

Church of God of Prophecy

MINUTES

93rd INTERNATIONAL GENERAL ASSEMBLY

Held in the Kentucky Fair and Exposition Center
Louisville, Kentucky

July 13–18, 2004

“VISION NOW!
VICTORIOUS FUTURE!”

Ministry Policy Manual—2004 Edition

Write the vision . . . make it plain . . . that he may run
that reads it . . . Habakkuk 2:2.

Church of God of Prophecy
MINUTES
of the
93rd INTERNATIONAL
GENERAL ASSEMBLY

July 13–18, 2004

MANAGEMENT

Fred S. Fisher, Sr.: General Overseer

Sherman Allen: Africa

Sam Clements: North America

Daniel Corbett: Asia/Australia/Oceania

Clayton Endecott: Europe/Middle East

Miguel Mojica: South America

José Reyes, Sr.: General Presbyter-at-large

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

Brice Thompson: Caribbean/Atlantic Ocean Islands

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

Beth Anderson, Amanda Hyberger, Elizabeth Witt: **Editorial Assistants**

Daniel Chatham, Wanda Hall, Karen Harper, Cheryl Malone, Debra

McKinley, Sylvia McKinnon, Joann Nope, Ken Nope, Gerry Parker,

Melva Pohlner, Jerry Qualls, Londa Richardson: **Assembly Clerks**

Adrian Varlack: **Consultant**

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

Note: All messages preached during the General Assembly are available on audio cassette tapes, and videotapes of individual Assembly sessions and may be purchased from Christian Audio Tapes; 888 Corporation Street; Bridgeport, IL 62417; 1-888-CATapes (228-2737); www.CATapes.com.

Prefatory Notes

Project '04 was launched in the 2002 International General Assembly, challenging all of us with personal, local, area, and general goals.

Many of our people completed their degrees, started their own business, church properties were purchased—enlarging their capacities for increase—reaching almost 800,000 in membership and 8,025 local churches.

The 2004 Assembly theme, VISION NOW! VICTORIOUS FUTURE! set goals through the Vision Task Force to enable us to get the Church of God of Prophecy worldwide on the same page toward global evangelization.

Evangelism, church planting, communication, equipping leadership, and financial topics will receive special emphasis as we continue through the inspiration of the Holy Ghost to improve the welfare of this great movement.

A great depth of gratitude is given to every General Presbyterian, state/regional/national overseer, international staff member, pastor, and local leadership who have labored long and faithfully in this cause for Christ and the Church that we all love. It is something that is making a difference every day somewhere in the world.

The future looks bright, and the reports will reflect it when we gather in Nashville, Tennessee, at the Gaylord Entertainment Center, August 22–27, 2006. Until then, be a fulfillment of the song, “I’ll Be Somewhere Working for My Lord.”

I would also like to extend a special thanks of appreciation to everyone who helped make this International General Assembly a success. Your hard work and many hours of labor are greatly appreciated.

God bless you and always keep you.

Sincerely,

Fred S. Fisher, Sr.
General Overseer

93RD INTERNATIONAL GENERAL ASSEMBLY MINUTES

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ASSEMBLY PLANNING AND MANAGEMENT TEAM

Assembly Task Force

Fred S. Fisher, Sr., General Overseer

Perry Gillum, Chairman

Evelyn Gillum, Assembly Task Force,

Secretary/Administrator

Rosetta Vaughn, Assistant

Division 1 *Perry Gillum*

General Coordination
Decorating
Stage Setup
Signage
News Media
Space Assignments
Equipment Storage

Division 2 *Mike Willingham*

Ushers
Security
Health/Emergency
Handicap Services

Division 3 *Frank Penniger* *Interim*

Parking
Food Service
Shuttle Service
Nursery and
Child Care

Division 4 *John Payne*

Audio Production
Operations
Image Projections
Lighting

John and Cathy Payne
Music, Special Singing, etc.

Division 5 *José Reyes, Sr.*

Video Productions
Pre-Assembly Media
Advertising
(Radio/Television)

Division 6 *Mike Luithle*

Audio Taping
Translation
Photography
Clerks/Minutes
Coordinate moving
of equipment,
supplies, etc. to/from
Assembly site

Division 7 *J. Scott Gillum and* *Fred Fisher, Jr.*

Assembly Operational
and Floor Assistants

Section 1

Minutes of Assembly Sessions

SECTION 1 MINUTES

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Pre-Assembly Activities

Thursday, July 8, 2004

General Presbytery Pre-Assembly Meeting

The General Presbytery, comprising General Overseer Fred S. Fisher, Sr.; General Presbyters Sherman Allen (Africa), Sam Clements (North America); Daniel Corbett (Asia, Australia, Oceania); Clayton Endecott (Europe/Middle East); Miguel Mojica (South America); José Reyes, Sr. (Presbyter-at-large); Felix Santiago (Central American/Spanish Caribbean); and Brice H. Thompson (Caribbean/Atlantic Ocean Islands) met in council at the Executive West Hotel, Bagpipe Room, to review Assembly plans and the Church's business. Bishop José Reyes ended his term as a General Presbyter, being the last of the first three General Presbyters chosen in 1997 to form the General Oversight Group with the General Overseer. The other two were the late Bishop Larry Wilson, who died in office in 1999, and was not replaced, and Bishop Perry E. Gillum, who took retirement from his Presbyter's Office in 2000, when the Oversight Group was reconfigured by the International Presbytery to include all General Presbyters. At that time, when all Presbyters were reviewed except for Sam Clements, who had only been in office for two years, the International Presbytery extended Brother Reyes' Presbyter's service for two years (see *2000 Assembly Minutes*, page 12). Accordingly, Bishop Reyes' term will expire on July 31, 2004, which makes this General Presbytery meeting his last official one. The brethren thanked him for his faithful service, and he expressed gratefulness for the privilege to have served the Church in this capacity.

[After the close of the International Presbytery Council meeting on Sunday, July 11, 2004, at 5:00 p.m., the General Presbytery convened for a short time to select a replacement for one of its two Vice Chairmen, Sam Clements, who had completed his term. Sherman Allen was selected to replace him for a term of four years. He will serve with Clayton Endecott, the other Vice Chairman, who will complete his term in 2006.]

Friday, July 9

International Presbytery Council Meeting

The International Presbytery Council Meeting convened at 9:00 a.m., moderated by General Overseer Fred S. Fisher, Sr. He welcomed everyone for "three exciting days" as he put it. Joey Garcia made translation announcements for Spanish/French. After preliminary remarks about his travels, Brother Fisher called for prayer of thanksgiving and for God's guidance. A special announcement and report about Brother Billy Murray's illness was made, followed by a call to prayer for him.

John Payne led in worship. After worship, Brother Fisher introduced the brochure, “VISION NOW! VICTORIOUS FUTURE.”

Brother Fisher encouraged everyone from examples in the lives of Moses and Paul and the work they were able to do because they were men of vision. “Visions are not always clear,” he said. “A vision will be more liquid than concrete. Hook onto the vision like ‘Lego’ building blocks. Create opportunities for others to hook onto as well.” He discussed the Church of God of Prophecy’s identity as a harvest-oriented organization, a family-focused institution, and a group committed to ongoing education of the ministry. He introduced the other members of the Vision Task Force. In alphabetical order, they were Levi Clarke (Overseer of Eastern Canada); Sam Clements (North American General Presbyter); Clayton Endecott (European, Middle East, CIS Presbyter); Randy Howard (Global Outreach Director); Cervin McKinnon (Overseer of Pennsylvania); Catherine Payne (International Director of Women’s Ministries); Wallace Pratt (Pastor from Phoenix, Arizona); Elias Rodriguez (Pastor from Dalton, Georgia); William Wilson (International Minister of Outreach for Church of God of Prophecy/Church of God). These were asked to present different aspects of the Vision Task Force work from the brochure.

Sam Clements read, “Vision Now”—the Church of God of Prophecy. This section highlighted the *Identity*, *Doctrinal* approach, and *Unity* focus of the Church and its commitment to proclaiming the whole Bible in appropriate ways to this generation. He applauded the General Overseer for his zeal and vision in projecting this historical moment toward the Church’s “Victorious Future.”

Randy Howard gave statistics on the Church’s ten-year growth since “Turning to the Harvest” began. Clayton Endecott read “Evangelism Now” and explained the processes used by the Task Force to gather the data and information that helped frame the views and goals that the brochure expresses. Cathy Payne read “Leadership Development Now.” Cervin McKinnon read “Communications Now.” Levi Clarke presented “Ministry Resources Now.” Billy Wilson summarized the document and asked Randy Howard to explain how we would be divided up into 10 small groups to crystallize aspects of the brochure to which we had listened. Task Force members guided in this process by circulating between the groups. Short, consensus summaries of ideas were shared by Task Force members when the whole group reconvened later in the day.

It was explained that leaders at all levels, including International Offices, overseers, and pastors, will have to take the initiative to flesh out the skeletal framework of ideas, which the brochure presents. It is to help guide leadership

thrusts for the next 10 years. The General Overseer also said that if leaders already have effective plans for growth, they should by all means continue them and seek to further enhance them by the ideas presented here. He gave this historical quote to encourage leaders to draw their people into the process: “Few invent, more adapt, most adopt.” In speaking of courageous leadership, he said, “Leaders have high pulpits so they can be shot at. Folks can take better aim when the pulpit is higher.” In other words, do not expect an easy time when you really lead. The day ended with a short prayer.

Saturday, July 10

9:00 a.m.—The day opened with encouraging words and promotional remarks from General Overseer Fred S. Fisher Sr. He suggested that overseers and leaders should read the book by Andy Stanley, *Visionary Leadership*. This was followed by a time of prayer. Brother Fisher told us about visits he had paid to three older ministers between the ages of 70 and 80, and that he had found them bitter about some things of the past. He warned us against “roots of bitterness” and led us in prayer that God would guard our hearts from bitterness. We sang “Spirit of the Living God Fall Fresh on Me,” after which we prayed again for the presence of the Holy Spirit to be with us throughout the day.

The Presbytery received a presentation called, “The African Challenge,” led by Randy Howard, who introduced several overseers before turning the time over to General Presbyter Sherman Allen. Data from this challenging and informative presentation is on file. Brother Allen called for the African and other international overseers to lay hands and pray for the North American overseers. This was a good prayer time. It was recognized that much that was accomplished was through the generous giving of the North American churches; and so the prayer for North America was a sort of blessing and thank you in the belief that God would in turn bestow His favor on the states so that they too could have good growth. The Presbytery was dismissed for lunch.

2:00 p.m.—The session convened with a call to order by General Overseer Fred S. Fisher. We sang together, “Send the Light.” Cathy Payne, International Women’s Ministries Director, led the Central American/Spanish Caribbean presentation on behalf of Felix Santiago, General Presbyter for that area. She presented growth statistics for the area over several years with comparisons to ten years ago and earlier in some cases. The work has done well, and her presentation is on file. Brother Santiago followed with a thank you to all, including those who worked in those regions in previous years at the general level—José Reyes, Raul Torres, Adrian Varlack, Sr.

After a short break, the General Overseer introduced John Doroshuk for a presentation from the Commonwealth of Independent States (CIS), part of the

former Soviet Union. He introduced leaders from Ukraine, Russia, and Belarus. He thanked Brother Fisher for what he termed, “The best Presbytery Meeting he’s ever been in.” He also thanked God for his healing (he said he was nearly gone) and explained that his presentation would focus on what Jesus was doing in the area. He related stories of miracles, appearances of Jesus, and reviewed patterns of growth since 1992. He expressed appreciation to donors in England and Florida, who have consistently supported some of the newer efforts. He ended by saying that there is the real possibility that membership will cross the 50,000 threshold this Fall, from 0 in 1992. His presentation is carried in the June issue of *Slava* newsletter, which is on file and available through his office.

Business Item:

Brother Fisher gave words of encouragement and introduced a green card/red card system (Green, meaning “Yes”—a delegate is FOR an issue. Red, meaning “No”—a delegate is AGAINST an issue). This was for the purpose of taking expressions in the General Assembly about issues under discussion. This system was approved for trial by the Presbytery. It could be used as appropriate in the place of counting delegates standing for or against various proposals. A delegate would have to indicate on the card that he/she was a covenant member of the Church of God of Prophecy. This would help discourage non-members from participating in the Church’s business process.

The Assembly Committee for Biblical Doctrine and Polity was introduced. Chairman Walter Doroshuk of Western Canada made some remarks that included the thought that God wants to bring the Church to a place of rest after we settle these current issues (Acts 9:31). “Let’s try to find the will of the Father,” he said, “not so much the will of the people.” They brought four issues for consideration: Assembly Business Policies and Procedures, Evaluation/Review Process, Recommendation/Recommendations—when passed, become Official Rulings, and Church Membership Recommendation. There were several questions and some brief discussions.

It was noted that these items would be discussed in the full ministers meeting on Monday.

Finance and Publishing Director Perry E. Gillum (appointment effective from December 11, 2003) introduced a recently formed Budget and Investment Board and the policies governing it. The Board consisted of Jim Gilbraith, Robert George, Janice Miller, and Jerlena Riley. They presented an overview (dated July 9, 2004) of the Church of God of Prophecy International Offices and White Wing Publishing House finances for the past six years, with explanations of some items that were inaccurately or poorly reported or reflected between the two entities over the years.

A copy of this overview is on file. This group, together with the Administrative Committee, will continue to monitor budgets and finances for the International Offices and White Wing Publishing House.

The Administrative Committee's Secretary read its Report that would be presented to the Assembly and stated that it had added two members to its number on an interim basis—one overseer and one pastor—in the wake of the previous Finance and Publications Director's unauthorized actions and the losses resulted therefrom. Confidential material relating to this issue was distributed in the International Presbytery packets. The Finance and Publications Director explained that certain cutbacks had already taken place in personnel, as he gave the financial status of the Publishing House. He indicated that further decisions would have to be taken to curb the continuing losses from both the press and the remaining bookstores. It was stated that while we would continue resources for our churches, we would not necessarily have to directly print everything ourselves. Outsourcing is an option. Questions were answered and items clarified. Concerns from the floor were also expressed for those at the Publishing House whose jobs could be lost with further closings. The Director pointed out that the White Wing Publishing House staff had been very cooperative and helpful.

Overseers were encouraged to boost ministry support offerings, which have fallen off drastically over the years.

The Tomlinson Center Task Force gave brief remarks and highlighted their Report, expressing what they hoped the Center could do for the future. Their full Report will be given at the Assembly through the Administrative Committee Report and carried in the *Assembly Minutes*.

Business Item:

The Moderator stated to the full International Presbytery that a review of North American Presbyter Sam Clements had been done and that he was being recommended as General Presbyter for another four years. This was done at the North American Leadership Conference, October 16–19, 2003. There was no discussion. The Moderator asked for a motion to approve this recommendation. Antonios Charalambou of Greece made the motion, which was seconded by Stephen Masilela, South Africa. The motion passed without dissent.

Sunday, July 11

The session opened with another special prayer from Former General Overseer Billy Murray, who is ill and undergoing radiation treatments for cancer. Also, he had developed kidney stones and was in pain. The whole group prayed fervently for Brother and Sister Murray. The Moderator introduced and commended Brother Wayne Allen and his wife, Jenna, for their good work at Fields of the Wood after Brother Wade Phillips was asked and agreed to leave the post of Heritage Ministries Director as of March 1, 2004.

The North American presentation, “Where We Were, Where We Are, and Where We Are Going,” was introduced in remarks by Sam Clements. H. E. Cardin of Georgia and Benjamin Feliz of Southeastern Spanish division followed with statistics of growth in the North American region. Brother Clements returned for a wrap-up. These presentations are on file.

Larry Duncan, Director of Leadership Development and Discipleship Ministries, was introduced for a presentation on the Church’s educational efforts—past, present, and future. He mentioned the following initiatives:

- Emerging Leaders
- Resource Churches (some already underway)
- Global Mission Network Training
- Proposed Tomlinson Center (Task Force chaired by Tim Harper, Michigan). The complete presentation document is on file.

General Overseer’s Luncheon

12:30 p.m.—The General Overseer’s luncheon was attended by all members of the International Presbytery and their wives, along with other members of the International staff and their companions. The General Overseer opened with commendations and his personal thanks to all for their services and labor of love during the last two years. Scripture readings were by Levi Clarke in French and José García in Spanish. After prayer, a good meal was enjoyed. As the meal ended, Steve and Yvonne Gilmer of North Carolina led in a participatory devotion, “Go Light Your World,” based on the popular song of the same title. The verses of the song (rendered in English, French, Spanish, and Russian) were furnished. The song highlighted different regions of the world where our Church is established, emphasizing the need for continued and aggressive evangelism. Delegates around each table joined in the chorus with lighted candles.

The General Overseer again thanked Wayne and Jenna Allen for their good work at Fields of the Wood and presented them with a plaque. The General Presbyter for North America followed with commendations and presentations of plaques to the following:

- David Arias and his wife, Gloria, for 23 years of faithful service—six as an overseer in Latin America and 17 as overseer of Spanish California. They will continue to serve in the pastoral ministry.
- Steve McDonald and his wife, Connie, for faithful service to the Northwest Region (Oregon, Idaho, and Utah). They are returning to pastoral duties at Poplar Camp, Virginia.
- Calvin Jones and his wife, Ruby, for serving as interim overseer of the Northeast Region from January 1–July 31, 2004. They will continue their pastoral duties in Albany, New York.

- Weisman W. Webb and his wife, Louise, for serving as interim overseer of Kentucky from September 1, 2003–July 31, 2004.

These were all congratulated and applauded by the delegates.

Sister Betty Fisher was asked to express her feelings to the International Presbytery group. She spoke of sharing with the families in their homes and at meals during their visits to many of the countries and the blessing that it was to fellowship with them and learn of their work. She prayed for the group. The luncheon adjourned about 2:30 p.m.

International Presbyter Meeting continued . . .

Billy Wilson, International Minister of Outreach for Church of God of Prophecy and Church of God, was introduced and made a presentation on the subject, “What Will This Church Look Like Ten Years From Now?” He used what might be the future expectations of his first and newborn granddaughter as a point of reference for where the Church might be in ten years. What will his grandchild witness or experience in this Church? His presentation is on file.

Brother Fisher concluded the meeting with a talk, “Too Much Chicken, What Do We Do?” promoting innovation by leadership to get things done successfully by not being afraid to try new approaches. He told the story of a South Carolina grocery store, which accidentally over-ordered a large quantity of chickens for which the store had no freezer capacity. The manager, who was from Michigan, did not know what to do. Some of his employees suggested that he take some of the barbecue grills from the store and make the barbecue chicken that South Carolinians like. They assured him they could sell all the chickens. He agreed and let them proceed. Not only did they sell all the chicken, the sale was so successful that all South Carolina grocery stores now sell barbecue chicken at a substantial profit. This was meant as a promotional encouragement to those who will return to their fields of labor after the General Assembly. His point was that, as leaders, we can and should think outside the proverbial box. This ended the International Presbytery meeting for 2004.

Monday, July 12

9:00 a.m.–12:00 p.m.—Ministers counselled together with General Overseer, General Presbyters, International staff, Biblical and Doctrine Polity Committee, Finance and Stewardship Committee, Administrative Committee, College Task Force, and others of interest.

10:00 a.m.—Brunch for Overseer and International staff’s wives

2:00–4:00 p.m.—International Presbytery Council continued.

7:00 p.m.—Vision Worship: Assembly Worship Team, directed by Rolf Woodard, led the congregation in praise. There was a time of prayer and fellowship, which was followed by a concert by the Duncan family from

Tennessee. Several announcements were made, which was followed by boosts from *White Wing Messenger* Managing Editor Virginia Chatham, Women's Ministries Director Cathy Payne, Stewardship Ministries Director Jan Couch, Family Ministries Director Larry Duncan, and Youth Ministries Director Palma Hutchinson. A message, "We Are Blessed Now and in the Future Generations," was preached by Leroy Greenaway from Delaware. A time of prayer followed.

Tuesday Morning, July 13

9:00—Prayer Time: General Presbyters, State and Regional Overseers, International Ministries, Ministers, and delegates joined together in their designated areas, asking God's blessings on the day's activities.

9:30—General Overseer Fred S. Fisher made some remarks and requested that the General Presbyters come to the platform.

9:33—Scripture Reading (Isaiah 6:1–8) and prayer led by General Presbyter Sam Clements, Tennessee.

9:38—Worship in Song: Billy and Kim Nelson, Florida. Songs: "Lord, You Are Good," "As Long As I Have Breath," "It's Because of You," and "I Give You Me."

10:00—General Overseer introduced Host Overseer W. W. Webb, Kentucky.

Brother Webb shared with the Assembly of the beauty as well as historical information about the State of Kentucky and welcomed all the delegates to the 93rd International General Assembly in the State of Kentucky. Brother Webb led the delegates in an ovation for the General Overseer and his family, as well as the General Presbyters. He asked the congregation to stand and welcome the Father, Son, and Holy Ghost by the lifting of hands, asking for the anointing to flow during the Assembly. The delegates were asked to greet each other.

10:07—General Overseer Fred S. Fisher, Sr. led the congregation in the Bible and Church Flag pledges and made some comments.

The General Overseer stated that if you want to make the Fields of the Wood more beautiful, then join Heritage Ministries. He also remarked that Georgia had donated \$4,000 for new flags to be placed on the Cross in Fields of the Wood. He further stated that our greatest pledge is to the Bible and the Lamb of God.

10:13—Song: "I Pledge Allegiance to the Lamb," by John Payne and Sheryl Spencer.

10:19—The General Overseer declared the 93rd General Assembly officially open, and stated, "By the authority vested in me as the General Overseer of the Church of God of Prophecy, let the record show that we are now in

the official business part of the International Assembly, and all business that may properly come before us will be carefully considered, discussed, decided upon, and entered into our permanent record.”

The General Overseer led the Assembly in prayer.

10:22—**Church College Task Force Informational Report**, Chairman Tim Harper (Report, page 91).

Chairman Tim Harper greeted Brother Fisher and the Assembly and stated that Secretary H. E. Cardin would read the Informational Report for the College Task Force for this Assembly season of 2002–2004.

Brother Harper reminded the Assembly that they were a fact-finding Task Force and that the Report was informational, giving the conclusions that they had found and had arrived at. He then stated they had been privileged to share in a question and answer session on the day before. He thought it might be beneficial to make one clarification for further input to a question that was dialogued for some time the day before.

“The question was, why would we want to partner in a cooperative effort with Lee University as opposed to a cooperative effort with an institution such as CLST or Beacon or some other kind of similar institution. We are not saying that local churches partnering with those institutions would be a bad idea, but our premise is based on, first, the accreditation status of Lee University is with SACS, which is the highest accreditation agency recognized in the United States; students coming from a SACS accredited institution are able to transfer credit hours into other universities and other graduate schools; second, we did discuss at length in our deliberations, CLST, but we came to the conclusion that we have a closer theological identity with Lee University in our heritage as being Wesleyan, Armenian, Pentecostal; and, finally, by entering into a cooperative effort with Lee University, students of Tomlinson Center will have full access to the Financial Aid Office at Lee University and can apply for federal funds for financial aid.”

Chairman Harper stated that a few clarifications had been made in the Report.

Secretary H. E. Cardin read the Report.

Chairman Tim Harper received instructions from the General Overseer that if clarification was needed about the Report, the Task Force could address that at this point; again, understanding that they were making no formal recommendations. This is an information-based Report.

Question: Jerry Hooper, Roanoke Southwest, Virginia—“How many satellites do you foresee as far as the satellites of Tomlinson Center will be involved?”

Response: Tim Harper—“We haven’t actually put a number on how many satellites. We see this as having the potential, once the Tomlinson Center is up

and functioning, the Tomlinson Center becoming a mother to satellites, not only in North America, but throughout the world. So we do not have a goal of five or ten. We could see that it, perhaps, could be unlimited and ongoing.”

Question: Gladys Scotton, Marietta, Georgia—“Whenever Tomlinson Center is up and walking or running on her own, will we still remain under the umbrella of Lee University or will we go independent?”

Response: Tim Harper—“Excellent question. That remains, obviously, to be seen. It is the hope of the Task Force that, at some point, we could have a residential college operating on Tomlinson campus; and we would no longer be under the auspices of Lee University. We have conversed and dialogued with Dr. Cross, Dr. Paul Conn, and others from Lee University; and they gave us their assurance that if at any time we felt as if the cooperative effort had brought us a point that we could, as you say, independently function without coming under the umbrella of Lee University, that they would bless us with that.”

Question: Fred Lawson, Jackson, Mississippi—“Looking at the cost of the facilities, property, and grounds, have you projected that cost, who would be responsible? Would that come under the CBL budget or would that be the General Church budget?”

Response: Tim Harper—“Most likely, Brother Lawson, that would come under the General Church budget; there is another committee that will be bringing a recommendation regarding Tomlinson Center, perhaps, the properties as well. So, most likely, that would come under the General budget as it now is. The repairs and maintenance of that property lies within the hands of the International Offices and the General budget.”

Question: Fred Lawson—“Do you happen to have a figure that the cost would be for the properties, maintenance, etc. even though it is a General Church responsibility?”

Response: Tim Harper—“Are you talking about annual costs?”

Response: Fred Lawson—“Yes.”

Response: Tim Harper—“My apologies, Brother Lawson. We don’t have at our disposal right now an annual budget figure for that. We have had projections that in order to bring the entire campus up to an operating facility, and that’s not what we are talking about; we are talking about, primarily, using Victory Chapel. But if a residential program were to begin next year on that property, it has been projected to us somewhere between two and three hundred thousand dollars for that. But that is not what this Task Force is looking at. This Task Force is looking at that the actual classes would occur in Victory Chapel; presently, there is a school that is leasing out those facilities.”

Question: José Reyes—"I presented my concern yesterday. My concern is the same today. It is about the economic situation. Right now, we know how the Church is in a very difficult financial situation; all the budgets of the Church—every ministry—has been cut fifteen, ten, five percent. I hope you know, with the creation of the introduction of Tomlinson Center for study, we cannot continue cutting other departments of the Church. We see here that churches are going to donate etc. etc. I have been on the Administrative Committee when the Tomlinson College was operating. In the tough times. when they had close to 200 students, we had to appropriate close to \$500,000 every year to operate the college. . . . I believe we need to think [about] this, very deep[ly]. Also, if we could create something that can be a blessing to the whole Church. Eighty percent of the membership of the Church of God, today, is outside the United States. If we create something for the Southeast, it would only be for the Southeast people in the beginning. Right now, myself, I believe in higher education. I attended a Puerto Rico Seminary, one of the best in all Latin America. I received my Master's degree from the Church of God School of Theology and a Doctorate degree from Bishop University. You know there are so many other places our people can go also and have an education. In our Spanish Churches in California, there are eight persons who have finished Master's degrees. Fuller Theological Seminary is one of the best in the nation. They have a special program; they give scholarships to minorities. Even today, the overseer of Puerto Rico, Brother Batista, has attended the Church of God School of Theology in Puerto Rico. . . . My concern, brother, is that if we create this, we will need to start cutting other ministries of the Church. . . . I believe we need to study this very well, especially from the financial point of view."

Response: Tim Harper—"Thank you, Brother Reyes, for those comments. I would remind us that when the General Church was subsidizing Tomlinson College \$500,000, as has been stated, of 192–200 students, we were also paying several faculty member salaries. We were having to house and board students. This is a much different approach in the beginning. So \$500,000 would not be requested nor subsidized from the General Church budget. Secondly, it is our sincere hope that Tomlinson Center on the former Tomlinson College campus would simply be a mother to birthing satellite schools, babies, throughout all of the world—Africa, Europe, Asia, South America, Puerto Rico. We envision that that could happen with this initiative."

Chairman Harper asked the Moderator if he was ready to come back to the podium. He then stated, "I might add as our Overseer is coming, we do have a restricted fund available now to receive any monies from any donors or any local churches."

The Moderator addressed the Assembly body and stated that this was an information report only. "It does not require acceptance or rejection from the Assembly. It is only informing you what they're doing. They had not done extensive research on finances and those types of things. The Administrative Committee that is going to come on and report right after them will be in better position to field those kinds of questions. So to ask this Committee those questions would be counter-productive, so save your questions. That next Committee is coming. This Committee is going to stay on the platform, and then if they need to converse with each other, they can. . . . What we are trying to do is to get this Assembly to accept or reject the partnership. We didn't know whether you even wanted to do that or not. It does seem very favorable that you do, and this Administrative Committee will bring that before you—to go or not to go with the partnership. So just hold your questions until this next Committee gets through reporting. One other item of business is, in order for us to know who is participating—we have visitors among us, and we welcome visitors—but we do not want non-licensed ministers nor non-covenanted members of this Church to participate in our business. . . . In order for you to participate in the business, if you're up in the balconies, we will not be able to see what you're doing, so I'm going to give you a minute or two for you to come down in the red seats, down on the main platform. If you are going to participate—express yourself pro and con on these particular items that will come before the Church. . . ."

The Moderator continued to speak: "No colleges are supported by tuition—not any I know of. . . . Harvard, Yale, Stanford, and all of those major 100-year-old schools have to have millions and millions of endowments given to them. For us to have a college, we are going to have to have support from the field. And one percent of gross tithes voluntarily given every year will support this school. Starting in January, if you will take it before your church and ask them to give one percent of their tithes to the educational fund, start sending it in the first of January, then we will know when we can start. But without your money, we can't. One reason for partnering with Lee: it is required that a college have a registration department—that's one requirement in order for you to be accredited. It costs \$150,000 to have a registration department; Lee already has theirs. In order to have it fully available to us, they have 15 people in their grant department, where all kinds of grants are available, and all of that will be available to us. . . ."

The Moderator continued to speak: "I think to be as fair as we can (we speak of closing the college), no one rejoices over that. . . . I don't think they do, even those who had to make that grim decision. But to give a fair analysis of the decision, when Bishop Murray was General Overseer and the International Office Committees he worked with, this Church was facing a thirty-eight million dollar ministerial retirement fund liability. And it was growing as more and more men and women were being added to it, so there had to be some drastic, aggressive, and any other kind of thinking we had to

have to be able to retire that. So they were able through aggressive actions to [acquire] for ten million dollars an [arrangement] with Metropolitan Life to be able to fund all these needy retirements. . . . Those who could survive without retirement were allowed to get their own private system, but those who could not, that were at a very low income, they worked out a system to annuitize them, but it cost ten million dollars. Also, Turning to the Harvest and primacy of the local church was all in the making—more money was going to the local church and less to Headquarters. It was in that climate that those grave decisions were made, so we want to be as very fair as we can to those who made the decisions. It's easy, sometimes, to be critical. It hurt all of us; it hurt them. But, at the time, it seemed that was the best they could do. But all that's past now—retirements taken care of. . . . Pastors, 1,244 of you said, 'We will support this college.' Ninety-seven percent of you said do it; we're counting on you to do it, and we can't start it without you."

The Moderator stated that the Administrative Committee was coming and would give their Report. The Moderator also stated that in order to give more people time to speak, a three-minute time limit would be posted on the overhead screen. . . .

11:00—Administrative Committee Assembly Report, 2004, Chairman, Fred S. Fisher, Sr. (Report, page 129)

Secretary Randy Howard commented that hard copies of the Report were being distributed for the delegates; he then read the Report.

11:15—The Moderator asked for questions.

Question: Roy Stamps, Marietta, Georgia—"I have one question to ask the Education Committee and that is, Do you have plans to do an on-line university or college along with this so that you can service the Church members and pastors throughout the world?"

