,683,043	\$ 2,055,404	\$ (731,180)	\$ 9,007,267
Sales revenue, net	1,333,095	—	—	1,333,095
Investment income, net	236,525	17,520	—	254,045
Other income	<u>517,615</u>	<u>4,006</u>	<u>—</u>	<u>521,621</u>
Total public support and revenue	9,770,278	2,076,930	(731,180)	11,116,028
Net assets released from restrictions				
Satisfaction of use restrictions	<u>2,449,424</u>	<u>151,929</u>	<u>—</u>	<u>2,601,353</u>
Total public support and revenue and net assets released from restrictions	<u>12,219,702</u>	<u>2,228,859</u>	<u>(731,180)</u>	<u>13,717,381</u>
Expenses				
Program activities	8,837,461	1,644,007	(731,180)	9,750,288
Supporting activities	<u>2,620,630</u>	<u>—</u>	<u>—</u>	<u>2,620,630</u>
Total expenses	<u>11,458,091</u>	<u>1,644,007</u>	<u>(731,180)</u>	<u>12,370,918</u>
Change in net assets without donor restriction:	<u>761,611</u>	<u>584,852</u>	<u>—</u>	<u>1,346,463</u>
CHANGE IN NET ASSETS WITH DONOR RESTRICTIONS				
Contributions	2,874,916	153,920	—	3,028,836
Investment income, net	1,593	—	—	1,593
Net assets released from restrictions	<u>(2,449,424)</u>	<u>(151,929)</u>	<u>—</u>	<u>(2,601,353)</u>
Change in net assets with donor restrictions	<u>427,085</u>	<u>1,991</u>	<u>—</u>	<u>429,076</u>
CHANGE IN NET ASSETS	<u>1,188,696</u>	<u>586,843</u>	<u>—</u>	<u>1,775,539</u>
NET ASSETS - Beginning of year	<u>9,916,439</u>	<u>1,782,082</u>	<u>—</u>	<u>11,698,521</u>
NET ASSETS - End of year	<u>\$ 11,105,135</u>	<u>\$ 2,368,925</u>	<u>\$ —</u>	<u>\$ 13,474,060</u>

SECTION 5 FINANCIAL REPORTS

	Domestic (Audited)	International (Unaudited)	Eliminations (Unaudited)	Total (Unaudited)
CHANGE IN NET ASSETS WITHOUT DONOR RESTRICTIONS				
Public support and revenue				
Contributions	\$ 7,463,044	\$ 1,678,557	\$ (1,028,179)	\$ 8,113,422
Sales revenue, net	1,295,724	—	—	1,295,724
Grant revenue	585,000	—	—	585,000
Investment income, net	314,431	16,397	—	330,828
Other income	328,557	3,040	—	331,597
Total public support and revenue	9,986,756	1,697,994	(1,028,179)	10,656,571
Net assets released from restrictions				
Satisfaction of use restrictions	1,914,028	102,731	—	2,016,759
Total public support and revenue and net assets released from restrictions	11,900,784	1,800,725	(1,028,179)	12,673,330
Expenses				
Program activities	8,500,427	2,200,269	(1,028,179)	9,672,517
Supporting activities	2,498,832	—	—	2,498,832
Total expenses	10,999,259	2,200,269	(1,028,179)	12,171,349
Change in net assets without donor restrictions	901,525	(399,544)	—	501,981
CHANGE IN NET ASSETS WITH DONOR RESTRICTIONS				
Contributions	2,316,202	107,709	—	2,423,911
Investment income, net	2,439	—	—	2,439
Net assets released from restrictions	(1,914,028)	(102,731)	—	(2,016,759)
Change in net assets with donor restrictions	404,613	4,978	—	409,591
CHANGE IN NET ASSETS	1,306,138	(394,566)	—	911,572
NET ASSETS - Beginning of year	8,610,301	2,176,648	—	10,786,949
NET ASSETS - End of year	\$ 9,916,439	\$ 1,782,082	\$ —	\$ 11,698,521

NOTE 1 – BASIS OF PRESENTATION

Church of God of Prophecy International Offices ("the Church") is a global ministry and supports the activities of over 12,000 churches and missions with more than 1 million members in 135 nations (unaudited).

The Church does not have a financial interest in or legal control over certain foreign bank accounts under the authority of local churches. However, the international churches operate in covenant with, and under the ecclesiastical control of, the Church.

Accordingly, the amounts included in the accompanying supplemental consolidating financial statements labeled as "Domestic (Audited)" and "International (Unaudited)" consist of the following:

- "Domestic (Audited)" – assets, liabilities, net assets, revenues, and expenses of the Church
- "International (Unaudited)" – assets, liabilities, net assets, revenues, and expenses of international churches not under the Church's legal control



SECTION 6

GENERAL PRESBYTERS
AND INTERNATIONAL OFFICES
STAFF REPORTS
TO THE
101ST INTERNATIONAL ASSEMBLY



REPORT OF THE INTERNATIONAL PRESBYTERY EVALUATION BOARD TO THE INTERNATIONAL PRESBYTERY MEETING JULY 16-19, 2022, OKLAHOMA CITY, OKLAHOMA

The current composition of the International Presbytery Evaluation Board (IPEB) was appointed at the 2018 International Presbytery Meeting. Since our appointment, we have met at intervals to address the process and facilitate the evaluations of seven (7) general presbyters.

In 2020, General Presbyters (GPs) Bishop Timothy McCaleb (Asia and Oceania) and the late Bishop Stephen Masilela (Africa) were evaluated by their respective national bishops, the General Presbytery (inclusive of the general overseer and general presbyter colleagues), and executive directors. The results of those evaluations were shared with General Overseer, Bishop Sam Clements. Additionally, Chairman Timothy Harper and Secretary Noni Que met virtually with each of the two general presbyters evaluated in 2020 for the purpose of reviewing their evaluation and providing a forum for any questions the respective GPs raised.

In 2022, the following general presbyters were evaluated:

- Bishop Clayton Martin Caribbean and Atlantic Islands
- Bishop Benjamin Feliz Central America and Mexico
- Bishop Clayton Endecott Europe, CIS, Middle East
- Bishop Tim Coalter North America
- Bishop Gabriel Vidal South America

Chairman Timothy Harper and Secretary Noni Que also facilitated virtual meetings with four (4) of the five (5) GPs evaluated in 2022. One GP was unable to meet due to travel and scheduling conflicts. As in 2020, the purpose of the virtual meetings was to provide a forum for any questions from the respective GPs regarding process and results. Every GP has had time to review his evaluation results prior to the 2022 International Presbytery (IP) meeting. It is the IPEB understanding that GPs had not been afforded knowledge of their evaluation results prior to an IP meeting in the past.

The compilation of the results of the report appears in two sections. The first part is the compilation of the results from his presbyterial area. The second is the results from the General Presbytery and executive directors at the International Office.

Assessment Tool

The current assessment tool has been utilized in both the 2020 and 2022 evaluation processes. After the 2018 evaluations, a new evaluation tool was

drafted by the Biblical Doctrine and Polity (BDP) Committee using a Likert scale. The IPEB believes the new tool is an improvement upon previous assessment tools. Additionally, the IPEB updated the process from being a paper-driven evaluation (2018) to being digital (2020). Digitizing the evaluation process has helped to ensure greater reliability of results. However, we do concede that unintentional errors can occur in any assessment process due to human error, software glitches, and process variables. We also acknowledge that all assessment tools have strengths and weaknesses, which speak to validity. Consequently, we recommend to the IP that the BDP be authorized to review and update the assessment tool in four-year increments. The rationale for the four-year period is that each GP should be evaluated in a four-year cycle, thus ensuring that all GPs are evaluated by the same assessment tool.

Explanation

The IPEB has not offered interpretative comments within the report provided to each GP, although verbal clarifications will be given during the IP presentation. The results are reported as submitted by the respondents. Both raw data (numeric value) and percentages are indicated through printed text and/or a pie chart to the GPs. For the sake of clarity and in the interest of time limitations, the results of the evaluation shared with the IP will basically be percentages.

Additionally, the IPEB has elected to not share publicly the statements provided by respondents in open-ended questions (#22 and #23). We believe the statements to be more for the purpose of self-reflection, affirmation of the GP, and highlighting areas on which a GP is encouraged to give consideration for self-improvement. Once again, in the interest of time and because the open-ended questions are more suitable for self-reflection, we have omitted the inclusion of these statements in our presentation to the International Presbytery. However, the statements, as provided by the respondents relative to questions #22 and #23, have been reviewed by the members of the IPEB and fully disclosed to both the general overseer and the respective general presbyter. Further, we encourage each GP to engage in thoughtful consideration of both the affirmations and the improvement suggestions with the goal of enhancing one's service. We note that servanthood is a core value of this church. Finally, we encourage each GP to both initiate and schedule a conversation with his plurality team to discuss the responses to questions #22 and #23 so that both affirmations and accountability are fully implemented within the evaluation process. The plurality team will be able to assist the general presbyter in both growth and affirmation of improvements.

A further explanation is warranted. A "neutral" response is simply that. It is

neither agree nor disagree. Readers and members of the IP are encouraged not to read into the neutral response something that it may not reflect. Neutral does not necessarily convey a negative. Neutral may mean that the respondent has no personal knowledge about the trait, characteristic, or quality under consideration. Neutral is a completely valid and appropriate response.

Acknowledgements

The IPEB, along with the entire IP, are indebted to the services of Hillary Ojeda and her staff in the Translation Services Department at the International Office. We are a global church with a multiplicity of languages. Hillary and her staff translated all needed materials, both in the initiation of the evaluative process and in the response phase. Please note that open ended questions #22 and #23 were translated, as necessary, by the Translation Department. Translations were simply copied/pasted within the respective reports. No changes were made in small case and upper-case formatting from individual respondents. An additional comment is warranted. No edits were made to English language responses for questions #22 and #23. For instance, spelling and grammar were not corrected but appear in the form in which they were submitted by a respective respondent.

Additionally, the IPEB, along with the entire IP, are indebted to the technical, clerical, and assimilation services of Karen Harper, the executive assistant in the Regional Office of the Great Lakes' Ministries. Karen is the wife of Chairman Timothy Harper and was solicited by the IPEB to facilitate and manage the technical and evaluation processes. She has logged countless volunteer and after business hours to this project, both in 2020 and 2022.

Finally, we acknowledge the cooperation of each of the general presbyters and staff in aiding the IPEB in the facilitating of the evaluation. Early in 2022, each general presbyter being evaluated was requested to provide to the general overseer's office a list of national/regional/state bishops, a current and correct email address, and the language in which each bishop needed both the letter of introduction for the evaluation and the assessment tool. The IPEB, in the interest of protecting the process, did not retype the email addresses into the assessment software. The email address was simply copied/pasted as provided to us. We appreciate the support of the executive assistant to the general overseer, Debbie Stockham, for her assistance in this process.

Going Forward

The work of this Board is concluded with the 2022 International Presbytery meeting and the reporting of the results of evaluation, as we were appointed/selected in 2018 for a four-year term. We thank the general overseer, the

general presbyters, and the International Presbytery for your trust and confidence placed in this Board. Our goal has been to fulfill Paul's instructions to the churches in Rome that they be "not slothful in business; fervent in spirit; serving the Lord" (Romans 12:11 KJV).

We also commend the work that will be done by the IPEB to be newly formed. In doing so, we provide this counsel to the entire International Presbytery: for evaluations to effectively fulfill their potential, a greater participation of bishops in the evaluation process, in some areas, needs to occur. Also, a greater participation of the General Presbytery and the executive directors need to occur.

We also suggest, going forward, that it is appropriate for General Presbyters to encourage the bishops of their area to participate in the evaluation process before the commencement of the actual evaluation process. However, once the assessment tool has been distributed to the participants, it is prudent for those being evaluated to not insert themselves in the process to inquire of participants if they have participated. The evaluation process was open for twenty-one (21) days to participants and a follow-up email reminder was sent by the IPEB to participants just days before the closure of the evaluation. Once the actual evaluation process has begun, it is best to allow the IPEB to contact participants regarding their participation.

An additional insight is noteworthy. The IPEB placed significant emphasis upon the confidentiality and content of anonymity by respondents. The software utilized in the process does not allow for the tracking of email address or data. Consequently, regarding any potential inquiries made as to who did or did not participate in the evaluation, no information was provided.

Finally, we suggest to the IP that the evaluation process of general presbyters and the general overseer begin earlier in the four- and six-year cycle respectively. Rather than waiting to initiate the evaluation in the year of the Assembly in which the general overseer or general presbyter is to be reviewed, it might be better facilitated to begin the process in the latter three months of the prior year. This additional time would afford the members of the IPEB a sufficient period to have all the materials distributed, the calculation of the results, the drafting of reports, and the translation of the results for presentation to the IPEB. We are a worldwide church. The IPEB deeply regrets that there was simply not enough time to have the results of each of the GPs translated into every language for our presentation to the IP.

Glossary

Participants: the number of individuals to whom an email invitation was sent, as provided by each respective general presbyter, to participate in the evaluation of said GP.

Respondents: the number of individuals who submitted an evaluation.

Respectfully,

Bishop Timothy Harper, Chair

Bishop Nonito Que, Secretary

Bishop Franklin Ferguson

Bishop Leroy Greenaway

Bishop José Rivera

Bishop Michael Wilson

**REPORT OF GENERAL PRESBYTER TIM COALTER
NORTH AMERICA MINISTRIES
JUNE 1, 2018 - MAY 31, 2022**

The general presbyter of North America Ministries is a leader of leaders, serving 26 state/regional/national bishops who provide oversight to approximately 4,000 credentialed ministers in 1,700 local churches throughout the United States, Canada, and Bermuda.

As has often been said, in every crisis lies great opportunity. With that in mind, most would readily agree that these four years have been filled with great opportunity stemming from the COVID-19 global pandemic, political and civil unrest, and the rapid decline of Christian morals and ethics throughout North America. We have weathered these storms in large part because of our faithful pastors, who have been the real heroes of the faith during these challenging times. They have been the glue that has held us together on the frontlines of ministry, working tirelessly to serve the needs of their congregations and communities.

I also hold the North America leadership team of 26 state/regional/national bishops in highest esteem. Each of these men and their companions have demonstrated a heart to serve the church and promote the cause of Christ in their particular fields of labor. Their function in this body is significant and will continue to play a pivotal role in the church's future.

Most significantly, God is to be praised for his unfailing faithfulness during the past four years. Many have anchored their faith in Jesus and are continuing to grow in their relationship with him. New churches have been successfully planted, and local congregations have served their communities with significant impact.

In Memory

Since the time of our last international gathering, the North America leadership team has suffered loss.

Mary Knoblich: 1952 - 2020

Mary shared in her husband's ministry as regional bishop of Washington/Alaska. Together, they traveled extensively, ministered faithfully, and envisioned what the region could become.

Wayne Pense: 1947 - 2021

Bishop Pense was licensed as a minister in the COGOP in 1970 and ordained a bishop in 1987. His ministry included pastorates in Missouri, Colorado, Texas, Oklahoma, South Carolina, and Tennessee. He also served as state/regional bishop of Hawaii, California, and the Heartland Region (Oklahoma, Arkansas, Kansas, and Missouri).

In Honor

Melva Pohlner retired from her years of dedicated service on December 31, 2021, as the North America general presbyter's executive secretary. She dedicated herself to the work of the Lord as an employee of the International Offices for 47 years. During her tenure, she served at least 13 international appointees. North America Ministries was blessed to have Melva for more than 21 years.

Core Values

The Church's core values of prayer, harvest, leadership development, stewardship, and service continue to be promoted throughout North America.

Prayer: The commitment to corporate prayer is on the increase. Many are engaging in 21 days of prayer to begin each new year; s/r/n bishops are calling their pastors to times of prayer both in-person and online, and many pastors are elevating the call to prayer within their local congregations.

Harvest: "The harvest is ripe." Though many say we are living in a post-Christian era, these words spoken by Jesus are timeless and relevant for 21st century ministry. North America remains committed to the harvest.

Leadership Development: Academic and practical ministry development is on the rise throughout North America. We give special thanks to Kathy Creasy, Executive Director of Leadership Development, and her team for continuing to raise the bar to equip leaders.

Stewardship: Our pastors and local congregations are to be commended for their faithfulness in tithing and giving. Tithing to the International Office has exceeded \$24 million these past four years with 2020 & 2021 breaking all records with \$6,001,589 and \$6,596,945, respectively.

Service: The common denominator among churches that are thriving is their commitment to serving their communities for the purpose of spiritual transformation.

Personal Activity & Appreciation

My wife and I have ministered extensively these past four years—traveling to 23 states/regions/nations within North America, Africa, the Caribbean, and South America. When the COVID-19 pandemic restricted travel, I engaged online more frequently with the North America leadership team, pastors, and local church congregations.

I serve on the following boards, committees, and task forces: International Office Board of Directors, Spirit and Life Seminary Board of Directors, the Global Missions Committee (as a rotating member), TC Properties Task

Force, and PCCNA (Pentecostal/Charismatic Churches of North America) Executive Committee.

The administrative responsibilities of this office require a significant investment of time and effort. I am especially grateful for the support of my wife Kelly and the value she adds to our ministry, Hunter Roberts who serves as the executive assistant for North America Ministries, and Jay Croyle who serves remotely to provide technical development and support.

Most of all, I am grateful to God who has provided the inspiration, passion, and health to serve as North America general presbyter. Without him, I could do nothing.

North America Statistical Information

Number of Churches	1,673
Total Members	88,025
New Churches Organized	63
Missions Operating	87
Number of Licensed Ministers	4,034
New Ministers Licensed	365
New Bishops Licensed	93
Languages	10
English, Hindi, French/Haitian, Indian, Korean, Navajo, Oromo, Russian, Spanish, Swahili	

Respectfully Submitted,
Tim Coalter, North America General Presbyter

REPORT OF GENERAL PRESBYTER CLAYTON ENDECOTT EUROPE, CIS, AND THE MIDDLE EAST JUNE 1, 2018 – MAY 31, 2022

We are pleased to report that despite a trying two years with the pandemic, economic turmoil, and over the past five months of war in our area, we have had increases in members, missions, licensed ministers, ministers in training, and new schools for the education of ministers. We have added several churches over the past two years; however, the overall church count had a slight decrease as we have been amalgamating smaller works in some areas for more effective ministry, and did a full survey of local churches in our nations which revealed some discrepancies in previous national reports.

Training

1. We have seen three new Bible schools established in our area for the training of workers and ministers in the past three years. In addition to this, we have

established a new seminary in the French language and a cohort for SLS in English in conjunction with the international SLS and AMD.