Response: H. E. Cardin (College Task Force Secretary)—"With this potential partnership, Lee presently does offer on-line courses, and we would be a part of that; we would be brought under that umbrella as well."

Question: Harold Parker, Ohio—" . . . This survey has been used extensively in this Report as well as in the Task Force Report. My question is, When this survey was made, was it made with the understanding of just a college or was it made with the understanding that we were going to establish our own college? I'm thinking that if it was made with just a college, the Tomlinson Center, that it might have altered the survey from it being just for our college."

Response: H. E. Cardin—"The initial task that we were given was to survey the entire body, and it was with the intent to have a college much like we had when we closed Tomlinson College. As we did progress in our studies and we found that this would be years down the road to realize this, that's where you have seen the changes. But to answer your question directly, initially, it was to be an on-campus college."

Question: Edwin Pharr, Pearly Gates, Mississippi—"We appreciate the apology of the loss of the \$100,000, but what about the \$550,000 that disappeared before this? And then our Administrative Committee not discerning after we realized \$550,000 was missing. We gave him another \$100,000. I appreciate the apology and the repentance, but you know we also teach restitution and bringing forth fruit and meat for repentance. What about these people who were in charge, and what about restitution? I mean, I'm willing to forgive, but also we do teach restitution as one of the 29 prominent teachings in the Church. This man had already appropriated \$550,000, then we go ahead and we don't discern that when he has been discerned on the field for a number of years. And we give him another \$100,000. . . ."

Response: Moderator—"To make it more correct, there was no \$500,000 involved at the time the \$100,000 was authorized. The \$500,000 came later. It was unbeknown to us. We had no knowledge of \$500,000. It did not come through the books of the Church, and there was no way for us to have knowledge of that. There was not an extra \$100,000 ever given. There was only a one-time action; then when it was brought to our attention, we authorized no more funds after that. And then when we found out what had happened, then immediate, disciplinary actions were taken and corrections were made."

Response: Brother Pharr—"Yes, sir. But I read one scripture in Luke 16:11, where it says, 'If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?' And we have entrusted this Administration not only with money, but also with the true riches of the Gospel and divine truths that makes us the church of God. Thank you."

Question: Julia Timson, Grimsley, Tennessee—"With the Tomlinson Center, is there any way to make a recommendation that Lee University absorb some of the costs of operations due to the fact that they are going to have notoriety and be able to send students to our Center as well."

Response: Moderator—"They will, such as the registration. The enormous costs that it would cost us to set up the Registration Department and as much as it would cost us to set up a Financial Aid Department, we will be able to use those. The cost to us will be through tuition of our students and then what supplemented funds we send, but many costs will be absorbed by them also."

Response: Sister Timson—"That was not clear in the Report, and I think some people are so concerned about the money issue that we should make that very clear that Lee would be paying for part of that."

Response: Moderator—"The Tomlinson Center itself, the professors, the expenses on the Tomlinson Center will be absorbed by us. Any cost that directly is reflected as Lee University cost (we're still in a very foggy stage . . .). Whatever costs that would be generated from the Tomlinson Center, it would come out of the tuition to help pay that, but then the Registration and Financial Department would be employees and those kinds of things. They are already on their staff, and we would not take on that cost."

Response: Sister Timson—“Okay. Well, if we are going to use some of Lee’s professors and things like that, and possibly their students could come, that would be a bonus to them. I just think if it is going to be a partnership, it should be a partnership all the way, and they should absorb more than what you’re saying, I guess. They are going to be using our buildings as well, so they should be paying for part of the maintenance. . . . Thank you.”

Response: Chairman Harper—“We will be using our buildings on the Tomlinson Center Campus, and so as Bishop Fisher has stated, this cooperative effort will eliminate from us the costs of setting up a Registration Office, which ranges from \$130,000 to \$180,000 a year, plus we will not have to set up a Financial Aid Office, so in a very real sense, they will be absorbing all of that cost. We will just come under their umbrella.”

Question: Everton Campbell, Gallatin, Tennessee—“As a graduate of Tomlinson College, I must say I am excited about the possibility of us being able to start this school up again to provide education for our youth because we definitely need to have some resource to continue the work of God in the Church of God. Now, I listened to the Report given by Brother Howard. I’m concerned about just one area of it and that is the area regarding the restrictive group of people that would have participation in any potential closing or selling of properties. I realize that one of the reasons why the school is closed at this point was because it was a closed venue of people that participated in that process. Why do we not extend any involvement of potential sales or releasing of properties? Why is that not extended to the General Assembly as opposed to just those who have been named in the Report or that group that was named in the Report?”

Response: Moderator—“I think that if you will notice it closely, it could include a survey among thousands, not just a few.”

Response: Brother Campbell—“I understand that; however, we are bringing this to the General Assembly, and for this to continue or for it to take place, we are asking the General Assembly to give its blessing. So then I would think that any such major change, to avoid any re-occurrence of the past, that the General Assembly be given the same respect.”

Response: Moderator—“Recommendation Five: If future change in the college should be considered, the following directives will apply: A) Tomlinson Center would not be closed without the consent of the Assembly.”

Response: Brother Campbell—“In the latter part that he read, I noticed that he lists (I may have missed that part there.) but I noticed where he listed pastors and presbytery and such, but I did not hear him mention the General Assembly in the latter part of his reading. Should that be a part of it, then, yes, I submit.”

Response: Brother Campbell—“Thank you, Brother Fisher. I’m assuming that it included the Assembly then in the latter part.”

Response: Larry Duncan, Administrative Committee member—“Brother Campbell, the last paragraph to which you’re referring simply is to undertake the initiation to bring such a thing to the Assembly would require the input and agreement of General Presbyters, state, national, and regional overseers, International Office, and pastors. That would only be to bring it to the Assembly. Once it got to the Assembly, the Assembly would have to approve any actions. There is really a two-step process. We could not bring it to the Assembly. It would have to be brought to the Assembly by this whole list of people that you just recognized. The Assembly would have to make the final decision. There is a double safeguard.

Response: Brother Campbell—“Thank you.”

Question: Casimiro Tavaréz, Indianapolis, Indiana—“The question that I have for the Committee is about the title that the Tomlinson Center is going to give to the students if we are under the umbrella of Lee University. Is it going to be Lee University or Tomlinson Center?”

Response: Moderator—“Since Lee University is the accredited university, it would be a degree conferred by them. We will check into that. I don’t think the certificate itself will be a difficulty in recognizing that this degree comes from Tomlinson Center, Lee University. Lee University is the only one by accreditation authorized to give that. I think it would show reflection where the schooling was given.”

Response: Chairman Harper—“We are following a model that is already functioning through Lee University. It’s called Charlotte Center for Ministerial Training of Lee University in Charlotte, North Carolina. In fact, the first graduate from Charlotte Center was a Church of God of Prophecy student, Jason Rearson, who is now a youth pastor in the Church of God of Prophecy, and he walked the aisle at Lee University, and the degree was conferred by Lee University.”

Question: Stan Lambert, Metz, West Virginia—“You expressed deep regrets about having approved the transaction that has resulted in the loss of \$100,000, and that you have no defense for this action other than blind trust in a co-brother and worker. You further asked our forgiveness. I think those words are sincere, and you have my complete forgiveness. But asking for forgiveness does not rectify the situation. The fact stands that you have assumed authority to disperse Church funds for one’s personal use. Responsibility and accountability demand more than an apology. In order to protect the reputations of the men on the Committee and in order to prevent further injury to the Church’s reputation, I feel those of you who approved this transaction should no longer be in a position to handle Church funds. Although we are human and prone to errors in judgment, we still represent the body of Christ.”

Response: Moderator—“One minor correction: no one benefited personally by this money.”

Response: Brother Lambert—“I didn’t say that anyone did benefit personally. My issue is that you took Church funds and dispersed for the use of a non-Church project. Is that correct?”

Response: Moderator—“We operated under the information that we were given—that it would benefit this Church greatly. And under that information that we were given. That is on the premise that we made the decision. It would not damage the Church; that it would benefit the Church greatly. We were not given the full details. If we knew then what we know now, we would not have done that. But we were not given clarity or the full details. And in the words of our attorney, when he made the appeal to our insurance company, he said that the members of the Committee were deceived and that we operated under a deception.”

Response: Brother Lambert—“I want to carefully state what I want to say: we’re all human. I understand that, but to believe a brother, asking for no paperwork, no backup, no proof is too irresponsible for people occupying positions in the level of leadership of the Administrative Committee.”

Response: Moderator—“As the Report says, ‘We offer no defense for our action.’” The General Overseer made several statements about investments and the financial stability of the Church’s investments.

Question: Mike Arnold, Rifle, Colorado— “My question concerns the funding for Tomlinson [Center]. Is it this Committee’s recommendation that the funding for Tomlinson [Center] be derived from ministerial tithing. Is that correct?”

Response: Moderator—“No sir. They are not making any recommendations at all. It’s just a little thing I’m saying as General Overseer. . . . One percent of gross tithes will send enough money to Cleveland to sponsor this college and will strengthen our revenues to where we can begin to develop strength financially for this college.”

Question: Danny Strong, Griffin, Georgia—“I have two questions, really. The first would be about the college: what benefit does the Church of God receive from opening this college? It seems very magnanimous of them to want to help us when in the past, it seemed they really haven’t cared much about us. My wonderment is, what are they benefiting in this way? The second question is about the funds that were misappropriated. If knowledge and memory serves me right, several years ago we had a similar situation where money was lost in a scheme. . . . At that time, there were drastic changes made in the way that we handled money on the state levels . . . about a committee being set up and everything being changed so that not one person had that opportunity to, by themselves, write checks. The question is, did not the International Office also have this set up, and if it did, how did that system fail? And as with

anything, every system is only as good as those that are in charge, making sure that it operates completely. Who were those people who were to countersign those checks? Even in my local church, I can't write a check without it being countersigned by someone that is completely away from me—my church secretary. So how did that come to be?"

Response: Moderator—"The answer to number one, the Church of God has repented and we've repented. They repented to us, and we repented to them. And we are loving, Christian brothers in the same city, trying to do the same work for the Lord. Those harsh, aggravating feelings that I used to have, they've been washed away by the blood. They are gone, and it's gone from them. And we're working toward partnership. We both have one objective in mind, and that's to reach the lost world with the Gospel. So as unbelievable as it sounds, they just want to be a blessing to us anyway they can. I sought Dr. Conn out; he didn't seek me out. Number two: there was a change in the investment policy. That's why I'm able to tell you in the last six years we didn't lose money. We made three-and-a-half million dollars in six years, and if we went back ten years, it would even be more than that. So that's been changed. The \$100,000 was not an investment in a lending institution; it was a bad judgment policy on us being done through blind trust in a brother. We have also put in more and more stop-gap measures to make sure, hopefully, that nothing like this will happen again. But still, you have confidence in your clerk, and she has confidence in you; and someday or other, we are going to need to have confidence and trust one another, and, hopefully, nothing like this will happen again.

Question: Brother Strong—"What were the safeguards before? Who was responsible before this happened? Say, two years ago, three years ago? Who was responsible to make sure something like this didn't happen—that we had learned from the last time."

Response: Moderator—"We are not making the investments. Legal investments of our reserve funds—we don't make those decisions. We have turned them over to reputable investment companies, and that's why we've not shown losses; we've shown gains."s

Response: Brother Strong—"I understand that, Brother. I guess I'm confused."

Response: Moderator—"A \$100,000 was not put out in an investment."

Response: Brother Strong—"I'm not talking investments on money that's in bank accounts. I'm talking about the money that was misappropriated—the money where Brother Williams signed a check. Was there no one else that was supposed to countersign that check, or did he have legal authority to write out thousands of dollars?"

Response: Moderator—"You are welcome, while you are here, to come and talk to the Committee because mine and your three minutes are up. We will be

glad to share any information. One thing is, out of the funds that were lost, \$545,000 of it never did come through the books at Cleveland. It was done privately and outside our jurisdiction. Your overseer has that information, and you would be welcome to come to his office and let him talk with you, which would take more time than we have now. Full disclosure has been made; nothing has been hidden. And any pastor that wants to know more, consult your state bishop, your General Presbyter. They have all the information.”

Question: Jesse Booth, Kingsland Chapel, Virginia—“You may have already answered my question. But in this Report under Recommendation: ‘Therefore, we would like to recommend the following items for approval by this Assembly.’ My question is, at one point, if any, would it be appropriate to make a motion to accept these recommendations? The reason was too that, I suppose, that if a motion is on the floor, we have to limit our discussion to the motion.”

Response: Moderator—“The Report itself is the motion. It is before you.”

Question: Brother Booth—“Okay. Would it be appropriate to make a motion to accept the Report?”

Response: Moderator—“You can make a motion that discussion cease.”

Response: Brother Booth—“Okay. I would like to do that.”

Response: Moderator—“Do I have a second?”

Response: Iris Davis Walker, Fort Lauderdale, Florida—“I respectfully second the motion and this be completed and let the Assembly go on.”

Response: Moderator—“All in favor of accepting the motion and second that discussions cease, would you stand? We have overwhelming consensus. Discussions ceased.”

Response: Steve McDonald, Oregon—“One point of order. We don’t make motions anymore according to our own Assembly rulings.”

Response: Moderator—“In other words, we can go on and discuss indefinitely?”

Response: Brother McDonald—“No sir. We no longer under our Assembly procedures make motions. We get affirmations. We do the discussion. It is your decision as a moderator when that discussion has reached a point where you feel it needs an affirmation. As far as procedurally, we no longer need to make motions anymore. . . .”

Response: Moderator—“So noted by the Moderator All in favor of accepting this Report as read, will you stand? You may be seated. Those in opposition, will you stand? Overwhelming consensus so rules, so the Report is accepted as read.”

The Moderator said, “Can we say, ‘God bless these Committees?’” He also stated that the General Properties Committee was included in the Administrative Committee Report.

The Moderator asked Brother Mike Willingham [chief usher] if they had the BDP Report in the boxes. They were available at the end of the session.

11:56—Finance and Publications Ministry Director Report to the 93rd International Assembly: (Personal Report, page 167; Financial Reports, 137). Copies of the Report were distributed.

Director Perry Gillum greeted the Assembly. He introduced his family and staff. He also introduced . . . “four individual, professional business and finance people who are faithful members of the Church of God of Prophecy in various states in the U. S. right now. They have joined us at the International Offices, partnering with the Administrative Committee in regards to the work of the Administrative Committee and the finances of the Church.” These individuals [volunteers] . . . Jim Gilbraith, Robert George, Jerlena Riley, and Janice Miller were introduced. . . .

Jim Gilbraith presented the Report.

Director Gillum read the Preface to the Finance and Publications Ministry Report.

12:22—Lunch Dismissal.

Tuesday Afternoon

2:10—Business session continued. John Payne explained the procedure for participating in voting with expression cards. In order to get an expression, the delegates had to be in the lower floor section of Freedom Hall. When the Moderator asked for a vote, the delegates were to submit either a green (yes) or red (no) voting card.

2:13—The Moderator opened the afternoon business session, continuing with the Finance and Publications Director’s Report.

Director of Finance and Publications, Perry Gillum, came forward and asked the Chief Accounting Officer Carolyn Tate to present the audited Reports that were provided by an independent audit company. He also stated that Robert George, Chairman of the White Wing Corporate Board and a member of the new Budget and Investment Board, would speak after the International Office Audit Report.

Before Carolyn Tate read the International Offices Report, she asked for permission to give tribute to a former employee who passed away in November, Mary Jo Wright, who had been an employee for almost 40 years. Paulette Wilbanks read the tribute. Then Sister Tate read the Report (Financial Report, page 137).

Brother Gillum thanked Sister Tate for the Report and asked Robert George to address the Assembly.

“On behalf of the White Wing Corporate Board, I would like to say that we have served the Church since the beginning of this year; right after the

beginning of January, this Board was appointed. We have had several meetings; in addition to that, we have had several endless telephone conversations. For any Board to serve well, they must understand the operation of the entity of which they're involved. To that extent, each of us has spent many hours trying to better understand the White Wing Publishing House and Printing operation. In order for the Board to fully understand, they must have a real cooperative group of employees. To that extent, we would like, on behalf of the Board, to thank all the employees of the White Wing Publishing House for their 100-percent cooperation. Anytime that we have asked them for information, they've been very forthright with coming forward, and we've asked some very difficult questions. This has been a very challenging eight months that we've been involved, and we believe that as the result of the work of this Board and, more importantly, the employees that have a keen interest in our Church performing well in the future, that you'll be able to see some major changes that will be very positive in the future. We thank you for your support and thank you, Brother Gillum. I thank most of all the White Wing Publishing House and Press employees.

2:30—Carolyn Tate came to read the White Wing Publishing House and Press Statement of Financial Position (Report, page 149).

2:36—Brother Gillum thanked Sister Tate for reading the Report and then asked the General Overseer to come and to proceed with the business of handling these two Reports—The International Offices as well as the White Wing Publishing House and Press, Inc.

2:37—The Moderator asked for questions concerning the International Offices Report. There were no questions. He asked for all those in favor of accepting that Report as read, to stand. He then asked for any opposition to the Report. There were none. The Report stands approved as read.

2:38—The Moderator asked for questions concerning the White Wing Publishing House and Press Report.

2:39—*Question:* Tony Roberts, Durkee Rd., Tennessee—“. . . Are we recommending, at this time, to close the White Wing Bookstore, the last bookstore in Cleveland, and the White Wing Publishing House?”

Response: Moderator—“No sir, it has nothing to do with any of that. It's just a financial report from last Assembly to this Assembly. Those decisions have not been made.”

Question: Edwin Pharr, Pearly Gates, Mississippi—“. . . Who signs and co-signs checks at the International Offices? And I think this General Assembly would like to know too.”

Response: Carolyn Tate—“At the International Offices, after the former Financial Director was dismissed, we now have at least two of the five Administrative [Committee] that have to sign anything in order to transact business with our bank or anything that has to do with our finances. So

Brother Gillum and Brother Fisher and the other members of the Administrative [Committee] sign on anything that's done."

Question: Brother Pharr—"Have we ever thought of having people who handle financial matters and considerable amounts of money, to have these people bonded?"

Response: Moderator—"We do have an insurance policy in force up to a certain amount."

Question: Brother Pharr—"Whenever this money disappeared, was there only one man's signature on the checks or was there two signatures on the checks?"

Response: Moderator—"At that time, they were wire transfers, and there was only one signature. That's where the corrective measures have been taken."

Question: Jesse Booth, Kingsland Chapel, Virginia—"Since the question has been brought up about the signing of checks, I was just curious about, if there is only one signature on the check, would the banks still cash that check or is this, more or less, an in-house with the two signatures, or would the bank not cash a check if it only has one signature? Do you understand what I'm asking?"

Response: Brother Gillum—"The bank will honor the checks only with two signatures."

Question: Dina Gribbins, Glen Lily, Kentucky—"Brother Moderator, I have a two-part question. The first part of this is concerning the bookstore only. Our rent on the bookstore was \$119,000. Is that correct? And who do we pay this rent to? Are we paying it to ourselves? Are we talking about the property that is there on [Keith Street]?"

Response: Brother Gillum—"The rent that is reported in this sense as you're speaking has to do with bookstores that are now closed. They were closed in this fiscal year—the Dalton, Georgia store as well as the Hixson store were the two stores that were closed in this budget year. So there's no rent charges; we own our own building in Cleveland."

Question: Sister Gribbins—"That's what I thought. So then, the net loss of \$438,694 was for the bookstores that have closed, including the one on our own property. Is that correct?"

Response: Brother Gillum—"The one on our property has not been closed yet."

Question: Sister Gribbins—"No, I was asking about the total loss. Does that include the one on our own property?"

Response: Brother Gillum—"Yes."

Question: Stan Lambert, Metz, West Virginia—"Several years ago, Sister Jerlena Riley came out and took full responsibility for a significant loss of funds in an investment that was made. And it was my understanding that after that Assembly stop-gaps, security procedures, and everything were to

be put in place to prevent any such losses. Then Brother Gilbraith read that over the last six years, we've lost ten-and-one-half million dollars, seven million at General Headquarters, I say a loss, I don't mean an investment, but it's over-spending. And three-and-one-half million dollars with the Publishing House, and these figures are all read here. The first question is, was anything done to stop this back then, and what will be done now? We are in a colossal, financial mess. And some kind of drastic procedures have to be implemented immediately. What do you have on the table to help me go home and feel like you're handling our funds responsibly?"

Response: Jim Gilbraith—"Thanks for your question. In 1994, there was an investment policy created by the Finance and Stewardship Committee that was put in place, subsequent to the event that you were speaking of. Going forward, I can speak to that piece. The Administrative Committee has put into motion (that is actually on the records) that they are deferring all investment decisions to the Budget and Investment Board. And so, you say, what's different? What's different is, there is a different group of people that will be assisting the Church in that manner. And themselves as well as the Finance and Stewardship are in the process of—some of us are on both Committees—rewriting, if you would, some investment policies that will help facilitate that as well."

Question: Brother Lambert—"Just another point. What was done after the 1994 investment policy, exactly, that failed?"

Response: Brother Gilbraith—"An investment policy was put in place, but I think the bottom line is, it wasn't followed. There was a policy put in place; there were procedures in place. It was not followed."

Question: Brother Lambert—"I don't like that answer, but I appreciate you coming across with it. The second part is, how am I going to get confidence back in the people who handle these monies?"

Response: Brother Gilbraith—"I don't think I can speak to that piece. What I can tell you is what's being done. I would say that the Administrative Committee has been the Committee that's reached out to us in acknowledging in a much more complicated world, both domestically and internationally, that I think there is a recognition that they do not possess the skills set to perform those functions. And with that in mind, they have reached out and asked us to take on that responsibility on their behalf. So I would say that's something that's significantly different than what transpired in 1995 or in 1994. And that's what I would offer to you is what is in place now; again, we're dealing with some folks that are pretty experienced in that manner, and, at the same time, have, as well, your best interest in mind."

Question: Brother Lambert—"When was the referral procedure put in place?"

Response: Brother Gilbraith—"It was after the 1994 Assembly. I'm not exactly sure if it was that year or 1995."

Question: Brother Lambert—“But that was all disregarded up until when?”

Response: Brother Gilbraith—“I can speak about what’s happening over the last three to four months that we’ve been asked to assess. I can describe that process in great detail.”

Response: Brother Lambert—“You just answered my question. Thank you.”

Response: Moderator—“Brother Lambert, you are also mixing two items—the investments that the Church makes with security companies—that policy was changed, and that has been enforced for quite some time. The great loss was not done in investments in companies; it was lost in bookstore ventures, Wingnet, travel services, and seven or eight bookstores. So we have been in the process for the past four years of closing all of those investments. All of those bookstores are closed; Wingnet is closed; travel is closed; all of those losses have been cut and closed, and now we are in the process of [looking] at the last bookstore, which is in the city of Cleveland. The retail part of that is under investigation of whether we will continue doing that. We’ll continue servicing this Church. The great losses that were experienced in the bookstore industry have been done and have been in the process of being done for the past four years. And they’re all taken care of but just this one.”

Question: Brother Lambert—“As I understand it, there were two figures—three-and-one-half million was lost by the Publishing House and the Press. Right? Then there was a seven million figure that was lost by General Headquarters.”

Response: Moderator—“No, you’re incorrect.”

Question: Brother Lambert—“That’s wrong?”

Response: Brother Gilbraith—“. . . let me bring some clarity to this. The International Office, when you look at their finances, is made up of domestic or U.S., predominantly income streams. But it does house expenses that take care of ministries worldwide. What we were stating in the Report is that expenses were greater than revenue at the International Office by seven million dollars during a six-year timeframe. And expenses were greater than revenues in the White Wing Publishing House. Now, to the point I think that you’re making, is as we think about, predominantly, where did those losses occur. They did not occur by ministering. The expense over-runs, if you would, we would predominantly attribute to investing into business ventures in the White Wing that did not come to fruition.”

Question: Brother Lambert—“So the International Offices invested in the White Wing?”

Response: Brother Gilbraith—“Yes, they did. They supported those business ventures. It’s not the only amounts, but we’re saying, in looking at this, that is, predominantly, a lot of the expenditures. . . . But the reality of the investments—investing is more than just an investment portfolio made up of securities or stocks and bonds. Clearly, some time ago, eight years ago, there

was a venture put in place from the White Wing with the purpose to try to increase revenue for profit to help fund ministries, and that is an investment as well. Those investments did not pan out well, and, I think, acknowledged in one of the progress perspectives, is [that] we started the bookstores for the purpose to try to produce revenues to invest into ministries. That hasn't panned out. We are not going to do that anymore."

Response: Brother Lambert—"I don't think there was anything malicious done at all. I don't want to leave that impression. But the bottom line is that over the past six years, we spent ten million dollars more than we took in. Is that correct?"

Response: Brother Gilbraith—"That is correct. With that, as you had mentioned, that is true, during that same time frame, we did invest or put 50-plus million dollars into ministry, which we've had a great harvest on. But we have expended more dollars than we have taken in by the amounts that you stated. That is correct."

Response: Moderator—"But in 1984, we had 230,000 members; in 2004, we have 800,000 members. Last year, we had a little over five to six thousand local churches; this year, we have over eight thousand local churches. So we have shown that all the funds we are speaking about have not been invested funds in ventures. Much of it has gone in the ministry, and we have spent freely in evangelism and grants and mission work. And it is also showing up in the growth and expansion of this Church. But there have been drastic measures made to correct some of the business ventures that have not been as fruitful as we had hoped they would be. Those corrections have been made. One more question, and then we're going to ask for an acceptance of the Report.

Question: Clyde Weathers, Bernie, Missouri—"I would just like to say that I am a small businessman, and you can't continue to operate at a loss. And another question I have is, and I wouldn't see why not, but the White Wing Publishing House on Keith Street, is it making a profit?"

Response: Moderator—"The bookstore?"

Question: Brother Weathers—"The Publishing House."

Response: Brother Gillum—"No, it is not."

Question: Brother Weathers—"Why?"

Response: Brother Gillum—"Well, we're trying our best to make it work."

Question: Brother Weathers—"We own it, and it's paid for."

Response: Brother Gillum—"There's a lot of new bookstores moved into the area in a very, very small town. We have one of the largest Christian bookstores now operating in the city of Cleveland. Books A Million has moved in. We no longer have the business, walk-in retail business, because there is so much competition in the field. And we have tried to shore this

up; we have cut back everywhere we could cut back to try to shore up the sales and market properly in the city area there. And we're still working at it, but it's still losing money."

Question: Brother Weathers—"So our prices are higher? We are not able to compete. Is that what you're saying?"

Response: Brother Gillum—"I don't know. I don't believe our prices are necessarily higher. . . . Some may be high; some may be lower. The changing retail environment in Cleveland and Bradley County has brought about a lot of this stress."

Response: Moderator—"Along with that, we have now, in a county of 95,000, we have two Wal-Mart Supercenters, and Christian videos, books, tapes, and all, Wal-Mart can buy them cheaper than we can even sell them. . . . We are seeing this environment, and we are making, we feel like, the necessary corrections. All in favor of accepting the White Wing Publishing House Report as read, would you stand? All right. Thank you. And those who oppose, you may stand. All right. The Report stands approved as read. Is there any other closing remarks? All right. These folks have worked hard; I'd appreciate you giving them an appreciation applause. And they are going to continue to work hard, and we're going to continue to keep you informed on our progress because we're going to all work together. And the Lord's going to help us, and I just guarantee you that it's going to be a lot healthier in 2006 when we make Reports in Nashville, Tennessee. . . .

"We're going to have the Finance and Stewardship Report now. They are only going to give an informational Report, not any actions you would need to express yourself in, and then we'll get into the Biblical Doctrine and Polity Committee. The Moderator asked for Brother Davis and the Committee to come forward.

"There will be a Finance and Stewardship Committee reappointed at this Assembly, but their responsibilities will be somewhat different since we have this Financial Investment Advisory Board in place all year long. The need for an annual Report, unless we change our financial system, this [Committee] may not report every year; they may not have to meet as they have because we are needing day-to-day, week-to-week advice and direction in a complex, financial world. And we're working to have that as near as the phone—conference calls. I know that all of us are hurt about some of these things. I feel very badly myself, but we are really trying. I just see the sun coming up over the hillside. It's looking so much better."

Finance and Stewardship Committee Report to the 93rd International General Assembly (Report, page 94).

Chairman Robert Davis invited Rob Tranthem to read the Report.

After the reading, the Moderator asked everyone to stand, asking for everyone to pray for him and the Administrative Committee. He stated, “We will pray. I have already done a lot of praying and have wept before the Lord and any other kind of repenting that you think I need to do; I’m not beyond doing it. You’re not the one responsible for it, we are . . . you pray for me, and we’ll all just pray together that God will help us in our direction. . . .”

A prayer time followed.

3:06—Chairman Robert Davis—“Two years ago when we were visited so overwhelmingly by God’s Spirit, we felt so strong; we didn’t understand, really, all that the Lord was trying to tell us. But we felt so strong in the sense of the Spirit that there was an urgency that we were feeling from God regarding integrity, honesty, and our need to embrace biblical principles with regard to our finance and stewardship. The Lord helped us to understand that there is a direct correlation between the way that we handle our finances and our spirituality. We felt the need then, as we do now, when we say corporative repentance, we’re looking at the Church from the top to the bottom. We are concerned that our local churches embrace good, sound, solid biblical principles regarding stewardship. We’re equally concerned that all of our state/national/regional offices see the blessings that are held in store for us when we do such. We’re equally concerned that our International Offices do the same. It was not entirely at one level. This is something that as the Church, I believe, God is asking us to do. I believe God is asking us to do. I believe we are at a very serious place and a very serious time. And I believe the other thing that God impressed upon us was that He wanted to help us. Every last one in that room, many of them laid on their faces, wept before God. I’ve never been in a meeting where the Holy Ghost did what He did in that meeting. We were just talking, and God’s Spirit moved in on us. We couldn’t get up for a long time as we wept with our faces in the carpet. Many of us left there and couldn’t talk about it for days. We didn’t understand. We earnestly sought God. Out of that session came a realized desire that Almighty God—a holy God, a righteous God—wants to help us. He wants to help us. He has the resources for this Church and the ministries in this Church to go forward. So at every level, let’s look at what we’re doing. Let’s consider ourselves. And let’s employ and embrace biblical stewardship principles. Thank you for your time.”

The Moderator asked for the Biblical Doctrine and Polity Committee to come forward and begin their Report. . . .

3:10—Biblical Doctrine and Polity Committee Report (Report, page 95).

Chairman Walter Doroshuk thanked the General Overseer and greeted the General Assembly. He thanked the General Overseer for the good spirit of cooperation while working together over the last couple of years, along with the General Presbyters. He stated they appreciated the leadership that these brethren had shown. He also thanked all who had responded to the Committee by e-mail, phone, and in person.

Opening Statement by Chairman Doroshuk:

“Once again, we give God praise for the opportunity to serve this Church in matters relating to biblical doctrine and polity. We are grateful for the abundant grace that has brought us through much research, writing, dialogue, and prayer. The witness of the Holy Spirit has been overwhelming, and we give thanks unto God for His unspeakable gift. We are so grateful for the great reports that we have received in terms of the harvest that we’ve experienced all around the world. We believe this Church has responded to a call from God in turning toward the harvest. We are requesting that, somehow, the Lord would give us that same mindset and same ability to seek Him in terms of the business that we do for this Church. We have experienced great growth in this Church, and it’s rather ironic in the last decade that we have wrestled with numerous issues with limited progress. We strongly believe the Lord is wanting us to get these issues settled as we move into a greater and unprecedented harvest.

“We are reminded of the challenges the early church experienced during the dispersion. Yet God brought them to a point of rest after Paul’s conversion. Acts 9:31 states, ‘Then had the churches rest throughout all Judea and Galilee and Samaria, and were edified, walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied.’ While we recognize the challenges we face are different than the cited example, our strong conviction is that the Lord wants to bring us rest as we continue to move into the harvest. As such then, it behooves us all to pay special attention to what the Spirit is saying to the Church today as He helps us get these issues behind us and move forward. We firmly believe the Lord is able to help us to enter into this rest by the Assembly of 2006.

“We’re requesting that we come together, that we are together, here in one accord, not so much as to whether we agree on a report or not but very much as to us being in agreement that we will join our hearts and minds together, and we will seek God together until we hear from heaven.

“It is interesting to note how the Holy Spirit always shows us when God’s church is in one accord, and we desire that experience from the Lord here in our business session. And with that, we’d like to say, ‘Lord, we turn this all over to You today; we are here to surrender to You. We’re here to surrender

to what the Spirit says to the Church. We're here to surrender our own ideas, opinions, and all these reports to the sovereignty of the Holy Spirit. And we trust that there will be an overwhelming sense of the Lord's presence among us as we, on a human level, endeavor to do business for Him and for the sake of His Church. We desire greatly that the powers of God's kingdom will rule supreme in this place.'

"This, all day, has been business sessions, and, sometimes, in business sessions we tend to step out of our role of spirituality and operate on a human level. But we're asking God to heighten our spiritual senses this afternoon so that we can truly discern what the Lord is wanting to do in this Church. So as such then, we would like to ask the Lord and declare that we would denounce every spirit of confusion, contempt, discord, division, religious restraint, or secular restraint among us and that we embrace a spirit of cooperation, unity, harmony, sound, biblical dialogue, mutual respect, and submission. And borrowing again from Brother Wilson's presentation, we will pray, listen, obey, and work. And I wonder if we could take just a moment to join ourselves together in this fashion, here this afternoon, where we say, 'Lord, we join ourselves together today and we covenant before You and we agree together before You that we will seek Your face and Your face only, that we will wait to hear from You and we will do as the Lord would instruct us to do.' If you would be prepared to do that, I would like for you to stand and join together with us in a prayer as we proceed with this next session of business."

A time of prayer followed.

Chairman Doroshuk stated that although the Report on Assembly Business Procedures and Policies was read yesterday, he asked if the delegates thought there was a need to read it again. Otherwise, the Committee would be happy to proceed straight into the Recommendation section.

The Moderator made some comments and asked for all who were in favor of the Committee not reading the entire Report to stand. He then asked those to be seated and asked all of those who wanted the Report read in its entirety to stand. The response was overwhelmingly in favor of not reading the entire Report, just the Recommendation.

Committee Secretary David Browder read the **Recommendation**.

(Recommendation, page 110)

3:39—The Moderator explained the new procedural method of using green and red expression cards (green—yes; red—no). Cards were given to covenant members of the Church of God of Prophecy. This was an experiment and not part of the Report to see if the Assembly agreed on using the cards or disagree on using the cards. The Assembly was to decide today if this method would be used. He stated, "If you agree to us using this process, then you'll drop in the green card. . . . If you do not want to do this, then you drop in red. And we will decide

on using this method with overwhelming consensus since it is a polity issue, we will just decide on it between us.” The cards would be counted by computer calibrators to weight them. He reminded the Assembly that they must be a covenanted member of the Church of God of Prophecy in order to vote. The delegates were asked to come to the main floor to vote.

Music was played while this was done.

While the cards were being collected, the Moderator stated that when questions began, it would be good to hear from both sides—for the Report or against the Report. He asked those who were going to speak to please identify themselves and say if they were for or against the Report before they speak. He also reminded the delegates that the three-minute rule would be in effect. He asked for any questions about the new procedure.

Question: Randy Howard, Cleveland, Tennessee—“I would like to affirm the Committee for this Report. I certainly appreciate the desire that they have to give an opportunity for participation to members of the Church that are not able to come to the Assembly. I know that through several Assemblies, it’s been voiced from the floor that only the people who are able to come here are able to participate in our decision-making process. I understand that everything that is written in this Report is not perfect. I know that they’re feeling after a way, an implementation strategy, it may not be that this will be the perfect way, but I want to stand and affirm the Committee, first of all.

“Second, I wanted to mention for a friend of mine speaking yesterday who spoke about the possibility that when all the proxies were in that it may be that we will feel bound to the proxies and would not be able to hear the dialogue that was going on in the Assembly floor or would not be able to sense the leadership of the Holy Spirit. And I thought the Committee’s document did a good job of touching that, and I wanted to just bring it to light since it wasn’t brought to light yesterday. It’s on page 5 of the Report when it says . . . ‘It is essential that there be an understanding between the representative and the churches that the representative would be expected to follow the leading of the Holy Spirit, the wisdom of the Assembly counselors, and the one-accord expression of the Assembly. This could mean an outcome different than originally anticipated by the proxies.’ I believe in those two sentences there’s certainly a place for the dialogue, the interaction, and the intervention and manifestation of the Holy Spirit to take place in an Assembly even though proxies have come from all over the world and those proxies are already stated. It’s clear here that we want to give priority to and even preeminence to the body of discussion that’s going to go on—even those that are not carrying proxies can discuss and have an opportunity to voice their convictions on the Assembly floor. I would love to see those two or three sentences, possibly, be more preeminent in the Report or even expanded since I believe I hear it as a sensitivity as we hear the discussion yesterday and, possibly, the discussion will go on.

I have one more point that I would like to make the Committee as I stand affirming this Report. As we look at the recommendations, and most recommendations we've seen today and recommendations we see often (and I'll have to apologize that this only came to me as often does while we've been in business session or I would have communicated it to the Committee more personally), when we get to the logistics of this and working it out, we see that recommendation is longer than two or three or four lines. That recommendation is probably 20 lines. It could be for ease of passing the ideal because this is our very first step in trying anything like this, I know that in past times in the Assembly, the Assembly has passed something and then has placed responsibility on a group of people, perhaps a Task Force or perhaps your own Committee then to work it out. We give authority and authorization to you to begin to move toward an activity, but we don't necessarily have to pass details about the activity. And so, the recommendation about logistics, I feel like if it causes any sensitivity on the floor could easily be changed to, 'we give authority for the Committee to begin to seek out a way for us to begin practicing this if that may happen.' I certainly affirm this Report, and I thank you for having a heart for the members of our Church—ministers, pastors, and leaders of our Church that live all around the world."

Response: The Moderator stated that there were 964 yes cards and 190 no cards. The Moderator also increased the time-limit to five minutes instead of three.

Question: Stan Lambert, Metz, West Virginia—"As pertaining to the Assembly counselors who will assist the General Overseer in the determination of just when one-accord is reached, I would suggest that they not be selected by the General Overseer himself. This would open wide the door for legitimate criticism on the basis of serious conflict of interest. And I do want to thank you men for all your hard work. I appreciate it ever so much."

Response: Moderator—"That certainly will be taken into consideration. I'm thinking that the ruling is that the General Presbyters serve as the counselors, but that could be looked at that it might need to be changed. . . ."

Question: Brother Lambert—"Am I correct in that the General Overseer will select six people who will help him determine when one-accord is reached?"

Response: Moderator—"No, they've already been selected, and they're over here. I don't select them."

Response: Chairman Doroshuk—"On page 3 of the Report, actually, explains that the selection of the six is part of the *90th Assembly Minutes* in 1998. So that's the process that's been put in place. I'm trying to remember if that was amended; however, we got to that, our understanding now is that it is consisted of the General Presbyters. And should that be necessary to change that, and certainly with directives from the General Overseer and the General Presbyters, we'd be

happy to entertain that. And for the sake, perhaps, of some clarification here in terms of the implementation of this, we do state in there that we plan to do an evaluation of this to the Assembly of 2006, [which] will be our first run of this type of a process. So once we gained some experience after the 2006 General Assembly, then we would anticipate having a close look at this to see how smoothly and how effectively it is working.”

Question: Danny Strong, Griffin, Georgia—“I asked a question of Brother Wilson when he was down at our campground in Georgia about the one-accord, exactly what was one-accord. At that time, he couldn’t give me the answer from the Committee, and I would like to ask what exactly is one-accord?”

Response: Chairman Doroshuk—“One-accord as we stated in the document means us being of one mind, one heart, or one purpose, which as you look in the document, you hear our sentiments. We have echoed over the last two years, particularly, let’s come to the General Assembly already in one-accord, which doesn’t necessarily mean that we are in agreement on a subject, but, at least, we do have one heart, one mind, and one purpose. I think our experience in the past has to a great extent been that we have come to the General Assembly with divided camps—the pros and the cons. We’re asking if there’s a way that we can lay that type of posture, that type of model aside. Let’s come here already in one-accord even though we may not see eye-to-eye on the issue because we believe when we meet with one heart, one mind, and one purpose, we’re going to hear from heaven.”

Question: Brother Strong—“Again, I guess my question is, you say we’re to come in one-accord, I understand that. . . . How are we going to discern . . . how will we reach one-accord?”

Response: Wallace Pratt—“I think what the Committee is trying to say is that when we say one-accord, we say we’re coming here with one mind, one-accord, to seek God’s will and find the mind of God, and that’s what we want. Not that we would present a Report and you would accept it just because we presented it, but that we want to find the mind of God. Our Chairman talked about that and even in his prayer, he prayed that we were laying these Reports down before the Lord, and if it’s God’s will for us to accept these Reports, that’s what we want. If it’s not God’s will for us to accept them, then, certainly, we want God’s will. I think that’s what we’re talking about when we talk about coming in one mind and one-accord.”

Question: Brother Strong—“It says the ministerial leadership simply dialogues in order to facilitate the delegates’ decision; and then in point number five of the Recommendation, it says that they will make the decision, not the delegates but the leadership will decide when the delegates are in one-accord. It sounds to me like in one part you’re saying that the delegates will make the decision and in the next part, you’re saying the leadership will make the decision.

Response: Chairman Doroshuk—"I think what is particularly being addressed there is emphasizing the importance and biblical authority of our, in this case, General Overseer and General Presbyters in helping the General Assembly determine, perhaps them making an expression of what they sense in the Spirit in terms of there being an one-accord agreement. We do get in discussions to particular points, etc., but we trust, I don't know at what point it may be when the General Overseer is going to need to meet with General Presbyters and counsel together to determine whether there is a sense of one-accord or not. We welcome their input into that; we would trust somehow that there would be a presence of the Holy Spirit amongst us where there could be something in the atmosphere of this place that is speaking to our hearts in terms of us coming into an agreement. . . . Over and above our expressions, our voting, whatever, we need to sense that the Holy Spirit is here, and He is wanting to bring our hearts and our minds together."

Question: Brother Strong—"I have one last question. Will it be like what happened at the last Assembly where there were a lot of people that would not submit or abstain? It says that anyone who displays a stubborn or obstinate spirit may have his voice removed by the General Moderator and General Counselors. If we have a biblical reason for not abstaining or submitting, will that at that time mean that we'll be overruled and have our voices removed?"

Response: Chairman Doroshuk—"This would be a decision that would have to be made by our General Presbyters and, perhaps, with consultation with the General Assembly. Of course, the option of abstaining is available to us. Now, I think one thing that we need to clearly understand is, in fact, if you ever get an opportunity to work on this Committee, even though you're going to hold on to some of your personal convictions, you're going to have to find that you need to lay those down for the sake of what the Lord seems to be saying. And I think it's the experience of all of this Committee. We still hold personal convictions that we have to submit to what we have put in these Reports, and so this is why we address submission so strongly in this even though one may be convicted very strongly that this is not the way you really want to go, the principle of submission in the midst of that actually overrules one's conviction."

Response: Moderator—"We're going to have one more pro and one more con, then we're going to take an expression."

Question: Victor Granillo, Simi Valley, California—"Rulings on proxy, especially on that one-accord, seems like a very touchy situation there. . . . If there's a local church proxy, would that cancel an individual's choice?"

Response: Chairman Doroshuk—"Could you clarify that question a little bit more? Well the local church would be required to come into agreement as to their decision concerning an issue, and they would submit a proxy based on the decision they've made on their local level."

Question: Brother Granillo—"Right. Say our local church has a decision, cause right now, as it stands, we're in disagreement, at least I am, and

they would support something I wouldn't support. That would overrule my convictions, so I would just have to submit in my individual vote, for it would just be cancelled out, correct?"

Response: Chairman Doroshuk—"You would either be asked to submit to that, or if there was an overwhelming sense that this was what the Lord wanted for the local church. You would have the option to abstain for the sake of your own conscience."

Response: Wallace Pratt—"To further answer you, my brother, part of the thing is that we, first of all, say that if we're wanting to come to the Assembly and come into one-accord agreement on things, that we ought to be able to do it in our local church first. If you can't do it in your local church, doing it here is hardly the place for your church to get together and to finally come into unity on a subject. You need to have prayed and fasted and come together before they ever come to the Assembly. This is what we're striving for that we come to the Assembly more in one-accord. Also, it might be said that at no time does this document imply that if you come to the Assembly, your voice is removed. When it comes to tabulation of the proxies, your church will have one proxy, one voice. If you have less than 100 members, you will have one proxy. That proxy represents you. Yes, it does. Yet you can still come to the Assembly, and if you're here in attendance, you can still have your voice and share your thoughts on the business before here. So we're not taking away anyone's voice in the Assembly. We want everybody to understand that. That has been implied, and it is not what we're trying to do at all. Anyone that's here in the Assembly still has the right to approach any subject that we're dealing with and to have a voice and to say something about it. But the proxy should represent you also in your local church. One proxy."

Response: Moderator—"One more [question]."

Question: Mark Minter, Bloomingdale, Georgia—"I, first of all, want to commend the Committee. You have a formidable task to come up with a system. I believe you are doing a good job going toward that. I am not against the proxy system. I see some benefit there; but I do have a question about it, and it has to do with our ordained ministry coming to the Assembly that are appointed by their state bishops or their regional representative as men who break the Bread of Life in the pulpits. They are the men that will go back and interpret the actions of the Committee, the Assembly actions. I feel, and this is just my feeling, that as an appointed minister in my area, my region . . . I would receive, probably, the proxy to come and speak for them at the Assembly. I am probably the only one from my local church here today. But my concern is, not every pastor is received very well within a local body, but yet he is the man appointed not just by God but by our Church to speak as an oracle of God in the pulpit of that local church. We entrust him with that, and my concern is that even though we're saying one proxy per local church, what about those ministers,

some bishops or retired ministry that might contribute to the Assembly might be overlooked in this. Let me say this, it goes along with eldership. I recognize the eldership of Bishop Fisher and those that are sitting here among us, but I also recognize the eldership that is among us in the field, and I feel like, maybe, that should be reviewed a little bit and considered. God bless you.”

Response: Chairman Doroshuk—“Thank you. Your point is well-taken, but it does need to be remembered that, if I understand our Church polity properly, everybody is a member of a church someplace and, therefore, their voice should be heard in that church. So I’m hoping I understood you correctly. Even those who are at large, those who work in the areas amongst us, have to be attached or associated to a local church someplace so they would have the privilege of exercising at that point.”

Question: Brother Minter—“I’m not in disagreement with what you just said, but I also feel like as the administrators of the Bread of Life in their local church . . . if they go into a church, and some of you have pastored in recent years, and if you’re tailored to fit that church, then you may be selected to speak in the Assembly. But if you’re not, then you’ll have the pastor sitting and maybe someone in the local church selected that does not have the spiritual depth. I may be wrong.”

Response: Wallace Pratt—“In reality, as the pastor of that church, you will bear their proxy. You will bring it here. It could be that you’re not in agreement with what the church has agreed upon. But as the pastor of that church, and as the greatest servant of that church, you can teach them submission by submitting to what they have decided.”

Question: Brother Minter—“Okay. I may be misunderstanding part of the Report. You’re saying I can speak in the Assembly, [but] just as proxy, I cannot.”

Response: Brother Pratt—“Yes, that’s right.”

Response: Chairman Doroshuk—“Also, for the sake of clarification, those who do bring the proxies to the Assembly are going to be the pastors, district overseers, or overseers from the various regions.

Response: The Moderator asked the ushers to pass out the red and green cards and explained the voting procedure again. He stated, “To show you the seriousness of this, we are a 800,000 member Church, and by 2006, we will have 1,000,000 members, and 1,154 people are making the decisions for 800,000 people. . . . In the morning, everybody will have their cards, and you can be making your mind up while the Report is being given. . . .”

Question: Jesse Booth, Kingsland Chapel, Virginia—“I just have an observation. Maybe we’d like to offer a suggestion. In our voting, if we’re going to be doing this with these green and red cards, since we don’t really know how many constituents are on the floor, you know how many ballots have come in when they’re totaled. Hopefully, everybody’s going to be honest and only vote one [time]. My suggestion would be that maybe the ushers would be instructed

to be really careful about only giving out one ballot each time. Because, see, I'm standing here; I've got two greens and a red."

Response: Moderator—"We're going to have you hand them in before you leave."

Response: Brother Booth—"The thing is, if we have them when we vote, anybody can drop in two greens or several reds. So I'm just saying an observation that I made would be simply to give one at a time, and make sure the ushers give only one to each constituent per vote. That way no one can cast more than one vote."

Response: Moderator—"We hope no one would do that, but that would remove the temptation to do it. The ushers are going to come and soon as they get this count, they're going to pick up all of the excess cards. Don't take any of them with you. . . ." He announced the vote: 802 yes; 231 no. He asked the 231 who did not agree with the Report to please stand and asked if they would be willing to submit to this Assembly and be seated. He stated, "Without violating your conscience (in your conscience you feel like this is the wrong direction for this Church to go) and your standing has been noted, expressing that you feel that you cannot support this. To not violate your conscience, will you withdraw your voice? You can voluntarily do that. That way you will be noted as being against it, not violating your conscience, but you will not hold up what the Assembly wants to do, would you be seated on those grounds? I think we only have less than 20. You 20 that are standing, will you submit to your General Overseer? In all fairness to everyone, we want to be as kind as we can to everyone. This is not a doctrinal issue. It is a polity issue, and the polity issue is overwhelming consensus passes a recommendation. So as best as I can read you, after those got willing to submit, we were down to, just by eye contact, we had less than 20–25 people standing. We will declare this section passed."

The Moderator made comments about the Wednesday business session the next day and the evening service.

Response: Chairman Doroshuk—"Just quickly in response to an important question that was raised from the floor. On page 3 of this document where we quote from the *Assembly Minutes* of 1998, where the General Overseer appoints six bishops. We want to refer you, and we're going to change that in the document. We're going to actually include this other section in the document from our *90th General Assembly Minutes* on page 87. It was agreed upon that the General Presbyters will serve as the Assembly Counselors, so that is, indeed, our present ruling—that the General Presbyters serve as the Assembly counselors and should there be any need or any desire to change that, then we would need a directive to do that and also a recommendation to come before the General Assembly."

4:31—Dismissal.

Tuesday Evening

6:42—The Parade of Nations began as the song, “We Speak to Nations,” was sung. The new nations of Georgia, Macedonia, and Bosnia were welcomed by General Presbyter Clayton Endecott. General Presbyter Sherman Allen welcomed the new nations of Guinea and Niger. The new nation of Myanmar, formally known as Burma, was welcomed by General Presbyter Daniel Corbett. Everyone stood and welcomed the new nations by applauding.

The worship team, led by Rolf Woodard, sang “Praise Adonai” as all of the nations exited from the auditorium.

7:00—General Presbyter Sam Clements came forward to acknowledge some previous leaders who were instrumental in the “Turning to the Harvest” vision—Billy Wilson, John Pace, José Reyes, Sr., E.L. Jones, Adrian L. Varlack, Sr., and Billy Murray.

Celebrating Ten Years in the Harvest:

Global Outreach Director Randy Howard spoke of 21 new nations that were added or ministered to in the last ten years. He stated that Africa had 54,000 members in 1994 and now has 330,000; Europe had nearly 7,000 members in 1994 and has almost 60,000 now. He continued by providing additional statistics in the Church—1) average annual growth from 1984 to 1994 was 9,000 members; 2) the average annual growth from 1994 to 2004 was 46,000 members; 3) listed the larger nation growth in the last ten years; 4) listed the smaller nation growth, some of which are now close to ten times larger than they were in 1994; 5) provided statistical information regarding the 100,000 membership level over the last 50 years.

National Overseer Levi Clarke came forward to recognize the contribution of former General Overseer Billy Murray in regard to “Turning to the Harvest.” A video was shown of Brother Murray speaking about this vision of the harvest.

General Presbyter Clayton Endecott commented that the primary mission of the Church is bring men and women to Christ. He promoted “vision casting” and reminded the Assembly that our call to the harvest is not finished.

General Overseer Fred S. Fisher explained the concept of “VISION NOW! VICTORIOUS FUTURE!”

Voice of Salvation Minister Billy Wilson introduced the VISION NOW! brochure. The following persons on the Vision Task Force read portions of the brochure:

Cervin McKinnon read “Vision Now . . . The Church of God of Prophecy.”

Elias Rodriguez read “Communication Now.”

Wallace Pratt read “Leadership Development Now.”

Cathy Payne read “Evangelism Now.”

Levi Clarke read “Ministry Resources Now.”

Rolf Woodard came to lead in singing the “Mission Song,” which was included in the Assembly program. Praise and worship continued with “My Hope Is in the Lord,” “Open Me Up,” “Have Thine Own Way,” and “There Is No One Else Like You.”

The General Overseer introduced the *White Wing Messenger* Managing Editor Virginia (Jenny) Chatham.

Sister Jenny made a Power-point presentation, showing the 82-year history of the *White Wing Messenger* and boosted subscriptions.

Steve Madrid came to boost the evening offering. He read several Scripture passages: Mark 12:41–44; 2 Corinthians 9:7; Luke 16:22; 1 Timothy 6:10.

Ray Payne followed with an offering of prayer.

Special Song, “The Power of Your Love”: Sara Correa, Tennessee.

Rolf Woodard and the Worship Team led the Assembly in “There Is No One Else Like You.”

Evangelistic Message: Adrian L. Varlack, Sr. “What I Visualize ‘Visionalize’ This Church to Be Now and Its Future.”

[At the beginning of Brother Varlack’s sermon, due to a local thunderstorm, the electricity went down when a transformer was damaged. The power stayed off in Freedom Hall until the next afternoon. A time of worship and praise spontaneously broke out throughout the auditorium. Many came to the altar to pray as singing and worship continued for sometime.]

Wednesday Morning, July 14

[This session was held in the East Hall because no electrical power was available in Freedom Hall.]

9:00—Prayer Time with presbyters, overseers, international staff, ministers, and members meeting in specified areas.

9:30—The General Overseer made some announcements and offered prayer for the morning business session.

Youth Ministries Director Palma Hutchinson announced the first-ever Teen Assembly and about its location.

The General Overseer had a prayer time for the sick and lifted up former General Overseer Billy Murray for prayer. He then called for a time of praise and worship to the Lord.

John Payne led the congregation in singing, “You Deserve the Glory.”

Brother Fisher, once again, led in a time of praise. Afterward, he asked the Biblical Doctrine and Polity Committee to come forward.

Mike Willingham, chief usher, made an announcement about the voting cards.

9:45—Business Session continued with the Biblical Doctrine and Polity Committee Report. Chairman Walter Doroshuk came forward and greeted the Assembly. He stated that the Committee believed that it is pleasing to God to meet in one-accord—one mind, one heart, and one purpose—to hear the voice of the Father. He asked for a prayer of dedication for the business session.

The Moderator announced that the Church Membership section would be read.

Biblical Doctrine and Polity Secretary David Browder read the section on Church Membership.

The Moderator stated that regardless of how the Assembly decided on this issue, it still depends greatly on the pastor and elders (men and women of the Church who are mature and know biblical principles) of the local church. . . .

“There are judgment calls that must be made locally. . . . we teach that repentance is turning from and quitting sin. That’s still our definition. You should already have the expression cards. . . . These cards are to be used by members only. . . .”

10:05—*Question:* Gene Pike, Rock Hill, South Carolina—“Bishop Fisher, let me say that I love you with all my heart, and I respect your office. I respect the offices and the members of this Committee, bishops, my overseer. I have served this Church for 34 years. My first Assembly was in 1971, and at that Assembly, as a young Christian, there was a discussion that was taking place on the floor of the Assembly, and it seemed that we could not find resolution. We stopped, and we began to pray, and the Spirit of God began to move. I do not question that there were some that were of another Spirit that were speaking. But God had His way, and He spoke, and when I left that Assembly of 1971 as a new-born Christian, I was under the impression that God was in control of this Church. And that has been in my heart ever since. I am concerned that . . . we have got to a place that maybe we fear allowing the Spirit of God to speak in our business sessions. Even in your Report, you mentioned about the Holy Ghost, and you received a letter from me last year concerning this, that this is a concern that I have. I applaud you for speaking up front that we want to hear from God. I’m going to tell you that for the last two nights, God has kept me awake. I wrestled with Him, and yesterday during our business session, I was going to come to the floor and I dilly-dallied around, and I was the third one and Brother Fisher said two more. And it was my fault, and God whipped me good last night.”

The Moderator asked if he had a question and what was the nature of his question.

Question: Brother Pike—“Sir, I want to tell you what God gave me. I want to bring the Word of God to you. God gave me this to present to the leadership of our Church and to this General Assembly. Please do not feel like I am trying to personalize this and rebuke you. I don’t want to be here this morning. That’s why I wrestled with God. I would like for every minister in this house to open their Bible.” He read Micah, chapter 2 and chapter 3. “The message is here

today that we must hear from God. Leadership, you have failed the Church of God. Bishop I love you, and I know that God's anointing is upon you. And we have strayed from the divine appointment God has put upon the leadership of this Church. . . . God has put the weight of this Church upon you and upon you only. . . . Because of our fears, we have gone from a judicial system to a legislative system, and that is not pleasing to God. . . . God wants you to have a servant heart before Him and serve this Church and serve this Assembly and not be lords over God's people but be servants unto God's people."

Response: Moderator—"You have taken eight minutes, Brother Pike."

Response: Brother Pike—"The Lord took eight minutes, Bishop."

Response: Moderator—"God took eight minutes. I understood that was in opposition to the Report." The Moderator stated that if anyone is for the Report, he or she may ask a question."

10:12—*Question:* John O'dell Green, Sr., Short Creek, Alabama—"We have some members where I pastor sitting out here to hear this answer. I have people coming to church with me that look like Christians that I consider in double marriage. They pay tithes; they are regular attenders; they get in the altar to pray; they work on the church; they do all things that [members] do. I've only starting pastoring this church a few months. . . . When I go home. . . would you take these people into the Church of God? . . . What do I do? You asked for those that were for it, but I'm asking a question. What is this Committee saying [to] do?"

Response: Moderator—"The Membership Recommendation is not dealing with the teachings of the Church. The Church teaches against divorce and remarriage, and that teaching is intact. And we operate on membership according to what we teach. We're only dealing with criteria for membership, which means if a person is saved and bear the fruits of a saved person and are baptized, then they're eligible for membership. But the teachings of the Church remain the same."

Response: Brother Green—"Brother, I don't think you understand what I'm saying. I don't know these people's heart. Of course, I don't know the other people's heart, but these people act like Christians, pay tithes like Christians, attend church like Christians. They give, they work, they pray in the altar like Christians. . . . Do I take them in the Church?"

Response: Moderator—"That's a decision you and your church need to make on the basis of what this Church teaches."

Response: Brother Green—"Brother, I am bound by the General Assembly rulings. I've lived that way all of my life."

Response: Moderator—"And you're to go by them."

Response: Brother Green—"And I do that even though, sometimes, I'm disturbed, I don't know what to do; I don't know what God wants me to do. Now, I'm going to follow the rulings of the General Assembly, but I would like

for one of these pastors that's sitting up there, that came up with this, to tell me, would they take these people in the Church as I have stated."

Response: Moderator—"I understand what you're saying, and for me to get up here and tell you who to take in, who not to take in, I can't do that."

Response: Brother Green—"I understand that, Brother."

Response: Moderator—"You'll need to abide by what is already on our books and then you follow those directions."

The Moderator stated that if each person would not testify for part of his or her allotted time, there would be more time for questions. "I have not been able to figure out whether—I did finally figure out that Brother Pike was in opposition to this—I haven't quite figured out whether you were for it or against it."

Response: Brother Green—"I am not in opposition to this, but I am not for it. I simply don't know what to do."

Response: Moderator—"Okay, you have a choice not to put in a red or a green card. You can abstain."

Response: Brother Green—"Right, I probably will, but it shouldn't be hard for one of these pastors to tell me. I've explained that in every aspect, these people are Christians, but they are in double marriage."

The Moderator instructed the delegates to direct their questions and comments to the Chairman and to the Committee. "We're going to soon bring our discussion to a close, and then we're going to give you time to express yourself and then we will see how the expressions go. Then if we have to do it again, we'll do it two or three times until we find out exactly what your pleasure is."

Response: Brother Green—"I would appreciate an answer. My time's up."

Response: Chairman Doroshuk—"As I respond to this, the thought occurs to my mind: I wonder how long this Recommendation would be if we could totally put on paper what is being read between the lines here. What we have been asked to do is to examine biblical criteria for membership in the church. As we research this, as we studied this, we find that there is only one condition that exists that makes one eligible for membership in the Church and that is being truly saved, truly born again. Whichever way you want to describe that, line it up with the teachings of the Church—true repentance, confession, forsaking of sins—people who are truly saved and truly born again are people that are eligible for membership in this Church. The Committee cannot, and I don't think from the international level, can we determine who is saved and who is not saved. In your church, God has given you gifts and wisdom and the ability to be able to discern that, for the Scripture does teach us that our spirit bears witness with His Spirit—that we are the sons of God. And when Jesus has accepted people, we don't have any other thing we can do but offer acceptance and love to them. Please understand. Be careful what you read between the

lines in this Report. We are saying this and only this. When you are truly saved, whether you'll be received as a member or not is up to the pastor and a local church. But if you want to know what criteria from the Scripture exists to make one eligible because when one is truly saved and the Spirit has placed them in the body, we only recognize that. We don't add them to the church; the Lord does. So please understand that. I don't know what directions or how else you can interpret being saved. We have understood this since our inception—one turning to Christ, receiving Christ, confessing and forsaking their sins and being truly saved. This is the biblical criteria for membership in the church.”

The Moderator asked for the delegates with questions to say their name clearly and distinctly so the clerks can accurately record.

10:20—*Question:* Douglas Cruz, Fresno, California—“I’m dealing with the first paragraph, the third sentence after the scripture reference. Acts, chapter 2, verse 42 states, ‘Regarding the Church of God of Prophecy, membership requirement should be an individual’s experience of salvation and their public commitment to the Church covenant.’ That sounds real good, but I have a question concerning the first part, regarding the Church of God of Prophecy. Am I to understand that this requirement, is it a universal requirement for every believer who comes to Christ or is this just, particularly for our organization?”

Response: Chairman Doroshuk—“In terms of this Recommendation, we are dealing, specifically, with people becoming members of this Church. I’m not sure that I totally understand your question. It doesn’t matter what church anyone would align themselves with, it’s important, we believe, that they should be saved.”

Response: Brother Cruz—“Right. Exactly. Salvation is the first requirement—you have to be born again. That’s something that everybody understands. . . . I know we’re dealing with our organization, but I think it should have been phrased, regarding the Church, then comma, not just the Church of God of Prophecy. . . . this requirement of becoming a member of a church, we’re talking about becoming a member of the body of Christ, the church of God. This leads us to understand that other organizations, they have their own type of requirements—the Assemblies of God, Pentecostal Church of God, etc.—to become members. . . . I want a clarification about this requirement, is this also a universal requirement for every believer?” Brother Cruz referred to the 1971 Assembly, concerning becoming part of the body of Christ and taking a covenant. He also referred to 1 Corinthians 4:15 and 2 Corinthians 11:2.