2. The past Assemblies (2018-2020) have greeted many new Master of Theology students and bachelor degree graduates, the majority from the United Kingdom. Many of our own theological graduates with master's level degrees have been a committed part of the development of new training opportunities for emerging leaders. Special thanks to Bishop Dr. Michael Hernandez, Kathryn Creasy, Minister Sam Chen, others in the UK, National Bishop Tedroy Powell of the UK, as well as the national bishop of France, Michael Wilson.

3. In addition to our own schools of training, we were able to join with AMD, particularly Dr. Hernandez, Kathy Creasy, and myself, to partner with the Romanian Assemblies of God under their superintendent, an old friend of ours, Dr. Ioan Ceuta, in the expansion of curriculum for their seminary in Romania. They translated our newly developed *Ministry Development Program* course into the Romanian language, and applied it to their own curriculum. From this partnership, the Romanian AG has provided the COGOP with the translation of the course in the Romanian language, ready for print.

4. Training of national bishops: Our area Shared Leadership Team serves to expand the ministry of the General Presbytery in our work. In conjunction with the area GP office, the training manual for national bishops has been developed and is being used to train new and to refresh serving national bishops. Special thanks to our European Shared Leadership Team, Bishop Christian Fricke (Germany and Hungary), Bishop Henadzi Kernazhytski (Belarus and Ukraine), and Bishop Tedroy Powell (UK, Netherlands, and Belgium). We have not had an institutional COGOP manual for this purpose in more than 20 years. Our initial work (with contributions of multiple national and state bishops, general presbyters, and trained scholars) was handed to LDD to help compose a global manual for publication and is available at this Assembly. We in our area are excited to employ the new and much more comprehensive and well-written material for training and reference for national bishops and are deeply indebted to LDD, the team, and the consultation of multiple bishops and leaders for this exceptional volume.

Losses, Global Pandemic, New Beginning

1. In the late summer of 2020, we experienced the loss of a treasured friend and leader, Bulgaria National Bishop Peter Georgiev, who had served as pastor and overseer of our work in central Europe for three decades. His death due to an enduring illness and cancer was not sudden, but it was untimely for his family, the nation, and the local mother church in Ruse,

Bulgaria. He was a revered leader and friend to many in Europe and the father of our work in Bulgaria. Although the pandemic had struck Europe seven months earlier and was raging, I had been vaccinated and was able to journey to help officiate at the funeral after much paperwork and careful travel planning. The family and church were grieving deeply, and many co-workers wished to travel with me; however, the funeral (planned for just days after his passing, which is customary in that region) prevented others from joining me. It was a day of celebration of goodness and great work, but also one of national mourning for the family and church family. This would be the beginning of losses for the church in Europe during this Assembly period. Several months later, after consultation with the General Presbytery, and the European Shared Leadership Team, I journeyed again during high COVID numbers to Ruse, Bulgaria, this time with Bishop Petr Szlaur, national bishop for the Czech Republic and Poland. We met with the mother church and pastors from Bulgaria COGOP and bishops from related church movements where I appointed one of the pastors that had served in Ruse, Bulgaria, for many years, Brother Darin Ivanov as national bishop for Bulgaria. He also was serving in a neighboring village and had traveled often with Bishop Peter in the past, and served as his English translator. Brother Darin Ivanov was also appointed the pastor of the Ruse church. Brother Ivanov, a dear mentee of the late Bishop Peter Georgiev, has done a wonderful ministry in the local church and nation since his appointment. We thank God for the faithfulness of the Bulgarian pastors who serve with him. The COVID pandemic was very difficult on our work there.

2. Just a few weeks ago, our main leader in the Republic of Georgia, pastor Goderdzi Todadze, who served several house churches in his nation, suddenly went to be with the Lord with apparent heart failure. Our church family will miss him, and we remember his family and others in Georgia in their time of loss.

3. The COVID-19 pandemic brought a plethora of challenges to our area as it did to many other parts of the world. Some nations were less conservative initially while others reacted quickly and sometimes severely with rulings. Dear Bishop T. A. McCalla was a long-time pastor of West Indian heritage in the UK. He was former Bishop to Nigeria and servant to Africa who passed with COVID in April 2020. This was a great loss on both continents as he was indeed an anointed father of the faith. We dearly miss him. No one from outside the UK was able attend his funeral save by Internet streaming. Several of us spoke. It is hard to find closure on such losses.

4. Bishop Stephen Masilela, general presbyter for Africa, was laid to rest in January of 2021, perishing under hospital treatment with COVID. Europe, particularly the United Kingdom, was deeply stricken by this loss, as many of

the leaders had served in Africa in missions and as national bishops. Bishop Masilela was near and dear to us all. I was not allowed to journey to Eswatini for his funeral; in fact, no one from outside his nation could enter the country due to the extreme levels of pandemic expansion there. I was grateful to assist Bishop Clements and others in the planning of Bishop Masilela's life memorial celebration so it could be streamed via Internet. I was among the first of the general presbyters to speak with his dear wife, Sister Sibongile, after the loss due to the shared time zones and near proximity of Africa to Europe. In the months to come, and until now, I have been privileged to work with Bishop Sam Clements as a liaison as he very capably led the work in Africa as the interim general presbyter these past 18 months. His service to the family, the nation, and to our overseers and ministers was filled with anointing and effectiveness, a healing balm in time of need. Since I share the time zones with much of Africa and our communication systems between the continents from Frankfurt, Germany, to southern Africa are strong, I helped serve with Bishop Clements working closely with Bishop James Kolawole (Nigeria national bishop) who was appointed to assist continental Africa with Bishop Clements. Bishop Ben Feliz served Africa on matters of finance during this period, and I served in communications, while Bishop Kolawole did the work on the ground on the continent. The mind, heart, and spirit of the work, as well as executive decisions, fell to Bishop Clements. Many hours of communication, administration, and service were given by this team of four and others in Africa over the past 18 months.

5. The COVID pandemic closed all of our churches completely for many months in Europe. Some were compelled to close for more than a year. In several nations, people were only allowed out of their house for emergencies and to purchase groceries. Many of us moved to home delivery, and DHL and other shipping companies profited greatly from our inability to be in public. This, of course, closed doors for church attendance, affected spiritual growth and training, camps, youth conferences, continental leadership meetings, as well as finances in the region. Planned outreaches, new mission openings, and the planting of churches were postponed until most recently. We suffered many losses in ministers and family members during this time. England was compelled to lay pastors and leaders to final rest in distanced, small celebrations. We are grateful the total loss of life and long COVID sufferings are few in our COGOP membership in the area to date; however, many of our national bishops, pastors, members, and family were ill with COVID and recovered, some more than once. My wife and I had a most recent COVID infection, but due to adequate vaccinations and boosters, the greatest challenge was several days of weakness. This, of course, affected finances in some areas. The nations in the West which are strongly engaged in computer and internet banking were not affected negatively; in fact, some grew in tithes and offerings of faithfulness

during this time, while others not able to assemble in church and not engaged in online banking had great losses. Some pastors and members suffered with little income for long periods.

6. I am happy to report that our area rallied and flourished to stream their ministries online, most weekly and some daily. The United Kingdom and Greece, for example, continue to have national Sunday evening services for their members and the many who benefit globally or watch the recordings later. The creativity, and the quick adaptation to technical challenges, is so very commendable. God bless our bishops, pastors, and leaders who helped our churches be vital by electronic means during these most challenging times. Our Euro CIS youth leaders and assistants, Johannes and Tessa Dietze (of Germany), assisted by Jan Szlaur and his wife Theresa (Czech Republic) and a team of international workers with Bishop Kirk Rising, organized a Get Plugged In youth conference and streamed it to all our nations. Many were meeting in their own regions and networked the planned youth training conference for our area in Prague which had to be cancelled. Our nations held children and youth camps online; many did weekly services for children and youth.

7. During this time, we not only received a new national bishop in Bulgaria, but the former national bishop for Spain and Portugal, Jose Antonio, retired after two decades of faithful and loving service. Bishop Edgar Rossini Ortiz Salguero of El Salvador was appointed as bishop for those nations in July 2020. For more than 12 months, Bishop Rossini was compelled to serve in his new ministry in Europe from his home in El Salvador as COVID rulings did not allow him to move. He quickly organized meetings with pastors and leaders online, established close relationships, and initiated a multinational training program online to train ministers. Since his appointment, several new missions have been organized as well as three churches. When allowed, he moved in quickly, establishing close networks with the pastors, conducting trainings with pastors, reorganizing the work in Portugal, and gaining once again full legal status in that nation.

The war in Ukraine: Looking back, some speculate that a number of things could have been done differently in politics when one of the strongest forces in the world was brought to its knees at the end of 1989 and the fall of communism in Europe. The late Bishop John Doroshuk had often warned that we needed to do a quick work in eastern Europe as the days would likely be short. Certainly, the annexation of Crimea and the war that began in the eastern regions of Ukraine in 2014 were a warning of things to come. We now have had more than five months of brutal warfare in Ukraine. It is estimated that more than 750 billion dollars will be needed to build the nation again. I am glad to report that, as a church, there have been no reports

of death and all of our buildings are standing. One young man in service has been captured by invading forces, and we are praying for his safety and soon return. National bishop of Belarus, Gena Kernazhystski, has been leading the work in Ukraine with our pastors, nearly all of whom have remained in the country and serve their congregations in spiritual ministry with food, medication, transportation, shelter, and other physical needs. Some of us had the conviction that a revival would come to Ukraine from this crisis. We were thinking that it would come after the war was over, but it has already begun. Multiple members, mainly women and children, departed for the west for safety, but the churches in Ukraine are full each week with new believers and seekers reporting baptisms, as well as a few weddings, and the churches are growing rapidly. As soon as the war broke out, many wives and children of our COGOP pastors and church members were fleeing the country. Our pastor in Poland, Mariusz Cieslinski, began delivering food and other provisions at the border. Through early partners in our church work, we purchased a transport van for this purpose, and Pastor Mariusz goes regularly to help those in need. National bishop of Czech Republic and Poland, Bishop Petr Szlaur, his wife Dana, their family, and our church in Frydek Mistek moved into action. Pastor Viktor, one of our Ukrainian pastors, was working in the Czech Republic when the war broke out and he remained in Ukraine to partner with the Czech work to minister to the COGOP evacuees. Currently around 225 evacuees have been received and are in the care of our Czech church, where they were helped to register in the country and were provided lodging, food, medical attention, and care for their families. A special large family room was set up in the local church where they can have fellowship and the children have a special area to play. Each week those from Ukraine attend the Czech church where there is translation for a joint service. Special services are held for the children and the youth, and both Czech and Ukrainian meet together weekly. This is a great comfort to those remaining in Ukraine in difficult war zones. They are comforted knowing that their families are cared for and loved by our COGOP work in Czech Republic. We want to thank the many donors around the world who rallied immediately to support the needs of Ukraine. Thousands of pounds of provisions have been sent through donated funds, three vans were purchased to do the work in Poland, Czech, and in the Ukraine, and hundreds were given temporary lodging and care as dwellings and apartments are being rented. The nations of Europe also gave thousands of euros towards this cause, and some are transporting goods to the Polish borders. Our pastors and churches who meet weekly by Zoom under the organization of Bishop Gena report again and again their thankfulness and their love for the Church of God of Prophecy, who they see as their family of love in a time of need. We are so grateful to you, our amazing international

family, for your prayers, love, and provision. Please join us daily in prayer for the war to end and reconstruction to begin in beautiful Ukraine. Please remember our dear Russian and Belarussian churches. These are perilous and difficult times for them as they remain faithful and growing in ministry, praying for the nations they border, with open and loving hearts.

Conclusion: While still experiencing the heaviness of the COVID pandemic, the tragic war broke out in our area. Economic difficulties over the past many months have resulted in recession in several of our countries, and it seems the worse may not yet have come. Despite the multiple challenges, a great number of our churches report growth with new families, a renewed depth and maturity in their membership, and revival is experienced in their worship meetings. Several churches were opened over the past two years, and multiple new missions and preaching points have been established. Our hearts are full of hope as we plan and prepare for great evangelism, discipleship, new missions, and new churches that God has already initiated in Europe, the CIS, and in the Middle East.

General Presbyter Europe, CIS, and the Middle East
Church of God of Prophecy
Bishop Clayton Endecott

**REPORT OF GENERAL PRESBYTER BENJAMIN FELIZ
MEXICO, CENTRAL AMERICA, AND
SPANISH-SPEAKING CARIBBEAN
JUNE 1, 2018 - MAY 31, 2022**

I thank God for his many blessings in Mexico, Central America, and the Spanish-speaking Caribbean the last four years. This Assembly period was perhaps the most challenging I have seen in my lifetime. The World Health Organization confirms more than 6.4 million people died of COVID-19, a pandemic that is still affecting the entire world. Our area was no exception. Hundreds of brothers and sisters in our area went to be with Lord during this very painful time. I met weekly with the national bishops via Zoom to evaluate the situation in each country. Traveling was impossible, and a total shutdown was experienced by our entire area. People could not leave their homes for weeks and others for months. Some churches were closed for more than a year. We conducted National and Ministers Conventions virtually and participated in several memorial services for those who passed, also via Zoom.

Even under these extreme circumstances, our area organized 356 new churches and added to the church 14,711 new members. Our total churches in Mexico, Central America, and the Spanish-speaking Caribbean are 3,525,

with total membership being 186,767. Only by the grace of God we can celebrate these victories.

Recognition of Pastors

Central American pastors ministered to their congregations in creative ways even though the arrival of COVID-19 caused disorientation. Yes, many churches closed, but the truth is, this caused many churches to open in ways they never had before. In the face of the pandemic, many churches turned to serving their communities, leaving behind their temples of concrete and wood. The new perspective was this: our buildings were closed, but our Church was more open than ever. The pandemic also caused many pastors to look for innovative ways to preach and teach their congregation. Many of those who had shunned the benefits of using social media found it to be their best ally in ministering and maintaining communication with their congregants. It was inspiring to see some pastors finally enter the twenty-first century to equip themselves and minister to their flocks from home. To stay in touch with our churches in Latin America, Bishop Gabriel Vidal and I started a Facebook Live transmission entitled, “Conversemos.” This program is still on the air every Thursday.

Leadership Development

The area continues committed to leadership development at all levels. During the last four years, dozens of our ministers have received their Master of Arts in Ministry from Gordon Conwell Theological Seminary, while several received a Doctor of Ministry degree from Western Theological Seminary.

Currently, 21 students are completing their doctorate with Western Theological Seminary. A new doctoral cohort will start in February of 2023 with 25 students.

Stewardship

The following is a statement from Executive Finance Director Bishop Paul Holt, issued during the Latin American missions’ breakfast at the 2022 International Assembly:

In the last quarter of 2021, North America contributed 74 percent of all tithes sent to the International Offices or paid into international accounts around the world. Twenty-six percent of all tithes received came from outside the United States with Central America leading the way. Excluding the United States, 54 percent of all tithes deposited into international accounts came from Central America. Central America’s faithful participation in our financial system serves as an example to the world. As a result of their faithfulness, we have been able to plant churches, invest in the harvest, develop leaders, construct and repair buildings, provide disaster relief, and assist those in need. The impact of their faithfulness has touched the world.

I would like to express my appreciation for the support received from 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. I thank God for every member, leader, pastor, and national bishop of this great Church in Mexico, Central America, and the Spanish-speaking Caribbean. It is through their anointed ministry that our church has a strong presence in this beautiful area of the world. These results are obtained amid great danger. Violence, extortion, kidnapping, and gang activity are some of the challenges that our brothers and sisters must surmount to serve the Lord in our area. Please continue to pray for our area. I would like to thank God for the anointed ministry of my wife, Damaris. Her companionship, encouragement, and leadership continue to inspire me. Her passion for our pastors' wives is great. Her ministry "*Precious Pearls*" continues to grow in our area. During the past two years, ten nations in our area conducted conferences for pastors' wives. The testimonies that we receive from these gatherings are very encouraging.

We give God the glory for what he is doing in our area through the sacrifice of our Church of God of Prophecy family.

Benjamin Feliz, General Presbyter
Mexico, Central America & the Spanish-speaking Caribbean

REPORT OF GENERAL PRESBYTER OF AFRICA

Africa did not have an onsite presbyter prior to this Assembly, so there was no report submitted.

REPORT OF GENERAL PRESBYTER CLAYTON MARTIN THE CARIBBEAN AND ATLANTIC OCEAN ISLANDS JUNE 1, 2018 - MAY 31, 2022

The Church of God of Prophecy in the Caribbean is still considered one of the most stable areas in the church's network.

The five (5) Core Values of the church are actively being lived out daily. Through these core values, we continually seek to "reconcile the world to Christ through the power of the Holy Spirit."

The backdrop to this 2022 International Assembly in Oklahoma City is shrouded with uncertainty and fear as the world tries to get back to a sense of normalcy. Many delegates opted not to attend due to the costs relating to travel as well as the COVID-19 threat.

The Caribbean nations mostly depend on tourism, which ended abruptly as a result of the global pandemic, resulting in significant challenges and disruption to their economies and health systems.

The churches in each nation were also adversely impacted by the disruption caused by the global pandemic, and as such, had to adjust their program to deliver the message of Jesus Christ through the electronic media. The introduction of the new ways of spiritual outreach required everyone to connect online.

Conferences

In the past four years, two Caribbean leadership conferences were held, one in person and the other hybrid (online and in person).

Natural Disasters

- Category 5 Hurricanes - Irma, Maria, Dorian
- Tropical Storm – Grace
- Volcano eruption in St. Vincent

We have come thus far leaning on the Lord.

SECTION 6 REPORTS OF INTERNATIONAL PRESBYTERS AND APPOINTEES

Nation	Membership 2018-2020	Membership 2020-2022	Missions	# of Churches
Jamaica	28,769	29,454	4	296
Guyana	703	789	2	16
Bahamas	4,468	4,538	4	60
T&T	1,560	1,585	4	23
Barbados & Winward Islands				
1. Barbados				
2. St. Lucia				
3. St. Vincent				
4. Grenada				
TOTAL	1,660	1,770		20
Antigua & Leeward Islands				
1. Antigua				
2. Montserrat				
3. Anguilla				
4. St. Kitts				
5. Nevis				
6. St. Martin				
7. Sint. Maarten				
8. Guadeloupe				
9. Dominica				
TOTAL	2,663	2,742	1	30
Turks & Caicos Islands				
	626	594		15
Paragon Region				
1. USVI	628			
2. BVI	699			
3. ABC	501			
TOTAL	1,828	1,829	1	20
Cayman Islands				
	325	285		1
French Guiana				
	75	95		1
Haiti	100,280	99,780	12	343
TOTAL	142,957	141,585	27	826

REPORT OF GENERAL PRESBYTER TIMOTHY L. MCCALED
ASIA, AUSTRALIA, AND OCEANIA
JUNE 1, 2018 - MAY 31, 2022

Greetings to the delegates of the 101st International Assembly of the Church of God of Prophecy, July 2022.