Response: Tony Charalambou—“Brother Cruz, the Lord has not given us authority to speak for every organization on the face of the earth. He’s given us the responsibility to look into the Scriptures, and you have to realize that the Scripture is very clear that in the New Testament, there is no instance

anywhere of a member received in the church by a verbal covenant. And I challenge anyone to show us any such instance. On the contrary, both in the Book of Acts where it says the Lord added them to the church, and then in 1 Corinthians 12, it says that we are all baptized into one body by the Spirit. So it is the Holy Spirit that places us in the church. The church only recognizes what the Lord has already done. In your reference to 2 Corinthians, chapter [11, verse] 2, it says that he espoused them to the Lord. . . . So we have to be very careful not to introduce the concept of another covenant. If you read in the Book of Hebrews, every reference to the covenant is between the believer and the Lord—not the believer and the church. So that's a very basic principle, which, if we try to change, will be violating the Word of God. So in the first part of our Report, we show how people were added to the church in the New Testament. But, today, because of denominationalism, we need to have some tangible way of recognizing who are members of this body, the Church of God of Prophecy. So we recognize that, besides their experience of salvation, we have a verbal covenant that identifies us with this particular body. This is based on Scripture, and any attempt to make 2 Corinthians [11]:2 appear that we are making a covenant of marriage to the church, that's way out of a proper interpretation of the Scriptures. We do not get espoused or engaged to the church; we get espoused to the Lord Jesus Christ. That's very clear in what Paul is saying to the Corinthians."

Question: Brother Cruz—"So you believe that salvation is synonymous with becoming a member of the church? When a person gets saved, they automatically become part of the body of Christ?"

Response: Brother Charalambou—"The only thing I said is what the Scripture says. Acts 2 says the Lord added them to the church.; 1 Corinthians 12 says we are all baptized into one body by the Holy Spirit. So I'm only saying what the Scripture says. And I also say that in the New Testament there is no reference of a verbal covenant joining them to the church. By joining Christ, they were joining the body, which is the bride of Christ. We do not join the bride. We join the Lord Jesus Christ as being part of the bride."

Question: Brother Cruz—"The thing I want to get clarified here is that I understand the fact of God joining us into the church. We have no power over that; it's the Holy Spirit that baptizes us into the body of Christ. But I believe, just like the marriage covenant—if a person does not take a covenant, where they're co-habiting, it's not considered marriage in the eyes of God. We just basically want a clarification that the first thing, a person has to have salvation, but in order to become a part of the body of Christ, based on the the mystery that the apostle Paul shared, one accepts the New Testament. We're not adding another covenant; we're just embracing the New Testament, which is a new covenant. And when a person agrees to embrace the new covenant, the New Testament, then the Holy Spirit baptizes them when they come

before proper authority and embrace the New Testament. That's basically what we've been teaching all along."

Response: Brother Charalambou—"Well, we have every right before God to re-examine every teaching. We are not the Roman Catholic church, where the church supercedes the Scripture. Scripture is above us. So what we're here doing—we're looking into the Scripture, and there is nothing in the Scripture to say we espouse the church."

Response: Brother Cruz—"Well, the apostle Paul said that he espoused them to the Lord. He espoused them though. He said, 'I espouse you to Christ.'"

Response: Brother Charalambou—"By leading them into a living relationship with the Lord Jesus Christ."

Response: Brother Cruz—"That was in the first Epistle. In the first Epistle, he states that I have begotten you to the Gospel. Then when he says, 'I have espoused them to whom, to Christ.'

Response: Brother Charalambou—"No. But not to the church."

Response: Brother Cruz—"But how could he espouse them. What instrument did he use."

Response: Brother Charalambou—"I want you to turn to the Book of Hebrews, chapters 8–11, where it says, 'What is this new covenant?' And the word *covenant* in the New Testament is one and the same thing. Actually, in the New Testament, there is no word *covenant*; there is only a word, *diatheke*, which means a will, which means a testament. And in the Book of Hebrews, where we find most of the references to the covenant, which is the testament, that testament we join by becoming the children of God; we become heirs of God, and in every reference in the New Testament, heirs are those who inherit the testament, the will. And so we inherit the will and the testament of the Lord Jesus Christ, made and sealed with His blood by joining Him. When we are in Christ, we become heirs of God, and the word *heir* is linked to the term *will, testament*. So there is only one will, one testament, one covenant in the New Testament, and that is joining Christ. When we join Christ, then we become part of His flesh; we do not become one flesh with the church. I challenge you to show me any verse in the Scriptures that says that we become one flesh with the church. The church, collectively, corporately, becomes one flesh with the Lord. As it is stated in the Book of Ephesians where it says, 'I speak of a great mystery,' and I speak this of the Lord and the church,' not of the believer and the church, but the Lord and the church. And if the Holy Spirit has placed you in the body, in the church, and that's what the New Testament teaches, then by being placed in the body by the Holy Spirit, you become one flesh with the Lord Jesus Christ."

The Moderator stated that time was up for that question. He asked for the delegates to express themselves by voting with the green and red cards.

10:31—*Comment:* Jim Mitchell, Cunningham, Tennessee—"Brother Fisher, I don't fit in this group. I'd like to make my statement before we put this to a vote, if that's okay."

The Moderator allowed him to do so.

Response: Brother Mitchell—“Okay. I’m pro-Christian, pro-family, and I’m pro-church. I don’t think that we understand the legal aspect of this. I attended a James Dobson meeting, for a total of 12 hours. It was dealing with the homosexual agenda and ministering to homosexuals. They are the highest educated group of people that we’ve got in the United States. They’ve got lawyers and everything else, and they do have an agenda. This is leaving us wide open for a lawsuit, Brother.”

Response: Moderator—“We’ll take them as they come. And a lot of us that say we believe what we believe, if you stick to what you say you believe when we’re in meetings like this, you may end up in jail in a few years. You may know what Paul and Silas went through before we leave this world. But are you going to stick to it? Yeah, we’re going to stick to it.”

The Moderator informed the delegates that if they are willing to accept this Recommendation as it reads, to drop in the green card, and if they were in opposition, then drop in the red card—only one card per person, no names, no marks of any kind. The Moderator made further comments while the voting was taking place.

A music tape was played during voting.

The Moderator asked for results from the ushers. He then stated that there would be an additional 30 minutes for questions and dialoguing and asked that everyone be more concise and be more conscious of the five-minute time slot. He asked non-members to please not vote.

The Moderator led the Assembly in prayer.

Brother José Reyes explained the voting procedure to the Spanish-speaking delegates.

10:54—*Question:* Bruce Sullivan, Greenville, South Carolina—“I am in opposition to the Report the way it stands right now, but I want to ask a question or make a statement, then make a recommendation for an amendment that I believe would help us some. I don’t think that there is a general disagreement here over the essence of the Report that says that salvation is the only prerequisite for membership in the Church, which I completely agree with that. I think the problem is we have a more serious issue here and that’s that we have a disagreement among us about what constitutes salvation. That’s what I am struggling with here. I believe that salvation is witnessed by a person’s willingness to forsake all sin. And we’ve said that in essence, one here and one there, but we haven’t put that in the Report. So the reading between the lines is coming from both sides—some saying, well, since you didn’t say it means that then we can take them in; and on the other side is, we’re reading between the lines, saying, well, if you don’t put that in there, then everybody is going to do everything. And so I think to

close that loophole, if that's not intended to be there, then, in essence, maybe something to this effect: 'we recognize salvation as the only prerequisite for church membership, a salvation which is witnessed by one's willingness to forsake all sin inclusive of, but not exclusive to those actions which have been interpreted as sin by the General Assembly.' Now, if that was put in there, I think that would satisfy those who are saying, 'wait, you'd better be careful that someone doesn't read between the lines' because Brother Charalambou made a statement a moment ago about the only covenant was the blood covenant of Jesus Christ. That new covenant, part of it says, 'I will put my laws in their minds and write them in their hearts.' So if a person does not have a willingness to turn from sin, the law of God is not written in their heart; therefore, according to that, they are not a Christian. . . ."

Response: Chairman Doroshuk—" . . . It may not include it exactly in those words, but we do address in the main body of the document the idea that salvation is a confessing and forsaking of sins."

Response: Brother Sullivan—"But that's not in the Recommendation, and the statement was made the other day in the ministry meetings that it sort of separated this from the body of the document. We're not accepting that working document. We're only accepting this, and since that's not in here, I feel very uncomfortable because I have talked to people who interpret this as saying, 'once this is passed, I will take people in no matter what sin they're living in and then work with them afterwards to try and get them to change.' I agree with working with people. I've had people in leadership in my church that were homosexuals. I've had people in leadership positions that came out of fornicating situations. They had children out of marriage. I believe in working with people, but we better be careful not to distort the Gospel and cause someone to believe that they don't have to forsake that, and this could be interpreted that way. I know in your hearts, folks, that that's not intended, and I really believe that that's not intended by you, but all we have do is make some clarity in that, and, I think, we can straighten that out. God bless you."

The Moderator stated that the Committee would take note of that.

11:01—*Question*: Ron Brisson, Rolesville, North Carolina—"Once upon a time, there was a man, a man whom God wanted to use, but before God could really use him, he needed to change this man's thinking. God showed this man, at a time when he was hungry, all kinds of food. 'Rise, Peter, kill and eat.' 'No way, Lord,' Peter replied. 'I have never eaten anything like this that was common or unclean.' This happened three times. Peter clearly saw these as common and unclean, yet God said, 'Peter, what I have washed, don't you call it unclean.' Before God opened his eyes, Peter saw them as common and unclean; after being enlightened by God, Peter saw them experience the same thing he had himself experienced on Pentecost. This, obviously, was God's will, and it changed His church. May we understand that this is not our church; this is His

church. It is the church of God, which He has purchased with His own blood; therefore, we must relinquish our desire to control what we are incapable of controlling and yield it into God's hands, for He is far more capable than we. We have fear; we fear accepting into this Church, tares; we desire, and rightly so, only wheat. Yet Jesus said, 'The wheat and tares would grow together and that He would attend to the tares when the time was right.' Imperfect people, which we are, cannot build a perfect church, but Jesus said, 'I will build my church.' God help us to be wise enough to accept those whom God sends to us. Wouldn't it be a shame for God to be building while we keep rejecting the material He keeps sending? I know of no biblical reason to reject this Recommendation. In Scripture, they who believe the Lord and were baptized were added. We have no right or justification to require more. I strongly and enthusiastically support this proposal."

The Moderator instructed the ushers to, once again, pass out the expression cards.

11:05—*Question:* Danny Strong, Griffin, Gseorgia— ". . . I've heard it said several times that the Lord adds to the church, but in reading this, the word *ecclesia* . . . or church is not found in the Greek New Testament. The King James assumes that *epi to auto* is a reference to the church. This passage is an interpretation rather than a translation. Whereas *epi to auto* means 'in the same thing or the same kind' may not be a reference to the kingdom of God since that's what Peter was talking about all through that second chapter—being born, what should we do. They weren't asking if they should join the church; they were asking, 'What should we do? We feel our guilt; what should we do now?'"

The Moderator stated that as important as that discussion is, for us to decide who is and who isn't the body of Christ would require a complete additional day and a complete new subject. He stated that there are many opinions about this subject and, today, the discussion is about membership in the Church of God of Prophecy.

Response: Brother Strong—"Luke doesn't use the term *ecclesia* in his writing until the fifth chapter of Acts, and, thereafter, he uses it 23 times. So I think Luke was a pretty learned man and well-versed in the Greek, so if he didn't use it at that time, and only the King James looks at that and says church, added to the church, aren't we lacking wisdom to use that one verse out of one translation and saying that this is the way we are going to base our church. Aren't we mingling the kingdom of God and the church at the same time?"

Response: Tony Charalambou—"If we look to chapter 2, of the Book of Acts, verse 47, you suggested that *epi to auto* may mean that day, but that cannot fit into the text because it says, 'And the Lord [and I'm translating

directly from the Greek, putting aside, with all due respect the King James] added those who were being saved every day to that.' That's what *epi to auto* means in this context. I wonder when you're added, to what are you added to?"

Response: Brother Strong—"They were asking what they should do. And the first step is to be saved. Isn't that what they were talking about?"

Response: Brother Charalambou—"That's the response to Peter. Now we are in verse 47, where Peter is not involved. This keeps happening every day. Peter is not there, and this is a record by Luke of what God was doing. And it says, 'And the Lord added those who were being saved every day to that.' So you must be added to something, and you couldn't be added to something that was not there already. But we have to take things in context, and we have to go to 1 Corinthians 12, where it says that we are all being baptized into one body by the Holy Spirit. And in the context of 1 Corinthians 12, the body is the church."

Response: Brother Strong—"Brother, I'm a big supporter of Promise Keepers, and I'll be attending this year again. And when I get there, I feel like I'm in a brotherhood of men that raise up the name of Jesus Christ, but, at the same time, they're not members of our Church."

Response: Brother Charalambou—"Our General Overseer said that we are not getting into who is the church and who is not. We are saying, who is adding to what. So let's stay with the Scripture, and it is the Scripture that says it is the Holy Spirit that is adding us because baptizing means immersing into. So it is the Holy Spirit that is immersing us into the church, the body, because body and church, in 1 Corinthians 12 is one and the same concept. Besides that, if you go to Ephesians 2, where rightly you said that it's the Epistle where the word church is mentioned more than any other place, and would you kindly go to Ephesians, chapter 1? And let's see what Paul says what is the body and what is the church. And in chapter 1, verses 22, 23, and I'm reading from the King James, and, in this case, it's very accurate. . . . And it says, 'And hath put all things under his feet, and gave him to be the head over all things to the church, Which is his body, the fullness of him that filleth,' so whenever we find the metaphor body and the metaphor church, it's one and the same thing. And then we go to chapter 2 of the Book of Ephesians, which is the most ecclesiological letter in the New Testament. And it says in verse[s] 13-16, 'But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man . . . that he might reconcile both [reunite both] unto God in one body by the cross. . . .' So we become one body by the cross; we are put into the body, the church, by the Holy Spirit; so what Luke is

writing in the Book of Acts is in full harmony with Ephesians, and Corinthians, and every other reference. So the fact that the word *ecclesia* is not found in the Book of Acts, chapter 2:47, doesn't change anything. . . .”

The Moderator stated that one more question would be received. He asked for someone who was for the Report.

11:14—*Question:* Lawrence E. Jackson, Macon, Georgia—“. . . I just wanted to share an observation. For years, [before taking] people [into the Church] I went over the 29 Teachings with them, the Advice to Members, all the Assembly rulings, and have pastored several years. And there's not the first church that I've pastored that didn't have backsliders already in it. Different churches had different backsliders that had different moral issues. And if our goal through the present way that we do this is to prevent these issues from getting in, I'm here to tell you they're already here with the present safeguards that we have. So I am for this; I think it is going in the right direction. The system we've had has certainly not kept all of this out. There's plenty of bad spirits, bad attitudes, the way that it is. So I think this is going the right direction, and I agree with what is being presented. There's nowhere in the New Testament, and I agree with Brother Charalambou—Jesus never administered a word covenant to anyone the way we do. The apostles didn't do it; the apostolic fathers didn't do it. That is a practice we have set up. And we can do for our own organization, but it is not a New Testament principle. I agree with this Committee; I think it's going the way we need to go to open up and to be able to disciple people wherever they are. They have hurts; they have issues; they have needs. We need to be able to accept these people and minister to them and work with them and allow the Lord to get in their lives and clean up those areas that they need some cleaning up in. So thank you. I'm for it.”

The Moderator stated that if in your heart you can't participate in the voting procedure, then don't participate. The ushers then collected the green and red expression cards. He then asked for a time of prayer. Music was played during this time.

The Moderator explained why the results of the first vote were not announced. He stated that “I knew that we were going to do this more than once . . . I did not want you to be persuaded. We are not motivated or shouldn't be by political reasons. . . .”

During the time of voting, a musical video was played. The Moderator then announced the results of the voting—on the first expression was 1,482 yes; 665 no, which was 68 percent yes; and 32 percent no. The second expression was 1,480 yes; and 599 no, which gave us a percentage of 71 percent yes; and 29 percent no. “Some say this really is not a doctrinal issue; it is a polity issue because we're not dealing with any of the teachings of the Church. They all remain the same. But to be just as fair as we possibly can, we have taken into consideration an amendment that has been offered to us to clarify. We are really

saying what was said, but to give more clarity to it, the Committee will take that Recommendation and add an asterisk or an amendment to the Report. We'll have it on the screen; and you will see what they've done. . . .”

The Moderator went on to state that there was one more Recommendation, called Recommendation/Recommendations. The purpose of this was because in some legal matters the past few years, some who were in opposition and attorneys stated that Recommendations are not rules or bi-laws or regulations that you go by. And a local church can accept or reject it—it's not required. This action is putting it in the Assembly Minutes that Recommendations to us means exactly rules, bi-laws, and regulations of this Church, and we are to go by them.

Chairman Doroshuk read **Recommendation/Recommendations** (Report, page 113).

The Moderator asked all in favor of accepting this section to stand. He then asked for opposition. He declared, “This section stands approved as read.”

[Due to the loss of electrical power in Freedom Hall, the Wednesday morning and afternoon sessions had to be conducted in East Hall, which is where the Teen Assembly was scheduled to take place.] The Moderator asked the young people to forgive the Assembly body for the interruption that was put upon them because of this necessary change of location.

Scott Gillum and Mike Willingham made announcements.

Wednesday Afternoon

1:45—The Moderator made announcements.

1:47—Biblical Doctrine and Polity Committee continued with Report: Evaluation/Review Process, read by Wallace Pratt (Report, page 113).

The Moderator asked for questions concerning this Report.

2:10—*Question:* Steve McDonald, Virginia—“My question to the Committee is in reviewing the Review Process that we have in place, this seems to be more of a remedial process where all the current thinking in improving performance and improving the output and execution of organizations and individuals is leading to developing strengths and then delegating weaknesses to those individuals that are gifted in that area. Was that ever considered in the development of this Report? . . . Are we focusing on the wrong thing? Instead of focusing on the giftedness of a pastor and encouraging that, are we trying to focus on what he's not gifted in?”

Response: Chairman Doroshuk—“We're focusing on both, actually, because, as we stated in the Document, we're identifying the strengths of the minister to enhance them even further. And should there be areas of weakness, we certainly want to see those addressed. We have, at least, somewhat of a past historical record that when weaknesses were evident in a pastor, and a

congregation felt that way, [the pastor was] simply moved to another area. We felt that was only perpetuating the problem. We're looking at addressing both of those areas; we're looking at this also being as one of the instruments that can help to develop and improve the ministry in this Church body."

Question: Brother McDonald—"We are looking at the strengths part of it, too. Right?"

Response: Chairman Doroshuk—"Let me further add, Brother McDonald. . . . There are two streams, right now, or philosophical approaches to pastoral leadership. As you mentioned, one of them says that a pastor [should] look at his giftedness and then place around or he should choose people around him to make up for his weaknesses. I personally think that is not totally the answer. I think what we need to come to, and I think this is what the Committee is saying . . . we feel like what we need to do is take the individual and also have people around him that really love him and will come to his side and provide either themselves or someone else who will come in and help him and retrain him in areas where he does have weaknesses. But he has a willing heart, and he has an open mind and wants to improve. We believe that that is very important in this Church, right now, that we start developing ministers, especially younger ministers. We need to start coming alongside them where we see they have a weakness that's going to continue to be a thorn in the flesh or a negative to them. . . . We're looking at both strengths and weaknesses. . . . We feel very strongly as a Committee that there is a need for us to bolster our pastors more. They need to get more encouragement; they need to get more strength; and we need to be the individuals building them up."

Response: Brother McDonald—"That's exactly the issue that I was looking at in this Evaluation Process is our focus on weakness, again, tends to put down the office of the pastor. Because the pastor can't do everything well does not mean that he's not a good pastor. I was just expressing my hope that you had also thought of the strengths part of it, and I appreciate the work that you've done."

2:17—*Question:* E. M. Parkinson, Jamaica—"I am here to make a few suggestions. . . . There is nothing I notice in there which [allows] for a pastor from another group to come into the Church and work. I also want to make a suggestion that we have to reach a place where any rules that we make here are not just for this group. It ought to be good for a universal group, for anybody that is saved. . . . We need to have a wide view and a wide plan that takes in everybody, wherever they are from, whatever nation. I believe that is very necessary."

Response: Chairman Doroshuk—"Thank you for your comment. In terms of pastors from other groups coming in—this, of course, is a Presbyterian decision. And once that would happen, then again, they would be treated the same as anyone else in the body, and that is when it comes to evaluations and reviews with a hope of building strengths and a hope of those areas of weakness being improved. I hope that helps to answer that."

2:20—*Question:* Gary Adkins, South Carolina—“One thing I keep hearing over and over is the theme which I appreciate—trying to get back to the Bible, biblical examples, principles. Could you tell me where in the Scriptures that there would be an example of something like this evaluation process? Because I don’t see the apostle Paul sending one to the church at Corinth, and saying, ‘please evaluate who you like.’ I don’t see them doing that for Moses because he’d been stoned most weeks. So where is the Bible behind this evaluation process?”

Response: Chairman Doroshuk—“Well, we don’t have in the record of the New Testament every action or every event that was transpiring. Especially in the Book of Acts—it’s a Book of action, so it’s moving on in evangelism and missions quite extensively. [In] Paul’s teachings, it’s very evident that through his pastoral Epistles, even his prison Epistles, that he was trying to address, very strongly, the ministers and their improvement. The Letters to Titus and Timothy show that he was trying to address [that subject]. You have to understand where we are now and where we were then. The church had not developed to a level of training nor had it developed to the kind of work we have now. And I think that in an infant stage, as any pastor, or any overseer, or missionary will tell you, that often the person that has to do the evaluation or the person who has to do the training or mentoring becomes a one-person individual in a small field or in a missionary field. But as that church develops into a more stronger and vibrant church, which has been our desire for several years now. . . . I think then that the plurality of ministry in that church needs to be involved, not only in enhancing the minister and making him stronger, but also in evaluating and helping him to improve.”

Question: Brother Adkins—“ . . . So would Paul have sent one of these to Corinth?”

Response: Chairman Doroshuk—“If that congregation probably had matured some.”

Question: Brother Adkins—“ . . . that’s saying if. Would he have sent one to Corinth?”

Response: Chairman Doroshuk—“I don’t have the answer to that. I don’t know, Brother.”

Response: Moderator—“I think there were some requirements for an apostle—that he had seen the Lord, and that he was among them. And from that precedent, there seemed to be some criteria set up for bishop, for deacon. ‘Know them that labor among you. So there does seem to be a theme in the Bible for one to be examined and evaluated for his ministry. To answer you, no, they wouldn’t have the form like this.”

Question: Brother Adkins—“I believe he was writing to Timothy and Titus with those lists. Is that not correct?”

Response: Moderator—“Yes, those bishop requirements, deacon requirements were addressed in the Book of Timothy and in the Book of Titus.”

Response: Brother Adkins—“I just don’t see this evaluation. I believe we’re trying to find some kind of a format in absence of hearing from God. You go through this whole process, and no one ever has to hear from God, and we could sign at the bottom line. I looked through the whole Scriptures. . . . We’re creating, to me, a political system that’s just like the world. That’s just my opinion.”

Response: Chairman Doroshuk—“I would just like to make one more comment concerning that, and that is this: what is incorporated in the heart of this Document is the biblical principle of mentoring. We’re hoping that is coming through because mentoring has been one of the weaknesses, probably in Christianity. I can’t say all over the world, but, especially, in North America. We’re hoping that this is going to foster a good spirit of mentoring.”

2:27—*Question:* Billy Wilson, Tennessee—“To the Committee, I realize that we have had a plethora of attempts at evaluation where that each state or area address this somewhat differently from the state overseer level, maybe even the presbyter level, at times. I have to admit, though, after listening to all that has been read today regarding this section, I’m a bit uncomfortable with the detailed language that is used on a BDP Committee Report and an Assembly action in this regard. I think, personally, I would have felt a lot more comfortable if we had said that this should be an uniform process but then delegated that to the Presbyters and the Presbytery in a particular area to make it uniform thus giving us some flexibility as we go forward without bringing it back to the Assembly floor every two years or four years to get an Assembly action to change this process. Again, we’re still experimenting with evaluations and seeing how this can work to help pastoral improvement and performance and to help all of us do better in our ministries. I, personally, am a bit uncomfortable with making all of this language and all the details of this an Assembly action, today. And I did want to express myself. I’m not against the evaluations. I am for that. I am also making this process uniform church-wide so all of our pastors and ministry are working under the same type guidelines; however, I still am not sure the BDP Committee is the one to outline the details of this, simply because it will require Assembly action to change those details in the future.”

Response: Chairman Doroshuk—“. . . This instrument does standardize this process. The problem we ran into in the last go around of this is that it was left up to the Presbyters, the International Presbytery, pastors, local churches to develop this process. In most cases, it didn’t happen. So that is why we tried to

introduce a standardized process of this. Also, one of the reasons why we're doing the evaluation/review process, and why we particularly have put this together is because we've been mandated to do this by the General Assembly. And, certainly, if there is a better way or a better process to accomplish this end, we certainly don't have any problem with that."

Response: Brother Wilson—"Again, Brother Doroshuk, where I'm coming from—I agree with making this uniform, and I think even this Assembly could require that it be uniform, but the details of it, knowing that we have to come back to change [it]. . . . As we go through this, we may see that some pastoral involvement may be necessary in that process. There are a lot of details in this particular procedure that means we'd have to come back to this floor to have one sentence changed. I think that's a bit complicated for us in this stage. I am for making this uniform and requiring that of our Presbyters and overseers, but I'm wondering if we want to do it this way."

Response: Chairman Doroshuk—"I'm not sure this will answer your question, but it is also in the mind of the Committee. . . . We actually were also with the feeling that those areas that already have this process developed and it's working well, they should continue on in the process that they have. All we're trying to do is to standardize a system and a process, especially for those that need help in implementing this. That's actually the intent of this. It's not the intent of this Committee that this be followed to the letter of the law in terms of, if you actually have a good process in place, and if we don't clearly state that in this Document, we're prepared to do that. We certainly hope that there would be that kind of flexibility incorporated within the structure of this Document. . . ."

Response: Brother Wilson—"I didn't hear that kind of flexibility; maybe it's in the Document, but I missed it as we read through it."

Response: Brother Pratt—"It should be noted, Brother Wilson, as a response, that, first of all, this is not something that we wanted to do. Basically, we have been overwhelmed by letters and phone calls, conversations from Presbyters who asked us to do this because they felt it was too much to ask of regions to develop. They wanted us to develop it for them. They wanted us to come to some kind of standardized procedure to all this stuff. So after numerous requests, we were simply responding to those requests from the field, which is the way we often deal with things. We just felt like we were doing what we were asked to do. . . . If it seems too detailed, we are more than willing to take a look at it and do whatever we're mandated by you, the General Assembly, to do."

Response: Brother Wilson—"That's just my opinion, of course, but thank you, Committee for your answers on that."

Response: Moderator—"We'll take one more [comment] then we're going to ask for an expression."

Response: Chairman Doroshuk—"Just another comment, Brother Fisher, if I could. We are prepared to include in this Document, if it's not clearly stated in there, that those who have a process that's already working well . . . we're certainly happy with that."

2:38—*Question:* Sam Smith, Florida—"In Peter Wagner's book, *Spiritual Gifts Can Help Your Church Grow*, he addresses the mentality of pastoral omni-competence, in other words that a pastor is in many small churches that are struggling with growth, that there exists a mentality that the pastor should have strengths in all the areas that a pastor addresses. . . . That mentality, he feels, keeps the church from growing because other people who have areas of giftedness than the pastor don't step forward. For instance, I don't have any talent in music at our church, and understanding that that's not my strength allows those who have that ability to step forward. And it would seem to me that the type of survey that we're talking about would tend to reinforce that kind of thinking, especially in places where it really needs to change."

Response: Chairman Doroshuk—"Perhaps as you look at the instrument itself, it helps to define exactly what you're talking about. And, of course, we don't deal with the idea of team ministry in the Document itself, but in the instrument itself, it does talk about the team concept. As you notice, also, it talks in the Document in terms of the overall atmosphere of the church because, sometimes, it's not the pastor; the pastor's not the reason the church doesn't grow. Sometimes it's the church itself that is the reason why. It's important to have a look at ourselves from every perspective, so, in this situation, we're not just trying to single out a person. We're trying to get a good overall perspective of the entirety. In fact, I think the Document also states that there should be some review of the ministries itself in a local church—those that lead those ministries. It's good to look at ourselves to see how well we're doing. In areas where we do need to do better, we need to try and improve those."

Response: Brother Smith—"If I could make one more comment . . . we're requiring this process, and as you just said that other reviews need to be in place, there was a statement that there must be a process to ensure that this not become abusive, but those processes are not being required. The only process that is being required is the pastoral review. Should we not also require those other processes to be put in place to ensure that it doesn't become abusive?"

Response: Moderator—"As the Committee chairman has said, it would be included into this that where the present procedure that you're using is working well, then you would not be required to use this one. This is to standardize an Evaluation and Review Process and guidelines for you to go by. . . ."

Response: Chairman Doroshuk—“The one new item in there, of course, is the Ministerial Review Process, which is the new item introduced in the Evaluation/Review Process itself. That is sort of a separate part of this; it’s actually totally new; it’s never been introduced before. . . .”

The Moderator asked for all in favor of accepting this section of the Report—Evaluation/Review Process—to stand. He then asked for all who were opposed to stand. There was an overwhelming consensus in favor of the Report. He then asked of those who were opposed if they were willing to submit to be seated. This section was approved as read.

The Chairman explained that the Committee was not introducing a new process, it was an amendment to the process that was introduced by the BDP Committee in 2000. By 2002, the Committee had discovered it was not working well; therefore, it was amended to get the initial process of 2000 working better. . . .

The Moderator stated that the other section of the Report that was before the Assembly was the Church Membership Recommendation. The Committee amended it by adding additional wording. . . .

The Recommendation, with its amendments, was read by Committee Secretary David Browder (**Recommendation**, page 112).

The Moderator stated that just before the dismissal of the morning business session, there was 71 percent in favor of accepting this Report; we had 29 percent that was not in favor. He then asked of the 29 percent that were not in favor to stand and asked if any would be willing to submit to the wishes of the Assembly. Some remained standing, and the Moderator asked if they would be willing to absence themselves from the process. The Moderator asked for Usher Willingham to get a count of those still standing.

2:58—*Question:* R. B. Finlayson, California—“ . . . I first want to commend you for what you have brought to this Assembly. I had a problem with this four teachings that the Church was against. But I prayed about it, and the Lord showed me that we should be against anything that’s wrong, not just four teachings. The Lord told me that. I agree with that 100 percent; however, if we say that we have nothing that we’re against, we’re going against biblical principles. We take the whole Bible, rightly divided. . . . My question, then is, since Jesus Christ is the head of the church, organized the church, John the Baptist was the forerunner of Christ, we’re looking from the Book of Acts, but I’d like to take it a little further back. When Jesus came, and Jesus said, ‘Except you deny yourself . . . you take up your cross . . .’ Are we going to say, then, that regardless to what Jesus and John preached and then the apostles came and sanctioned what Jesus preached, are we going to kind of knock that out or are we going to solidify it and say not just these four things? But since we are now living in the age of perfection, then we have to take everything that is

wrong, not take everything that is wrong in, but those that are wrong in, try to get them out, so that we can present the church a glorious church. . . . I believe people coming in need to know there is a holiness standard. . . .”

The Moderator stated that the Recommendation was on the screen where the additional wording could be viewed. The Moderator made several comments. The Moderator asked Brother Finlayson if his question had been answered.

Response: Brother Finlayson—“Yes sir, that has blessed me. . . . When you have churches or members transferring from one church to the other, they’re saying, ‘What’s going on here? Is this the same church? Where are we?’ And so there’s no uniformity that’s going on. Now I know you can’t legislate. . . .”

The Moderator stated that the largest number that participated in the expression was 2,079. He asked if the ones still standing (less than 90) were willing to submit. He then asked for everyone to join in prayer. After prayer he asked if anyone had a change of heart. The Moderator stated that it was within his right as a Moderator of this Church, and based upon rules and regulations—because this was a non-doctrinal position and had nothing to do with any of the doctrines of the church—to make a final decision. He stated that he could have made a decision before lunch but wanted to be as fair and honest as possible. He then stated that it was in his judgment that the Church, the Assembly, had spoken that the Recommendation be accepted as read. So it was to go on the records as being accepted by the Assembly. He then asked if there were any other items of business. Since there were none, the business session concluded. Then the Assembly body praised the Lord.

Ordination Service

General Presbyter Brice H. Thompson read 1 Corinthians 1:6–9 and Philippians 2:15, 16. He then led the Assembly in a time of prayer.

Special Song by Amanda Chatham Hyberger: “I Surrender All”

The General Presbyter read the names of ordination candidates from each area. Each candidate with their spouse came forward to be ordained (List of Names, 221).

Dismissal

Wednesday Evening

6:30—Opening of evening session by Elwood Matthews who introduced the Anointed Men of Prophecy, Florida. They presented an exciting concert.

6:55—75th Anniversary of Women’s Ministries: video was presented that portrayed the history and ministry of women in the Church.

7:05—Scripture Reading (Acts 16:9, 10) and prayer by General Presbyter José Reyes, Sr., Florida.

Assembly Worship Team, led by Rolf Woodard. Songs: “Magnify Jesus,” “Receive,” “Fill Me, O Lord,” “Come Holy Spirit,” “I Need Thee Every Hour,” and “When I Think About the Lord.”

Offertory: Coordinator, Alva Wilson, Kentucky; Prayer, led by Eugene Weakley, Tennessee

Introduction of Special Guests, by Perry Gillum. Church of God General Overseer Lamar Vest. Other guests present: Dr. and Mrs. Vicki Vest, Dr. Bill and Eleanor Sheeks. Billy Wilson, accompanied by wife, Lisa, introduced the Cooperative Initiative Committee: Randy Howard, Tim Coalter, Larry Timmerman, Gary Sears, Dr. Robert Fisher, Fred S. Fisher, Sr., and Dr. Lamar Vest.

Dr. Lamar Vest addressed the Assembly. He spoke about the family reunion between the Church of God and the Church of God of Prophecy. He stated that someone had asked him how it was managed to get two movements together. He replied: “The question is not how do you get us together? The question is what can keep us apart?”

General Overseer Fred S. Fisher spoke of a recent cooperative effort to repaint the first Assembly house.

Special Songs: Cabales Trio, Washington; Jay Hagy, Virginia

Evangelistic Message by Cathy Payne, Tennessee: “United in Vision Now Ensures a Healthy Future.”

Altar Response followed.

Thursday Morning, July 15

9:00—Prayer Time with Presbyters, Overseers, International staff, ministers, and members meeting in specified areas.

9:30—General Overseer Fred S. Fisher, Sr. welcomed the delegates and began the morning service with a time of worship.

Worship and singing led by Chris and Amber Payne, Tennessee. Songs: “Welcome Into This Place,” “When I Think About the Lord,” “How Great Thou Art,” “Who Can Satisfy My Soul Like You?”

The General Overseer introduced the morning speaker, Clarence Laney, North Carolina, and stated that Pastor Laney had just recently dedicated a beautiful church building. He greeted the Assembly and asked the Monument of Faith Choir to come forward to bless the Lord.

Songs by Monument of Faith Choir, North Carolina: “Let Us Talk,” “I’m Going Back to the Old-time Way,” “The Presence of the Lord Is Here,” “The King Strong and Mighty.”

Message by Clarence Laney, North Carolina: “A Vision of the Cities Will Ensure Our Future” (This sermon is printed in the October 2004 *White Wing Messenger*).

Honor Our Deceased Ministers, led by Stewardship Ministries Director, Jan Couch (Names, page 318). A special tribute was given to Ina Mae Tomlinson who passed away November 6, 2003.

Special Song by Sterlene Stone, Crystal Stone, and Tim Coalter: “You Were Faithful”

Military Salutes, directed by Doug Stephenson, Georgia. A video was shown that honored the military. There was a moment of silence for those who had lost their lives serving their country.

Ron Brisson spoke about what his church is doing to honor the military. A special service was held to honor American military personnel who are serving around the world.

John Pace mentioned that there was a minister from the Church in Missouri who was serving overseas in the military.

Dr. Doug Stephenson stated that there were three active chaplains (members of the Church of God of Prophecy).

North American Presbyter Sam Clements commented on the fact that he was proud of the Church’s men and women who serve in the chaplaincy ministry.

Pat Bona reminded the delegates that chaplaincy is about serving and that chaplains become the instruments of God in times of need.

Dr. Richard L. Guy, chaplaincy instructor was recognized. Seventy-five people were trained for chaplaincy in the October Leadership Conference, and 62 certificates were issued at the training session during the Assembly.

Dr. Stephenson spoke once more and made an appeal for young men and women to become chaplains.

VISION NOW! Sermonettes:

“It’s Happening Now in Alabama,” by Joey Mojica, Alabama. Scriptures: Luke 10: 36, 37; Proverbs 29:18; Luke 10:29–37 (This sermon will be printed in an upcoming issue of the *White Wing Messenger*).

“It’s Happening Now in Democratic Republic of Congo, by N’tambwe Beya, Africa. Scriptures: 1 Thessalonians 4:16–18; Matthew 24:17, 18 (This sermon will be printed in an upcoming issue of the *White Wing Messenger*).

12:30—Dismissal

Thursday Afternoon

2:00–4:00—VISION CASTING SEMINAR: Visioneering for your local church, in Freedom Hall

Thursday Evening

6:00—Concert: Bahama Brass Band

6:30—Scripture Reading (Acts 2:17, 18) and Prayer by General
Presbyter Felix Santiago, Central America

Assembly Worship Team led by Rolf Woodard. Songs: “All Day
Long,” “Sing,” “Trading My Sorrows,” “When I Think About the Lord,”
“Ever More,” “’Tis So Sweet to Trust in Jesus,” and “Jesus Is the Sweetest
Name I Know.”

Offertory by Fred Fisher, Jr., Kentucky; prayer by Latricia Fisher, Kentucky
Music provided during the offertory: “Lord, I Lift Your Name on High”

A 21st Century Miracle: Kendra Goodman, Tennessee (Kendra’s testimony
appeared in the November 2003 *White Wing Messenger*).

Special Song by Josh and Melissa Dasher and the Keith Street Worship
Team: “Who Can Satisfy.”

Prayer for all special needs

Special Song by Wayne Hall, Tennessee: “By the Way of the Cross”

Evangelistic Message by Tim Coalter, Tennessee: “A Hurting World—A
House of Mercy—A Vision of Both” (This sermon was printed in the February
2005 issue of the *White Wing Messenger*).

Altar Music by Assembly Worship Team

Friday, Morning, July 16

9:00—Prayer Time

9:30—Scripture Reading (Luke 6:38; 2 Corinthians 9:7) and prayer
by General Presbyter Sherman Allen, Africa

Praise and worship led by Latricia Fisher, Kentucky. Songs: “Blessed Be
Your Name,” “I Give You My Heart,” “Here I Am to Worship.”

Message by Larry Lowry, Florida: “Our Mission Giving Made the
Difference” (This sermon will be printed in an upcoming issue of the
White Wing Messenger).

General Overseer Fred S. Fisher, Sr. boosted the **Million-Dollar Mission
Offering** and led the Assembly in prayer.

Brother Fisher asked his family to come and join him on stage; he then
introduced each one.

Special Songs by Alea Fisher: “I Am Yours” and “Turn Your Eyes Upon Jesus”

Sister Fisher greeted the Assembly and expressed her gratitude for the love
and support she and Brother Fisher have received.

Announcements were made by Brother Fisher.

The General Overseer presented his Assembly Address. [This Address was also featured in the 2004 September through November issues of the *White Wing Messenger*.]

93rd International Assembly Address
by Fred S. Fisher, Sr., General Overseer

LEADERSHIP/VISION CASTING, Part One

In the Assembly of 2002, the theme was “PASSION FOR PEOPLE” with a sub-title of “You Can Fly.” Project ’04 was launched and placed in four categories: 1) personal; 2) local; 3) area; and 4) global.

In order to embark on a bold venture to reach unprecedented growth and expansion, we need to assure you of our need for your trust and support. In so doing, it will mobilize us to launch what I am calling, “VISION NOW! VICTORIOUS FUTURE!” Just as the simple formula of “PROJECT ’04” illustrated the procedure in working of this Church by building one block on another, I believe that we can continue to be actively involved in this next ten-year VISION.

In October 2003, the General Presbyters and International Staff met for two days of prayer and discussion of the compilation of the surveys, which resulted in a list of priorities. These priorities have now been brought before the International Presbytery. In this meeting with over 100 leaders, we continued casting a vision for this Church.

The first step is for the General Presbyters to meet with their state, regional, or national overseers. The second step will be for the overseers to meet with their local pastors. And the final step will be for the pastors to meet and share the vision with their leadership and members of the local church. By this time, the VISION should be cast to every local church, and everyone will be involved in this great challenge.

Some nations, states, and churches have already set bold goals for their particular areas. They are alive and well on their way, working toward the advancement for the future. We would not want to do anything to hinder those goals and challenges.

We would ask that you work alongside us and allow the flame to burn even higher. It is not our intent to design a vision for everyone. The purpose of this venture is to bring attention to the needs of everyone. A vision for their particular locale will need to be focused accordingly.

The Vision Casting Task Force received and compiled the information for consideration. Then, through solicited advice, this information was set in the top-five priorities:

- Evangelism NOW
- Communication NOW
- Leadership Development NOW
- Ministry Resources NOW
- Vision NOW—The Church of God of Prophecy

All five of these will work in any continent, nation, and/or local church. They will all apply in one form or another in reaching people. The procedure and method may vary from one place to another. Leadership will make the difference in how it is done. I will mention these priorities differently than they are listed in the VISION NOW brochure. The order that they are given is not in accordance with importance. All five are important, and all are priorities in the Vision Casting process.

Evangelism Now

In order for our evangelistic efforts to really fly, more of us will have to open our pockets wider, give more freely. The principles of tithing and giving are all through the Bible. A minister must be an example to the members in tithing and giving, and members must be able to see God's blessings on those who do. So we are asking all leadership to set good examples.

I was in a prayer conference with a Pentecostal group much like us. One state gave ten million dollars to missions. This is more than our entire organization gave last year. They are proving that tithing and giving will increase as we move along in this VISION NOW!

Leadership Development Now

Leadership must be equipped to know how both to win and to keep their results from the Gospel. The Center for Biblical Leadership has prepared ministerial and laity Relational Leadership Manuals for home and local church studies. When the materials are completed, there will be a set of five courses. Several countries and states have already begun on-going training sessions for their ministry, which will continue to serve their leadership.

At the present time, the Church College Task Force is in serious negotiations with Lee University to establish the Tomlinson Center for Ministerial Preparation on the Tomlinson College Campus. It is an unbelievable breakthrough for us to be able to start a fully accredited college on the first day of registration for a Bachelor of Arts and Science in Christian Ministry, which can continue to a Doctoral program. This will serve to equip pastors, youth pastors, and other church leadership to both win and keep those who are won to the Lord.

We hope in the near future to have lay leader, short-term schools at Tomlinson Center to equip leaders for local church ministry. Many of our local churches are already turning Wednesday night into an educational-type program. They are helping people cope in a world that is becoming more and more hostile to

Christian living. The International Offices want to be a part of this process, doing internationally what is being done locally.

Vision Now: The Church of God of Prophecy

We hope in the very near future to make more clear and concise statements of our faith. It will be nothing new. It will be the things we presently teach and practice, but have not as yet made into written statements and into a study form for local churches. For example, if someone were to ask, "Are you folks Calvinistic, Armenian, or Wesleyan?" "Do you believe in plenary inspiration?" Could we answer? With the written statements, you will be able to give an answer. The way we believe on issues such as abortion, homosexuality, and many other things should be made more clearly on our scriptural beliefs.

What are we? What are our beliefs? Why do we exist? In casting VISION NOW, these questions will need to have answers that are livable. Everyone will not be pleased with the results. The only perfect books written are the ones they write; and a few years later, even their own books become revised.

A. J. Tomlinson is a leader that has often been quoted. He helped formulate much of the structure of the beliefs of the Church of God of Prophecy. In the historical records of this Church was a letter from him. The letter reveals the humility of a man willing to say there were some things left only to God. We are a Bible-believing Church that is called of God to continue the reformation. We are striving not to be a denomination, which leads to divide God's people, but we are striving to be that church in the New Testament.

When I say I am the strongest man in the world, then I am also saying that everyone else is weaker. When I say I am the most intelligent man in the world, then I am saying that everyone else is less intelligent or not as smart as I am. When we say that we are the total and only body of Christ, then we exclude all Christians from the Lamb's Book of Life, the Rapture, and the Marriage Supper. We make every other Christian inferior and/or second-class citizens in God's kingdom, which leaves the impression that the blood of Christ is not complete, but requires words from man to make it a finished work.

When we say we are not striving to be a denomination, but a Holy Ghost-driven movement, earnestly seeking to be a continuation of the New Testament church, we are saying that we are striving to unify and not divide God's people. When we say that the blood makes all of us brothers and sisters in Christ, then we include and not exclude.

Ministry Resources Now

We must become a more gracious, giving Church and respond to God's heart for this world. We must encourage every nation, local church, minister, and member to teach and instruct our people to be good, biblical stewards and thereby become a strong, mission-supporting nation. We, as stewards, will pursue additional revenue streams in funding vision priorities and thereby prioritize funding for all ministries at every level.

Communication

In order for VISION NOW! VICTORIOUS FUTURE! to have any chance of succeeding, all of us must grasp the understanding of what we are trying to do. It must mean something to you in your particular area. Those of us in the Vision Casting Task Force have purposely left many ideas fluid so you may connect your own vision to it. One location may not be equipped for increase because of lack of facility. Their vision would be how to correct this problem of maintaining growth.

On the other hand, they may have the building and right location, money, and ministerial staff, but they may be meeting only one time a week and experiencing no growth at all. A vision is needed for both places. The same can apply to entire continents, nations, or regions.

We hope by next International Assembly, 2006, when we meet in Nashville, Tennessee, we will all be on the same page with VISION NOW! VICTORIOUS FUTURE! As I wrote the things on Doctrine and Identity, as important as they are, I asked myself these questions: “What does a young couple in divorce court care about identity?” “What did that grandfather care about doctrine and identity when he looked into the casket of a handsome, 16-year-old who had shot himself?” “What difference does it make to the beautiful, young lady who was reared in a minister’s home, but is now a professional call girl?” I would answer, “Very little.”

Christ would say, “Go, and sin no more” (John 8:11). That would make a difference in these lives. He told Peter, “I have prayed for [you], that thy faith fail not . . .” (Luke 22:32). That would make a difference in a life. This attitude will make a difference in lives today.

BUILDING BRIDGES, Part Two

One of my responsibilities as General Overseer is to represent the Church of God of Prophecy at various meetings. One such meeting is the American Bible Society. In the last meeting, their emphasis was on youth. So I asked John Duncan, Palma Hutchinson, and H. E. Cardin to supply me with some research materials. I was introduced to new terms, such as Postmodern Generation, Bridgers, and other terms:

- from 1910–1993 are the Builders;
- from 1946–1965 are the Boomers;
- from 1977–1994 are the Busters and Bridgers.

The Bridgers’ generation is numbered at 72 million, the second-largest generation in America’s history. The Bridgers come from a different world than previous generations in terms of race, families, economy, and religion.

This generation will influence the 21st century in every segment of society. They will be our judges, lawyers, teachers, congressmen, senators, and preachers. Our local churches will be filled with this generation. They

are victims of divorce; they are single parents. Some of them grew up with several different adults in their lives. Some come from completely empty houses, while others were thrown out of their homes for one reason or another. They have learned to live on TV snacks. They are the most depressed generation in our history, yet they seem to have a hunger for spiritual things.

Those who have surrendered to Christ come to us with differences. They have a different “jargon” or language. Their dress is different; their actions may be different. Their “living in or together” may not be correct. But when the Gospel of Jesus is shared with them, God’s grace and love will make a difference. They can and will become devoted to Christ, and they will become what He wants, making great demands on Christians to be real and not superficial.

Building bridges requires real skill. A wall does not require much. It can be built with attitude, a rolling of the eyes, a drop of the head, or a big sigh. This new generation called Bridgers can read all of these as signs of walls. If and when they see this wall, they will revert to the times of the empty house, feeling abandoned by parents. This group is vulnerable to easy hurts. They are offended easily, and it requires great skill to be Bridge-Builders.

A bridge connects and spans rivers and chasms, bringing something together that may be of great value in the future.

The Bridger has been introduced to a new style or form of worship from 20 years ago. When we abandoned the hymn books for the screen, many of us had problems making the transition. Even language and clothing are different, but with real skill, patience, love, and understanding on the part of both groups, we can have a valuable asset to our Church and ministry. We must not require one group or generation to give more than the other. Love must transcend and help us build the bridge together.

Leaders of the church, from the apostles until now, have always had to use much wisdom in building bridges. This wisdom has to come from God in order to keep a peaceful conversation between all groups and remain faithful to the reason why the church is here. Leadership is so important in building.

All types of vehicles cross over a bridge. In the same way, some Bridgers may show more skin than others can be comfortable with. But if we can be patient, those who are 16 years old today will soon turn 26, and they will be trying to handle the problems that they were creating themselves ten years before. The same pizza mess will be cleaned up by them in ten years! I know some of them. Be patient with them, and be patient with me when I am 80 years old.

Leaders must find a way to keep each generation under the watch-care of the Church.

Failed marriages from another group will be coming to us. They will bring much hurt and be in need of a divine healing. They will need love, care, and forgiveness. The entire Church must minister to both husband, wife, children, and the in-laws. It is not time for abandonment by the Church, but they must feel love.

Those who get abortions may come. We are in no way supporting abortion. We recognize the wrong in it. For instance, there was a 13-year-old girl who was raped by a mentally ill man where she was baby-sitting one evening. She was an underdeveloped child, both physically and mentally, not knowing exactly what had happened to her. The parents discovered she was pregnant and decided to have the baby aborted. The pastor could have called the parents and the young girl murderers, but he didn't. Instead, he prayed with them, asking God to give them some kind of peace of mind. He did not advertise this to his church. He did what Jesus would do—he loved and cared for this entire family, and they survived through the trauma.

A young man was arrested for stealing and was brought before a judge. Standing by his side were his parents; on his other side was his pastor. When it came time to speak, the pastor asked to say something. His comments were, "He is a good boy, your Honor. He has good parents. Please, will you be merciful?"

After the Judge gave a good, stern rebuking to the boy for his action, he said, "Young man, this preacher loves you, and your parents love you. I don't want to see you back here anymore."

Those people built bridges for that young boy. A bridge built on the principles of truth and love is a strong one and will hold much weight.

There are mission groups who are helping to train our pastors in other countries of the world who meet on a regular basis. Youth With a Mission built and gave our Bishop of Belarus a house and, in turn, the pastor gave it to the newly appointed pastor and church for the future ministry in Belarus. A bridge does so much good when the traveler experiences love and forgiveness.

Recorded in the Bible is a beautiful story of the Prodigal Son. Jesus was telling us something about His heavenly Father. Jesus said, "I and my Father are one." He knew Him better than anyone else. He became His Father or the expressed image of His Father.

In the Prodigal Son story, the younger son took his part of the father's inheritance and left home. He may not have been planning to ever come back home, to write, or to call, at the time he left. There is nothing like a call from one of your children, or a note, letter, or card to say hello. But nothing came. He traveled to a far country and wasted his inheritance. He lived with prostitutes, took drugs, and drank. When the money was gone, the friends were gone. He was living in filth. But he came to himself. He remembered home. He could almost smell the cooking and hear the music. He thought of this father and decided he wanted to go home. He was broken, smelling of a pig pen, and dirty.

But then, as he approached the house, his father saw him afar off. Now, it was the father's turn to react. He could have said, "He has been a bad boy. I will make him sorry for the embarrassment he has caused me." But no. Instead, he built a bridge. The father ran to meet him, embraced him, and

began planning a party. Jesus was telling us about His Father in this story. When God sees one of His children coming home, He gets off the porch and begins running toward him. He embraces him, forgives him, and places him in the family once again.

Let the Master take care of these things. Organize your church, hit the trail, and start making apologies. We will have more people than we know what to do with. Run out to the car and greet them to come in. The Prodigal Son smelled bad, but under the Father's love, was cleaned up and received.

On a dark, deserted night, a group of men and women in Iraq took a wrong turn and were sprayed with bullets. A young lady from West Virginia was in the overturned Hummer, trapped underneath, with broken bones, cuts, and bruises. She was later taken to a hospital in Germany and finally made a call home. In a weak voice, she said, "Hey, Daddy." A strong, West Virginia coal miner on the other end of the line, in an uncontrollable, weeping voice said, "Come home, baby; come home." When Jesse came home, the town made a banner of Welcome Home. Couldn't we tie yellow ribbons on the tree limbs of our churches and say, "Come home"?

Let us get on the telephone and start making calls to our wayward sons and daughters, those who are hurting and needing to be loved. Many have been offended through the years. All they need is an invitation to come home. Nothing is more thrilling for a hungry boy than to hear the voice of his father.

Many are full-covenanted members. They are Americans, and a large part of our ministry. Our past silence was ignored and hindered us. Discrimination was found all over the world. We seek the forgiveness of African brothers and sisters for our silence. We want to begin bridge-building instead of fence-building.

You have to love people. People who have taken time to build a bridge to me know me as warm and loving.

Take time to build a bridge to the youth. Learn their names! Say them with dignity, so they can walk tall and hold their head up. All of us have the same divine blood flowing through us. There is no one that has been treated less than the female gender.

We should build a bridge to other churches. There are people who have died for the cause of Christ who are not in this Church. If I knew that another denomination was in a division and their Bishop called me to be an outside source to keep them together, I would go and help them. I'd try to keep them together and let the Lord lead them. We must search our hearts. We are all God's children. Where there are physically and mentally challenged, God can give us wisdom to minister to them. We will build bridges and not walls.

THE WORLD IS CHANGING, Part Three

Max Weber, a German sociologist, once said, “Any institution that does not adapt to its times is not long to endure.” Communism is one of the greatest examples. This form of government was unable to supply the needs and services of its people, and it has failed as a governmental system for our times.

Simple things like ordering a cup of coffee or making a telephone call are examples of our changing world. They offer you so many choices. Coffee—regular? Decaf? Espresso? African coffee? Arabian? French? Columbian? You make that decision, then they ask, “Cream? Which kind—vanilla or hazelnut? Two-percent milk? Sugar? Sweet and low? Splenda?”

Nothing is simply done. The telephone now offers voice mail, phone directory, identification of caller, games, etc. So I want to say, “Forget it. I’ll go home and make my own coffee. And give me a telephone that I can dial O and get a live voice to help me.”

While you and I would like to have the old style back for simplicity, there is a whole new generation who likes the many different flavors of coffee and is thrilled to use the new telephone system. The corporate world is looking down the pike, moving past me and into the next and NOW GENERATION.

In Luke 16, Jesus taught a lesson about a rich man and a steward who was handling the rich man’s affairs. The steward was in danger of losing his job until he did some wise business dealings and earned himself the favor of his master.

Luke 16:8–10 shows us how the business world is wiser in their generation than the children of light. Christ gives an endorsement to wise business management and being futuristic in your planning.

Doctrine and our Christian walk with the Lord are eternal principles. Right living, holiness of heart, and Bible truths remain the same. Neither procedure nor methods will change divine truths. They will be the same; but they must be relative, and leadership must be open to the best and wisest way to get them to this dying world.

The only reason for the International Offices and staff is to serve you and the local church needs. It is our desire to do this in the best, economical way possible. The resources now provided for the local churches will not change. We hope to have even more and do even better.

Church supplies, church educational materials, literature, and the *White Wing Messenger* will be resources to you, but may not always be printed in our own printing presses.

Church flags, decals, hymnals, and many other supplies have never been printed by us. It has been more practical to get other companies to do them for us.

We are in the analyzing stage at this time to see what our final direction will be. We will be driven with the desire to serve our local churches the very best way possible and still be good stewards of the Church's money.

We need your support through this ministry, through subscribing to the *White Wing Messenger*. The subscription fee does not pay for the printing of this magazine, but it is a great help when more subscribers pay and when more of our churches buy their Christian Education or Sunday school materials from the White Wing Publishing House. Just like the coffee and the telephone industries adapting to their times of communication, we must adapt to our times.

Since these possibilities are being explored, and you are the owners of everything in Cleveland, we want you to know our thinking at this time. We do not want you to get "second-hand news," which may not be correct.

This is a positive move of good business practices. Our financial research has shown us that small bookstores, computer companies, and travel agencies were not good enterprises, so we have discontinued them. Our motivating factor is to be good stewards. We will keep you informed about any decisions.

The computer chip has changed the world. The thumb chip that attaches to a key chain can be slipped into a computer, downloaded, and give us enough paper to fill a filing cabinet. Our world is changing in how we communicate.

I will be speaking to the entire Church shortly after the Assembly. We are joining to set up the computer system and reach every continent in the world. When we do this, there will be an arrangement made for you to give us feedback. We are wanting to show how we are connected together through communication. The time, days, and date will be set in advance so you will be able to notify the membership in advance so preparation can be made.

The future is NOW. This Assembly is being viewed around the world through computer technology. It will be possible within the next few years that a million members in Africa will be able to express themselves about the Assembly and the affairs of their Church. And so it will be for other parts of the world.

Large screens will be set up in different nations of the world where millions will be able to worship and rejoice with us. We will be joining together like the family we are.

These are exciting and changing times! The Church of God of Prophecy will do those necessary adaptations for our times to remain a vital and strong ministry. It is a great time for the Church of God. Praise the Lord!

TOO MUCH CHICKEN, WHAT DO WE DO? Part Four

It was July Fourth week at Myrtle Beach, South Carolina. The wholesale house got the order mixed up and sent the Kroger Grocery 15 cases too many of chicken.

They found themselves with cases stacked high, with ice melting, and expecting disaster with all of the chicken spoiling. The Store Manager began

walking the floor: “What a loss! We are going to lose everything! We will never be able to sell all of these chickens. What will we do?”

This was the South. The manager was from Michigan and knew very little about the eating habits of South Carolinians. The two butchers (from South Carolina) said to him, “Give us permission to rent a portable barbeque pit. We will get some charcoal briquettes, barbeque sauce, paper plates, and forks from the store. We will cut these chickens up in halves and quarters, and barbeque them right here on the parking lot.” Within a few hours, every piece of chicken was sold.

The next July Fourth, Kroger Supermarket had their own barbeque cooker and sold barbeque chicken in every Kroger parking lot in Myrtle Beach. They made \$125,000 profit during the summer and especially on the Fourth of July.

The Michigan store manager did not know everything to do, but he was a wise enough leader to let those who did know do the work.

Casting a vision and knowing everything that needs to be done is not what is required of leadership. Recognizing and using people in their proper role is of great importance. We have all seen leaders who could pastor where we failed. They knew more about what to do than the leaders who sent them there.

Nehemiah is one great example from the Bible as a leader who relied on others to get a project completed.

His vision was birthed out of prayer. It was on his knees in fasting and praying that God spoke to him about the rebuilding of the wall and the cleaning of Jerusalem.

King Artaxerxes appointed Nehemiah Governor of Jerusalem, so that is where you could find him—nowhere else, but Jerusalem. Not on the lake, nor in the woods, nor in any other city, but always in Jerusalem. That is where he was Governor. He was also involved in a special project. When the supervisor or workman wanted to know where Nehemiah was, they could find him either on the wall or near the wall. He was always showing up.

He didn’t have a cabin or houseboat called “A NEW FIELD.” Nehemiah was honest and forthright. That is why his people said, “Let us rise up and build.” He was also mature enough to not let Sanballat and Tobiah bring issues to get him off the wall. He stayed there and did the job he had set out to do.

Leaders distinguish themselves as leaders by what captures their attention. Great leaders have been defeated because they became preoccupied with issues.

At the close of the Assembly, the ministry and membership will be given a document on the Institution of Marriage study. It can be on issues that will capture their attention. You will be met with other issues that will lead you away from the main thing, but don’t forget that leaders lead.

Leaders will get a vision of where they were, where they are, and where they want to go. You will not be able to do all, but you can inspire leadership that will help you get where you want to go.

The next two years will be a time to plant this vision in your people. The hand of God is upon us as it was on Nehemiah. We will overcome every setback and rejoice over a victorious future.

12:19—Dismissal prayer.

Friday Afternoon

2:00–4:00—Workshops

Friday Evening

6:00—Concert: Lee Singers, Lee University, Cleveland, Tennessee

6:30—Announcements by the General Overseer

6:35—World Language program by Director José García, Tennessee

International *White Wing Messenger* program by Managing Editor Diana García, who introduced her staff. She spoke about the seven international *White Wing Messenger* magazines. Sister García presented a PowerPoint presentation in which she showed statistical information about the growth of the magazines.

World Language Director José García introduced his staff and spoke about the translation work, Free Literature printing and distribution. international presses, and the World Language website.

Scripture Reading (Esther 4:12–14; Haggai 2:6–9) and prayer by General Presbyter Miguel Mojica, South America

Assembly Worship Team; Songs: “That’s What We Came Here For,” “Can’t Nobody Do Me Like Jesus,” “Your Latter Will Be Greater,” “You Are My King,” and “Here I Am to Worship.”

Offertory by Cathy Payne, Tennessee, and prayer by Elva Howard, Tennessee

As the offering was received, the Assembly Worship Team sang “Praise, Adonai.”

50th Anniversary Celebration of Voice of Salvation (VOS) by Voice of Salvation Minister William M. Wilson, who presented a PowerPoint presentation that showed the amazing journey of 50 years of VOS.

Brother Wilson distributed plaques to James Wallace in behalf of Buford Johnson; Jack and Thelma Wright Pruitt in behalf of J. D. Wright; Phil Barker in behalf of Jackie Moore; Phil Pruitt in behalf of Robert Pruitt.

Tom and Maxine Duncan, José and Olfa Reyes, and Elwood and Roberta Matthews were asked to come forward. They received recognition for their years of service.

Brother Wilson introduced his staff and spoke of the far-reaching ministry of the Voice of Salvation.

Lee Singers sang “He Lives.”

Brother Wilson introduced his family.

Evangelistic Message by William M. Wilson, Tennessee: "Vision: Mission, Not Position" (This sermon will be printed in an upcoming issue of the *White Wing Messenger*.)

Altar response.