I first want to take this opportunity to express appreciation to my wife, Sheena, and to my family for their never-ending support. Sheena has worked tirelessly alongside me and given her full support to me and to the ministry of AAO spiritually, emotionally, physically, and financially, and it would be difficult to do this ministry without her constant encouragement and presence. I am also especially thankful and want to acknowledge my sons and my daughters, as well as their spouses, who have generously supported and funded several projects during these last four years. I am blessed with a wonderful family that I love dearly!

In addition, I want to honor and to thank Bishop Sam Clements and his lovely wife, Linda, for their support, encouragement, and leadership during the last six years of my service as General Presbyter. He and Sister Linda have truly been friends to me and this entire organization. They have blessed the AAO area on several occasions and especially with their presence at our overseers' training in Myanmar before the pandemic. While his retirement is well deserved, he and she will be greatly missed.

It would be remiss for me to fail to acknowledge and thank the national overseers of the Asia, Australia, Oceania region, and I want them to know that it has truly been my honor and my privilege to know and to labor with each one of them. These bishops labor under the most difficult of circumstances but do so with tenacity and integrity. The Asia, Australia, Oceania region consists of nations that are steeped in Hinduism, Buddhism, and Islam, as well as many other tribal religions. While the AAO region is vast in size, with many languages and cultural differences, the national leaders and pastors of the AAO region continually amaze me with their fortitude and faithfulness to reach the unreached with the gospel of Jesus Christ.

Over the course of these past four years, I have traveled multiple times to my region to preach, to conduct business for the church, to encourage our people, and to conduct seminars and multiple types of training. I have attended the national camp in Australia; conventions in Fiji, Indonesia, and the Philippines; visited Rabi Island with the national overseer; and ministered at pastors' conferences in Malaysia, India, and Indonesia and a leadership meeting in Hawaii. I have also visited Korea and Japan. I have helped to raise the funds to purchase land, to build church buildings, to improve our orphanages, and

to purchase four vehicles for overseers. In the AAO region, we have given funds to help several pastors take steps towards being self-supporting by helping them with small businesses. During the COVID-19 pandemic, we have assisted with emergency funds to provide food and necessary items to each of the nations in our area.

The Bible clearly states that children are precious in the sight of the Lord and highly valued. With that in mind, children's ministry has always been a priority wherever I have served. During my tenure of being general presbyter, we have conducted CMI training (Children Ministry Institutes) in Indonesia, India, Myanmar, Nepal, and Sri Lanka; however, due to COVID-19 we were not able to follow through with other planned CMIs. But, now that travel is no longer restricted, CMIs should be forthcoming in the region. Also, Kirk Rising conducted youth training in the Philippines, and we brought youth leaders into the Philippines from other nations to participate. AAO is filled with young people and children, and I hope to continue to teach and to train in these areas of ministry.

Leadership Development is a core value and continues to be a priority in the region. Since the last Assembly, I have written two of the lessons for the updated material for the Foundation Courses (*Ministry Development Program*) and have led, or participated in, several pastoral training seminars both in my area as well as the United States. I also organized a training conference solely for the AAO overseers, which was held in Myanmar and attended by Bishop Clements and Kathy Creasy.

In Nepal, we have partnered with the Jesus Film organization and received backpacks with solar equipment to share the gospel throughout Nepal. My office now funds three full-time evangelists, at \$200 each per month, and they travel throughout the areas and mountains of Nepal to present the gospel. We have also purchased three motorcycles to aid in these efforts.

Sheena and I have made a genuine effort to connect AAO nations with their Harvest Partners in the United States. We have visited many of these churches personally to share the stories of our people in the region. We have also visited state conventions and other functions to share and to inform.

Stewardship and accountability have been, and continue to be, a major emphasis throughout the region. My office has endeavored to teach the importance of tithing, giving, and service to others with the members of AAO, and it is my desire to see our churches and pastors practicing good stewardship. It is one of my goals and prayers that Asia, Australia, Oceania will become great givers in this world-wide movement!

The Asia, Australia, Oceania Region has a total of 13 orphanages. We are so thankful for the ministry of the One Child Fund, for it is a great way to

connect and pour directly into the lives of the children. I wholeheartedly appreciate Cathy Payne and her department for all that they do to help in this worthy ministry. Since the last Assembly, I have visited orphanages in Myanmar, Nepal, India, and Indonesia.

When COVID-19 began, traveling to my area was completely shut down, and our people found themselves in dire circumstances. I stayed in contact with our leaders through Zoom, WhatsApp, email, and other forms of social media. During this time, emergency aid was sent to our nations both from my office and Paul Holt's office. As soon as restrictions were lifted in the US, I resumed traveling to Harvest Partner churches to share the needs. The AAO area is beginning to open up for travel, and I recently returned from Singapore and Indonesia. In Indonesia, a large hall was filled to overflowing with an estimated attendance of 800 along with fifteen pastors. In Singapore, I met with the national overseer, Dennis Huang, and a group of pastors to give them much needed encouragement.

I look forward to resuming the ministry of leadership training once again. I believe that the future is bright for the AAO region.

Thank you for allowing me the opportunity to serve the Church of God of Prophecy in this capacity.

Respectfully submitted,

Timothy L. McCaleb

General Presbyter Asia, Australia, Oceania

REPORT OF GENERAL PRESBYTER GABRIEL VIDAL SOUTH AMERICA JUNE 1, 2018 - MAY 31, 2022

The church in South America was one of the hardest hit by COVID-19. Peru is the country where we lost the most members and ministers. More than 200 people left this world to be with the Lord in Peru alone. Not only did we lose people, but several churches with white fields are also closed since the brethren could not pay the rent. Another important fact is that the governments of most countries, especially Chile and Peru, kept the church buildings closed for more than a year. The church met virtually for almost an entire year.

In addition to losing members and several of our ministers and pastors, Bishop Hilarion Javier Patón, national bishop of the Republic of Bolivia, passed away from COVID in 2020. Bishop Patón was married to Elizabeth Siles with whom he had two children, Brian and Laura. Bishop Gabriel Vidal was appointed as the national bishop of Bolivia until January 2021

when he transferred David Esteban Orozco Chino into that position. Bishop Orozco was, until that time, overseeing the Republic of Paraguay.

Despite all the difficulties, the church in South America did not stop working. New national bishops were appointed in Colombia (Juan Carlos Correa), Paraguay (Ricardo Hinsbis), and David Ramón Ceballos was transferred from Colombia to the Republic of Argentina. During the time of pandemic, Bishop Gabriel Elías Vidal and Benjamín Feliz decided to do a live program through social networks to maintain open communication with the church in Latin America. This program has been a great blessing for the people, to God be the glory. In addition, we worked with Joel Banegas Buezo and the Multiplication Network to train planters virtually; several have already graduated. Furthermore, our educational programs continued training our ministers and members during the pandemic. We did not stop.

As for growth, despite the losses in Peru, we are still growing, although not in pre-pandemic proportions. Indeed, Bolivia and Venezuela became the fastest growing countries over the last four years. To God be the glory! Between 2020 to 2022, Gabriel Vidal was only able to visit two countries, Ecuador and Colombia, although he is already preparing trips after the Assembly to Peru, Uruguay, Paraguay, and Argentina, as the countries are just beginning to open their doors and are just allowing major events.

The report to the 2022 International Assembly denotes growth despite the pandemic. Membership growth between 2018 and 2022 was 8,359 new members for a total of 77,183 members in the continent. Also 133 new churches were planted for a total of 1,711, with 385 missions and 1,148 new preaching points. The total number of preaching points including organized churches and missions is 3,807. These numbers are small for four years, although most of these numbers show growth between 2018 and 2020. Therefore, we are thankful to our God for the great numbers of souls that have come to know him in South America in the last four years.

Now we are preparing to move forward in the next four years. The goal is to reach 2,000 churches, and we pray that the Lord will allow us to reach 100,000 members very soon. The idea is not to grow for the sake of growing, but that the world be saved and disciplined. We in South America are joining the harvest of souls and, thus, winning the world for Christ. Please continue to pray for Bishop Vidal and his family as well as the Church in South America.

CHURCH HISTORIAN & CONSULTANT TO THE GENERAL OVERSEER REPORT TO THE 101ST INTERNATIONAL ASSEMBLY JUNE 1, 2018 - JULY 31, 2022

To the 101st International Assembly of the Church of God of Prophecy, Oklahoma City, Oklahoma, greetings!

“Having therefore obtained help of God, I continue unto this day . . .” (Acts 26:22). It is with a deep sense of gratitude to God and to his people that I pen my last formal report to an International Assembly of our Church after 50 years—half a century—of full-time Christian service under general appointment, 1972–2022. Reflecting on those years and the several million miles travelled to some 95 countries and territories where our Church proclaims the gospel of our Lord Jesus Christ, I thank God for his sustaining grace, tender mercies, and holy anointing which accompanies his grace-filled call on my life. I thank him also for his protecting hand on my faithful and precious wife of 56 years, Janice Smith Varlack, and our seven wonderful children and their families. They have given us 25 grandchildren and six great grandchildren, one yet in utero. God has also blessed us with a host of mutually adopted sons and daughters around the world who care very deeply for us. What an incredibly rewarding and humbling journey this has been with the blessing and goodwill of my family and God’s holy people! I am a truly blessed man.

As Church historian, I assisted scholars and students with research on the history of the Church, did several interviews, and commented on and edited several papers and manuscripts. In addition, I responded to hundreds of e-mails, preached or taught 59 sermons and lessons at 23 events mostly by Zoom, live stream, or video. These events included seven state/regional/national conventions in which I ministered to several thousand persons. I shared in special prayer sessions as church leaders assembled virtually to petition God during COVID. Areas served included Alabama, Bahamas, Canada (East), Central America, Florida, Georgia, Indiana, Jamaica, Leeward Islands, Missouri, Nebraska, Northeast Region (English), Oklahoma City, South America, Southeast Region (Spanish) Tennessee, Texas, United Kingdom, Virgin Islands.

The Church’s International Presbytery (of which I have been a member for many years) chose four counselors in 2019 (I was one of the four) to help guide the selection process to recommend a new general overseer to the International Assembly based on the presbytery’s governance document. Then general Overseer, Bishop Sam N. Clements, had given formal notice of his intention to transition. Due to the pandemic, the 2020 Assembly and related activities were cancelled by Church authorities (General Presbytery, the Church’s Corporate Board, the Assembly Committee for Biblical Doctrine and Polity, and the Assembly Committee for Finance and Stewardship). Accordingly, by a one-accord request of these bodies, Bishop Clements was asked to

withdraw his transition letter dated October 16, 2019, and to continue as general overseer until the 2022 Assembly. He graciously consented to do so. On March 25, 2020, in a joint meeting with the General Presbytery, the four IP counselors were asked to communicate this development to the full IP. With the other three counselors, we prepared a special letter which was sent to IP members on March 27, 2020. International Church appointments for the 2020–2022 period were duly made in a special two-hour Global Address simulcast on July 11, 2020, from the Church’s Ministry Training Center, Cleveland, Tennessee, USA.

The Qualifying Committee of the IP Governance Document was tasked for the first time in the Church’s history with interviewing all candidates for the office of general overseer. As a member of the committee, I was assigned the duty of posing the 29 questions to each of the six candidates, then inviting a closing summary from each of them. The questions were provided by the Biblical Doctrine and Polity Committee, based on the book, *Spiritual Leadership*, by Oswald Sanders. From March 30 to April 6, 2022, each of the six candidates appeared for a scheduled live video recording at the Church’s studio. The eight and a half (8½) hours of video content were translated into Spanish, French, Russian, and Portuguese by the World Language Department, formatted, and securely posted by the Information Technology team who did the recording. All IP members could access the videos.

At the IP meeting, which convened July 16–19, 2022, in Oklahoma City, I was approved by my peers to moderate the selection and evaluation processes for the general overseer and general presbyters. I served in this role July 16–18, assisted by the other three IP counselors, Bishops Levi Clarke (US Mid-Atlantic Region), Franklyn Ferguson (Bahamas), and Tedroy Powell (United Kingdom/Holland). All in all, the meeting recommended Bishop Tim Coalter to the International Assembly as the new general overseer (presiding bishop), re-affirmed six general presbyters, and chose Bishop James Kolawole of Nigeria as the new general presbyter to Africa.

My thanks and appreciation to General Overseer Sam N. Clements and his office personnel, the general presbyters, the Church’s Corporate Board, for the honors bestowed at my retirement, and to the International Office ministry directors and staff, our wonderful, worldwide Church constituency, for their genuine love, kindness, tolerance, patience, and support of me and my family for half a century. The NAME of our exalted Lord and Savior, Jesus Christ, Adonai, Yahweh, be forever praised and glorified!

Adrian L. Varlack Sr.
Church Historian & Consultant to the General Overseer
ALVSr. 10/11/22

FINANCE AND ADMINISTRATION EXECUTIVE DIRECTOR REPORT TO THE 101ST INTERNATIONAL ASSEMBLY JULY 20, 2022

I am honored to serve this church as the Executive Director of Finance and Administration. This role has allowed me to see this church from a unique perspective. Participating in events such as leadership conferences in Guatemala and Prague, convocation in the United Kingdom, conventions in the United States, and visits to so many local churches serve to remind me that we are a wonderfully diverse church. It is exciting to see our shared purpose reflected in such diversity.

As executive director, I have partnered with our general overseer, general presbyters, executive director, ministry directors, department managers, Corporate Board, Audit Committee, and the Finance and Stewardship Committee in all areas of finance and administration. I have engaged with our auditing firm, Batts Morrison Wales & Lee, for annual audits and 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 want to thank the Finance and Administration Department heads – Gene Browning, Ed Hartman, Nevine Hensley, Mike Luthle, Cathy Payne, and Darren Schalk. I would also like to thank Sarah Rising and Lindsey Helweg for their support. I am extremely thankful for my wife who God uses again and again to speak encouragement to me.

My role as Finance Director includes serving as chair of the Assembly Task Force. It is an honor to serve alongside a group of people who are fully committed to excellence in planning this event. The team consists of:

- GO Liaison – Shaun McKinley
- Division One – Joshua Lynn
- Division Two – Ed Hartman
- Division Three – Mike Schalk
- Division Four – John Payne
- Division Five – Mike Luthle
- Division Six – Hillary Ojeda
- Division Seven – Marsha Robinson
- Division Eight – Gene Browning

Assembly planning is a team effort that includes the task force, other International Office employees, and a host of volunteers. I would like to express my thanks to everyone who has contributed in any way to Assembly planning and preparation.

We do have two Assembly Task Force members rotating off this year. As such, I would like to make a presentation to Bishop Joshua Lynn and Ed Hartman for their service.

Since the Assembly left Cleveland, Tennessee, in the early 1990s, we have been in a number of cities. Louisville, Kentucky, hosted several assemblies. Additionally, Fort Worth, Texas; Nashville, Tennessee; and Orlando, Florida, each hosted two; and Greensboro, North Carolina, and Chattanooga, Tennessee, each hosted one.

Site selection for the International Assembly starts years in advance with 10-15 potential venues. Most of those are eliminated quickly because they do not have dates available within our timeframe, they do not have adequate space, or the cost is too high. Our space needs are quite extensive as we require approximately 100,000 square feet for a general session area, 40,000 square feet for the exhibit hall, nine rooms for Assembly for Kids with one seating approximately 500, room to accommodate 24-28 workshops, youth events, mission breakfast space that seats 600 to 800, plus a number of additional breakouts. There is a limited number of venues that can accommodate our space needs. In a normal selection cycle, we have two or three finalists from which to choose. We were working through the process for this Assembly in the early days of the pandemic when the meeting industry was struggling. At the close of the process, there was only one option remaining for 2022, and that was Oklahoma City. We appreciate this city for hosting the 101st International Assembly.

We are ready to announce where we will be in 2024 for the 102nd International Assembly.

I want to express appreciation to those states/regions/nations that are faithfully participating in our Assembly approved financial system.

Our financial system is built on principles of stewardship with churches paying a tithe of tithes received into the local church.

In our financial system:

- Churches in the United States submit 10 percent of tithes received to the International Offices in Cleveland, Tennessee.
- Churches in other nations send 10 percent of tithes received to their regional or national office. The regional or national office then deposits that money into an international account.

From these international accounts, funds are used to bless the nation in which the funds are raised, then to bless the area in which the nation is located, and to bless the rest of the world.

International accounts are key in funding the work around the world. We are encouraged when a nation establishes an international account, but we are even more encouraged when nations deposit money and report. Deposits, reporting, and submitting bank statements reflect accountability and connection.

The United States bears most of the financial burden for this global church. The tithes and mission giving that come from the churches in the United States fund the operations at the International Offices and make up the bulk of our global mission giving. We are thankful for their faithfulness, but we realize that a US dependent system is not sustainable. Our future is in global participation. It is imperative that every nation open an international account, deposit the tithe and mission giving from their area, and report faithfully.

In the last quarter of 2021, North America contributed 74 percent of all tithes sent to the International Offices or paid into international accounts from around the world; 26 percent of all tithes received came from the nations with Central America leading the way and South America not too far behind. These areas illustrate the effectiveness of the system as we have been able to use funds from international accounts to plant churches, invest in the harvest, develop leaders, construct and repair buildings, and provide for disaster relief in Latin America and throughout the world. Unfortunately, we still have a few nations that have not embraced the blessing and connectivity of our system, but those who are participating are making a difference. I am excited to report that 68 percent of the nations in Africa have established international accounts and 93 percent of those accounts are in full compliance.

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 and our partnership with one of the finest faith-based auditing firms in the United States serve as testament to that commitment.

Respectfully submitted,
Paul Holt

GLOBAL MISSIONS MINISTRIES COORDINATOR REPORT TO THE 101ST INTERNATIONAL ASSEMBLY JUNE 1, 2018 - MAY 31, 2022

I am thankful for the opportunity of service to the Lord in this fellowship. In the past four years, he has continued to open doors and provide ministry opportunities in every area of the world in which we have work. 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 four years. God's faithfulness has granted John and I 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 serve in pastoral ministry. We were blessed to care for John's father in our home through hospice for the last nearly six months of his life. We were also blessed to welcome my mother into our home for the last couple of years of her life. I rejoice in and am thankful for the gift of family and for the love and support they have offered in our work through this season of service in Global Missions Ministries.