Saturday Morning, July 17

9:00—Prayer Time

9:30—Opening Comments by the General Overseer

Worship in song by Ximo and Judy Gregorio, Spain; Songs: "Bless the Lord," "We Sing Unto the Lord." Brother Gregorio testified that God had healed him of cancer. Scriptures read: Psalm 68:25, 26; Exodus 15:20, 21; Luke 6: 68, 69; Psalm 139:13, 14, 23, 24.

10:00—Center for Biblical Leadership and Discipleship (LDI) program led by Director Larry Duncan, Tennessee. Brother Duncan spoke of the Relational Leadership books and course material now available. He mentioned the upcoming LDI sessions. He then gave the Report of the International Director for Leadership Development and Discipleship Ministries (Report, page 174).

Sunday School Teacher of the Year Awards, by Director David Bryan: Adult teacher of the year was Mildred Whipple, Florida (not present). She teaches at Ridgeway Church of God of Prophecy in Miami. Her pastor is Eustace Clarke.

The Bessie Hardin Teacher of the Year Award for children was presented to Monica Luithle. She ministers at Springplace Church of God of Prophecy, in Cleveland, Tennessee. Her pastor is Barry Lee.

Special Song by Windward Worship, Hawaii; Song: "I Have to Reach One More for Jesus."

Special Song by David, Lagonda, and Ericka Nichols, Kentucky; Song: "I Believe in a Hill Called Mount Calvary."

What's Happening NOW . . .

In the CIS by John Doroshuk

In Belarus by Henadzi "Gena" Kemazhytski

In Russia by [REDACTED]

In Ukraine by Vitaly Voznyuk

Each of the above overseers shared what God was doing in their regions. Brother Doroshuk shared that God was confirming His Word, strongholds were being destroyed, and death and destruction were being defeated. As of the year 2004, there are 41,490 members in the CIS.

Challenge by General Presbyter Clayton Endecott, Germany: "Back to the Future" (This sermon will be printed in an upcoming issue of the *White Wing Messenger*.)

12:00—Dismissal

Saturday Afternoon

1:30—Children’s Ministries program by International Children’s Minister Kathy Creasy: “We Are the World” (This presentation will be printed in an upcoming issue of the *White Wing Messenger*.).

Teen Talent presented by Rolf Woodard, Kansas (List of Teen Talent winners was printed in the October 2004 issue of the *White Wing Messenger*.).

Youth Ministries program by International Youth Minister Palma Hutchinson: “Deeper Life.” (This sermon will be printed in an upcoming issue of the *White Wing Messenger*.)

Ethnic Celebration led by General Presbyter José Reyes, Sr., Florida.

The Southeast Region Worship Team sang “Libre Soy,” “Sana Nuestra Tierra,” and “La Cancion Feliz.”

Special Song: Ximo and Judy Gregorio, Spain. Songs: “Oh meu Senhor.”

Brother Reyes spoke about the Spanish Voice of Salvation program being broadcast for the last 35 years. An offering was received in behalf of the first Spanish-speaking Church in Louisville, Kentucky. Brother and Sister Gregorio returned to the stage and sang in Italian during the offering.

Sister Olfa Reyes addressed the Assembly and announced the retirement of Noemi Martinez. She had worked for 17 years in VOS. She was presented with a Certificate of Recognition.

5:15—Dismissal with prayer

Saturday Evening

6:30—Concert: Mercy’s Bridge, Tennessee

7:00—The General Overseer Fred S. Fisher, Sr., greeted the Assembly and led in prayer and made announcements.

Randy Howard came forward to open the evening service.

Scripture Reading (Matthew 28:18–20) and prayer led by General Presbyter Dan Corbett, Japan

Global Outreach (World Missions) Ministries directed by International Director Randy Howard (Personal Report of the International Director for Global Outreach Ministries, page 170).

Brother Howard welcomed all the national overseers to the Assembly and asked them to stand in order to be recognized.

International Harvest Partners Minister Annette Taylor greeted the Assembly and thanked them for their prayers. She gave special thanks to the Global Outreach staff and volunteers who had helped with the ministry. She stated that during the past year, \$1.3 million dollars had been received for this

ministry. She then stated that this ministry has grown from eight pilot churches in North America in 1996 to 1,075 churches worldwide today. She summed up the purpose for the ministry by saying that it is about brothers and sisters from around the world, uniting together in prayer, and joining their heavenly armed forces as the church marches toward a victorious future.

Brother Howard introduced his staff and provided a website address for mission news updates: <http://globaloutreach.cogop.org>.

Brother Fisher announced that so far, the amount received for the Million Dollar offering was \$222,000.

John Stone, pastor of Keith Street Church, Cleveland, Tennessee, spoke about the transformation his church had experienced during the 40 Days of Purpose program.

The Assembly Worship Team sang “Mission Song,” “Trading My Sorrows,” “When the Spirit of the Lord,” and “The Happy Song.”

Offertory by Eddie Mounce, Georgia, and prayer by Benny Hart, Kentucky

Brother Howard introduced and honored the following missionary leaders for outstanding leadership: N’tambwe Beya, Democratic Republic of Congo; Vitaly Voznyuk, Ukraine; Stephen Masilela and Nathaniël Botha, Africa; Kenneth Nyamhuka, Zimbabwe; [REDACTED], Russia; Henadzi (Gena) Kernazhytski, Belarus; James Ntezimana, Uganda/Sudan; Augustin Karera, Rwanda; Eric Mwambigija, Tanzania; Cyril Odendo, Kenya; James Kolawole, Nigeria; Mayeke James, Cameroon; Ferdinand Weah, Liberia; David Browder, Samoa/Fiji/Hawaii; Fekadu Ayele, Ethiopia; and Visionary Pioneers—Peringatan Zebua, Indonesia; Kadato Richard, Niger; Goran Dojcinoski, Macedonia.

Brother Howard introduced his family. His wife, Bess, offered prayer for the evening service.

Evangelistic Message by Randy Howard, Tennessee: “Capturing Christ’s Vision for His Church in the Future” (This sermon was printed in the October issue of the *White Wing Messenger*.).

Sunday Morning, July 18

9:00—Prayer Time

9:30—The General Overseer called the Assembly to order. He made comments about the United States being at war and presented a PowerPoint Tribute to the military.

Mike Luithle provided statistics concerning the number of people who had viewed the Assembly through the Church website: 6,702 viewers.

PowerPoint presentation of the Teen Assembly and youth activities during the week was shown.

Brother Fisher announced that the 94th International General Assembly would be held at the Gaylord Center in Nashville, Tennessee, on August 22–27, 2006. He expressed thanks for the work by many people that had made the 93rd Assembly a success. A PowerPoint presentation of the week’s activities was then shown.

Brother Fisher then gave special recognition to José Reyes for his years of service to the Church of God of Prophecy in the communications ministry.

Verbileene Williamson was honored as a long-time employee of the International Offices and Tomlinson College. She would be retiring at the end of the year.

Special recognition was given to all those retiring from the International ministry of the Church.

Cathy Payne gave special recognition to Brother and Sister Fisher. Sister Fisher thanked the delegates in several languages.

The Assembly offering was announced, which was \$127,580.76.

A time of praise and worship was led by the Assembly Worship Team. Songs: “Praise Adonai,” “My Hope Is in the Lord,” “You Are High and Lifted Up,” “When I Think About the Lord.”

Brother Fisher introduced Clarence Williams, Turks and Caicos Islands, who came forward to bring forth the final message of this Assembly (This sermon will be printed in an upcoming *White Wing Messenger*).

Special Singing by Seeds of Faith Choir, Washington D. C.

Appointments were made by the General Overseer, the General Presbyters, and the International Ministry Directors. Everyone came forward as their name was read (Appointments, page 223).

1:35—General Overseer Fred S. Fisher, Sr. officially closed the 93rd International General Assembly with a prayer of consecration.

SECTION 1 MINUTES

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Section 2

Committee Reports

**Informational Report of the Church College Task
Force to the 93rd International General Assembly of
the Church of God of Prophecy
July 13–18, 2004 • Louisville, Kentucky**

Preamble

We applaud the foresight of our General Overseer, Bishop Fred S. Fisher, Sr., in recognizing the need of an institution of higher education and professional, ministerial training in the Church of God of Prophecy. Since the closing of Tomlinson College, 12 years ago in 1992, an entire school-age generation has progressed through both elementary and secondary school years without having access to our Church college. More important, as this Church has accepted the mandate of *Turning to the Harvest*, it has become increasingly apparent that we are suffering from a shortage of qualified laborers for the harvest. Jesus instructed His disciples to pray that the Father would send laborers into the harvest (Luke 10:2), and the apostle Paul identified that the equipping and training of those laborers was to be the responsibility of leadership and the greater church (Ephesians 4:11–13).

As we embrace the call for *Vision Now! Victorious Future!* there can be no doubt that training qualified ministers and leaders must be a central goal of this initiative. We must have vision to not only see the importance of having trained ministry, but we must also act now in order to ensure that it is a reality for years to come.

Tomlinson Center

Since the close of the 92nd Assembly, this Task Force has met seven times in order to research, explore, and discuss various educational possibilities for this Church. One of the original directives given to us by the General Overseer was to provide information to the Assembly as to whether it was practically and financially feasible for us to re-open our own Church college, or if another pursuit would be more beneficial. The Task Force was unanimous in its desire to see the Church of God of Prophecy operate its own college. However, after in-depth research and discussions regarding current educational technology, it became increasingly apparent that opening a college much like Tomlinson College was at the time of its closing, was both financially prohibitive, given the current financial system of the Church, and educationally impractical. Tomlinson College, at the time of its closing, was an accredited Junior College for Liberal Arts and accredited as a four-year

Bible College. The re-accreditation process alone for a Church college was projected to this Task Force as potentially taking ten years or longer to complete.

We realize, as many have expressed to us over the past four years, that there are deep-seated emotions, which are felt among this Church body relevant to the closing of Tomlinson College. In our deliberations, we have grappled with many of those same emotions, and in our prayer times have asked God to bring healing to all those who feel injured or betrayed. Although the members of this Task Force had nothing to do with the closing of Tomlinson College, perhaps, healing comes when we follow the James 5:16 principle of acknowledging an error in judgment, repenting before God, and confessing before our brethren that the closing of the college was a serious mistake. However, once having admitted that, it now becomes our collective responsibility to move forward.

Our research has brought this Task Force to the conclusion that we can best move forward by establishing Tomlinson Center for Ministerial Training on the former Tomlinson College campus under the auspices of Lee University, Cleveland, Tennessee. The Task Force has met with representatives of Lee University on four occasions to discuss this possibility. Dr. Paul Conn, President of Lee University; Dr. Carolyn Dirksen; Dr. Ben Perez; and Dr. Terry Cross have graciously worked with the Task Force to propose the creation of an educational entity for the Church of God of Prophecy to be known as Tomlinson Center that, from the first day of classes, will be fully accredited by a recognized accrediting agency. **Through this initiative, students will have the opportunity to earn a Bachelor of Arts or Bachelor of Science in Christian Ministries.**

Tomlinson Center for Ministerial Training will initially hold classes on one or two days a week with potential, week-long intensives offered at other times during the year. Students will commute for both the day- and week-long intensives, with the possibility of housing being available on campus for the week-long intensives only.

The adjunct faculty will be composed of both Church of God of Prophecy qualified and **credentialed** instructors, as well as Lee University instructors. Where feasible, Church of God of Prophecy instructors will be secured for classes.

Tomlinson Center will operate under the auspices of the Board of Trustees of Lee University in conjunction with an Advisory Board and Tomlinson Center Director, composed of Church of God of Prophecy members, which will be appointed by the General Overseer.

Once again, it was the hopes of this Task Force that the Church would be able to open a residential program of its own. Although this is not feasible at the present time, we do envision this cooperative effort between Lee University and the Church of God of Prophecy as a first step in that direction. Since the scope of the Church College Task Force was limited to the collection and reporting of information, the official recommendation to this General Assembly for the creation of Tomlinson Center will be forthcoming by another committee.

Funding

One of the critical concerns for the success of a college is the operational expenses. This Task Force has considered various funding options. We are encouraged by the survey response of 1,244 pastors, 97 percent of which indicated that they would include a Church college in their annual budget.

To this end, a restrictive fund has been created at the International Offices in order to receive and disburse funds for the set-up and operational expenses of the Tomlinson Center. The Tomlinson Center fund is now open to receive offerings from local churches for the Center. To this point, this account has been funded by private donors.

As the Task Force investigated other options and discussed financing with other church-sponsored, private colleges, it became increasingly evident that significant funding must come from the mother organization, in this case the International Offices. Since the Center for Biblical Leadership (CBL) was birthed out of the closing of both Tomlinson College and Bible Training Institute, and since CBL presently serves as the educational ministry of the Church of God of Prophecy, it is the sentiment of this Task Force that the Tomlinson Center should be included in the annual budget of the Center for Biblical Leadership. The current, annual budget for CBL is \$427,500.00.

Consequently, the Task Force petitioned the Administrative Committee to allocate \$45,000.00 of the present annual budget to the Tomlinson Center. The Administrative Committee consented to appropriate \$25,000.00 to Tomlinson Center. The projected annual operational cost of Tomlinson Center, based upon an estimated initial student body of 30 is \$145,000.00. This excludes property and equipment maintenance.

Currently, a private Christian school is renting several of the buildings on the former Tomlinson College campus. It is also the sentiment of the Task Force that any monies generated from this rental or future rental agreements, from this point on, less necessary repairs and maintenance, should be deposited into the Tomlinson Center restrictive fund for educational and operational expenses.

Honor To Whom Honor Is Due

The Task Force recognizes the passion, vision, and leadership of our former chairman Stan Lambert. Brother Lambert possesses a keen desire to see this Church have its own college. We thank him for his service to this Church and the friendship that has grown among this Task Force due to his leadership.

Respectfully submitted,

Tim Harper, Chairman
H. E. Cardin, Secretary
Jan Couch
Noward Dean
Betty Fisher
DeWayne Hamby
Keith Lambert
Elias Rodriguez
Clayton Endecott, Advisor

Report of the Finance and Stewardship Committee to the 93rd International General Assembly

Two years ago, the Finance and Stewardship Committee, greatly burdened by our organization's condition regarding finance and stewardship, was inspired by the Holy Spirit in the following quote (Finance and Stewardship Committee Report to the 92nd General Assembly, *Assembly Minutes*, page 62):

“A Call to Repentance”

“We, the Finance and Stewardship Committee, taking responsibility and accountability for this organization’s stewardship, past and present, confess and acknowledge before God and the Assembly we have sinned (missed the mark), committed iniquity (allowed the fulfillment of self-will), not operated under the established governance (accountability), and have practiced and operated God-provided resources outside the principles and precepts of the Word of God. These actions indicated, according to Scripture, a spiritual condition of person[s] or organization that has departed from God.”

Now, two years later, we the Finance and Stewardship Committee, more than ever, feel the overwhelming conviction from the Holy Spirit that repentance is still needed by this corporate body.

Therefore, we, the Finance and Stewardship Committee, in light of events that have transpired since the 92nd General Assembly, did not think it wise for this Committee to bring recommendations to 93rd General Assembly.

Humbly submitted,

Robert F. Davis, Chairman
 Rob Tranthem, Secretary
 Larry Dotson
 Jim Gilbraith
 John Newson
 Jerlena Riley
 Santo Cedeño Rosario
 Van Sullivan

Report of the Assembly Committee for Biblical Doctrine and Polity to the 93rd International General Assembly

Opening Statement

Once again, we give God praise for the opportunity to serve this Church in matters relating to biblical doctrine and polity. We are grateful for the abundant grace that has brought us through much research, writing, dialogue, and prayer. The

witness of the Holy Spirit has been overwhelming. Thanks be unto God for His unspeakable gift.

The last decade has seen us wrestle numerous issues with limited progress. We strongly believe the Lord wants us to get these issues settled as we move into unprecedented harvest.

We are reminded of the challenges the early church experienced during the dispersion. Yet God brought them to a point of rest after Paul's conversion. Acts 9:31 states, "Then had the churches rest throughout all Judea and Galilee and Samaria, and were edified, walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied."

While we recognize the challenges we have faced are different than the cited example, our strong conviction is that the Lord wants to bring us rest as we move into greater harvest. As such then, it behooves us all to pay special attention to what the Spirit is saying to the Church today as He helps us get these issues behind us and move forward. We firmly believe this can happen by 2006.

As we come together in one accord, that is one mind and purpose to find the heart of the Father (as they did in Acts 15), we can expect the divine intervention of the Spirit. We must agree (be in on accord) to seek God until we all clearly hear His message and walk in humble obedience and submission to it.

We must be ready to lay down our ideas, opinions, and reports to the sovereignty of the Holy Spirit. May there be an overwhelming sense of the Lord's presence among us as we endeavor to do business for Him and for the sake of His church. We invoke the powers of God's kingdom to rule in this place.

Assembly Business Policies and Procedures

Introduction

Throughout recent years, the General Assembly has been challenged by the continued globalization and changing dynamics of the structure, composition, polity, and strategy of the Church of God of Prophecy. Since this situation is both a scriptural fulfillment (Acts 1:8; Ephesians 1:10) and a reality of a massive harvest of souls occurring in many nations, it sets forth a challenge to the ministry of this body to develop some new and fresh procedures and policies in order to more effectively reflect the involvement of our global community. This will assist the General Assembly in more appropriately dealing with and conducting business pertaining to vital reports given by Assembly committees.

While there were some adjustments made to our procedures in the 88th General Assembly (1994), the continuing globalization of this Church determines that further adjustments are necessary. It, therefore, remains the challenge of this body to address these concerns that have been raised both on the field and in recent Assemblies where a small minority of our membership from a particular area makes far-reaching decisions. Location and economic hindrances impact representation at the Assembly. This should not dictate how policies and procedures are formulated and carried out.

We must address these challenges so as to better enhance our continuing thrust to obey the Lord of the harvest. This is precisely the context of Paul's instructions to the church at Corinth when he wrote, *But now are they many members, yet but one body. And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you. Nay, much more those members of the body, which seem to be more feeble, are necessary: And those members of the body, which we think to be less honourable, upon these we bestow more abundant honour; and our uncomely parts have more abundant comeliness. For our comely parts have no need: but God hath tempered the body together, having given more abundant honour to that part which lacked: That there should be no schism in the body; but that the members should have the same care one for another. And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it* (1 Corinthians 12:20–26).

The following procedural adjustments and policy alignments are given for your consideration. We trust this will best represent the entirety of this Church body. We welcome the input and wisdom that will come from every nation.

Representation of Delegates to the General Assembly

As many have sat and been blessed by Assemblies over the years, there is a constant observation made that it seems both unfair and unscriptural that thousands upon thousands (and soon to be millions) have no voice or representation in our business decisions. There was a time when “being present in the Assembly to have a voice” may have served this Church well, but such a concept today seems shortsighted given the present growth. At present, the majority of our membership does not have a voice in the Assembly. Therefore, we must develop some manner of representation for all members of this body.

When Paul and Barnabas traveled to Jerusalem in Acts 15:2–4, the principle of representation and the manner in which they were selected, sent, and voiced their concerns to the apostles and elders is clearly evident: *When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that **Paul and Barnabas, and certain others of them**, should go up to Jerusalem unto the apostles and elders about this question. And being brought on their way by the church, they passed through Phenice and Samaria, **declaring the conversion of the Gentiles**: and they caused great joy unto all the brethren. And when they were come to Jerusalem, they were received of the church, and of the apostles and elders, **and they declared all things that God had done with them.*** In light of this Scripture and given the present reality of our growth, it is incumbent upon us to develop a more appropriate and biblically sound process.

New Testament Policies Concerning Decision-Making

Acts, chapter 15, is probably the most classic example that we have in the New Testament as to how the church dealt with issues that came before it. The following principles, perhaps, best define how issues should be dealt with.

1. Discussion of Issues

It is clear that a problem had arisen in the early church. Certain men came down from Judea and taught the brethren, “Except ye be circumcised after the manner of Moses, ye cannot be saved” (v. 1). There was also a sect of believing Pharisees in Jerusalem saying, “That it was needful to circumcise them, and to command them to keep the Law of Moses” (v. 5). With the former group, the Scripture tells us Paul and Barnabas had no small dissension and dispute (v. 2). When Paul, Barnabas, and “certain others” arrived in Jerusalem and came together with the apostles and elders, there was again much dispute: “. . . and when there had been much disputing . . .” (v. 7). According to Bauer and Abbot, the word *dissension* (stasis, Greek, in verse 2) indicates “discord, dissension, or strife.” The word *dispute* (zetesis, Greek, in verses 2 and 7) is “more of a mutual questioning, disputation, or discussion.” It is evident that there was much disagreement, but also equal opportunity for dialog and open expression. In spite of the intensity of the debate, there was an **atmosphere of order and mutual respect.**

As a church, we must promote and foster biblical order that will assist the harvest. Too often, our discussions have been solely based on emotions, experience, and tradition. In order to fulfill our mandate, we must make sure that there is open and thorough **biblical discussion** from each side of any issue with sufficient time for proper dialog and decision. According to Acts 15:7, it is evident that sufficient time was allotted for such debate. It is interesting to observe how this process developed. The issue of circumcision presented some challenges on the field. Paul and Barnabas had no small dispute and dissension with the brethren from Judea. The church determined that Paul, Barnabas, and others should go to Jerusalem to deal with this matter. The church, apostles, and elders at Jerusalem received these brethren. The brethren from the field presented their report to this gathering. Within this gathering, there was a group of believing Pharisees who maintained that it was necessary to keep the Law of Moses. Obviously, the brethren were not in agreement. The apostles and elders then came together to consider the matter; there was extensive mutual questioning, discussion, and debate (dispute, verse 7) among them. It is important to note the dynamics of this process following the debate. The voice of Peter, Paul, and Barnabas, the leading elders, and men who had risked their lives for the sake of the Gospel (v. 26), was very significant and revolutionary. At the conclusion of their presentation, James, the chief among the elders, gives his sentence. This decision was not an arbitrary ruling by James, but was an expression of what was already discerned by the apostles and elders (v. 15). The whole church was pleased with the discernment of what the Holy Spirit was saying so much so that an Epistle was written to the churches (v. 22). It should be noted that the process used in arriving at the decision was not majority rule (though they were familiar with this form), neither were rigid parliamentary procedures employed; yet it maintained the scriptural injunction of 1 Corinthians 14:40: "Let all things be done decently and in order." The Church today must stay in tune with the Spirit as God sheds light and understanding on Scriptures relevant to our present needs. God's light is relevant to every age and problem. It is incumbent upon us then to accept His divine mandate "to walk in the light, as he is in the light" (1 John 1:7). It is vital that decision-making in the Church be firmly established in the Word of God.

2. Role of the Elders

The Assembly should be honored for the role it has played in recognizing the role of the elders (Presbyters). Since we have embraced the principle of plural leadership, we must be cautious to maintain this influence to lead us as His body in our business proceedings. As previously cited from the record of Acts, these elders held tremendous persuasion over the discussions, and their voices were so prominent and anointed that there seems to be no vote other than a submission to their wisdom. Spiritual discernment and judgment by our elders must coexist with any other manifestation so as to avoid strife and confusion among us. Such anointing is necessary and should be welcomed!

After much prayer and study, the Assembly has come to the following conclusions:

“The General Overseer will appoint a group of at least six Bishops from the Church leadership, who will serve to support and advise him in facilitating the decision-making process during the General Assembly (*90th Assembly Minutes*, 1998, p. 87; see also *88th Assembly Minutes*, 1994, pp. 148, 149).

A later Assembly ruling changed and defined the counselors in the following way:

“The General Presbyters will serve as the Assembly Counselors” (*90th Assembly Minutes*, p. 87).

They are to counsel together in sensing the Lord’s direction and the one-accord agreement among us. The *88th Assembly Minutes* states:

“A matter will be considered accepted when it is discerned by the General Moderator and Assembly Counselors that the Assembly has reached one accord through delegate expression. One accord includes the common understanding that the decision “seemed good to the Holy Ghost and to us.” This indicates that the Assembly has reached agreement that this is the best possible decision given our present understanding of the will of God. For one accord to be reached, debate, dialogue, and study of Scripture must be allowed among the delegates in the general session. A general expression by the delegates may be necessary to discern if one accord had been reached.

“If it is discerned by the General Moderator that one accord cannot be reached in a general discussion, he may call for a leadership session in which the ministerial

leadership of the Church engages in a more thorough dialog and biblical analysis in the presence of the delegation. It must be understood that the entire Assembly (decision-making delegates) must come to one accord. This may occur at any point in the decision-making process. The ministerial leadership simply dialogs in order to facilitate the delegates' decision.

“When the General Moderator calls for delegate expression, it may be necessary for delegates to submit personal preferences to what the multitude of counselors has discerned to be the will of God on a matter. If one’s conscience will not allow personal submission, he may choose to abstain. Submission and abstention allows one not to sin against his conscience while not hindering the wisdom of the multitude of counselors. Anyone who displays a stubborn or obstinate spirit may have his voice removed by the General Moderator and Assembly Counselors.

“If it is obvious that one accord cannot be attained because serious questions exist in the hearts and minds of God’s people, the matter will be (1) held over for further discussion in the next Assembly; (2) discussed later in the same Assembly; or (3) dismissed in the light of current biblical understanding, as discerned by the General Moderator and Assembly Counselors” (*88th Assembly Minutes*, 1994, pp. 150, 151).

We strongly embrace this biblically sound ruling pertaining to the role of our elders in the Assembly business proceedings.

3. Role of the Assembly (Church)

As stated earlier, it is time to recognize that it is practical and biblically sound to include the multitude of dedicated voices that are restricted because of political, visa, or economic hindrances. The time has come where it seems most appropriate to develop a system whereby every local church and nation throughout the world can have true representation in business decision-making. Since there is a changing dynamic in the globalization of the Church, the term “delegate” would be maintained when it comes to dialog and debate; however, decision-making expressions would be by official representatives only. Therefore, each local church or region would be allowed to have a prescribed number of representatives based on membership.

When a business, procedural, policy, or doctrinal matter is to be presented at an Assembly, each nation would be given the report or document to be translated, copied, and distributed to each local church so they could come to an agreement on the matter. Their representation would be given to their respective pastor or a designate (designate meaning district/state/regional/national presbyter) selected by them who will represent them on the floor of that Assembly when the Moderator asks for a decision. Should a decision not be reached, further discussion would be necessary as determined by the Moderator and the Assembly Counselors. This could mean a special session of biblical dialog by all bishops present as may be called by the Moderator. Afterwards, a final decision would be made only by the “official representatives” present, in accordance with guidance from the elders and the leading of the Holy Spirit upon the Assembly (Acts 15:19, 28). Representation of members from the various regions could be done in the form of submitted proxies. Each local church would submit one proxy. A church may submit one additional proxy when they reach 100 members or multiples of 100 thereafter. Individual members in local churches, who cannot agree with the consensus of the local church, would be granted the privilege to abstain from the process should they so choose. It should be understood that abstention would be the removal of oneself from the process and the silencing of their voice. It is understandable that the one representing the proxies to the Assembly could be carrying expressions both for and against the report. It is essential that there be an understanding between the representative and the churches that the representative would be expected to follow the leading of the Holy Spirit, the wisdom of the Assembly Counselors, and the one-accord expression of the Assembly. This could mean an outcome different than originally anticipated by the proxies. Once a decision is reached, it would be understood that the global Church community would ratify it. As noted in Acts 15, the decree that brought harmony among the churches was not viewed as being imposed or challenged; rather, it was accepted as ordained by the apostles and elders in Jerusalem.

4. The Role of the Holy Spirit

In the exercise of spiritual gifts, we must be cautious so that we do not experience what the apostle Paul would have

labeled “an uncertain sound,” particularly, when it comes to the exercise of tongues whereby messages and interpretations are spoken in our business sessions. It is interesting to observe that few of these spiritual manifestations take place in our worship times or inspirational programs to edify the church. It seems they are more frequently given in business sessions where they have, at times, added confusion and even been spoken in a spirit that is often unseemly. Paul gave us clear instructions concerning abuses that were occurring at the church in Corinth:

Now, brethren, if I come unto you speaking with tongues, what shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine? And even things without life giving sound, whether pipe or harp, except they give a distinction in the sounds, how shall it be known what is piped or harped? For if the trumpet give an uncertain sound, who shall prepare himself to the battle? So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air. There are, it may be, so many kinds of voices in the world, and none of them is without signification. Therefore if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh shall be a barbarian unto me. Even so ye, forasmuch as ye are zealous of spiritual gifts, seek that ye may excel to the edifying of the church. Wherefore let him that speaketh in an unknown tongue pray that he may interpret. For if I pray in an unknown tongue, my spirit prayeth, but my understanding is unfruitful. What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also. Else when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest? For thou verily givest thanks well, but the other is not edified. I thank my God, I speak with tongues more than ye all: Yet in the church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue. Brethren, be not children in understanding: howbeit in malice be ye children, but in understanding be men (1 Corinthians 14:6–20).

Having clearly understood the teachings of the apostle on this subject, it is incumbent upon us to be sure that such abuses and confusion do not foster messages that have

no significance or carry an agenda that does not provide the body either with edification or understanding. It is important that the Assembly, as well as our leading elders, be careful to discern the various manifestations to be sure they are of the Spirit and they agree with the Word. This would include discerning the spirit and life of the person giving the message (1 John 4:1; 1 Corinthians 14:29–33).

Henceforth, we should begin to seek more for direction of the Holy Spirit to call our people to submission before His Word and to those placed over them in the Lord. Much prayer should be enjoined with room for “much disputing” if necessary so that we do not leave our Assemblies with confusion or division. Rather, there must be clarity in knowing that there has been an overwhelming sense of the presence of the Holy Spirit and His directing of the proceedings. Indeed, we grieve the Holy Spirit (Ephesians 4:29–32) when we do not allow Him to help us through our difficult times and into a loving attitude toward one another in the body. There could be no better conclusion to the proceedings than for us to discern that the Holy Spirit is pleased. When it has been discerned that the Holy Spirit is pleased, it should seem good to us as well, in spite of our opinions or positions (Acts 15:28).

5. Biblical Submission

Due to the rising worldly attitudes and rebellion prevailing in many cultures of the world today, it seems that Christian believers must be reminded of what the “spirit of submission” means to the homes, workplaces, schools, governments, and churches. In the book *Empowered Leadership*, Hans Finzel quotes former Notre Dame University football coach, Lou Holtz, as saying, “the biggest problem in trying to lead today is that everyone is talking about rights and privileges, whereas twenty-five years ago people talked about obligations and responsibilities” (*Empowered Leadership*, Introduction, p. XVI). This certainly represents a societal paradigm shift. This attitude is contrary to the Spirit of our Lord Jesus Christ, who became our example in all things. In terms of our relational servanthood, Christ’s admonition to His disciples in Matthew 20:25, 26 was “it shall not be so among you.” Contrary to what seems to be a societal norm today, we would do well to apply this same principle as we seek to submit to one another in the fear of God. Look at Christ’s example: *Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem*

other better than themselves. Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father. Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure. Do all things without murmurings and disputings: That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world (Philippians 2:3–15).

We need to learn to submit to one another and to those over us in the Lord when they have grasped what God is speaking to the body by His Spirit and through His Word (Act 15:13, 19; Hebrews 13:17). It should never be that anyone shows disrespect or becomes indignant, even though there may be differing views. This attitude of submission must be restored among us. We are admonished to honor all men and love the brotherhood (1 Peter 2:17–21; 5:5). We would do well to be reminded of what biblical submission is. Strong defines submission as “to yield, to surrender, to subordinate, be under obedience” (*Strong’s Exhaustive Concordance of the Bible, Greek Dictionary of the New Testament*, p. 74). Submission is not an issue when we are in agreement. However, it is a crucial element in resolving disagreements. In his notes on Hebrews 13:7, Barnes states the following: “They were to show them proper respect and to submit to their authority in the church, so far as it was administered in accordance with the precepts of the Savior. The doctrine teaches that subordination is necessary to the welfare of the church and that there ought to be a disposition to yield all proper obedience to those who are set over us in the Lord” (Barnes Notes, QuickVerse CD ROM). This means that one would be willing to lay aside their personal opinions and

convictions for the sake of the whole body. The Scripture admonishes us to reason together. As we do, we must always maintain the flexibility to adjust to what the Spirit and the Word may be saying, the direction He may be taking this Church, and the wise, godly counsel of our leading elders. Even though we may not personally feel good about a decision, the Lord honors submission. Submission is not an option, but is an obligation and privilege.

“One Accord” Principle

The New Testament term *one accord* is used 12 times and is first introduced in Acts 1:14. The basic meaning of the *one-accord* phrase is to be of the same mind or spirit, or with the same mind and spirit; as well as to indicate action with one mind, purpose, or impulse (Acts 1:42; 2:1, 46; 4:24; 7:57; 8:6; 12:20; 18:12; 19:29) [Bauer, Arndt, Gingrich, op. cit. p. 566; A. T. Robertson, op. cit., 2:14; Thayer, op. cit., p. 445; Rienecker and Rogers, op. cit., p. 264]. The essential meaning of *one accord* denotes “an inner unity of a group of people where the participants are called upon to lay aside personal feelings, work for a common concern, and produce a common action.” In fact, in Acts 15:25, the phrase “one accord” indicates an attitude or disposition in which they came even before any dialog was engaged or decision made. It also stresses the inner unanimity of the Christian community. New Testament unanimity is a process where personal and material desires are set aside for the common good of magnifying the Lord and edifying the body of Christ [Ibid. p. 186; Balz and Schneider, op. cit., s. v. “one accord,” 2:511; John Nolland, “Acts 15: Discerning the Will of God in Changing Circumstances,” *Crux* 27 (1, March 1991): 34].

It seems two factors are necessary to reach one accord: the decision needs to be good **(1) to the Holy Ghost**; and **(2) we must agree together that this is what the Spirit is doing** (Acts 15:28). **To be “good to the Holy Ghost”** includes the acknowledgment and affirmation of His working through the inspired Scripture, and the acceptance of His manifestations as He gives direction. The decision to offer salvation to the Gentiles was not in the hands of the church; rather, it was already in the mind of God. God’s will was revealed in the Scriptures (Amos 9:11, 12) and manifested in the working of the Spirit. **For a decision to “seem good to us”** a consensus is reached based on agreement with submission. A scriptural consensus cannot be realized by the voting process [Means, op.

cit., p. 195]. Often, voting causes division polarizing one group against another, instead of achieving one accord. The one-accord principle reflects the general agreement of what the Bible says, even though absolute unanimity cannot always be achieved because of different levels of understanding.

As previously mentioned, *one accord* means “to be of one mind or purpose.” Too often, our practice has been to come to the Assembly in hopes of **reaching** one accord. The record of Acts, both at Pentecost and the Jerusalem council, has the church coming together **already** in one accord. In other words, they did not come expecting to **reach** one accord; they **already were** of one mind and spirit. In Acts 2, they came together with “one mind” to receive the promised Comforter. They were not concerned with seeing who could present the best argument. They simply wanted the mind and heart of the Father.

In spite of the differences among the brethren in Acts 15, they came together with one mind (accord) to find the will of God concerning the issue at hand.

It is important that we give serious thought to existing issues and how we deal with them. Too often, we come together with predetermined mind-sets and courses of action that only further divide us. We must strive to come together with one mind, which is to discern the purpose and will of God on a matter. As such, a spirit of humble submission would be present. We find that in both instances, when the church “came together” in one accord, the Holy Spirit was undeniably present to give direction. We should anticipate nothing less.

For one accord to be reached, it will be necessary for some to submit their personal, scriptural understanding to the rest of the Assembly for the good of the Church. Submission is part of the one-accord process where individuals put aside personal feelings and dispositions for what is clearly discerned by the multitude of counselors to be good to the Holy Ghost. The principle of submission should not force one to go against his conscience; however, neither does it allow for a few to frustrate what has been spiritually discerned. Submission does not imply complete, wholehearted agreement and an immediate, personal peace about an issue. The much disputing over the issue indicates a significant number submitted to the wisdom of James’ sentence. It is apparent this meeting did not completely settle the tension between Jew and Gentile; yet submission was vital for the church to continue its outward thrust with the Gospel. As valuable as local church distinctives and individual inspirations are to us, they should not breach

the interdependence among the churches and the need for a corporate, authoritative voice.

Within the last decade, the Assembly has recognized that the *one-accord* principle, which includes the common understanding that the decision “seemed good to the Holy Ghost and to us,” more appropriately aligns with biblical principles in dealing with matters of importance that arise. This indicates that the Assembly has reached agreement that this is the best possible decision given our present understanding of the will of God. The 1994 decision included both the administrative and spiritual matters (*88th Assembly Minutes*, 1994, pp. 150, 151). The Minutes of 1996 further defined that administrative decisions are made by overwhelming consensus, and spiritual matters would be decided by the one-accord principle (*89th Assembly Minutes*, 1996, p. 41).

1. Acts 15 Account

As previously mentioned, Acts 15 is probably the best New Testament model we have of the church dealing with important matters. The 25th verse tells us they were assembled in one accord. We have seen how the issue arose within the local churches, was brought to the attention of the apostles and elders, openly debated, and, finally, how a decision was reached. It is important to recognize that it was the apostles and elders, along with James, who discerned the direction of the Holy Spirit and impacted the decision that was reached. This is further reinforced in Acts 16:4, where it says the decrees “were ordained of the apostles and elders which were at Jerusalem.” The apostles and elders, along with the whole church, were pleased to send chosen men to Antioch with Paul and Barnabas (v. 22). It would stand to reason that if they were pleased to send these men out, they must have been pleased with the message they were delivering. We should note that this was not an arbitrary rule dictated by the apostles and elders, but they were sensitive to the sentiments and needs of the church. Mr. Barnes states, “All the Christians who were there assembled together . . . concurred in the sentiment, and expressed their approbation in the letter that was sent (Acts 15:22, 23). Whether they were consulted does not particularly appear. But as it is not probable that they would volunteer an opinion unless they were consulted, it seems most reasonable to suppose that the apostles and elders submitted the case to them for their approbation. It would seem that the apostles and elders deliberated on it, and decided it, but still,

for the sake of peace and unity, they also took measures to ascertain that their decision agreed with the sentiment of the church” (Barnes Notes, QuickVerse CD ROM). It can clearly be seen that submission is an integral part of the one-accord principle. By virtue of the very process by which this situation was handled means that the men from Judea, as well as those involved in the discussion at Jerusalem, must have been willing to submit to the final conclusion. This is evident by the great joy that was expressed when they received these letters (Acts 15:30, 31).

2. The Wondrous Works of God

The dynamic of Acts 15 is accompanied by a strong conviction that the Holy Spirit was moving among them to confirm their decision that circumcision was not necessary for the Gentile converts. It is obvious that there was a willingness among them to recognize what God was doing in their midst. The Acts 15 model was not simply driven by emotions, traditions, or personal experiences, even though these were present. Rather, an overwhelming sense of God’s working among the Gentiles, which was confirmed by the Word, was the main factor that brought about the final decision. This is repeated several times in Acts 15 (v. 3, talks of conversion of the Gentiles bringing great joy to the brethren; v. 4, Paul, Barnabas, and certain others reported all things God had done with them; v. 7, demonstrates how God chose the apostles to take the Gospel to the Gentiles; v. 8, God acknowledged the Gentiles by giving them the Holy Ghost just as He did the apostles; v. 9, God makes no distinction between Jews and Gentiles; v. 10, God desires no unbearable yoke on the disciples; v. 11, they were saved in the same manner as the apostles; v. 12, God worked many wonders and miracles among the Gentiles; v. 14, God visited the Gentiles; v. 19, the Gentiles are turned to God). There can be absolutely no argument against what God was doing. Whenever we deal with any situation, it is critically important to discern what God is doing and that the Word and Spirit must agree.

3. Theocracy

Although the term *theocracy* does not appear anywhere in Scripture, it is a term that is commonly used among us. It has often been defined as God’s rule through Spirit-filled men. The simplest definition is simply “God rules.” There are basically

three biblical components to theocracy: God makes the rule, God rules by His rule, and we submit to His rule. This being the case, it should be clearly understood that our attempt to fulfill the rule of God comes through our submission to what God has said, what He is doing, and our humbly walking in it. A person being in a particular position or office and simply dictating their will does not fall within the parameters of the definition of theocracy. By the same token, the same person discerning the will and mind of God, and calling for submission to that, is theocracy. It is clearly evident in Acts 15 that these brethren were operating within theocracy because they were implementing and submitting to what God was saying. The Scripture clearly teaches that Jesus is the Head of the church (Ephesians 1:22). According to Isaiah 9:6, He shoulders the responsibility of the government of His church. Even though He calls us to earnestly contend for the faith, and He often exercises His government through human instrumentality, we must be cautious while maintaining integrity to not infringe on His role as the Sovereign Messiah (Ephesians 5:27).

Recommendations:

Regarding policies and procedures for the International Assemblies, it seems imperative we make several practical alignments that would facilitate the incoming harvest from the many nations flowing into this body.

1. A policy of “official representative” to the Assembly to bring equality to our representation in business sessions.

2. A proxy system, as defined in the document, whereby absent members from every nation can be represented in the Assembly. As we move toward implementation of this new process, we must be sensitive to any adjustments that may be warranted.

3. The Assembly program evaluated and realigned to allow more time for business sessions and the necessary discussion of vital subjects brought by committees.

4. Allowing voices, both pro and con, concerning issues before the Assembly to have equal time and opportunity for biblically based questions, comments, and dialog.

5. Emphasizing the importance and “biblical authority” of our elders (Moderator and Assembly Counselors) to determine when a proper agreement is present and to also discern when individuals do not have scriptural justification for their objections or demonstrate a spirit of strife and division.

6. Reaffirming our stand for biblical submission.

7. A more active role by the Moderator and Assembly Counselors in discerning spiritual manifestations to ensure they align with the Spirit and the Word. Those who would be deemed to be out of order would be dealt with decisively. This also would include those who express attitudes of disrespect and contempt for the Moderator, General Assembly, and its official committees. It could mean their voice being removed from the proceedings.

8. In order to bring further clarification to our decision-making process, we recommend that reports concerning policies, procedures, and finances presented by Assembly standing committees be accepted by overwhelming consensus. All matters of a doctrinal nature must be accepted by “one accord.”

9. Logistics of Implementation. As stated earlier in the document, each church would be allowed one proxy. Additional proxies are permitted as stated in the document. It would be up to the pastor and his local leaders to engage their congregation as to the method used to determine and record their proxy or proxies. Every local church should strive to come to an agreement on any given issue that is being considered. Should a local church have more than one proxy and should the proxies differ, the differing proxies would cancel each other. Prior to the Assembly, proxies could be registered either by mail, e-mail, fax, or in person with the General Overseer’s Office. Or the proxies can be brought to the General Assembly by the pastor, overseer, or person designated by them. The proxies would need to be registered no later than 48 hours before a business session. Should it be determined that fraudulent methods have been used in registering and/or exercising proxies, said proxies would be automatically disqualified.

When expressions are requested on the Assembly floor, each representative would submit their proxies in proper order. Clerks located in various locations of the meeting area would tabulate these. Each “official representative” would be given an appropriate color-coded identification, signifying not only their name, but also the number of proxies and the church or area they represent.

The intent of this process would be that at each Assembly there would be a report(s) presented for decision and a document(s) prepared for distribution and study until the next Assembly, when it would be presented for decision.

Should more specific details be required, this would be left to the discretion of the General Overseer's Office.

This will be a learning experience. Based on its procedural working and input from our Church constituency, an evaluation would be done by the Biblical Doctrine and Polity Committee to determine if adjustments are needed.

These recommendations are submitted in humble recognition that no system is perfect, but we must move beyond any present paralysis and confusion that may be hindering this body from fulfilling its divine mandate to reach the harvest for Jesus Christ. At last, our goal should be that the Assembly might represent and edify the global body of Christ in all her procedures and policies.

Church Membership Recommendation

We recommend the following concerning membership: In the New Testament, people received the message of the gospel of Jesus Christ, were baptized in water, and were added to the church (Acts 2:41–47; 3:19; Romans 10:10). Furthermore, they were expected to continue in a life of discipleship (Acts 2:42). Salvation is both instantaneous (new birth, regeneration) and also the all-inclusive work of redemption, beginning with regeneration and culminating with the glorified body (Hebrews 9:28). In the context of the Book of Acts and especially in the verses of them being “added to the church,” the instantaneous aspect of salvation is evident. Regarding the Church of God of Prophecy, membership requirement should be an individual's experience of salvation (which includes repentance, denouncing, and forsaking of sin) and their public commitment to the Church covenant. Membership in the Church denotes acceptance, which is the basic need of every new believer. Therefore, as we minister to these people let us endeavor to give them this sense of belonging.

In accordance with the New Testament pattern and principle, once a believer has been received into the Church as a member, it is important that every pastor and church use godly discernment in the discipleship process. Ongoing discipleship, nurturing, and discipline by the pastor and church are very important for those who become members (Acts 16:4, 5; 1 Corinthians 6:9–11). Henceforth, we further recommend that the Church of God of Prophecy, in general, develop a program of extensive discipleship to help all our members mature in

Christ Jesus. This will require great wisdom and loving care by our leadership and people as we continue in the harvest.

Recommendation/Recommendations

Whenever the committees designated to do so present reports to the General Assembly, a recommendation and/or recommendations are given for the said Assembly's consideration. We would like this General Assembly to give the following statement consideration for our official records:

“When a recommendation and/or recommendations are presented in proper order by the General Assembly Committees designated to do so, the said recommendation and/or recommendations, when accepted by the General Assembly, become the official ruling/rulings of this Church body. Moreover, we regard only those recommendations, which have been properly presented to and accepted by the General Assemblies of the past, as the official ruling/rulings of this Church body except in those instances where they have been subsequently amended.”

Evaluation/Review Process

The 91st Assembly of 2000 passed a resolution that we implement an evaluation/review for our ministry. It has come to our attention that further clarification and simplification is essential to the process. We would like to express appreciation to those who have engaged in the process and assisted us by their input in revisiting this subject.

Purpose

Evaluations/reviews can be a means of self-improvement and accountability, and provide opportunity for both commendation and admonition. Having them periodically and consistently builds confidence, gives assurance, and keeps the participants and those they serve well-informed (*91st Assembly Minutes*, Assembly Committee for Biblical Doctrine & Polity Report, p. 104). Furthermore, its purpose is to identify weaknesses so they can be addressed, while enhancing the strengths in our ministry. Today, pastors are serving on a longer-term basis, and given the fact that there is a world-wide leadership crisis, we need well-equipped ministers. An evaluation/review can be a vital tool in trying to reach this goal. We state emphatically that this is not a process to “cast stones,” but rather as a tool that will help us develop better ministry. It is important that we, as ministers, not only see ourselves through our own eyes, but

also through the eyes of those we serve. Therefore, we recommend the following process for your consideration.

Overseer Evaluation/Review Process

In remaining consistent with evaluation/review as done for our General Presbyters, those serving as national/regional/state overseers shall be reviewed beginning in 2006. Evaluations will be performed every two years and reviews every four years. A special Task Force of not more than six licensed ministers in good standing shall be selected, one-third by the overseer and two-thirds by the ministry in the region to see that the process is properly carried out. Those selected will serve for four years, both for the evaluation and review. For the purpose of impartiality, the overseer should not attend the meeting for selection of two-thirds of the Task Force or the selection of the moderator for that meeting. The Evaluation/Review Task Force shall select a chairperson and a secretary from among themselves. Their responsibilities would include appropriate distribution of the evaluation/review forms to the ministry serving in that area, receiving completed forms, and tabulating the results. The chairperson and secretary (or another selected Task Force member) shall report the results to the overseer being evaluated. If this overseer should so desire, he could request a meeting of the entire Evaluation/Review Task Force. The overseer should be given commendation where he has excelled, encouraged to take objective actions for improvement in areas of weakness, and to further develop in areas he has demonstrated strength. The two-year evaluation reports would not be submitted to the General Presbyter.

The four-year review follows the same process as the two-year evaluation, only in the case of the four-year review the report shall be submitted to the overseer and General Presbyter. The General Presbyter would deal with the report, as he deems appropriate.

Pastoral Evaluation/Review Process

Beginning in 2007, those serving as pastors shall be evaluated and reviewed. Thereafter, evaluations will be performed every two years and reviews every four years. This supersedes previous rulings or dates concerning evaluations/reviews. There shall be a Pastoral Evaluation/Review Task Force composed of not more than six members in good standing from each local church, one-third selected by the pastor and

two-thirds by the congregation, to see that the process is properly carried out. The Pastoral Evaluation/Review Task Force shall select a chairperson and a secretary from among themselves. The pastor is not to participate in selection of the two-thirds of the Task Force or of the chairperson and secretary. Their responsibilities would include appropriate distribution of the evaluation forms to the congregation, receiving the completed forms and tabulating the results. In order to qualify to be an evaluator, each member of the congregation shall receive an evaluation form that bears a cover sheet where they will be expected to fill in their name and sign it. Also, four questions shall be placed on this cover sheet to which they will be expected to mark "yes" or "no." These four questions shall be: 1) "Are you saved?" 2) "Do you attend church regularly?" 3) "Do you pray faithfully for your pastor?" 4) "Do you consistently pay tithes?" These evaluations and cover sheets shall be returned to the Pastoral Evaluation/Review Task Force, but should not be seen by the person being evaluated.

The chairperson and secretary (or another selected Task Force member) shall report the results to the pastor being evaluated. If the pastor should so desire, he/she could request a meeting with the entire Task Force. The pastor should be given commendation where he/she has excelled, encouraged to take objective actions for improvement in areas of weakness, and to further develop in areas he/she has demonstrated strength. The two-year evaluation reports would not be submitted to the overseer.

The four-year review follows the same process as the two-year evaluation, only in the case of the four-year review reports shall be submitted to the overseer. The overseer would deal with the report as he deems appropriate.

Church Ministry Evaluation/Review

The instrument for the pastoral evaluation/review shall be so designed as to have a section for the evaluation of the ministry, vision, and direction of the local church. The pastor, as well as congregants, shall perform this process every four years. Outside opinions could also be invited in to assist in a non-biased evaluation. This process would be under the direction of the Evaluation/Review Task Force. It is to be understood that all evaluations/reviews are to be conducted in a timely and orderly fashion. We recommend that each local church develop a similar process to assess the leadership of their local churches, including their ministry directors.

Duties and Responsibilities of the Evaluation/Review Task Forces

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

- Attendance—be willing to attend all Task Force meetings.
- Confidentiality—lack of this would disqualify anyone from serving on this group.
- Diligence—willingness to actively participate in doing whatever work is needed.
- Prayer—committing themselves to quality group prayer sessions.
- Love—known to exhibit love for the person being evaluated/reviewed.
- Compassion—showing true concern and desire to help the person improve.
- Objectivity—possessing ability to see all things without partiality.
- Vision—demonstrating knowledge and support for the individual's goals.

The Review Process—Educational/Training Needs

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

It is important that the ministers and members involved in the evaluation/review process be well informed as to their function. This is not a time to simply find fault, but to objectively assess ministry for its betterment. All those who participate in this work must familiarize themselves with the contents of this document prior to the beginning of the process.

At the beginning of the meeting to select Task Force members, there shall be a reading of the duties and qualifications of those who would serve on the Task Force as appears in this document. Education includes sufficient prayer by the church.

When an evaluation has been completed, the strengths and weaknesses of the minister would have been noted. A process should then be implemented to address the areas of weakness and further complimenting strengths. The purpose of the review after four years would include an assessment as to whether the improvements deemed necessary were made. An obvious outcome of the review may be that a change in leadership is either requested and/or deemed necessary.

Changes are sometimes necessary because of gifting, leadership styles, congregational needs, etc. However, adjustments have also happened when it was evident that improvements were needed in the life of the minister. When such is the case, simply sending the pastor or overseer to another church or region may only tend to perpetuate problems. If problems or weaknesses are not objectively dealt with, they only resurface. A plan needs to be implemented to work with the said ministers, so as to see good improvement and ministerial development. Our goal should be to produce and have the best ministers possible.

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

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

within their own congregation that hinders the effectiveness of any minister to properly shepherd their flock.

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

1. The pastor could consult with the local church Task Force and work together with them in addressing the needs for improvement. The Task Force members should be qualified to objectively help the pastor where improvements are necessary. They should be willing to pursue any outside resources that could assist the process. Consideration could also be given to a pastor selecting a small group of individuals whom he/she can have confidence in and who can be trusted. It also stands to reason that those chosen should be stable, mature Christians, who can objectively assess and address problems and seek out the necessary resources to bring resolution.

2. If the pastor and local church cannot reach an amicable agreement on which approach will be used, then the overseer should be called in to assist in the educational/mentoring process.

3. The pastor could further be encouraged to seek out a good educational institution in their region to further assist him/her. Should such an institution not be readily available, there is an abundance of correspondence and online courses available.

4. Consideration could be given to selecting a group of ministers in an area (e.g. Europe/CIS/Middle East), who are qualified and feel the burden to train pastors, and who can assist local churches to become vibrant. It is evident that we have people among us called by God for this purpose, and it is also obvious that there is a great need for this type of ministry. This task would best be accomplished by those who have a burden for pastoral training and who are God-called shepherds.

5. Consideration could be given to establishing a church school/college that would operate on a continual basis to especially train those who desire to enter the ministry. This, of course, would be open to all ministers; however, it stands to reason that all would not have the time or resources to do this. As such then, there might be a need to establish regional schools as an extension of this church school/college to address the need.

6. In light of this call for more emphasis on training and equipping of our ministers, there also must be an implementation of an appeal process for them. While the evaluation/review process may, at times, reveal and provide training to help alleviate weaknesses in a ministers qualifications or leadership style, there may also be situations that expose him/her to unjust criticism or unfair accusations that jeopardize his/her leadership appointment. Therefore, a process of ministerial appeal must be implemented to provide reasonable safeguards and accountability.

Ministerial Appeal Process

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

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

The process of the Ministerial Appeal Counseling Group shall be as follows: Any minister upon hearing of their impending removal from office shall have the “right of appeal” for a period of ten days after they are notified in writing (required) by their overseer or General Presbyter. This appeal should be sent by the minister in written form (e-mails are acceptable) both to the General Presbyter and General Overseer’s office by the

minister. At this point, the appropriate General Presbyter or the General Overseer shall immediately appoint a Ministerial Appeal Counseling Group of three of the minister's colleagues. This is not a standing committee, but simply a group for this specific appeal. This group shall then arrange within two weeks to meet with the pastor and church, pastor and overseer, or the overseer and General Presbyter, whichever is appropriate to ascertain what the nature of the offense was and listen to each party's explanation of their actions (teleconference calls are acceptable by the counseling group). After they have met, if the Ministerial Appeal Counseling Group finds no evidence to nullify the action of the overseer or General Presbyter in removing a minister from his office, they will simply send all parties involved a letter (within five days) stating that the minister's appeal has failed and the action taken against him/her was warranted. As godly arbitrators, this counseling group shall presume no prior guilt until they have carefully weighed all the information gleaned from a joint meeting of all parties involved.

After consultation by the Ministerial Appeal Counseling Group, if an action against a pastor was found to be unwarranted, then a letter should be sent (within five days) to his/her General Presbyter advising him that they have found reason to question the validity of the charges against the minister and encourage his/her reinstatement to their pastoral position. A copy of their letter should be sent to the pastor also. The final decision will rest with the General Presbyter, who will decide whether to support their findings by reinstating the pastor or to overrule their decision only after consultation with his plurality leadership group.

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

the overseer or to overrule their decision only after consultation with the two Vice- chairman of the General Presbytery.

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

Additional Thought

We trust these recommendations will be a blessing and help as we move toward “One Million” and beyond in the harvest. Though we may feel that time is of the essence, we must be reminded by the old proverb that states, “Time spent sharpening the sickle is never lost.”

Instrument for Evaluation/Review

We are pleased to present the instruments for evaluation/review for the overseers, pastors, and church ministries. We trust this will move us toward a consistent process. As the instrument is used, we would welcome any suggestions for its improvement. We would like to commend those states/regions/nations that have already designed an instrument and implemented the evaluation/review process. We would also like to encourage them to continue to use the instruments, which have been proven to be successful for their state/region/nation. However, we do want to remind all states/regions/nations that the section dealing with ministerial appeal process applies to all areas of the world and all levels of ministerial leadership as defined in the document.

Church Ministries and Pastor’s Evaluation/Review

This evaluation/review is your opportunity to participate in assessing the areas of ministry in your local church. This instrument is divided into three sections: Church Ministries, Pastoral Ministries, and General Comments.

The only way this instrument can assist the pastor and the church to meet the needs of those whom we encounter as a body is to carefully and honestly answer each question. Individual responses will remain anonymous. A summary of the information will be shared with the pastor. If this is done at the time of a **Review**, the summary will also be sent to the state, regional, or national overseer. Thank you for your prayer and contribution in this process.

Part One: Local Church Ministries

Please evaluate the following church ministries, with five being the highest rating and one being the lowest.

Facilities/church building	5	4	3	2	1
Fellowship	5	4	3	2	1
The work of spiritual gifts	5	4	3	2	1
Outreach/evangelism	5	4	3	2	1
Teaching/preaching	5	4	3	2	1
Worship/music	5	4	3	2	1
Does the church make visitors feel welcome?	5	4	3	2	1
Does the church always show a genuine love for all people —members/non-members, Christian/non-Christian?	5	4	3	2	1
Does the church have leadership that works together as a team?	5	4	3	2	1
Does the church have effective Youth Ministries?	5	4	3	2	1
Does the church have effective Children’s Ministries?	5	4	3	2	1
Is the church committed to church growth?	5	4	3	2	1
Does the church have a balance between praise & worship and preaching the Word of God?	5	4	3	2	1
Does the church meet your spiritual needs?	5	4	3	2	1
Is the church sound doctrinally?	5	4	3	2	1
Do the service schedules meet your needs?	5	4	3	2	1

.....

Subjective Input

1. If you rated some areas as weakness, what are some ideas or programs that might strengthen these areas?

2. Are there any other concerns that need to be addressed?

No _____ Yes _____ Please be specific.

3. List several goals you feel should be achieved that would benefit your local church's needs and growth in the next five to ten years.

Part Two: Pastoral Ministries

Please evaluate the effectiveness of your pastor in fulfilling his/her calling and responsibilities (five being the highest, one being the lowest).

Personal character/integrity	Highest			Lowest	
How would you view your pastor's personal character?	5	4	3	2	1
How do the people in your church view his/her integrity?	5	4	3	2	1
Do you feel he/she is honest in his commitments to you?	5	4	3	2	1

Would you add any observations or comments?

Administrative skills	Highest			Lowest	
Does the pastor provide clear and sufficient vision?	5	4	3	2	1
How does he/she handle the national/regional/state finances?	5	4	3	2	1
Is he/she prompt and attentive to administrative details?	5	4	3	2	1
Would you like to add any observations or comments?					

Spirituality and Worship	Highest			Lowest	
Is the pastor a good example of worship?	5	4	3	2	1
Is the pastor a good example of prayer?	5	4	3	2	1
Does his/her preaching/teaching inspire you?	5	4	3	2	1
Would you like to add any observations or comments?					

Evangelism and Outreach	Highest			Lowest	
Do you believe he/she promotes evangelism in your region?	5	4	3	2	1
Do you think we have an effective outreach in this church?	5	4	3	2	1
Would you like to add any observations or comments?					

Pastoral/Church Oversight	Highest			Lowest	
Does the pastor take an interest in your local church?	5	4	3	2	1
As a minister, does he/she provide you with pastoral care?	5	4	3	2	1
In a crisis, is he/she supportive of you?	5	4	3	2	1
Would you like to add any observations or comments?					

Teamwork and Morale	Highest			Lowest	
Does the pastor ask for your input in planning?	5	4	3	2	1
Does he/she work well as a team player with other leaders?	5	4	3	2	1
Do you feel the pastor is an encouragement to you?	5	4	3	2	1

Would you like to add any observations or comments?

Problem-Solving and Conflict Management	Highest			Lowest	
How do you feel the pastor works through conflicts?	5	4	3	2	1
How does he/she treat others who disagree with him?	5	4	3	2	1
Does he/she accept advice or counsel from other leaders?	5	4	3	2	1

Would you like to add any observations or comments?

Family Life and Personal Appearance	Highest			Lowest	
Does the pastor spend time nurturing his family?	5	4	3	2	1
How would you view his/her leadership in his family?	5	4	3	2	1
Does his/her appearance in public bring respect to his office?	5	4	3	2	1

Would you like to add any observations or comments?

General Comments:

Please state in a few words how you feel about our pastor continuing in his/her present position as Senior Pastor of this local church.

Thank you for your responses, and they will be held in strictest confidence. Please mail this survey back to the appropriate address for your area.

National/Regional/State Overseer’s Evaluation/Review

This evaluation/review is your opportunity to participate in assessing the ministry of your overseer. The only way this instrument can assist the overseer is for you to prayerfully and carefully answer each question. Individual responses will remain anonymous. A summary of the information will be shared with the overseer. If this is done at the time of a review, a summary will also be sent to the General Presbyter. Thank you for your prayer and contribution in this process.

Personal character/integrity	Highest			Lowest	
How would you view your overseer’s personal character?	5	4	3	2	1
How do the people in your church view his integrity?	5	4	3	2	1
Do you feel he is honest in his commitments to you?	5	4	3	2	1

Would you add any observations or comments?

Administrative skills	Highest			Lowest	
Does the overseer provide clear and sufficient vision?	5	4	3	2	1
How does he handle the national/regional/state finances?	5	4	3	2	1
Is he prompt and attentive to administrative details?	5	4	3	2	1

Would you like to add any observations or comments?

Spirituality and Worship	Highest			Lowest	
Is the overseer a good example of worship?	5	4	3	2	1
Is the overseer a good example of prayer?	5	4	3	2	1
Does his preaching/teaching inspire you?	5	4	3	2	1

Would you like to add any observations or comments?

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Evangelism and Outreach	Highest			Lowest	
Do you believe he promotes evangelism in your region?	5	4	3	2	1
Do you think we have an effective outreach in this region?	5	4	3	2	1

Would you like to add any observations or comments?

Pastoral/Church Oversight	Highest			Lowest	
Does the overseer take an interest in your local church?	5	4	3	2	1
As a minister, does he provide you with pastoral care?	5	4	3	2	1
In a crisis, does he support your ministerial position?	5	4	3	2	1

Would you like to add any observations or comments?

Teamwork and Morale	Highest			Lowest	
Does the overseer ask for your input in planning?	5	4	3	2	1
Does he work well as a team player with other leaders?	5	4	3	2	1
Do you feel the overseer is an encouragement to you?	5	4	3	2	1

Would you like to add any observations or comments?

Problem-Solving and Conflict Management	Highest			Lowest	
How do you feel the overseer works through conflicts?	5	4	3	2	1
How does he treat others who disagree with him?	5	4	3	2	1
Does he accept advice or counsel from other ministers?	5	4	3	2	1

Would you like to add any observations or comments?