As we review these past four 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 four 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 one 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, communicated regularly with state/regional/national bishops, maintained a yearly pastor's mailing, and continued a prayer ministry specifically for our workers on the field through the Global Missions prayer calendar and global prayer map.

It has been my privilege to represent Global Missions Ministries and the Church of God of Prophecy through ministry travel in these years when travel was possible. When it was not possible due to COVID or other issues, we ministered through Zoom and Teams linking with pastors and leaders and worked in-house and in-office to increase awareness of mission efforts throughout our global network. These opportunities included attending and ministering in international leadership conferences in Lima, Peru for South America and

Rwanda for Africa; state/regional/national leadership conferences in North Carolina, Northeast Spanish Region, India, Indonesia, Mexico, Myanmar, and Rwanda; attending and ministering in state/regional/national conventions in Heartland, Mid-Atlantic Region, Nevada, New Mexico, North Carolina, Northeast English Region, Southeast Spanish Region, Texas, Washington, Barbados, Gambia, Haiti, Malawi, Mexico, Nigeria, Tortola, and Trinidad and Tobago; state/regional/national conferences in California, Colorado, Connecticut, Georgia, Heartland (Oklahoma), Massachusetts, Mid-Atlantic Region, Missouri, New Jersey, North Carolina, Northeast Spanish Region, Ohio/West Virginia, South Carolina, Southeast Spanish Region, Barbados, Chile, Dominican Republic, Guatemala, Haiti, India, Mexico, Nicaragua, Peru, Rwanda, the United Kingdom, the U. S. Virgin Islands, and Zimbabwe; and revivals, conferences, mission rallies, and local services in Alabama, California, Georgia, Hawaii, Mid-Atlantic Region, Nevada, New Jersey, Navajo, New Mexico, North Carolina, Northeast Spanish Region, Oklahoma, South Carolina, Southeast Spanish Region, Tennessee, Virginia, Haiti, India, Nicaragua, Rwanda, Singapore, the United Kingdom, and Western Canada. During the COVID-19 travel restrictions, we were able to connect with ministry opportunities electronically. Among other regions too numerous to mention, we connected to the ministries of Alabama, California, Colorado, Florida, Georgia, Heartland, Kentucky, New York, North Carolina, Virginia, Belarus, Brazil, Bulgaria, Finland, Germany GAiN, Guatemala, Guinea, Guyana, Mexico, leadership in North America, South Africa, leadership in South America for the funeral of Bishop Paton, Ukraine, and multiple opportunities for ministry in the United Kingdom. We also sponsored two webinars, one highlighting the various ministries included in Global Missions Ministries and one that included all seven of the general presbyters providing an update to our global work in light of the COVID-19 pandemic.

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 is one of participation in and promotion of the ministries including Harvest Partners, Helping Hand Ministry, and One Child Fund. Additionally, I work with national outreach mission teams through Servant Partners/Global Cooperative. It is always exciting to correspond with the national bishops 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 Assemblies in 2018 and 2022, Global Missions Ministries sponsored 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 Roxanne Corbett and Linnette Christian and their teams from Tennessee and Florida/Oklahoma who led the effort for this responsibility. We are grateful for all the volunteers who make this massive effort more manageable and serviceable.

Additionally, Global Missions sponsored two highlight mission ministries at both International Assemblies 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, Dan Miller, and Brent and Mary Hoefling and the many 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 four years. Stephanie Flynn works faithfully connecting nations and local churches in the role of our Harvest Partners administrative assistant. Shelly Wilbanks has remained as administrative assistant with concentration in the One Child Fund ministry and individual missions’ opportunities including Helping Hand 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 three, as well as the hundreds of volunteers who serve alongside the efforts of Global Missions Ministries over these past four 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	129
Saved	52
Sanctified	23
Filled with the Holy Ghost	4
States Visited	24
Nations Visited	17

Respectfully submitted,
Catherine H. Payne

*These numbers only represent the live ministry. I did not include numbers from electronic ministry.

LEADERSHIP DEVELOPMENT & DISCIPLESHIP AND CENTER FOR BIBLICAL LEADERSHIP EXECUTIVE DIRECTOR REPORT TO THE 101ST INTERNATIONAL ASSEMBLY SEPTEMBER 1, 2018-JULY 31, 2022

In the fall of 2018, the LDD ministry directors and the CBL faculty instructor worked together to create a strategic four-year plan for the development of ministry resources and initiatives that would enable us to accomplish one overriding goal—the development of ministry leaders within the Church of God of Prophecy. Each ministry director and faculty instructor will provide information related to their ministry’s progress toward accomplishment of the strategic plan goals and objectives in their personal reports. I will relate only what was accomplished in Leadership Development and Discipleship as well as the Center for Biblical Leadership.

Strategic Goal: Cultivate leaders by providing applicable and accessible content, tools, and resources.

- Updated existing content in CBL Intensives: Biblical Preaching, Church and Community, Pentecostal Distinctives.
- Developed new content that reflected current or emerging needs within the church.
- Foundations: Minister’s Development Program.

The program contains six courses, each including seven to eight lessons related to the course topic. Courses include: The Minister and God’s Word, The Minister’s Personal Life, The Minister and Practical Ministry, The Minister’s Role as Leader, The Minister’s Commitment to Evangelism and Discipleship, and The Minister and the Church of God of Prophecy.

The courses are offered online at no cost to the student as well as onsite through a sponsoring ministry i.e., national, regional, state, district, or local ministry.

Completion of the courses meets the training requirements for ministry licensure. Completion of the courses online or with verified instructors will offer participants the opportunity to receive nine credit hours toward a Certificate of Ministry and Theology with Spirit and Life Seminary.

To evaluate course content and ease of implementation, pilot programs were conducted during the fall of 2021 and spring of 2022 online, via Zoom in Mexico, onsite and online in Malawi, Africa, and a hybrid program (online, onsite) in South Carolina.

Throughout the past year (2021–2022), I have had more than 20 meetings with general presbyters, national, regional, state bishops, as well as local pastors to explain implementation of the *Foundations: Minister's Development Program*.

As of June 2022, 3150 hours of training in the *Foundations: Minister's Development Program* had been completed.

- Additional online courses:

“Aligning the Mission and Vision of the Local Church with the Mission and Vision of the International Church of God of Prophecy”

“Technology Matters”

“Transformational Elements of the Gospel: A Pentecostal Perspective”

“Yes! Responding to God's Call”

- Membership Matters!

A five-lesson membership course with downloadable instructor's manual and student guide

Available in English, French, Russian, Portuguese, Spanish, Swahili

- Webinars

Conducted 23 webinars on topics relevant to the local church taught by both COGOP practitioners as well as well-known Christian leaders

- COVID Response

Three separate informational initiatives offered via the LDD website including blogs, FB Live sessions, resource lists, etc.—“Your Church on Mission,” “Easter in Quarantine,” and “Come Back Stronger.”

Strategic Goal: Increase the number of young leaders.

While statistics are not available on the impact of our attempts to reach this goal, each ministry did implement initiatives and provide training that would enable us to increase the number of young leaders.

- Currently five licensed ministers under the age of 30 are serving in various positions in LDD ministries here at the International Offices.
- Creation of “YES! Responding to God's Call,” an online course targeting emerging leaders who are seeking to understand God's call.

Strategic Goal: Create alignment within the ministries of Leadership Development and Discipleship.

This goal was addressed in the following ways:

- Standards were established and implemented for all content development

- A comprehensive pathway was designed that visualizes how individuals seeking to develop as leaders may move through development in the ministries of LDD
- Created content that can be utilized as minimum required training i.e., *Foundations: Minister's Development Program*
- Created and utilized a global committee to consider what content is relevant and needed in our local church settings

Strategic Goal: Create a culture of accountability among leaders.

- Met monthly with each ministry director and the faculty instructor for personal development and ministry evaluation
- Provided opportunities through forms, focus groups, etc. to evaluate content and initiatives

Strategic Goal: Improve relationships within leadership globally.

- Provided weekly Facebook Live sessions on various topics, a bi-monthly Leadership In Sight Newsletter to all constituents
- Created an MOU with the Assemblies of God, Romania, for use of *Foundations: Minister's Development Program* as ministerial training for their ministers
- Signed an articulation agreement with Spirit and Life Seminary awarding nine credit hours toward the Certificate of Ministry and Theological Studies upon completion of *Foundations: Minister's Development Program*
- Met at various times with leadership of Pentecostal Theological Seminary as well as Gordon Conwell Theological Seminary
- Worked with the presiding bishop and general presbyters to create a training and resource manual for national, regional, and state bishops, *The Bishop's Manual*

Personal Travel and Ministry

Throughout these four years I have participated live or via Zoom in conferences focused on leadership, pastors, women, and/or ministry couples in the United States, in Central and South America, in Asia and in the Caribbean.

Gratitude

Isaiah 26:12 reminds us, “Lord . . . all that we have accomplished you have done for us.” All that has been accomplished in these ministries during these past four years is a result of God’s work, and we give Him the praise. I am also especially grateful to our Leadership Development and Discipleship staff—

Elias Rodriguez, CBL faculty instructor, Tony Orona, project manager, and Alejandra Guajardo-Hodge, executive administrative assistant and coordinator of translation and editing. I am also grateful to the unified leadership development efforts among our ministry directors and their teams:

- Michael Hernandez, AMD director and president of Spirit and Life Seminary, along with his team, Albert Murza, Steven Hodge, Katherine Osborn, and Michael Plumley
- Shaun McKinley, Children’s Ministry director, along with his team, Leslie Green, Joy Hensley, and Abi Avila
- Kirk Rising, Youth Ministries International director

Respectfully submitted,
Kathryn H. Creasy

CENTER FOR BIBLICAL LEADERSHIP INSTRUCTOR REPORT TO THE 101ST INTERNATIONAL ASSEMBLY JUNE 1, 2018-MAY 31, 2022

“Therefore, my dear brothers, stand firm. Let nothing move you. Always give yourselves fully to the work of the Lord, because you know that your labor in the Lord is not in vain” (1 Corinthians 15:58 NIV).

It is with great joy that I submit my personal report to this 101st International Assembly of the Church of God of Prophecy. The last years have been challenging, going through a very difficult time of our history. The COVID-19 pandemic came to upend our world bringing many deaths, sickness, pain, financial struggles, and other problems. But despite all, we have stood firm, we have not allowed anything to move us, and we have given ourselves fully to the work of the Lord. We could not travel by plane or car to many different places, but we went via Zoom, or by telephone, or WhatsApp. Thank God that technology provided the means to teach and preach and the job was done! I present my report to this International Assembly with gratitude.

Following is the account of my ministry as a CBL Instructor for the last four years:

- Church and Community, Shelbyville, KY, June 20-23, 2018
- Church and Community, San José, Costa Rica, August 3-5, 2018
- COGOP Pentecostal Distinctives, Barcelona, Spain, September 28-30, 2018
- COGOP Pentecostal Distinctives, Guayaquil, Ecuador, October 26-28, 2018

- COGOP Pentecostal Distinctives, Barranquilla, Colombia, October 30–November 1, 2018
- COGOP Pentecostal Distinctives, Bogotá, Colombia, November 2-4, 2018
- COGOP Pentecostal Distinctives, Santa Cruz, Bolivia, December 3-5, 2018
- COGOP Pentecostal Distinctives, Santiago, Chile, December 7-9, 2018
- COGOP Pentecostal Distinctives, NE Hispanic Region, Long Island, NY, January 31–February 2, 2019
- COGOP Pentecostal Distinctives, Cali, Colombia, February 7-10, 2019
- Church and Community, Worthington, MN, March 8-10, 2019
- Biblical Preaching, Greensboro, NC, March 15-16, 2019
- Church and Community, Denver, Colorado, March 22-23, 2019
- Biblical Preaching, St. Thomas, USVI, March 27-31, 2019
- Biblical Preaching, Tortola, BVI, March 31–April 5, 2019
- Biblical Preaching, SE Hispanic Region, Huntsville, AL, April 25-27, 2019
- Ecclesial Identity—Church Administration class, Great Lakes Region, Green Bay, WI, May 16-19, 2019
- Church and Community, Asia, India, May 30–June 13, 2019
- Church and Community, SE Hispanic Region, Metairie, Louisiana, August 30–September 1, 2019
- COGOP Pentecostal Distinctives, SE Hispanic Region, Miami, FL, October 3-5, 2019
- COGOP Pentecostal Distinctives, Anchorage, AK, November 7-9, 2019
- Biblical Preaching, Raleigh, NC, January 15-18, 2019
- COGOP Pentecostal Distinctives, NE Hispanic Region, Baltimore, MD, January 24-26, 2020
- Church and Community, Lima, Perú, February 9-10, 2020
- Foundations, COGOP History and Ministry Policy Manual, Guadalajara, Jalisco, February 24-29, 2020
- Church and Community, St. Croix, USVI, March 5-8, 2020
- Church and Community, St. Thomas, USVI, March 9-13, 2020

From this point on, I started working from home, via Zoom due to the COVID-19 pandemic:

- Eschatology conference for pastors in Talara, Perú, April 9, 2020
- Conference for pastors in California: “The Church in the Face of Crisis,” April 18, 2020

- Eschatology conference, Santo Domingo, DR, April 20, 2020
- Conference with Ben Feliz and Gabriel Vidal for Latin America: “The Church in the Face of Crisis,” April 23, 2020
- Soteriology class, Paraguay, April 20, 28, May 2, 12, 2020
- Biblical Hermeneutics, Willard, OH, May 30, June 6, 13, 20, 2020
- Biblical Hermeneutics, Guatemala, Central America, June 18, 25, July 2, 9, 16, 23, 2020
- COGOP Pentecostal Distinctives, Mexico, August 3, 7, 10, 14, 17, 21, 24, 2020
- COGOP History class, El Salvador, CA, August 26, September 30 (two-hour sessions), 2020
- Conference with the leadership of Colombia: “Leadership in Time of Crisis,” September 11, 2020
- Conference for Children’s Ministries in South America: “Let the Little Children Come to Me: The Importance of Children in the Life of the Church,” September 2020
- LDD Webinar: “Biblical Preaching: The Importance of Expository Preaching.”
- Church and Community, SE Hispanic Region Minister’s Conference, November 5-7, 2020
- Old Testament class, Costa Rica, CA, January 2021
- Men’s retreat, SE Hispanic Region, Orlando, FL, January 2021
- Church and Community class, Santo Domingo, DR via Zoom, March 2021
- Preached and taught at Chile’s national convention (via Zoom), March 2021
- SOPAS I, Brazil and Portugal, April 17, 24, 2021
- AMD Webinar: “Is the Old Testament Relevant for Today?”
- Ministry Policy Manual class, Santo Domingo, DR May 31–June 28, 2021
- 1 and 2 Corinthians class, Spain, May 2021
- Conference on the Holy Spirit for Europe, CIS, and Middle East, June 26, 2021
- History of Christianity (Foundations), Miami, FL (via Zoom), August 9, 10, 16, 2021
- Church and Community conference in Chile (via Zoom), September 4, 2021
- Studying the Old Testament from a Pentecostal Perspective, Chile, September 6, 2021
- Pastoral Integrity class (*MDP* pilot program) in Mexico, September 13, 2021
- Biblical Preaching class, Santo Domingo, DR September 20, 2021

- Minister's conference, Costa Rica, September 25, 2021
- Pentecostal Distinctives (*MDP* pilot program), Malawi, Zimbabwe
- Preaching and teaching (*MDP* pilot program), Mexico, October 28, 2021
- SE Hispanic Region Minister's conference, November 1, 2021
- Church and Community class (*MDP* pilot program), Mexico, January 2022
- District Convention, SE Hispanic Region, Miami, FL, April 10, 2022
- Book of Acts class, SETIDP (Perú)
- Pastoral Integrity (*MDP* pilot program) Santiago, Dominican Republic, May 2022

Classes taught for the GCTS-COGOP Consortium:

- Church and Community, October 2020
- Introduction to Leadership, February 2020

Western Theological Seminary Consortium:

- Biblical Preaching class
- Biblical Preaching class, Dominican Republic, February 2022

Spirit and Life Seminary

- Introduction to Christian Doctrine, 2020
- Old Testament Survey, March 2021
- Pentecostal Worship and Ministry, January 2022

Meetings:

- Attended the International Presbytery meeting, Chattanooga, TN, July 2018
- Attended the 100th International Assembly, Chattanooga, TN, July 2018
- Attended the Central America, Mexico, and Hispanic Caribbean Leadership Summit, Guatemala, September 6-7, 2019
- Attended and ministered at the South American Leadership Summit, Lima, Perú, October 22-31, 2019
- Church Anniversary Celebration, Salt Lake City, Utah, Spanish Churches, June 21-23, 2019
- Regional Conference, California, January 31–February 2, 2020
- District Convention, Talara, Perú, South América, February 5-9, 2020
- Preach to pastors of District # 2, Puerto Rico, May 13, 2020 (Zoom)
- Conference: "The Integral Ministry of the Church," Dominican Republic, May 13, 2020 (Zoom)
- Society of Pentecostal Studies, March 18-20, 2021 (via Zoom)

International Office Representative:

- IO Representative to the NE Spanish Regional convention, New Jersey, July 15-21, 2019

- IO Representative to the Alaska State Convention, July 26-28, 2019
- IO Representative to the NE Hispanic Region convention, New Jersey, July 2021

Articles written:

- I wrote several articles and sermons for the *White Wing Messenger*.
- I want to thank sister Kathryn Creasy for her leadership during this season of work and the rest of my teammates at LDD. They are great people to work with.

My wife is a great support for me without which I could not do my job. My children, grandchildren, and in-laws are a great blessing to my life, as well as my brothers, sisters, and the whole network of friends who pray for me every day.

“To him who loves us and has freed us from our sins by his blood, and has made us to be a kingdom and priests to serve his God and Father—to him be glory and power for ever and ever! Amen” (Revelation 1:5-6 NIV).

Respectfully submitted,
Elias Rodriguez

**INTERNATIONAL CHILDREN’S MINISTRIES DIRECTOR REPORT
TO THE 101ST INTERNATIONAL ASSEMBLY
JUNE 1, 2018 - MAY 31, 2022**

The mission of International Children’s Ministries is to develop leaders who impact kids. We do so by providing quality and accessible training experiences and resources, producing relevant resources for local church ministry, and cultivating a community for support and encouragement.

GLOBAL ADVISORY COMMITTEE

I was honored to be appointed as the International Director of Children’s Ministries following the historic 100th International Assembly in 2018. Recognizing the global scope of our work, early on I desired to establish an advisory body from which I could receive counsel concerning our training initiatives and programs. This group could hold our ministries accountable for the achievement of our stated goals and objectives. The first meeting of the International Children’s Ministries Global Advisory Committee was in February 2019. Since that inaugural meeting, the group has met biannually, in the spring and fall, where the committee receives a report of the director’s activities and dialogues concerning strategies related to events, resources, and network development. I wish to express my sincere appreciation to the members of the International Children’s Ministries Global Advisory Team, past and present, who have partnered with us in this effort. These include:

Cathy Baggerly (North America)
 Kim Batson (North America)
 Michelle Brooks-Young (North America)
 Denise Cameron (North America)
 Jackie Chavez (North America)
 Leslie Green (North America)
 Ryan Green (North America)
 Joy Hensley (North America)
 Stephanie McKinley (North America)
 Melissa Minter (North America)
 Peter Ehigator (Africa)
 Elliete Garcia Vrnelli (Central America)
 Janella Justiniano (Asia)
 Theri Santos (South America)
 Paulette Bryan (Caribbean)
 Yusi Burim (Asia)
 Alice Rivera (North America)

COVID-19 RESPONSE

In January 2019, we hosted our first international training of the new year in Tegucigalpa, Honduras. Shortly after this training, the COVID-19 pandemic brought travel to a halt and large gatherings were suspended. Almost overnight many of our training events, which included nine US events and four international institutes, were canceled. However, our strategic priorities and the pressing needs of our time provided direction for our ministries as we embraced new tools and technologies for delivering training and resources.

Early in the pandemic, Children’s Ministries offered a series of video sessions on topics such as talking to kids about COVID-19 and how to address their anxieties and fears. Working with Leadership Development and Discipleship Ministries, we offered a video and downloadable resources for “Recommissioning the Family” as part of the Comeback Stronger series. We also offered an eight-week, at-home discipleship curriculum for families to conduct devotions. Finally, we provided a video discussion, “Reopening Kidmin After COVID,” which included a customizable phase-in strategy and checklists for resuming ministries to children once quarantine measures were lifted in communities.

We are grateful to the men and women who served the children of our congregations throughout the pandemic. Many of them went to great measures to ensure that children and their families were served, utilizing new technologies and creatively providing discipleship resources for in-home discipleship.

SPANISH LANGUAGE COORDINATOR

Through a partnership with the general presbyter offices of Central and South America, International Children's Ministries hired a Spanish-Language Coordinator in February 2021. This new member of the staff was tasked with the development of monthly Spanish-language webinars, Facebook Lives, blogs, and podcasts. She would also coordinate a quarterly virtual meeting of all the national directors of Children's Ministries in Latin American countries. This trial effort proved to be successful and was renewed in 2022.

TRAINING EXPERIENCES

In-Person Training		
Training Program	Location	Attendance
A New Day (One Day)	US / Northeast Region	48
A New Day (One Day)	US / Virginia	57
Build to Last a Lifetime (One Day)	US / Iowa	58
Build to Last a Lifetime (One Day)	US / Northeast Region	98
Child, Youth, and Worker Protection Policy	US / Tennessee	150
CM: Essentials (One Day)	US / Alabama	56
Influencing the Influencers Virtual (One Day)	US / Tennessee	92
Institute of Children's Ministry (2019)	US / North Carolina	250
Institute of Children's Ministry (2021)	US / North Carolina	272
Int'l Institute of Children's Ministry	Africa / Nigeria	207
Int'l Institute of Children's Ministry	Africa / Guinea Conakry	81
Int'l Institute of Children's Ministry	Central America / El Salvador	56
Int'l Institute of Children's Ministry	South America / Colombia	47
Get Plugged In CM Training Track	Europe / Czech Republic	32
Institute of Children's Ministry	US / North Carolina	250
Influencing the Influencers / Leadership Training	Central America / Honduras	43
Level II Certification Training	South America / Bolivia	213
Level II Certification Training	South America / Chile	65
Level II Certification Training	South America / Colombia	52
Level II Certification Training	South America / Peru	60
Pastoring Kids (One Day)	US / Tennessee	78
Takin' It to Heart (One Day)	US / Florida	32

Train the Trainers	Africa / Cote d'Ivoire	24
Train the Trainers	Central America / Mexico	31

Webinars

September 2018 (English)	Virtual	3,745 viewers
October 2018 (English)	Virtual	2,687 viewers
February 2019 (English)	Virtual	4,879 viewers
February 2020 (English)	Virtual	3,528 viewers
April 2020 (English)	Virtual	2,179 viewers
May 2020 (English)	Virtual	3,972 viewers
August 2020 (English)	Virtual	2,463 viewers
October 2020 (English)	Virtual	7,632 viewers
November 2020 (English)	Virtual	5,471 viewers
June 2021 (Spanish)	Virtual	3,174 viewers
August 2021 (Spanish)	Virtual	3,491 viewers
September 2021 (Spanish)	Virtual	5,325 viewers
January 2022 (Spanish)	Virtual	4,103 viewers
May 2022 (English)	Virtual	2,156 viewers
May 2022 (English)	Virtual	1,463 viewers

In addition to the training activities of International Children's Ministries, I was invited to minister or serve at the following events/activities:

September 2018	North America Overseer's Meeting	North America / Virtual
September 2018	Kissimmee, Florida, Local Church Ministry	US / Florida
February 2019	El Salvador KidServe Site Visits	Central America / El Salvador
February 2019	TN Marriage Retreat Staff	US / Tennessee
June 2019	SubTeen Camp Evangelist	US / Mississippi
June 2019	Peerless Road Church Guest Speaker	US / Tennessee
July 2019	Pee Wee Camp Evangelist	US / Alabama
July 2019	State Convention Representative	US / Tennessee
August 2019	South America Overseer's Meeting	South America / Virtual
October 2019	CIL South America Conference Speaker	South America / Peru
November 2019	LDD Engage Conference Presenter	International Offices / Virtual

May 2020	Global Serve Day Presenter	International Offices / Virtual
May 2020	Jamaica Children's Day Presenter	Caribbean / Virtual
December 2020	National Congress Speaker	Central America / El Salvador
August 2020	South America Overseer's Meeting	South America / Virtual
February 2021	Honduras CM Training	Central America / Honduras
March 2021	Paragon Region Virtual Meeting	Caribbean / Paragon Region
May 2021	Global Serve Day Presenter	International Offices / Virtual
June 2021	State Convention Representative	US / North Carolina / Virtual
July 2021	State Convention Representative	US / Alaska
July 2021	State Convention Representative	US / Ohio and West Virginia
August 2021	Spain Pastor's Meeting Speaker	Europe / Virtual
August 2021	State Convention Representative	US / Tennessee
September 2021	Child Discipleship Forum Attendee	US / Nationwide
October 2021	YM One Conference Presenter	International Offices / Virtual
November 2021	East TN Camping Ministry Connect	US / Tennessee
December 2021	El Salvador Congress Presenter	Central America / El Salvador
January 2022	Child Discipleship Summit Guest	US / Nationwide
January 2022	Lee University Podcast Guest	US / Nationwide
February 2022	Leadership Meeting Presenter	Central America / Dominican Republic
April 2022	North America Overseer's Meeting	North America / Virtual
April 2022	Latin America CM Virtual Meeting	Central and South America / Virtual
May 2022	Global Serve Day Presenter	International Offices / Virtual
June 2022	Bolivia COGOP Anniversary Speaker	South America / Bolivia

Experiences recorded from the above events:

Saved	41
Sanctified	24
Holy Spirit	9
Healed	3
Called to the Ministry	4

RESOURCE DEVELOPMENT

Blogs—Children's Ministries has published 146 blogs in various languages on our ministry website. These blogs not only serve children's ministry leaders, but also parents, pastors, and ministry leaders.

Camping Ministry Train the Trainers—In the fall of 2019, International Children’s Ministries oversaw the development of a “Camping Ministry Train the Trainers” program. The training consists of six modules: “Camp Directing 101 (Planning, Budgeting, and Staffing)”; “Camp Staff 101 (Serving kids as a camp staffer)”; “Camp Evangelist and Teaching Training”; “Camping Spaces, Safe Places”; “Leading Children to Receive Spiritual Gifts (Salvation, Sanctification, and Holy Spirit Baptism)”; and “Leading with Excellence.” “The Camping Ministry Train the Trainers” was offered as a track at the North America Institute of Children’s Ministries and is presently under development as an online training module.

Children’s Ministries Certification—Children’s Ministries Certification, also known as Impact, was expanded to include two new formats. A new online platform was introduced for students to complete entirely through our Teachable platform, as well as the pilot of an online, monthly live version taught with a live instructor via Zoom. The live series gained participants from the United States and Canada, as well as France, Germany, Romania, Colombia, Peru, Puerto Rico, Argentina, Bolivia, Brazil, Guatemala, Honduras, Mexico, Nicaragua, Dominican Republic, Uruguay, American Samoa, Guyana, St. Kitts, Botswana, British Virgin Islands, and South Africa.

In addition to our Level I certification, a second leadership level was introduced in the fall of 2020. Level II was made available through the Teachable platform and through intensive cohorts taught internationally. Both Level I and Level II were also awarded academic credit with Spirit and Life Seminary.

Children’s Ministries Handbook—The *Children’s Ministries Handbook* was released in 2018 in the English language. Over the past four years, it has been translated into Spanish, French, Russian, and Portuguese and made available as a digital download.

Developing Leaders, Impacting Kids—The Developing Leaders, Impacting Kids Podcast was launched in English in the Spring of 2019. Since then, 32 episodes have been made available to subscribers featuring interviews and seminars from leading voices in children’s ministry. A Spanish-language version was launched in 2020 and presently has 11 episodes. The DLIK Podcast has earned more than 6,000 downloads and in 2022 was named one of the top 20 podcasts on Apple iTunes for Kidmin leaders.

Foundations for Kids—*Foundations for Kids* is a tool to teach children biblical, theological, and doctrinal truths that they can carry with them on their spiritual journeys. To help our children memorize, or echo, these truths, *Foundations for Kids* is designed using a simple question and answer format using flip cards. Each set of *Foundations for Kids* cards are color-coded according to

a theme. Themes include, “Understanding God,” “Creation,” “The Father, The Son, The Holy Spirit,” “Salvation,” “The Church,” “The Sacraments,” and “Discipleship.” Questions are on the front of the card and the answers, along with Scripture references, are on the back. The goal is to encourage children to memorize and repeat the answers to these questions. The cards are available for purchase, or a free download allows users to print them on their own. *Foundations for Kids* is available in five languages.

Membership Matters for Kids—To support the Membership Matters initiative launched by the Office of the General Overseer in 2022, International Children’s Ministries developed a five-lesson companion course for children. The free download, available in multiple languages, includes a facilitator’s guide and a reproducible student’s guide.

One-Day Trainings—International Children’s Ministries developed two new one-day training experiences during this reporting year. “A New Day: Strategies for Moving Children’s Ministries Forward in the New Normal” presents six foundational elements upon which churches may emerge from the difficulties of the pandemic and serve with renewed passion, commitment, and effectiveness.

If the church wants to disciple and influence this current generation of children for Christ and thereby impact future generations, we must intentionally and strategically influence those with whom children are spending the majority of their time. “Influencing the Influencers,” our second new one-day, includes four sessions: “Influencing the Influencers,” “Influencing at Church,” “Influencing Beyond Church,” and “Milestone Moments.” Each session is aimed at equipping the church to engage parents, grandparents, and other influencers in the discipling of their children.

YouTube Channel—The CGPKids YouTube Channel launch in March 2020 as an archive of our favorite training videos and webinars. Presently, the site has more than 100 hours of training in English and Spanish, with new content being added monthly. More than 10,000 videos have been viewed since the launch of the channel.

White Wing Contributions—International Children’s Ministries continues to contribute regularly to the monthly publication of the church. We were grateful for the opportunity to develop a full issue dedicated to Children’s Ministries in May 2022.

COMMUNITY SUPPORT AND ENGAGEMENT

Research—In the Spring of 2022, International Children’s Ministries conducted research and released two reports. The CHILDREN’S MINISTRIES SURVEY aimed to provide feedback concerning the condition of our leaders, their challenges, and their frustrations. We sought

to assess how local church ministries were responding to and recovering from the challenges of the COVID-19 pandemic. We also desired to evaluate if the priorities of our global ministries were in alignment with the perceived needs from those we serve on the field. The information gathered informed our decisions and strategies for the remainder of the year.

The Children’s Ministries “Parent Survey of Church of God of Prophecy” targeted millennial parents who identified as faithful attendees of their local church. Our purpose was to gain an understanding of how this emerging generation of parents is processing faith, life, parenting, and their relationship with the Church.

A summary of the findings of these two reports was made available to Church leadership in the Spring, and to the general Church at the 101st International Assembly.

Global Serve Day—International Children’s Ministries has been honored to support the annual Global Serve Day initiatives directed by International Youth Ministries. Each year, we have developed a project guide for local church children’s ministries to utilize for the three-day campaign, with practical ideas for involving children in each of the initiative’s foci: church, family, and community.

Starting Point—In 2021, International Children’s Ministries launched a new mentoring initiative targeting those who sense a calling or desire to serve in ministries to children. Each month, mentoring groups explore a different aspect of children’s ministries, with diverse topics ranging from ministry skills, creative teaching methods, leadership development, and understanding of children. During the large group virtual meetings, participants hear inspirational talks and practical training from veteran children’s ministers and leading authors, trainers, and practitioners in children’s ministries.

KIDSERVE

In June 2019, International Children’s Ministries announced the launch of KidServe via Facebook LIVE. The vision for KidServe was to equip local churches to engage children in ministries that serve their families, local church, community, and world. Resources and ideas were made available on the ministry website and KidServe’s Facebook page. KidServe also organizes the annual mission-giving projects offered by International Children’s Ministries, formerly known as Helping Hands for Kids.

Since its launch, KidServe has facilitated a number of successful mission-giving projects including Project Build-A-School (\$100,000), Covering Conakry’s Kids (\$5,000), Gambia Roof Project (\$5,000), Bible for Kids (\$5,000), and a curriculum printing project in the Bahasa language of Indonesia (\$1,000).

CONCLUSION

In conclusion, I want to thank the International Children's Ministries team, Leslie Green, Joy Hensley, Abi Avila, and Michelle Brooks-Young, for their support and tireless work. Our work has been challenging, but also rewarding, as we help shape the future of our movement while impacting ministries today. This team has provided excellent counsel and support to me these past four years. I also wish to thank Leadership Development and Discipleship Ministries Executive Director Kathryn H. Creasy for entrusting me to pick up the work where she left off as our former director, and for providing wise counsel, direction, and prayer support for the past four years.

Our ministries are sustained through prayer, and we are honored to have a wonderful group of intercessors who pray for each of our efforts and events. Finally, I wish to thank all of our network of children's ministry leaders, directors, and volunteers. Their sacrifices and commitment continue to inspire and encourage us.

Respectfully submitted,
Shaun McKinley

YOUTH MINISTRIES (YM INTERNATIONAL) DIRECTOR REPORT TO THE 101ST INTERNATIONAL ASSEMBLY JUNE 1, 2018 - MAY 31, 2022

Blessing to membership in the Church of God of Prophecy! We thank God for fruitful ministry during the last four years. Youth Ministries International, in the last four years, has accomplished the following goals and reports the following statistics.

ONE Conference

ONE Conference, a virtual conference, was created during the COVID-19 pandemic. Our total viewership to date has been over 500,000 on YouTube and Facebook.

We had 80 nations and 60 national and state bishops participate.

The heart of ONE Conference remains to bring together our youth and young adults through the power of the Holy Spirit to share in worship and God's Word.

The structure of ONE Conference is arranged by continent. It moves parallel to parallel across the earth as the sun rises in the east and sets in the west for three days. ONE Conference covers the entire world with the talent of our young people, and young leaders share God's Word in their native languages.

Global Serve Day / Weekend

Again, out of the pandemic, God inspired YM International to help youth to not be totally isolated but to “GO” and serve humanity while sharing the gospel of Jesus.

Ephesians 2:10 says, “For we are God’s handiwork, created in Christ Jesus to do good works, which God prepared in advance for us to do.” God prepared young people to serve others so they could fulfill His purpose and will on earth. They fulfilled God’s purpose by loving Him first and then doing His will by serving others to bring them to the hope of a new life in Jesus.

Those who participated in Global Serve Day/Weekend focused on three critical areas of service:

- On Friday—they served the Home
- On Saturday—they served the Community
- On Sunday—they served the Church

Although this is a weekend event, Global Serve Day was observed where serving the community was the primary focus.

Churches or individuals registered at globalserveday.com globally. YM created this website, which contains the following:

- Training on ways to serve
- Training on why we serve
- How to share the good news of Jesus with others

This training is for all ages.

We have had over 30,000 individuals and 400 churches participate globally! Out of Global Serve Day/Weekend have come stories of salvations, and one person was saved from attempted suicide in Sao Paulo, Brazil. We praise God for the opportunity to not only serve humanity but to share the hope of eternal life with our world!

YM Certifications and Training Resources

YM International has had over 4,000 young leaders begin their journey to becoming better leaders with LEVEL ONE Certification. Over 2,600 have completed LEVEL ONE and received their certificates globally.

During the past four years, YM International has developed NEXT LEVEL. NEXT LEVEL curriculum was created with the purpose of helping young leaders produce more efficient and effective ministries. It is the mechanics of how to create sustainable group ministries.

More than 600 young leaders have continued their leadership development to become more effective leaders with NEXT LEVEL as their choice of training.

We thank God that Spirit and Life Seminary has accepted our curriculum for three credit hours for candidates who wish to continue on to a higher learning institution.

Also, in the past four years, YM International has created the following resources for ministry training:

- INFLUENCE+1
- THINK ABOUT IT / Steps to Better Mental Health for Youth

INFLUENCE+1 is evangelism training for sharing the gospel of Jesus. It was developed as a relational model for “influencing” those who do not know the saving grace of Jesus. The four steps are ASK, LISTEN, SHARE, and REPEAT (Relationship).

Finally, YM International has developed THINK ABOUT IT / Steps to Better Mental Health for Youth. THINK ABOUT IT is a resource for leaders to help youth better cope with today’s young issues. COVID-19 caused many distressing effects on youth, such as isolation, belonging, and self-esteem struggles. THINK ABOUT IT / Steps to Better Mental Health for Youth brings mental health into focus with a biblical and Christian perspective for better mental health.

YM International would like to thank our International Offices staff, general presbyters, and our national and state bishops for promoting and opening doors for training young leaders. We desire to help youth and young adults find their place in the kingdom of God and the Church of God of Prophecy.

Respectfully submitted,
Kirk D. Rising

**ACCREDITED MINISTRY DEVELOPMENT DIRECTOR / SPIRIT
AND LIFE SEMINARY PRESIDENT REPORT TO THE 101ST
INTERNATIONAL ASSEMBLY
JUNE 1, 2018 - MAY 31, 2022**

Since the formation of Accredited Ministry Development in July of 2016, the staff of the AMD department has endeavored to provide affordable higher education opportunities to COGOP members worldwide. This is accomplished by developing partnerships with seminaries that offer programs that emphasize Pentecostal theology and ministry practice that have the potential to impact local congregations and develop future generations of COGOP leaders. Partnerships have continued to be developed with seminaries that provide scholarships to COGOP members as AMD agrees to promote the programs of these partner seminaries, handle the admissions process for COGOP students, and provide ongoing assistance and advising to COGOP students to support them in their educational journey.

In August of 2018, I was appointed as the second director of Accredited Ministry Development. At that time, Reverend Kathy Creasy, newly appointed executive director of Leadership Development and Discipleship, charged me with the task of establishing a new COGOP institution. Immediately, Dr. Michael Plumley and I began work on revising the model provided through our partnership with Pentecostal Theological Seminary's certificate program and making it our own. It was decided that this new COGOP institution would utilize a curriculum focusing on five distinct areas of instruction: biblical interpretation, theological studies, church history, pastoral ministries, and contextual ministries.

The new program was tailored to meet the needs of COGOP ministers to receive practical ministry training, provide an affordable alternative to bachelor's degree programs, and prepare students for future graduate level studies. The new institution would serve a key role in the development of an LDD education pathway in collaboration with all LDD departments, which would allow for specific Center for Biblical Leadership courses, Children's Ministries courses, and Youth Ministries courses to become eligible for transfers of credit into the new institution. The new institution would also utilize COGOP instructors so that COGOP students could learn from other seasoned and faithful COGOP pastors, leaders, and scholars who possess the highest qualifications, are passionate about pouring into the new generation of COGOP leaders, and best understand the challenges faced by COGOP ministers.

While continuing the partnerships in place with Gordon-Conwell Theological Seminary and Pentecostal Theological Seminary, we pressed ahead with completing all the requirements of the Tennessee Higher Education Commission (THEC). On November 7, 2019, Spirit and Life Seminary was birthed when authorization was granted by the State of Tennessee. Immediately upon achieving authorization, Dr. Michael Plumley and I began working towards meeting the requirements for certification from the Hispanic Association for Theological Education (known as AETH). Our goal was to receive certification before the 2022 International Assembly, when the first group of students would be completing the Certificate in Ministry and Theological Studies program and would be eligible for graduation. By God's grace and the efforts of the AMD/SLS staff, Spirit and Life Seminary was granted certification by AETH on March 29, 2022. The certified status is valid from April 1, 2022, through April 1, 2025. AETH reported that SLS is the youngest institution to be granted AETH certification.

The staff of AMD/SLS and I would like to express our appreciation to Presiding Bishop Sam Clements, the general presbyters, the SLS Board of Directors, Rev. Kathy Creasy, and the staff of the International Offices for their support and efforts which have contributed to this monumental

achievement for the Church of God of Prophecy. I would also like to acknowledge my staff—Dr. Michael Plumley, Dr. Katherine Osborn, Albert Murza, and Steven Hodge for a job well done. They have devoted their time, effort, and creativity to this assignment, and have served COGOP members with excellence. Finally, we give God the glory for the following achievements and appreciate the faithful giving of the COGOP members we are called to serve for making these successes possible.

Summary of Notable Accomplishments

- Continued partnership with Gordon-Conwell Theological Seminary for students to enroll in the Master of Arts in Religion program and the Doctor of Ministry in Global Pentecostalism doctoral program
- Continued partnership with Pentecostal Theological Seminary for students to enroll in all master's programs, doctoral program, and certificate program
- Courses in the Doctor of Ministry program began in partnership with Western Theological Seminary for two cohorts in Central and South America
- Authorization granted for Spirit and Life Seminary by THEC
- Virtual Site Visit for Spirit and Life Seminary completed by AETH
- Certification granted for Spirit and Life Seminary by AETH
- The following documents/manuals were completed/developed for SLS over the course of preparation for authorization/certification:
 - Initial Authorization Application completed and submitted to THEC
 - New Program Application completed and submitted to THEC
 - School Personnel Applications completed and submitted to THEC
 - SLS submitted two Reauthorization Applications and a Change of Location Application to THEC, granted Regular Authorization through October 1, 2025
 - SLS Course Catalog, SLS Student Handbook, SLS Faculty Handbook, SLS Policy Manual developed/revised several times, submitted to THEC/AETH
 - Various forms developed for the admissions process, registration process, and other policies of SLS
 - Application for Certification submitted to AETH
 - SLS Institutional Self Study Report completed and submitted to AETH
- SLS Board of Directors created for SLS, quarterly Board meetings held.
- Three audits of SLS were completed by Batts Morrison Wales & Lee; SLS found to be operating in accordance with auditing standards generally accepted in the U.S.

- Two new staff members were added to AMD/SLS team.
- AMD/SLS staff moved its offices from the International Offices building to the second floor of the Majestic building.
- Scholarships provided to all students enrolled in GCTS, PTS, WTS, and SLS programs.
- Articulation Agreement signed with LDD for *Foundations: Minister's Development Program* for those completing the *MDP* program to be eligible to transfer nine credit hours into SLS CMTS program.

Enrollment Report (June 1, 2018 – May 31, 2022)

Gordon-Conwell Theological Seminary

Courses Offered	118
Students Enrolled	225
Masters Graduates	130
Doctoral Graduates	16

Pentecostal Theological Seminary

Certificate Courses Offered	39
Number of COGOP Faculty	18
Certificate Graduates	2
Masters Graduates	15
Certificate Students Enrolled	92
Masters Students Enrolled	77
Total PTS Students Enrolled	169

Western Theological Seminary

Students Enrolled	39
Doctoral Graduates	13

Spirit and Life Seminary

Courses Offered*	54
Students Enrolled	147
SLS Graduates	5
Number of COGOP Faculty	20

Total Number of AMD Students 580

Respectfully submitted,
Michael A. Hernández

*Does not include an additional two courses offered via Directed Study



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-planting 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: 

Randall 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 presiding bishop 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 presiding bishop. 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 presiding bishop becomes vacant, it may remain so until the selection and confirmation of a new presiding bishop 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 presiding bishop, the presiding bishop will select another person for that position. If the presiding bishop 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 presiding bishop, 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 presiding bishop. 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 presiding bishop 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 BISHOPS

Each national/regional/state bishop is to have the oversight of his nation, region, or state, and together with the presiding bishop, 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 presiding bishop, 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, Presiding Bishop's Office.)

DUTIES OF DISTRICT BISHOPS

To moderate business conferences for persons serving as pastors who are not licensed.

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 bishop.

To assist the state bishop, when called upon, in all things relating to church work, and to be subject to the state bishop.

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 enduement of the believer for service in the Kingdom, as the Church was empowered at Pentecost to go forth with the message of the Gospel: “But ye shall receive power, after that the Holy (Spirit) is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth” (Acts 1:8). This experience should not be confused with water baptism, regeneration, or sanctification.

The Holy Spirit “is come” (has been sent by Christ—Acts 2:33) to “reprove the world of sin, of righteousness, and of judgment,” to serve as the church’s guide and director, and to reveal the things of Christ (John 16:7–15). As such, it is important for believers to seek both the baptism (Acts 2:38, 39) and His fullness (Ephesians 5:18) in order that they may become familiar with His leadership and guidance and cooperatively participate in His work, both for personal Christian maturity and for service in Christ’s mission to the world.

SPEAKING IN OTHER TONGUES

Speaking in (with) other tongues—languages (magnifying God through uttering His wonderful works in languages normally unknown to the

speaker—Acts 2:4–8; 11; 10:44–46) is common in the book of Acts to describe the coming of the Holy Spirit upon believers as clearly stated in the foregoing scriptural texts. Acts 19:6 also shows the same result (speaking in tongues and prophesying) when the apostle Paul laid hands on 12 believers in the city of Ephesus for them to receive the Holy Spirit. In regulating the order and use of spiritual gifts to the Corinthian saints (1 Corinthians 12–14), Paul also allows for the private use of tongues in prayer to God and indicates that this edifies the individual believer’s spirit (14:2–4). The gifts of tongues and interpretation of tongues for public use in the assembled congregation are, of course, to be distinguished from the baptism with the Spirit as applied in the individual’s experience. Paul makes this clear by referring to his own experience (cf. Acts 9:17–19) when he says, “I thank my God, I speak with tongues more than ye all” (1 Corinthians 14:18). While closing his admonition by prioritizing the gift most useful for the public edification of all (prophecy), he was careful to add, “and forbid not to speak with tongues” (v. 39).

Following the biblical pattern in Acts, the Church of God of Prophecy and other classical Holiness/Pentecostal churches teach that speaking with other tongues as the Spirit gives utterance is the initial evidence (observable by others) of the baptism with the Holy Spirit. However, it is not to be regarded or sought as an “end-all” experience. Daily walking and living in the Spirit (Romans 8:1–14) will continue to build Christian character (the fruit of the Spirit) and should be the desire and practice of every believer.

FRUIT OF THE SPIRIT

As mentioned above, daily walking and living in the Spirit will cause the fruit of the Spirit to be regularly manifested in the life of the believer: “But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, Meekness, temperance: against such there is no law” (Galatians 5:22, 23). Such fruit cannot be produced by the flesh or by human nature. Indeed, the opposing nature and starkly contrary deeds of the flesh are partly enumerated in the same text with the concluding remark, “. . . they which do such things will not inherit the kingdom of God” (v. 21). “This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh” (v. 16). “For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light: (For the fruit of the Spirit is in all goodness and righteousness and truth)” (Ephesians 5:8, 9). The Spirit’s work is crucial to the life of the believer and to the church.

FULL RESTORATION OF THE GIFTS TO THE CHURCH

In accordance with the Spirit’s work, various spiritual gifts are given to and in the church and are manifested through individuals sometimes in an

apparently resident manner (repeatedly) and, at other times, spontaneously, as by direct unction of the Spirit in a given setting (1 Corinthians 12:4–11; Romans 12:4–8; Ephesians 4:7–16). Although there are historical periods during which spiritual gifts were not as prevalent as other times, there is no scriptural warrant to support the idea that these gifts ceased. Based on the foregoing scriptural texts and others, the Church of God of Prophecy teaches that spiritual gifts exist in the body of Christ and are owned, distributed, controlled, and operated by the Spirit as it pleases Him. The Church does not advocate personal claims to the gifts, but encourages individuals to humbly know and fulfill their callings to Christian service in response to the Spirit's leading and with the abilities He gives. As the church is restored to New Testament power, the gifts of the Spirit are expected to serve to edify the body of Christ in these last days just as those same gifts did in earlier times.

SIGNS FOLLOWING BELIEVERS

Because of spiritual gifts and the sovereign work of the Holy Spirit, miraculous signs and wonders may accompany the works and ministries of true believers. Mark 16:17–20 records, “And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover. . . . And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following. Amen.” While Jesus identified for His apostles what may follow in the lives of those who believe, the import of this text, when balanced against other salvation scriptures such as Romans 10:8–13, does not allow for these to occur (whether simultaneously or one by one) in every instance of salvation. However, the Church sees no scriptural warrant for the ceasing of these signs, but believe they have occurred and are still occurring today. “For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompense of reward; How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; God also bearing them witness, with signs and wonders, and with divers miracles, and gifts of the Holy (Spirit), according to his own will” (Hebrews 2:2–4)?

DIVINE HEALING

God's sovereign grace and mercy, through the atonement of Jesus Christ for all our sins and ultimately for all the consequences of sin, provides for the healing/salvation of our souls as well as our bodies in His work on Calvary. In the tradition of Jesus and His apostles as recorded in the Gospels and Acts

(Mark 3:1–5; 9–12; 14, 15; Matthew 10:8; Acts 5:12), the Church believes that divine healing is accomplished by the power of God without the aid of medicine or surgical skills (Matthew 8:14–17). While it is clear that God does not always heal instantaneously in response to all prayers for healing (whether of the individual or of someone else praying on behalf of an individual—see 2 Timothy 4:20), it is also a clear biblical duty of the elders and ministers of the Church to pray for the sick and to visit the sick (James 5:13–18 with Matthew 25:34–40). “Bless the Lord, O my soul, and forget not all his benefits: Who forgiveth all thine iniquities; who healeth all thy diseases” (Psalm 103:2, 3). This text specifically addresses the soul, but the whole person (spirit/soul and body) can be divinely healed by the power of God. The healing of persons in response to faith and prayer (Acts 3:11–16) and by God’s special mercy (to spare certain of His servants more sorrow, cf. Philippians 2:25–27) is definitely confirmed in Scripture. We have a duty to continue to pray fervently for the sick, humbly leaving it in God’s hands to work His sovereign will.

WATER BAPTISM

Water baptism is the act of being immersed in water according to the commandment and instructions of Christ (Matthew 28:19). This ordinance has no power to wash away sins, but is the answer of a good conscience toward God (1 Peter 3:21) and represents for the believer an identity with the death, burial, and resurrection of our Lord (Romans 6:3–5). Mark 16:16 further reinforces the necessity of this step of obedience: “He that believeth and is baptized shall be saved but he that believeth not shall be damned.” On the day of Pentecost, the apostle Peter told those under conviction what they should do: “Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost” (Acts 2:38). Obviously, the apostles literally followed the Lord’s instructions, and we can do no less. Baptism, then, is outward evidence of our submission to Christ in salvation and our public declaration that we are His followers. It identifies us with His people in His kingdom. “Then they that gladly received His word were baptized: and the same day there were added unto them about three thousand souls” (2:41; see also 10:47, 48 and 16:30–33).

THE LORD’S SUPPER

The Lord’s Supper is a sacred ordinance that our Lord Himself instituted on the night He was betrayed as He ate the Passover with His disciples (Luke 22:14–22). He instructed that this be done in remembrance of Him. It is representative of our communion and fellowship with Him. The apostle Paul reiterated the Lord’s instructions to the Corinthians (1 Corinthians 11:23–25), adding some helpful details: “For as often as ye eat this bread, and drink

this cup, ye do shew the Lord's death till he come. Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, (in an unworthy manner), shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. For this cause many are weak and sickly among you, and many sleep. For if we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, so that we are not condemned with the world. Wherefore, my brethren, when ye come together to eat, tarry one for another" (vv. 26–33).

It is therefore the Church's position that this be observed with all gravity and in an orderly manner. No one should approach the Lord's Table with unforgiven sin in one's heart, and all should consecrate themselves in prayer before and upon every occasion of this observance. The Lord's Supper consists of "the fruit of the vine" (unfermented grape juice, as is our practice), representing the blood of Christ, and unleavened bread, representing His broken body on the cross. The Church encourages the Lord's Supper to be observed at least once a quarter, but to do so more often is certainly compatible with scriptural teaching: "They worshipped together at the Temple each day, met in homes for the Lord's Supper, and shared their meals with great joy and generosity—all the while praising God and enjoying the goodwill of all the people. And each day the Lord added to their group those who were being saved" (Acts 2:46, 47 NLT).

WASHING THE SAINTS' FEET

Footwashing 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, Footwashing 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 Footwashing be observed in the same service as the Lord's Supper whenever possible and in a decent and orderly manner (The BDP has extensive discussion of the sacrament of footwashing in the *Journal*, pp. 79-94).

TITHING AND GIVING

Tithing means to bring one-tenth of our increase into the treasury of the Church (Proverbs 3:9, 10). The first biblical record of tithing to God's work began with Abraham, who paid tithes to Melchisedec (priest of the Most High God) of the spoils from his battle with the kings (Genesis 14:18–20), continued under the law, and received the approval of our Lord (Matthew 10:5–10; 23:23). Other New Testament writers reference God's provisions that they who preach the Gospel should live (be supported) of the Gospel hearers (1 Corinthians 9:6–14; Luke 10:7). See also Hebrews 7:4–10, which gives tithing a certain generational transcendence. The Church considers that the scriptural obligation to tithe is not fulfilled by just giving directly to the poor or to individuals or good causes. While the Church espouses and participates in all such support, her understanding of the biblical practice of tithing is that tithes are paid—brought into the treasury of the Church for the Lord's work, especially for the benefit of those who minister in the Word (Hebrews 7:8). God's blessings and favor will follow in all the productive areas of life (Malachi 3:7–12).

Giving of offerings differs from tithing and is done in addition to tithing. Both are part of God's plan to finance His work on earth (1 Corinthians 16:1–4; Philippians 4:10–19). A spirit of generosity has always permeated the Church from very early times (Acts 4:32–35), and the apostle Paul quoted our Lord to the Ephesian elders in his farewell address advising them “. . . to remember the words of the Lord Jesus, how he said, 'It is more blessed to give than to receive'" (20:35). Once received into the Church's treasury, tithes and offerings are regulated through appropriate Church decisions and are administered by authorized Church policies and personnel.

RESTITUTION WHERE POSSIBLE

Restitution is the act of restoring something wrongfully taken or the satisfying of one who has been wronged. Making things right as far as is humanly possible is a natural result of salvation by God's grace as seen in the way Zacchaeus responded to our Lord's saving visit to his house: "And Zacchaeus stood, and said unto the Lord; 'Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him fourfold.' And Jesus said unto him, 'This day

is salvation come to this house, forso much as he also is a son of Abraham” (Luke 19:8, 9). Where it is impossible to make contact with the person or institution involved, the believer should still exhibit a desire to return what was taken, to restore a relationship, or to seek forgiveness. When necessary, those who make restitution should bear patiently any consequences that may result such as legal sanctions, financial costs, or even rejection by the persons approached. “And herein do I exercise myself, to have always a conscience void of offence toward God and toward men” (Acts 24:16).

PRE-MILLENNIAL SECOND COMING OF JESUS

Our Lord Jesus Christ is coming back to earth again (Acts 1:11), and the Church understands this coming in two phases: First, in mid-air to resurrect the dead saints and to catch away the living saints to meet Him so that all who are in Christ can attend the marriage supper of the Lamb: “For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord” (1 Thessalonians 4:16, 17; see also 1 Corinthians 15:51, 52). “And he saith unto me, ‘Write, Blessed are they which are called unto the marriage supper of the Lamb.’ And he saith unto me, ‘These are the true sayings of God” (Revelation 19:9). Second, Jesus will return with the saints to reign on earth for a thousand years: “. . . And they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection” (20:4, 5; see also Zechariah 14:4–9; Revelation 5:10; 20:6).

RESURRECTION

God’s plan for the world includes a time of accountability of all people (living and dead) before His judgment seat. For this reason, all the dead, both righteous and wicked, will be resurrected. As part of the assurance of this judgment, God raised Jesus from the dead and appointed Him judge (Acts 24:15; Daniel 12:2; 2 Corinthians 5:10; Acts 17:30, 31). However, the resurrection of the wicked dead and their time of judgment will not occur until after the thousand-year reign of Christ on earth with His saints (Revelation 20:4–6). Paul expressed the Christian’s hope in the resurrection this way: “That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; If by any means I might attain unto the resurrection of the dead” (Philippians 3:10). We look for the Savior from heaven. Paul says, “Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself” (v. 21).

ETERNAL LIFE FOR THE RIGHTEOUS

In Jesus' high priestly prayer, He defined eternal life as follows: "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent" (John 17:3). The New Testament everywhere teaches that eternal life is promised to those who believe in Jesus: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16). Those who die in the Lord and those who are serving Him when He returns will receive the reward of eternal life: "But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Romans 6:22, 23).

ETERNAL PUNISHMENT FOR THE WICKED

How we live our lives in this present world determines our destiny in the next, our eternal reward (Daniel 12:2; Romans 2:4-9). The unconverted and the wicked are doomed to eternal punishment from which there is no escape—no liberation, no annihilation: "And these shall go away into everlasting punishment: but the righteous into life eternal" (Matthew 25:46). "But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death" (Revelation 21:8). "And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, In flaming fire taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power" (2 Thessalonians 1:7-9).

ABSTINENCE FROM ALL LIQUOR OR STRONG DRINKS

"Wine is a mocker; strong drink is raging: and whosoever is deceived thereby is not wise" (Proverbs 20:1). "But they also have erred through wine, and through strong drink are out of the way; the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink; they err in vision, they stumble in judgment" (Isaiah 28:7). "Be not among winebibbers; among riotous eaters of flesh: for the drunkard and the glutton shall come to poverty: and drowsiness shall clothe a man with rags" (Proverbs 23:20, 21). Because of these and other biblical texts, the Church of God of Prophecy teaches abstinence from the use of intoxicating beverages. Scriptural teaching is, "And be not drunk with wine, wherein is excess; but be filled with the Spirit" (Ephesians 5:18). We are also advised "That every one of you should know how to possess his vessel

in sanctification and honour” (1 Thessalonians 4:4). (See also 1 Corinthians 5:11; 6:10; 10:31; Galatians 5:21).

CONCERNING TOBACCO, OPIUM, MORPHINE, ETC.

“Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God” (2 Corinthians 7:1). “What? know ye not that your body is the temple of the Holy (Spirit) which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God’s” (1 Corinthians 6:19, 20). The use of tobacco in any form is forbidden as well as the habitual use of narcotics or other habit-forming drugs. Addictions and enslavements to drugs or other substances are incompatible with the surrender of our bodies to the Lord as holy vessels of honor for His use (Romans 12:1, 2; 1 Thessalonians 4:4). “Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God” (1 Corinthians 10:31).

CONCERNING FOOD OR DRINKS

The New Testament makes no rigid rule concerning what foods a Christian shall eat or drink with the exception of strong drink and addictive and enslaving substances. “Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the Sabbath days; Which are a shadow of things to come; but the body is of Christ” (Colossians 2:16, 17). Thus, we have no right to judge what our brother or sister eats or drinks. The legal restrictions of the Mosaic Law concerning these were not extended into the Grace Dispensation: “For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy (Spirit)” (Romans 14:17). See also 1 Corinthians 8:8 and 1 Timothy 4:1–5.

ON THE SABBATH

The book of Genesis tells us that on the seventh day, God ended His work and blessed that day and sanctified it (Genesis 2:2, 3). This was no doubt His preparatory plan to set Israel apart as a special people, for to them, He gave the Law, which included the observance of the Sabbath.

Jesus’ corrective to the Pharisees’ strict observance of the Sabbath (Mark 2:27, 28) placed people above enslavement to the day and asserted His Lordship over the day. As such, the Church of God of Prophecy teaches that observance of that day per se was not carried over into the Grace Dispensation. Sunday is not the Sabbath but merely a day set aside to give special attention to the worship of God. In the early church, they referred to Sunday as “the first day of the week” and later as “the Lord’s Day” or “Resurrection Day.” Therefore, worship on Sunday is also very appropriate.

Christians are required to keep every day holy rather than just one particular day. The Jewish Sabbath was also a type of Jesus Christ who is presented in Scripture as our rest (Hebrews 4:1–11). “Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the sabbath days; Which are a shadow of things to come; but the body is of Christ” (Colossians 2:16, 17). See also Romans 14:5, 6.

ADORNMENT

Scripture does not prohibit the use of a cultural wedding symbol due to marital, social, and cultural conditions; nor does it establish its necessity. In certain instances, the marriage symbol or emblem may strengthen the marriage arrangement and order, and thus its use is not for ornamentation. Therefore, the cultural wedding symbol or emblem, though not necessitated, may be worn due to marital, social, and cultural situations in order to preserve the headship principle and the integrity of marriage (Genesis 3:16; 1 Corinthians 11:8; Ephesians 5:22, 23). Scripture neither prohibits (absolutely) nor necessitates the use of ornamental adornment. It does give strong precautionary principles for its use such as modesty, shamefacedness, and sobriety and calls attention to the ornament of the inner man, that of “a meek and quiet spirit” (1 Timothy 2:9, 10; 1 Peter 3:3, 4). Ornamentation must not be used in any way that lends itself to idolatrous, occult, or lustful practices (Isaiah 3:18–22; Acts 8:9; 19:19; 1 Corinthians 5:10; 6:9; Galatians 5:19–21; Revelation 2:20–23). It is also important to remember that adornment includes more than jewelry alone. To apply the prudent principles of Scripture (both for those who wear and those who do not), an overriding principle is found in Romans 14:13: “Let us not therefore judge one another any more: but judge this rather, that no man put a stumbling block or an occasion to fall in his brother’s (sister’s) way.”

MEMBERSHIP IN LODGES/SECRET SOCIETIES

The Bible is opposed to the people of God being unequally yoked together with unbelievers (2 Corinthians 6:14–18); it is opposed to deeds done in secret, and it demands the complete and undivided loyalty of God’s children: “Jesus answered him, ‘I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing’” (John 18:20; see also Luke 16:13). Many secret societies/organizations require the taking of an oath of secrecy, and oath-taking is expressly forbidden (see the following paragraph)—as we shall see shortly (Ephesians 5:12, 13).

WHOLESOME SPEECH OF THE BELIEVER

The taking of an oath is a vain thing and condemned in the Scriptures. An affirmation to the truth of anything is sufficient and usually accepted even in courts of law: “But I say unto you, Swear not at all; neither by heaven; for it is God’s throne: nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King. Neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil” (Matthew 5:34–37; see also James 5:12). The term “swearing” is also used of profanity, which the Bible teaches against: “Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers” (Ephesians 4:29; see also 5:4).

MARRIAGE, DIVORCE, AND REMARRIAGE

Genesis 1:26, 27; 2:18–25; Deuteronomy 6:7; Matthew 5:32; 14:3, 4; 19:3–12; Mark 10:12; Luke 16:18; Romans 7:2, 3; 1 Corinthians 5:1–5; 6:9–18; 7:2, 11; Colossians 3:18–21.

MARRIAGE AND FAMILY

The Church of God of Prophecy affirms the biblical teaching that marriage is sacred and should not be entered into lightly without proper preparation. Marriage was originally instituted by God as a properly recognized covenant relationship between one man and one woman for life. The Church affirms the biblical family as a father and mother in wedlock who may procreate children. The Church further asserts that the home, including the extended family, is to be guided by love, discipline, and other nurturing aspects as taught in God’s Word. Because the Church is committed to the sanctity of marriage and human life, we diligently stand against abortion, incest, abuse, euthanasia, adultery, divorce, homosexuality, and lesbianism, which we believe are contrary to God’s original design as expressed in His Word. All biblically unlawful unions such as same-sex, incestuous, or polygamous marriages are renounced by the Church even if they are recognized as legal by civil governments.

DIVORCE AND REMARRIAGE

Concerning “divorce” in the above context, the Church means the breaking of a legitimate, lawful, biblical marriage and holds firmly to the principle that such divorces are not God’s will, especially between Christians. Forgiveness, reconciliation, and healing should be sought as a first priority in order to preserve marriages and prevent divorce. The Church also recognizes that despite biblical teaching and honest human effort, divorces do occur sometimes against the will of one or the other party. Therefore, the Church

recognizes (in a pastoral sense) those causes, in addition to death, that would be recognized as ending a previously valid biblical marriage. In such cases, delineated here, 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 presiding bishop 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 (newbirth, 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.

101ST INTERNATIONAL ASSEMBLY OFFERINGS

Pre-Assembly Offerings _____	\$321,702.27
Wednesday, July 20 _____	\$49,875.47
Thursday, July 21 _____	\$46,022.18
Friday, July 22 _____	\$24,763.00
Saturday, July 23 _____	\$22,513.05
Total Assembly Offerings _____	\$464,875.97

101ST INTERNATIONAL ASSEMBLY ONLINE VIEWERSHIP

Vimeo							
English		Spanish		French		Portuguese	
86 Countries	6213 Unique Viewers	56 Countries	2840 Unique Viewers	33 Countries	110 Unique Viewers	37 Countries	237 Unique Viewers

Youtube	
English	
31 Countries	12399 Unique Viewers

Facebook					
English			Spanish		
45 Countries	10606 Engaged Viewers*	78884 1 Minute or Greater Viewers	45 Countries	3394 Engaged Viewers*	15696 1 Minute or Greater Viewers
French			Portuguese		
18 Countries	101 Engaged Viewers*	356 1 Minute or Greater Viewers	26 Countries	574 Engaged Viewers*	1674 1 Minute or Greater Viewers
Russian					
1 Country	0 Engaged Viewers*		99 1 Minute or Greater Viewers		

*engaged viewer is someone who reacted, commented, or shared post

STATISTICAL REPORT BY AREAS

June 1, 2018 - May 31, 2022 Report				
	Membership	Churches	Missions	Licensed
Africa	330,348	1,868	774	1,490
Asia/Oceania	82,360	763	407	636
Caribbean	141,585	826	27	1,254
Central America	186,787	3,525	1,315	2,817
Europe/CIS/Middle East	16,338	249	57	413
North America	88,025	1,673	87	4,034
South America	77,182	1,711	385	718
Totals	922,625	10,615	3052	11,362
*Note: Africa Membership, Churches, and Missions are 2018 stats				

**CHURCH OF GOD OF PROPHECY INTERNATIONAL OFFICES
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DIRECTORY 2022-2024**

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GENERAL TRUSTEES:

See Corporate Board Listing

SPIRIT & LIFE SEMINARY CORPORATE BOARD:

See Corporate Board Listing

ASSEMBLY TASK FORCE:

Paul Holt, Chair; Todd Bagley, Gene Browning, Mike Luithle, Shaun McKinley, Hillary Ojeda, John Payne, Marsha Robinson, Mike Schalk, host state/regional/national bishop of Assembly site.

ASSEMBLY OFFERING COMMITTEE:

Nathaniel Beneby, Chair, Franklin Ferguson, Llewellyn Graham, Maurice Jones, Peter Koyea, Mike Luithle, Tim McCaleb, Rupert Neblett, Marsha Robinson, Chris Uti, Gabriel Vidal.

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OFFICES MINISTRY DIRECTORS, NATIONAL/REGIONAL/STATE
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E-mail: rramsey@alcogop.org; Web: www.alcogop.org

Alaska, Washington—Frank Smith; 23609 NE Weakley Rd., Camas,

WA, 98607; E-mail: Frankgsmith55@gmail.com; Web: Alaska, www.

akcogop.homestead.com; Washington, www.wacogop.org

Arizona, Nevada, New Mexico—José M. Rivera; P. O. Box 11241;

Phoenix, AZ 85061; Email: rriver7@aol.com; Web: www.cogopswregion.org

California—Philip Pruitt; P. O. Box 39; Rancho Cucamonga, CA 93729;

E-mail: pdgpruit@bellsouth.net; Web: www.cacogop.org

Canada East—Shelton Beneby; 5145 Tomken Road; Mississauga,

Ontario, Canada L4W 1P1; E-mail: revt@cogop.ca; Web: www.cogop.ca

Canada West—David Brown; 5 Grizzly Way, Cochran, Alberta BC,

Canada T4C 0B5; E-mail: dbrown@cogopwc.com; www.cogopwc.com

Florida—J. Scott Gillum; 6001 Monarch Blvd., Leesburg, FL 34748;

E-mail: sgillum@nacogop.org; Web: www.flcogop.com

Georgia—Billy W. Adams; P O Box 370, Lizella, GA 31052-0370;

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;

E-mail: drtimharper@gmail.com ; Web: www.greatlakesregioncogop.org

Heartland America (Arkansas, Kansas, Missouri, Oklahoma)—

Gary Smith; P O Box 356; Broken Arrow, OK 74012;

E-mail: office@heartlandcogop.org; Web: http://www.hacogop.org

Idaho, Oregon, Utah, Navajo Nation—Wallace Pratt; P O Box 3065;

Salem, OR 97302-0065; E-mail: wrp72250@aol.com;

Web: www.cogop-iou.org

Kentucky—Jeffrey White; P O Box 220; Elizabethtown, KY 42702;

E-mail: kycogop@comcast.net; Web: www.kycogop.org

Magnolia Region (Louisiana, Mississippi)—Duke Stone; P O Box

721190, Byram, MS 39272; E-mail: dukestone@magnoliacogop.com; Web:

www.magnoliacogop.com

Mid-Atlantic Region (Delaware, D.C., New Jersey, Maryland,

Delmarva Peninsula)—Woodroe Thompson; 150 Woodland Rd.;

Newark, DE 19702; E-mail: revt@cogop.ca; Web: http://maccogop.org

Midwest/Rocky Mountain Region (Colorado, Iowa, Minnesota,

Nebraska)—Jesse Yañez; 4216 Mary Lynn Drive, Urbandale, IA 50322;

E-mail: bishopyanez@gmail.com; Web: www.midrockyncogop.org

North Carolina—George McLaughlin; P O Box 699; Jamestown, NC

27282; E-mail: gmclaughlin@nacogop.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;
E-mail: regionaloffice@cogopner.org 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; E-mail: nesrcogop@msn.com; Web www.servencedor.org

Northwest Territory (Montana, North Dakota, South Dakota, Wyoming)

—Scott Lee; 5135 Coffeen Ave., Sheridan, WY 82801;
E-mail: scott@bethesda worship.com

Ohio, West Virginia

—Clint Knowles; P O Box 1010; Reynoldsburg, OH 43068; E-mail: overseer@ohwvcogop.org; Web: www.ohwvcogop.org

Pennsylvania

—Mark Menke; 428 Northstar Dr., Harrisburg, PA 17112;
E-mail: mmenke@ncacogop.org; Web: www.pacogop.com

South Carolina

—J. Richard Martin; P O Box 820; Rock Hill, SC 29730;
E-mail: WVmm59@yahoo.com; 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;
E-mail: ebli@bellsouth.net; Web: <http://www.regionsur.com>

Tennessee

—E. C. McKinley; P O Box 2319; Hendersonville, TN 37077-2319; E-mail: ecmckinley@gmail.com; Web: www.tncogop.com

Texas

—Daniel Felipe; P O Box 1188, Missouri City, TX 77459;
E-mail: dfelipe@nacogop.org; Web: www.txcogop.com

Virginia

—Joshua Lynn; P O Box 158; Troutville, VA 24175-0158;
E-mail: joshualynn@mac.com; Web: www.vacogop.org

**2022 INTERNATIONAL ASSEMBLY
RETIRING / ROTATING FROM GENERAL APPOINTMENT OR
RECEIVING CERTIFICATES OF APPRECIATION:**

International Offices

Kathryn Creasy
Adrian Varlack

Asia, Australia, Oceania

Jung Min Lee

Europe, CIS, Middle East

Jose A. Gomez Sanchez

**Mexico, Central America,
Sp. Speaking Caribbean**

Jorge Marrero
Moices Hernandez H.

North America

Levi Clarke
Jeffery Davis (Rotating from
state bishop appointment –
per T. Coalter)
Walter Doroshuk
Donald Knoblich
Rick Lee
Jerry Schall

Memory of:

Mary Knoblich
Wayne Pense

BISHOPS ORDAINED AT THE 101ST INTERNATIONAL ASSEMBLY

ASIA, AUSTRALIA, OCEANIA

Korea

Jung Hoon Lee

CENTRAL AMERICA

Puerto Rico

Henry Collazo Vega

Cuba

Genni A. Pupo Cutino

Dominican Republic

Jose L. Romero Diaz
Leonel Frias Rivera

SOUTH AMERICA

Colombia

Juan C Correa Fuentes

Chile

David N Correa Fuentes

EUROPE, CIS, MIDDLE EAST

Bulgaria

Darin A. Ivanov

AFRICA

Ivory Coast

Koissi Antonie

Guinea

Peter Koyea

Gambia

Chris Uti

Benin

Kadato Richard

Zambia

Alfred Kanjuye

Eswatini

Benjamin Iamon Mnisi

Botswana

Edison Mooketsane

NORTH AMERICA**Alabama**

Stacy L. Tuttle
 James O. Clanton
 Andy S. Barber
 Patrick H. Sutton
 Kenneth S. Pate
 Randy Jones
 James M. Fell

Arizona/Nevada/N Mexico

Elmer M. Barrios
 Jose L. Lara

California

Cristino H. Hernandez
 Lidio A. Reyes
 Bryan J. Arabian
 Donald E. Green
 Dan Omar Hernandez
 Thomas G. Horton, Jr.
 Tommy L. Stroup

Canada (East)

Kevin M. Cole
 Ismael J. Remilien
 Peter L. Manning
 David E. Brown

Canada (West)

David E. Brown

Georgia

Nelson Scott Smith
 Ronnie A. Chandler

Heartland America

Jose L. Bravo
 Thomas Thompson

IOU

Denver E. Race
 Jimmy F. Poma
 Eduardo J. Lara

Magnolia

James H. Guest
 Glenn Mack Berseygay
 John L. Jones

Mid-Atlantic

Albert I. Chatmon, Jr.
 Dennis Moreno
 Andrew A. Husbands
 Dave A. Weir

Midwest/Rocky Mountain

Benjamin W. Winford

North Carolina

David J. Bing, Sr.
 Jesse E. Hartley
 Rae A. Sutherland

Northeast English

James C. Chalwell
 Maxie F. Fahie
 Colin C. Powell
 Oral O Thomas

Northeast Spanish

Luis A. Ayala
 Lidelmar Eduardo
 Caceres S.

Ohio/West Virginia

Randall S. Adams

South Carolina

Alvin Andrew Kinder
 Timmy A. Jones
 James Wesley Jordan, Sr.

Southeast Spanish

Hector M. Padilla

Tennessee

Michael A. Hernandez
 Kirk D. Rising
 Charles C. Erickson, Jr.
 Todd D. Bagley
 Anthony R. Cain

Texas

Michael L. Tomlinson
 Lelis A. Rodriguez H.
 Noel A. Vasquez G.
 Joel B. DeLeon

DECEASED MINISTERS JULY 2018–JUNE 2022

Mickey R Abair	Barend P Botha	Marie J Chatmon
Bert Eli Abney	James C Bowman	Joel Ching Meletz
Sherman Adams	Elsie L Brackett	Victor David Ching Meletz
Charlotte Adkins	Lee Roy Bradford	Glenna Adassah Chung
Terry Ellis Adkins	Robert H Bradley	Eustace S Clarke
Alcus Romaine Adkison, Sr.	Herman Ray Bradshaw	Thelma Delephine Coffey
Richard N Aites	Gerhardus Petrus	Aaron T Colley
Jessie Ray Akers, Sr.	Breytenbach	Louie Andrew Collins
Gregorio Alejandro Ramos	Michael W Bridges	Lawrence Cooks
Rocio Alejo Moreno	Vera Whitney Briggs	Leviticus H Cox
Vernon Alexander	Rebecca Pratt Britt	Walter Carey Cox
Frances Bonnell Allen	Robert L Broach	Dickie Wayne Craig
Hermínio Ambrosio A	Howard F Broadnax	Leonard William Crawford
Carl Y Anderson	Adolphus Alexander Brown	Burris E Criswell
Randal T Austin, Sr.	Albert M Brown	Douglas Cruz
William Leon Axley	Charles D Brown	Deloris Agatha Cunningham
Clarence Eugene Bagley	Owen L Brown	Eddie Curry
Matias S Baguhin	Edward C Bunch	Valinda L Custer
Cecelia Bailey	Larry Wayne Burch	Sandra Darby
Jimmie Douglas Baker	Robert L Burdett	Lloyd Daniel Davis
Rosetta Baker	Anthony Pierce Burns	Raymond E L Davis
Manuel Jesus Balan Tah	Dorothy L Burton	Wallace J Davis
Aubrey Andrew Barnett	Roy Edward Byfield	Charles Ellsworth Davis, Sr.
Patricia L Bates Beck	Marcelina Cabrera	Maria Luisa De Gailber
Marie Baxter	Rosabelle Adina Hazel	Veras
Clyde Bearden	Caesar	Andres de Rosa
Blanton Curtis Bell	Bacilio Cajas Calvac	Leroy Deirth
Donnie C Bell	Adelle Mae Caldwell	Aberto DeJesus Palma
Raymond Bell	Efren Canonigo, Sr.	Glenn David Derr, Jr.
Billy Benson	Cleophas L Capron, Jr.	Alcegueur Dezilme
Thomas Louis Bevis	Eufemio Carbajal Zambrano	Alice Lucille Marie
Maynette J Blackwood	Travis J Carter	Doroshuk
Christine Blake	Amos W Carty, Sr.	Simeon Lindo Downs, Sr.
Jimmie Lee Blevins	Salvador Castaneda Moran	George Boston Drew
Hugo H Blumenthal	Temistocles Socrates Caycho	Daniel B Driver
Ottisw C Boatwright	Romero	Marie Drummond
Dorothy M Boone	Santo Cedeno Del Rosario	Nancy Duncan
Lorenzo Bor Garcia	Anna E Cefort	Avena Dupree Lewis
John Stephen Boshers	Herbert Allen Chancey	Jose Angel Duran Ornelas

William Alfredo Duran Rivas	Francisco Garcia Linares	Andres Hernandez
Raymond Earl Duvall, Sr.	Moises Garcia Martinez	Isidoro Hernandez Gutierrez
Kenneth Allen Dyer	Enos C Gardiner	Lucio Hernandez Norberto
Mauricio Elias	Milton M Gardner	Lionel Hinojosa Ochoa
Lauriston Elliott	Orlando Rene Genis Leon	Jerry W Hooper
Julius Eugene Elliott, Sr.	Peter Ivanov Georgiev	Elizabeth Horne
Ernesto Rolando Ellis Garcia	Christianna Lenora Gibson	Leroy Hover
Christine J Englebert	Perry E Gillum	Murray Arthur Hubbard, Jr.
Phillip Nolan English	Lucille Gilmer	Riley Hubert Huggins
Carl Wayne Ernst, Jr.	Dexter Allan Keith Glasgow	Richard O Hughes
Jimmie Eugene Eskew	Goderdzi Todadze	Christine Humphrey
Noe Guzman Estrada	George Gomez	Donald D Hunt
Albert George Everett	Bonifacio Gonzalez Perez	Harold Frederick Hutchison
Eldridge Glaston Fahie	Leonard J Goughler	Roger Dan Hyatt
Horatio J Fearon	John Odell Green	Willie Daniel Ivins
Raymond E Feltman	Karen Green	James Ira Jackson
Thomas M Feltman	Bobby G Greer	Robert A Jackson, Sr.
Cephas Ferguson	Henry Earl Griffin, Jr.	Victor Jacome Melendez
Christopher E Ferguson	Calvin W Grubbs	Embra Allen James
Eliakim Ferguson	Donald Jerry Gullede	Joe Morris James
Nelson Wellington Ferguson	Joseph Raymond Gwin	Etta Mae Jenkins
Romeo Robert Ferguson	Olive Pearlina Hall	Richard Jeremiah
Walter Johnley Ferguson	Ralph Hall	Abraham Jhonson Rodriguez
Wesley Livingstone Ferguson	Rodger D Hall	Curtlin Rebecca Johnson
Autry Ferrell	Shirley Lucille Halpain	James Oshane Johnson
Fred S Fisher, Jr.	John Jackson Hamm	Samuel Malachi Johnson
Cynthia O Fleming-Carty	Jeffrey Handfield	W E Johnson
Stanford A Fletcher	Arnetter Pittman Hardin	Jose Cruz Jolon Mayen
Lorraine Elizabeth Flipping	Hamby	Edward Lee Jones
Thomas E Flowers	Eleanor E Hardy	Jesus Jurado Aguilar
Herbert Waltis Forbes	Nannie Florence Harper	Ricardo Dionisio Justiniano
Franklin L Foster	Victor Sewkaran Harrinandan	Simeon Kemp
Imagene Foster	William E Harris	Mildred Elizabeth Kemp- Ferguson
Armstrong E Francis	Benny Hart	Tommy Willis Kirkpatrick
Vicente Franco Antun	Henry Edsel Hartman, Sr.	Michael Gaskin Kirton
Donald Orville Franks	Leslie McCoy Hartsfield	Richard Omar Knight
Audrey Futch	Rhonda J Harvey	Roberto Lam Enrique
William L Gaddis	Clarence Hastings	Buna M Lampley
Mario Oliver Galindo	Shirley E Hawkins	Edward Bruce Langley
Paraiso	Collin Henriques	Garland Onnie Langley
Terry Keith Gann	Lenore M Henriques	Robert Lanter, Jr.
	Maud Henry	

Ruth H Lawson	Hyacinth D McDowell	Thomas Francis Poorman
Eva Mae Lee	Carl Richard McGrew	Jack Rodgers Pruitt
Gene Leroy Lee	Mattie McInnis	Stephen William Pyle
Nettie Rauch Lee	Richard J McInnis	Dewey Glendale Queener
Cesar Augusto Leiva Recinos	Rosa Lee McIntosh	Mark E Quillen
Leonor Leon Reyes	Earl Wayne McKay	Charles Michael Raines
Johannes Stephanus LeRoux	Edward Eugene McKenzie	Fred Ramsey Rakes
Aliser Denise Lewis Brown	Norma P McPherson	Hipolito Ramirez Manuel
Eloise Fennel Horne Lindsey	Eola McTear	Pedro Ramirez Perez
William E Link	Elias Mijares Medina	Mary Hartsel Ramsey
James C Logan	Dewey Randal Missick	Vanita A Reedy
Fred Lovell Logsdon	Gerald R Moates	David A Reeves
Leonard Lloyd Lord	Lessie Mae Moore	David C Reynolds
Clarence M Lott	Froilan Morales	Vornie Chance Rhoden
Irine Lowe	King Darius Morrison	Marion Wesley Rhodes
Terry Ellis Lowery	Benard Mukhuna	Lily A Ricketts
Joel Lozano Mendez	Bernal S Mullings	Gennis Roberts
Ciriaco Luna Ruiz	Billie Geraldine Mullins	George Franklin Rockwell
Kathleen Jackson Mackens	Marie Russell Murray King	Ovidio Rodas
Mary Lou Mackey	Benny E Myers	Alberto Marcelino Rodriguez
Bobby G Madison	Edwin C Newkirt, Sr.	Ignacio Rodriguez
Kenneth R Mahoney, Sr.	John T Newson	Michelle Rose Roker
Cherry Scotton Marsh	Martin Odongo	Hartman Livingstone Rolle
Ceola Martin	Eddie Ollie, Jr.	Wanda Joyce Rorrer
Miguel Martin	Cecily Maria Ollivierre	Manuel Antonio Rosales
Olivene Dover Martin	Darrell G Ojeda	Vicente Rosales Pacheco
Marcelino Martinez	Pedro S Ojeda	Franklyn E Ross
Juan Martinez Castellon	Elias R Orona	Gladstone George Royal
Melvin Martinez Hernandez	Ezequiel Jasso Ortiz, Sr.	Jose Luis Ruano Hernandez
Silas Martinez Hernandez	Damian Pablo Guzman	Charles Robert Russell
Stephen Tibobo Masilela	Johnny Blaine Parker	Raymond Salinas
Billy R Mason	Hilarion Javier Paton Osco	Tatapudi Satyanandam
Errol G May	Robert Judah Paul	Dale Vernon Scotton
Francisco de Sales May Chay	Irvin Wayne Pense	Ronald Mitchell Scotton, Sr.
Betty Hogston McAllister	James D Pentecost	Lounez Scrivner
Mae McBride	Guiber Caleb Perdomo	Diana Mae Seay
Edward Alexander McCalla	Hernandez	George L Sedwick
Theophilus A McCalla	Emilio Perez	Curtis Shelton
Dolly Faye McCormick	Ernest A Pigorsch	Lee Franklin Shelton
Nellie Sue McCoy	Geraldine Pittman	Leoncio Serpas
Locksley Hubert McDonald	Richard Curtis Pitts	Mary Beatrice Shelton
George T McDowell	Rita Celestine Pole	Charles Edward Sheridan, Jr.

Ruby S Shirley	Raymond Earl Talton	Linda Lynette Walkin
Vernil H Sides	Esteban Taperia Lux	Willie B Ware
Rafael Sierra Coro	Thomas Alvin Tatum	James Christopher Watson
Samuel Liniex Simmons	William Troy Tatum	Melonia Waugh
Jacob Simms	Betty Messer Taylor	Lanier L Weaver
Daphine Simpson	Felecia Taylor	Jack Rockford Weaver
Gregorio Sinani Ticona	Ardell Carroll Thomas	Ira Vendol Webbe, Sr.
Michael Ray Smith	Randolph Calvert Thomas	Daniel Stephen Wedderburn
Willa B Smith	Edward Thomas, Jr.	Lester G Weldon
William Smith, Jr.	Nevia Thompson	Edna L Wells
Roy Randall Snead	William K Thompson	Gerald Carl Westberg
Eliud Solis Ortiz	Verlin Dean Thornton	Arner Brook Whitaker
Samuel Soliz Quispe	Harold J Thornton, Sr.	Dale Wayne Whitley
Santos Rene Sorto Argueta	Richard Cowan	John David Wilkinson, Jr.
Oswaldo Sotoj Velasquez	Throckmorton, Jr.	Albert M Williams
Garland H Spencer	George Phillip Timmons, Sr.	James C Williams
William Ellis Sprinkle	Hilda Mae Townsend	Robert H Williams, Sr.
Steven Eric Stafford	Barney L Trogdon, Jr.	Crystal Wilson
Bobby L Steen	Letha Trogdon	Wilbur Donald Wilson
David Stevens	Loretta S Trotman	Carl Lee Winkles, Jr.
Hugh Jeffrey Stewart	Lou Leann Tucker	David B Wint
Kitty Sue Still	Eldridge L Turner	Glen Michael Wirshing
Dewey Edward Street	Alfredo Tuyub Huh	Rickey Edward Wood
Curtis Harold Sutton	Wesley Vandever	Rolf Woodard
Joseph M Swann	Marie del Refugio Vasquez	Norah Gwendoline Worrell
Roselyn Fairlene Swann	Mejia	Ray C Wynn
Charles Sweatt, Jr.	Steven O'Neal Vaughn	Alvin Dean Yancey
Geneva Sykes	A.J Vaughn, Jr.	Bernard Yorke
Carmen Emilia T Rueda	Damian Villanueva Gonzales	

REPORT NO. _____ MONTH _____ 20 _____ MINISTER'S MONTHLY REPORT TO STATE/REGIONAL BISHOP

ACCOUNTABILITY—Sermons _____ Sanct. _____ Holy Spirit _____ Added to Church _____ Bapt. in water _____ Church homes visited _____ Outreach homes visited _____

STEWARDSHIP—Tithes rec'd. _____ Offerings _____ Tithes paid at local church _____ Expenses _____ Tithes Encl. _____

GENERAL INFORMATION AND CORE VALUES—Prayer: How many prayer events _____ Do you have consistent prayer life/family worship? _____

Harvest: How many Outreach/Church Planting events _____ **Leadership Dev:** How many events/activities promoting development of leaders _____

Are you continuing to upgrade your ministry? _____

PASTORAL—Total covenant members _____ Saved _____ Sanct. _____ Holy Spirit _____ Average weekly worship attendance _____

Portion of attendees children/youth _____ Do you receive monthly mission offerings? _____ Lord's Supper _____ Feet Washing _____

Report No. _____ Minister's License No. _____ Minister's Monthly Report To State/Regional/National Bishop

Name _____ Member of church at _____

Home address in full _____

Home Phone (____) _____ Church Phone (____) _____ Email: _____

Month _____ 20 _____ [] Bishop [] Minister [] Lay Minister

ACCOUNTABILITY—Sermons _____ Converted _____ Sanctified _____ Received Holy Spirit _____ Added to Church _____ Baptized in water _____

Church homes visited _____ Outreach homes _____

STEWARDSHIP—Tithes you received _____ Offerings you received _____ Tithes you paid at local church _____

Expenses in ministry _____ Tithes enclosed with this report _____

GENERAL INFORMATION AND CORE VALUES—Prayer: Approximately how many events/activities did your church conduct to promote prayer? _____

Do you have a consistent prayer life & family worship? _____ **Harvest:** Approximately how many events/activities did your church conduct to

promote missions, outreach, and church planting? _____ **Leadership Development:** Approximately how many events/activities did your church

conduct to promote the development of leaders? _____ How many leaders are involved in these activities? _____ Are you continuing to upgrade

your ministry? _____

PASTORAL—Total covenant membership _____ Members saved _____ Sanctified _____ Baptized in Holy Spirit _____ Average weekly worship attendance _____

Portion of attendees who are children and youth (birth–19 years) _____ Do you receive monthly Mission offerings? _____ Did your church observe

Lord's Supper this month? _____ Footwashing? _____

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Harvest: How many Outreach/Church Planting events _____ **Leadership Dev:** How many events/activities promoting development of leaders _____

Are you continuing to upgrade your ministry? _____

PASTORAL—Total covenant members _____ Saved _____ Sanct. _____ Holy Spirit _____ Average weekly worship attendance _____

Portion of attendees children/youth _____ Do you receive monthly mission offerings? _____ Lord's Supper _____ Feet Washing _____

Report No. _____ Minister's License No. _____ Minister's Monthly Report To State/Regional/National Bishop

Name _____ Member of church at _____

Home address in full _____

Home Phone (____) _____ Church Phone (____) _____ Email: _____

Month _____ 20 _____ [] Bishop [] Minister [] Lay Minister

ACCOUNTABILITY—Sermons _____ Converted _____ Sanctified _____ Received Holy Spirit _____ Added to Church _____ Baptized in water _____

Church homes visited _____ Outreach homes _____

STEWARDSHIP—Tithes you received _____ Offerings you received _____ Tithes you paid at local church _____

Expenses in ministry _____ Tithes enclosed with this report _____

GENERAL INFORMATION AND CORE VALUES—Prayer: Approximately how many events/activities did your church conduct to promote prayer? _____

Do you have a consistent prayer life & family worship? _____ **Harvest:** Approximately how many events/activities did your church conduct to

promote missions, outreach, and church planting? _____ **Leadership Development:** Approximately how many events/activities did your church

conduct to promote the development of leaders? _____ How many leaders are involved in these activities? _____ Are you continuing to upgrade

your ministry? _____

PASTORAL—Total covenant membership _____ Members saved _____ Sanctified _____ Baptized in Holy Spirit _____ Average weekly worship attendance

_____ Portion of attendees who are children and youth (birth–19 years) _____ Do you receive monthly Mission offerings? _____ Did your church observe

Lord's Supper this month? _____ Footwashing? _____

REPORT NO. _____ MONTH _____ 20 _____ MINISTER'S MONTHLY REPORT TO STATE/REGIONAL BISHOP

ACCOUNTABILITY—Sermons _____ Sanct. _____ Holy Spirit _____ Added to Church _____ Bapt. in water _____ Church homes visited _____ Outreach homes visited _____

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