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Family Life and

Personal Appearance

	Highest			Lowest	
Does the overseer spend time nurturing his family?	5	4	3	2	1
How would you view his leadership in his family?	5	4	3	2	1
Does his appearance in public bring respect to his office?	5	4	3	2	1

Would you like to add any observations or comments?

General Comments:

Please state in a few words how you feel about our overseer continuing in his present position as National/Regional/State Overseer.

Thank you for your responses, and they will be held in strictest confidence. Please mail this survey back to the appropriate address for your area.

Respectfully submitted,

V. Walter Doroshuk, Chairman
 David Browder, Secretary
 Antonios Charalambou
 Enos C. Gardiner

José Jimenez, Jr.
 Wallace R. Pratt
 Basil K. Richards
 Arthur C. Wilson, Jr.

Administrative Committee Assembly Report to the 93rd International General Assembly

Tomlinson Center

Introductory Clarification

Many realize that the Tomlinson Center recommendations were first published in the Bible Polity and Doctrine Committee's Report. After further consideration, it was felt that an Assembly action such as this most properly fit under the parameters of the Administrative Committee. If this has caused any confusion, we apologize. All the groups involved have come to the consensus that this action is best located in the Administrative Committee Report.

Rationale

Recognizing the current need for ministerial equipping and development, the General Overseer, Bishop Fred S. Fisher, Sr., appointed a Church College Task Force following the International Assembly in 2000. This group was asked to research the possibility of opening a program of higher education within the Church. The Task Force conducted a survey to which 1,244 pastors responded. Of those responding, 97.5 percent stated that the Church needed to have a college program. Furthermore, 97 percent committed to include financial support for a college in their annual church budget. The complete findings of this survey were reported to the International Assembly in 2002.

During the course of further investigation by the Task Force, a meeting was held between Bishop Fisher and Dr. Paul Conn, President of Lee University. Dr. Conn raised the possibility of a cooperative effort for ministerial equipping, utilizing our Church resources, such as the former Tomlinson College campus, as well as the academic resources of Lee University. It was suggested that this effort be called Tomlinson Center in recognition of the crucial role played by A. J. Tomlinson in the early development of both the Church of God and the Church of God of Prophecy.

In a subsequent meeting with Dr. Conn, the College Task Force agreed that such a cooperative program would be in the best interest of the Church because it would allow us to utilize our existing campus to offer a fully accredited extension program that could eventually lead to a full residential program in the future. Courses taken in this program could be applied to

either a Bachelor of Arts or Bachelor of Science degree in Christian Ministry. A non-accredited track could also be offered in cooperation with Leadership Development Institute (LDI). This could include one-week or two-week intensives as well as other educational formats. Regional extension schools could also be offered in the future as the campus program is solidified.

Given the fact that the New Testament admonishes us to equip the church for ministry (Ephesians 4:12), and given the fact that we have experienced a shortage of well-equipped leaders in recent years, the Administrative Committee believes now is the time to move forward with a plan to provide a program of higher education for equipping ministers.

Recommendations

Therefore, we would like to recommend the following items for approval by this Assembly:

1. That the Church of God of Prophecy pursue the development of Tomlinson Center in cooperation with Lee University.

2. That the General Overseer appoint a Tomlinson Center Advisory Board to ensure proper planning and resources for the Center in the developmental stages.

3. That Tomlinson Center commence operation as soon as adequate planning is completed, sufficient funding is in place, and qualified staffing has been secured.

4. Once Tomlinson Center is operating, that the General Overseer appoint a permanent governing board to set broad policy, secure adequate funding, and guide the growth of the program to its full potential.

5. If future changes in the college should be considered, the following directives will apply:

A. The Tomlinson Center would not be closed without the consent of the Assembly.

B. Adequate facilities will be provided for the continuation of the Tomlinson Center.

C. Remuneration from any possible future sale of the campus would be given to Tomlinson Center in lieu of previous educational investments in that property.

This Committee recognizes the enormous trust placed in us by the International Assembly in regard to the future of this program. Therefore, we would like to pledge to you that neither we, nor future Committee members, would undertake to terminate the Tomlinson Center initiative, nor undertake to sell the Tomlinson Center campus without first fully consulting with, and receiving input and agreement from, the general leadership of the Church, including the General Presbyters, state/ regional/national overseers, International Office staff, and pastors.

Respectfully submitted,

Fred S. Fisher, Sr., Chairman
Randy Howard, Secretary
Perry Gillum

Sam Clements
Larry Duncan
José Reyes

Report of the Global Outreach Committee to the 93rd International General Assembly

This Committee would first like to celebrate the exceptional mission emphasis in this 93rd International General Assembly. By all accounts, the Mission Encounter this year was the best that has ever been held. More people flowed through the nations' booth area this year than at any other time, and more donations were given to bless the mission leaders represented. The booths were more elaborate in depicting each national ministry; and in every way, this was a grand Mission Encounter.

We believe the heart of this Church is the mission call, and it was well demonstrated in this Assembly. The Women's Mission Breakfast was overflowing. The Harvest Partners lunch doubled in size from its first year. The international procession brought tears to many eyes as we displayed the national flags after a few years respite. The presence of our national overseers in the Assembly meetings and business was a daily reminder of the all nations call upon this Church.

Finally, we want to thank our General Overseer, Fred S. Fisher, Sr. It was his inspiration to carry on the effort of raising a large, special offering at the Assembly. This year, he chose to focus on missions with the drive titled, "Marching Toward One Million With One Million Dollars." In only the second year of this kind

of offering, the “Million Dollar Drive” raised almost double last Assembly’s drive, \$250,000. We appreciate the mission zeal of our General Overseer, and we commit to steward these funds toward the 13 new nations designated in the drive. Abundant thanks to all who gave for this great cause.

In the last two Assemblies, we have celebrated significant membership marks, 500,000 in 2000 and 600,000 in 2002. In this Assembly, we celebrate reaching the nearly 800,000 membership mark as the March Toward One Million escalates. Literally, we have seen the Lord enable us to reach 100,000 member growth in each of the last two years. That is a rate of growth we have never seen before.

We honor and thank each General Presbyter and each National Overseer for their commitment to the Harvest Call. It is through their leadership that such outreach reports can be given. They are the leaders that share the vision and mobilize the forces for effective ministry and evangelism in each and every nation.

The Global Outreach Committee commits our energies in the coming decade to the Vision Now, Victorious Future effort. As each ministry and area considers the Vision Now, Victorious Future call, they will most likely reflect on the priorities most pressing before them. In the Global Outreach ministries, we feel the three priorities given here are the most significant mandates toward our victorious future. We share them publicly here to declare our intentions before God and this fellowship. Please join us in prayer that such great goals may be attained.

First, the Vision Now, Victorious Future call has been given as an affirmation and a renewal of the Turning to the Harvest call. We see the call to the harvest as the center of the Vision Now, Victorious Future vision. In Global Outreach, we aim to devote and focus all of our energies and resources to continue to promote and facilitate this global harvest momentum. For us, this is the first and great priority of the Vision Now, Victorious Future call.

Within this priority, we sense the need to fortify the national ministries we now have in place. Our intention in this direction is to prepare for an even greater world harvest, which God is increasing by the work of the Holy Spirit in the world. We believe that the ministry of the Church of God of Prophecy in most nations will multiply simply as a factor of God working in

the world to constantly increase His gospel spread. Therefore, fortifying our ministries will prepare them for the greater harvesting to come.

Our second priority for the Vision Now, Victorious Future call is to build stewardship principles and structures all through our global network of ministry. We believe that the time is quickly approaching when support for our work in the world will come from many international sources rather than from North America primarily. With this conviction, we aim to teach stewardship and to work with our leadership to build the structures for finances to flow in support of national ministries and international missions.

Already, this reality can be seen in our Central American area where none of these national ministries receive US dollars for support. The strong nations of the area support the weaker nations as well as provide for the support of their General Presbyter, national projects, and even international mission support beyond their area. This is the model that we believe can begin to form in other areas of our global network until, one day, our world outreach will be funded from every continent.

Our third priority in the Vision Now, Victorious Future call is to partner and encourage the development of leadership for our ministries around the world. Most know that the worldwide membership of the Church has accelerated dramatically over the last ten years. We in Global Outreach believe that the only way we can maintain such growth is to establish leadership training vehicles that will supply qualified pastors for the hundreds of new churches being planted each year.

In the Global Outreach Ministries, we are convinced that these three priorities must be accomplished through visionary actions now in order to secure the victorious future God has set before the Church of God of Prophecy in the decade to come.

Respectfully submitted,

Randy Howard, Chairman
David Bryan
Larry Duncan
Cathy Payne

José Reyes
Annette Taylor
William Wilson

SECTION 2 COMMITTEE REPORTS

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Section 3

Financial Reports

**CHURCH OF GOD OF PROPHECY
INTERNATIONAL OFFICES**

DOMESTIC ACCOUNTS

Statement of Financial Position

May 31, 2003 and 2004

ASSETS	<u>2004</u>	<u>2003</u>
Current assets:		
Cash—checking	\$ 583,605	\$ 241,830
Savings and investments (note 2 & 8)	4,210,094	4,286,355
Accounts receivable:	19,348	50,209
Note and advances receivable:		
White Wing Publishing House (note 3)	-	906,923
Other	76,600	9,822
Inventory	146,779	159,289
Pre-paid assets	<u>7,043</u>	<u>14,155</u>
Total Current Assets	<u>5,043,469</u>	<u>5,668,583</u>
Other assets:		
Cash surrender value—life insurance	216,786	215,090
Land, buildings and equipment, at cost		
less accumulated depreciation (note 4)	<u>2,132,055</u>	<u>2,318,804</u>
Total other assets	<u>2,348,841</u>	<u>2,533,894</u>
 Total assets	 <u><u>\$ 7,392,310</u></u>	 <u><u>8,202,477</u></u>
 LIABILITIES AND NET ASSETS		
Current liabilities:		
Note payable (note 5)	\$ -	\$ 150,000
Accounts payable—trade	27,335	30,637
Accrued wages and payroll items	27,372	31,598
Funds held in custody for others	<u>28,900</u>	<u>46,587</u>
Total current liabilities	<u><u>83,607</u></u>	<u><u>258,822</u></u>

Net assets:	<u>2004</u>	<u>2003</u>
Unrestricted—undesignated	6,441,221	7,019,758
Designated:		
Tithe	609,242	620,144
Church Ministries Support	2,852	68,688
Global Outreach (missions)	121,009	101,056
Fields of the Wood	<u>134,379</u>	<u>134,009</u>
Total net assets	<u>7,308,703</u>	<u>7,943,655</u>
Total liabilities and net assets	<u>\$ 7,392,310</u>	<u>\$ 8,202,477</u>

Statement of Activities

For the years ended May 31, 2004 and 2003

	<u>2004</u>	<u>2003</u>
Support and Revenue:		
Member and Church contributions	\$ 8,017,297	\$ 8,217,308
Program service revenue	793,060	838,166
Investment income (note 2)	228,734	245,489
Other receipts	<u>257,946</u>	<u>333,968</u>
Total support and revenue	<u>9,297,037</u>	<u>9,634,931</u>
Expenses		
Tithe fund (note 9)	6,691,857	8,597,105
Fields of the Wood fund	393,154	386,620
Global Outreach fund	2,672,9737	2,580,138
Church Ministries Support fund	<u>174,005</u>	<u>182,477</u>
Total expenses	<u>9,931,989</u>	<u>11,746,340</u>
Revenue under expenses	(634,952)	(2,111,409)
Net assets, beginning of year	<u>7,943,655</u>	<u>10,055,064</u>
Net assets, end of year	<u>\$ 7,308,7034</u>	<u>\$ 7,943,655</u>

Domestic Accounts
Supplemental Information
Schedule of Support and Revenue
For the Year Ended May 31, 2003

	<u>Contributions</u>	<u>Program Revenue</u>	<u>Investment Income</u>	<u>Other Receipts</u>	<u>Total</u>
Unrestricted—Tithe	\$ 5,769,072	-	240,954	213,669	6,223,695
Designated Tithe:					
Children's Ministries	10,583	-	-	24,902	35,485
Women's Ministries	1,181	12,513	-	-	13,694
International Youth					
Camp	95	29,756	-	-	29,851
Youth Ministries	9	7,371	-	-	7,380
Youth Ministries—					
Conference	17,423	129,060	-	-	146,483
Family Ministry	533	2,078	-	-	2,611
Ladies Retreat	36,164	434,360	4,289	-	474,813
Men's Ministry	20	2,759	-	-	2,779
Stewardship/Ministerial					
Services	100	3,618	-	-	3,718
Voice of Salvation	157,459	12,036	-	42,000	211,495
Voice of Salvation					
(Florida)	1,805	-	37	-	1,842
Voice of Salvation					
(Spanish)	20,920	-	-	4,797	25,717
Leadership Development	3,547	5,125	-	-	8,672
Campus Apartment	-	-	-	42,965	42,965
Lay-by-in-Store	110,731	-	-	-	110,731
NAP Fund	-	6,004	-	-	6,004
Church Ministries Support					
Fund:					
Church Ministry Support	140,452	-	-	-	140,452
Fields of the Wood Fund:					
Fields of the Wood					
Store & Snack Bar	-	193,486	209	-	193,695
Heritage Ministry	96,677	-	-	-	96,677

Global Outreach Fund:

Global Outreach	1,177,504	-	-	5,635	1,183,139
Direct Giving	172,595	-	-	-	172,595
One Child Fund	126,160	-	-	-	126,160
Harvest Partner					
Level 2	<u>374,278</u>	<u>-</u>	<u>-</u>	<u>-</u>	<u>374,278</u>

Total Support and

Revenue	<u>\$ 8,217,308</u>	<u>838,166</u>	<u>245,489</u>	<u>333,968</u>	<u>9,634,931</u>
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Domestic Accounts
Supplemental Information
Schedule of Support and Revenue
For the Year Ended May 31, 2004

	<u>Contributions</u>	<u>Program Revenue</u>	<u>Investment Income</u>	<u>Other Receipts</u>	<u>Total</u>
Unrestricted—Tithe	\$ 5,670,163	-	228,544	201,194	6,099,901
Designated Tithe:					
Children's Ministries	1,958	33,042	-	2,571	37,571
Women's Ministries	2,378	1,812	-	-	4,190
International Youth					
Camp	-	27,336	-	-	27,336
Youth Ministries	600	124	-	-	724
Youth Ministries—					
Conference	13,816	125,955	-	-	139,771
Family Ministry	10	740	-	-	750
Ladies Retreat	35,103	362,487	22	-	397,612
Men's Ministry	557	1,007	-	-	1,564
Stewardship/Ministerial					
Services	3,780	510	-	-	4,290
Voice of Salvation	134,951	12,244	-	-	147,195
Voice of Salvation					
(Florida)	16,383	-	8	-	16,391
Voice of Salvation					
(Spanish)	1,972	846	-	-	2,818
Leadership Development	2,450	-	-	-	2,450
Campus Apartment	-	-	-	40,419	40,419
Lay-by-in-Store	1,000	-	-	-	1,000

NAP Fund	2,335	45,456	-	13,000	60,791
Cooperative Initiative					
Fund	51,308	-	-	-	51,308
College Task Force	2,279	-	-	-	2,279
Church Ministries Support Fund:					
Church Ministry Support	133,170	-	-	-	133,170
Fields of the Wood Fund:					
Fields of the Wood Store					
& Snack Bar	-	181,501	160	-	181,661
Heritage Ministry	90,777	-	-	-	90,777
Global Outreach Fund:					
Global Outreach	1,138,587	-	-	762	1,139,349
Direct Giving	181,783	-	-	-	181,783
One Child Fund	146,552	-	-	-	146,552
Harvest Partner					
Level 2	379,388	-	-	-	379,388
March to One Million	<u>5,997</u>	<u>-</u>	<u>-</u>	<u>-</u>	<u>5,997</u>
Total Support and					
Revenue	<u>\$ 8,017,297</u>	<u>793,060</u>	<u>228,734</u>	<u>257,946</u>	<u>9,297,037</u>

Domestic Accounts
Supplemental Information
Schedule of Savings Accounts and Investments
May 31, 2004

Company	Type	2004 Amount	2003 Amount
Salomon Smith Barney	Securities	\$ 1,299,466	\$ 1,504,709
SunTrust Investment	Securities	2,538,632	2,237,856
UBS PaineWebber	Securities	370,566	542,583
Putnam Investment	Securities	<u>1,430</u>	<u>1,207</u>
Totals		<u>\$ 4,210,094</u>	<u>\$ 4,286,355</u>

**CHURCH OF GOD OF PROPHECY
INTERNATIONAL OFFICES
OPERATIONS OUTSIDE USA**

**Statement of Financial Position
for the Year Ended May 31, 2004**

Assets

Current assets:

Cash—checking and savings (note 4)	\$ 1,333,010
Cash—Certificates of Deposit (notes 2, 4)	37,393
Advances and Other Receivables	<u>100,887</u>
Total assets	<u>\$ 1,471,290</u>

Net assets:

Undesignated	\$ 819,734
Designated:	
Church Ministry Fund	226,358
Heritage Ministry Fund	97,034
Maintenance/Assembly Fund	43,879
Global Outreach Fund	247,058
Ladies Retreat Fund	<u>37,227</u>
Total Net Assets	<u>\$ 1,471,290</u>

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OPERATIONS OUTSIDE USA
Statement of Activities for the Year
Ended May 31, 2004

Support and Revenue:

Member and Church contributions:

Tithe fund	\$ 1,003,725
Church Ministry	45,000
Heritage Ministry Fund	3,919
Global Outreach fund	502,973

Other Revenue:

Interest	7,375
Allocation from domestic mission account	10,000
(Gain) on currency exchange	<u>195,737</u>

Total Support and Revenue	<u>1,768,729</u>
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Expenses:

Church Ministry	25,537
Ladies Ministry Fund	584
Tithe Fund	580,845
Global Outreach fund	<u>1,255,641</u>

Total Expense	<u>1,862,607</u>
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Excess of expense over revenue	(93,878)
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Net assets, beginning of year	<u>1,565,168</u>
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Net assets, end of year	<u>\$ 1,471,290</u>
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PRESENT FINANCIAL SYSTEM

Note to Ministers and Local Church Treasurers:

Fill in all reports accurately and completely. Write or print plainly. If assistance is needed, write to the Financial Services Director, P.O. Box 2970, Cleveland, Tennessee 37320-2970, or call (423) 559-5114.

Tithing:

Members should pay their tithes into the treasury of the local church where they are members. Licensed ministers and lay ministers, who have been appointed to a pastorate, should pay their tithes on income from the ministry with their monthly report to the national/regional/state office. Ministers under general appointment tithe and report to the International Offices. This includes those assigned “trans-local” ministries at the International Offices. Tithes on income earned by ministers outside their ministry are paid into the treasury of the local church where they are members. Lay ministers should pay their tithes into the local church treasury where they are members until they are licensed unless they are serving as a pastor.

Allocation of Tithes:

The treasurer of the local church is to send ten percent (10 percent) of all tithes received into the local church each month along with the monthly treasurer’s report to the International Offices (United States, Virgin Islands): all other locations, reports should be sent to their national/regional office, in their respective area, or contact their national overseer for the correct information.

Overseer and Pastoral Compensation:

The General Assembly has given authorization to the Administrative Committee to decide the present base allotment for pastors and overseers each year. The Finance and Stewardship Committee accepted the responsibility, at the request of the Administrative Committee, to decide the allotments of general workers, the General Presbytery, and the General Overseer each year.

The Administrative Committee is in agreement with the Finance and Stewardship Committee’s recommendation that the pastor and overseer allotments be set at \$36,972 per year. This can be paid monthly at \$3,081 or weekly at \$711 (for 52 weeks). However, it is recognized that there are several factors that would present a need to increase the present allotments, which include performance, level of responsibility, and the cost of living in a particular

locality. When tithe funds are available, and considering all of the financial needs of that local church, state, region, or nation, an appropriate increase above the present allotment should be considered.

A task force should be chosen at both the local church and the national/region/state level to study the feasibility and appropriateness of an increase in the pastor's or overseer's compensation, respectively. The local church task force should be chosen by members of that local church, and the national/region/state task force should be chosen by its ministers (those paying tithes to these offices). This task force would serve for a period of two years. If the Finance and Appropriations Committee (now Finance and Stewardship) for the nation, region, state or local church, is used to consider pastoral or overseer compensation, any increase in compensation, merit, or cost of living adjustment should be approved by the ministers paying tithes to that office (nation, region, or state) at their convention. (Please note the Finance and Stewardship Committee report in the 89th *Assembly Minutes*, July 1996, for additional information on this subject.)

We have also agreed that all local church treasurers should mail their reports and appropriate portion of tithes to the International Offices and the national/regional/state treasurer no later than the 5th of each month. After the appropriate portion of tithes is sent to the International Offices and the national/regional/state treasurer, the local church treasurer will pay the pastor the amount approved by the local church conference (if different from the present amount), as funds are available.

The national/regional/state treasurer, after receiving the reports from the local churches and the ministry, will pay the overseer the amount approved as outlined above as funds are available. Office expense and/or legitimate business expenses in the ministry incurred by the national/regional/state overseers will be paid by the national/regional/state treasurer from the general funds of that nation/region/state, as funds are available and appropriated by the National/Regional/State Finance and Appropriations Committee.

Overseer's Love Offering:

It is recommended that a love offering for all overseers be received once or twice each year.

Surplus Tithes:

Tithes received by the local church after June 1, 1996, are no longer subject to being accrued and left in the local church treasury for distribution at the end of the fiscal year.

Local Church Ministries Responsibilities:

Local churches retaining a greater percentage of the funds given by the members are at once challenged to . . .

1. Understand the Church's global mission in today's world.
2. Focus on a local ministry, while maintaining involvement with national and international projects.
3. Ensure sufficient financial support is available to reduce the number of bi-vocational pastors and the existence of appropriate pastoral care to meet the needs for growth and maturity.
4. Promote and provide a consistent opportunity to worship the Lord in giving. This should include presently recognized offerings: Church ministry offering (formerly known as education and evangelism offerings), Heritage Ministries (formerly known as CPMA), in addition to special causes and responses in needs. There is a danger of the local church becoming self-serving instead of balancing concern for its own with a desire to bring good news to people everywhere. As we commit to prayer, we believe that God will give us the eyes to see human need and the courage to respond in faith and love.

Mission Fund

The Harvest Partners Ministry Coordinator will work directly with local churches and/or with the assistance of the national/regional/state overseers and the Global Outreach Committee, to implement mission giving through the Harvest Partners Ministry. This giving also includes support for the national overseers in non-supporting nations. The local churches' regular monthly mission giving and March/October World Mission Drives will be channeled through the Harvest Partners Ministry to the selected nation of choice by each local church. The transition process is still underway, and the following steps should ensure success:

1. The Harvest Partners Ministry Coordinator will coordinate the transition of local churches, connecting with specific nations for their mission giving.
2. Local churches that are not connected through the Harvest Partners Ministry, at this point, will continue to follow the present mission financial system [as indicated below] until they become directly connected through the Harvest Partners Ministry. Effective June 1, 1997, the second Sunday, or regular monthly mission, offerings should be sent monthly with the Monthly Treasurer's Report to the International Offices, or the respective Field Office.
3. Consideration will continue to be given to the geographical grouping of local churches to support a given nation/missionary so that a greater opportunity can be afforded for the national overseer/missionary to visit the local church(es).

4. Consideration will be given to a local church as to their choice of national overseer/missionary.

5. The local church will commit to a monthly or yearly amount for a designated nation/missionary. This amount should be mailed to the International Offices with the Monthly Treasurer's Report, to be facilitated in conjunction with the Harvest Partners Ministry Coordinator.

6. The amount of funds received will be earmarked one-hundred percent for that local church's nation/missionary.

7. The Harvest Partners Ministry Coordinator will inform any overseer when a church within his area of responsibility desires to start participating as a Harvest Partner.

8. When participating in the Harvest Partners Ministry, second Sunday, or regular monthly mission giving, and March/October World Mission Drive offerings will help support the local church's yearly commitment to their nation/missionary.

9. In addition to regular monthly offerings for the support of a nation/missionary, other mission projects will arise and can be assumed by a local church, such as building construction, vehicles, equipment, disaster relief, etc. Funding for such special projects is in addition to the local church's yearly commitment and will be distributed as so designated by the local church.

Local Churches Yet to Implement the Harvest Partners Ministry:

If the local church has not yet implemented their mission giving through the Harvest Partners Ministry, as described above, they should continue giving their mission offerings following these procedures:

1. One-hundred percent of all second Sunday or regular monthly mission offerings should be sent monthly to the International Offices with the Monthly Treasurer's Report and will be disbursed accordingly under the direction of the Global Outreach Director/Committee.

2. One-hundred percent of the March and October World Mission Drive offerings should be sent, as soon as collected, to the International Offices with the Monthly Treasurer's Report and will be disbursed accordingly under the direction of the Global Outreach Director/Committee.

Church Ministries Support Offerings:

In the 1998 General Assembly, it was decided that Education, Evangelism, and Literature Outreach auxiliary offerings would be combined monthly and divided into one-third each between your local church, the regional/state office, and the International Offices. This was effective September 1, 1998.

Church Ministries Support Offerings are paid on a monthly basis, not quarterly. These are the offerings formerly given for BTI, CBL, Youth (including Gleaners), Free Literature, Education and/or Evangelism. All offerings for these Church Ministries should be totaled at the end of the month and divided into thirds for distribution. Send one-third to the regional/state office, one-third to the International Offices, and one-third remains in your local church.

Church Ministries Support Offerings should be targeted for outreach projects, whether international/regional/state, or local.

Heritage Ministries Expense Fund

Membership in Heritage Ministries (CPMA) is \$10 per year and may be paid by each person to the local church treasurer anytime during the year. The local church treasurer should send these funds as collected to the Financial Service's Director (International Offices) or the respective field office, monthly, along with the Monthly Treasurer's Report. In nations outside the United States, the membership fee is set by the national overseer and the appropriate committee.

Membership fees are used for the maintenance of Fields of the Wood and other markers.

Reference to Specific Nations

In recognition that the Church is worldwide, financial procedures necessary for business operations, tax rulings, legal issues, local church conferences, regional/national committees, etc., which are related to specific nations, should be handled through actions of the Administrative Committee. No reference in the *Assembly Minutes* will be required for the future.

Fiscal Responsibility

In order to maintain accountability before the local church communities, the local church, the churches in the nation/region/state, and the International Offices, each level of the Church should prepare a yearly budget with full accountability of how the Church finances perform against the budget presented to the local conference, national/regional/state convention, or General Assembly, as is applicable.

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

**Report of the White Wing Publishing House And Press, Inc.
Statements of Financial Position
February 29, 2004**

	ASSETS	
	2004	2003
Current assets:		
Cash	\$45,804	\$ 54,635
Accounts receivable, less allowance for doubtful accounts of \$22,000 in 2004 and 2003, respectively	235,090	341,585
Current portion of notes receivable	66,017	91,720
Inventory	884,295	1,085,995
Pre-paid expenses	<u>3,641</u>	<u>4,894</u>
Total current assets	<u>1,234,847</u>	<u>1,578,829</u>
Land, building, and equipment, net	769,028	1,065,538
Notes receivable	<u>217,815</u>	<u>1,170,674</u>
Total assets	<u>\$ 3,986,207</u>	<u>4,832,639</u>

LIABILITIES AND NET ASSETS

Current liabilities:		
Accounts payable	\$ 274,303	249,936
Accrued salaries	20,365	18,729
Accrued liabilities	823	7,927
Current portion of notes payable and long-term debt	<u>459,332</u>	<u>469,332</u>
Total current liabilities	<u>754,823</u>	<u>745,924</u>
Advances payable to Church of God of Prophecy International Offices		
Domestic Accounts	-	912,295
Long-term debt and notes payable	<u>250,560</u>	<u>352,781</u>
Total liabilities	<u>1,005,383</u>	<u>2,011,000</u>
Net assets:		
Unrestricted	<u>1,216,307</u>	<u>1,840,041</u>
Total net assets	<u>1,216,307</u>	<u>1,804,041</u>
Total liabilities and net assets	<u>\$ 2,221,690</u>	<u>3,815,041</u>

WHITE WING PUBLISHING HOUSE AND PRESS, INC.
STATEMENT OF ACTIVITIES—Year Ended February 28, 2003

	Bookstores	Sunday School	Press Dept.	General & Adm.	Combined Totals
Net Sales	\$ 1,480,875	\$ 992,618	\$ 880,902	\$ -	\$3,354,395
Cost of Sales	852,528	517,928	249,482	-	1,619,938
Gross Profit	<u>628,347</u>	<u>474,690</u>	<u>631,420</u>	<u>-</u>	<u>1,734,457</u>
Operating expenses:					
Wages and benefits	403,554	152,481	406,085	15,509	977,629
Building insurance	-	-	-	16,011	16,011
Advertising	55,617	3,860	-	832	60,309
Professional fees	-	-	-	27,388	27,388
Miscellaneous	16,105	4,353	1,817	330	22,605
Building	2,566	-	-	-	2,566
Maintenance	7,371	-	11,619	6,008	24,998
Bad debts	1,217	(106)	1,295	5,541	7,947
Travel and entertainment	62,828	5,356	213	15	68,412
Computer	4,593	826	1,507	668	7,594
Contract labor	7	7,573	-	-	7,580
Contract services	7,640	-	16,473	2,504	26,617
Banking expense	20,240	1,637	-	11,750	33,627
Commissions	4,319	6,614	-	-	10,933
Office	20,366	7,618	19,204	7,740	54,928
Permits and fees	1,202	-	-	-	1,202
Interest expense	-	-	-	33,129	33,129
Postage and freight	(2,919)	9,618	(235)	(9,768)	(3,304)
Printing	-	1,076	-	4,798	5,874
Rent	98,888	-	1,261	68,159	168,308
Depreciation	-	-	-	241,865	241,865
Taxes - other	3,682	-	-	16,876	20,558
Dues and subscriptions	106	-	-	-	106
Utilities	24,335	-	-	-	24,335
Inventory adjustments	30,057	16	469	-	3 0,542
Seminars and training	109	-	-	-	109
Total operating expenses	<u>771,972</u>	<u>205,621</u>	<u>461,752</u>	<u>453,448</u>	<u>1,892,793</u>
Operating income (loss)	<u>(143,625)</u>	<u>269,069</u>	<u>169,668</u>	<u>(453,448)</u>	<u>(158,336)</u>
Other income (expense):					
Interest income	-	-	-	26,582	26,582
Gain (loss) on disposal of assets	-	-	-	-	-
Miscellaneous	-	-	-	38,260	38,260
Total other income (expense)	<u>-</u>	<u>-</u>	<u>-</u>	<u>64,842</u>	<u>64,842</u>
Change in net assets	<u>\$ (143,625)</u>	<u>\$ 269,069</u>	<u>\$ 169,668</u>	<u>\$ (388,606)</u>	<u>(93,494)</u>
Net assets, beginning of year					<u>1,897,535</u>
Net assets, end of year					<u>\$ 1,804,041</u>

WHITE WING PUBLISHING HOUSE AND PRESS, INC.
STATEMENT OF ACTIVITIES—Year Ended February 29, 2004

	Bookstores	Sunday School	Press Dept.	General & Adm.	Combined
Net sales	\$ 1,169,786	\$ 884,875	\$ 729,329	\$ -	\$ 2,783,99
Cost of sales	758,141	469,697	220,410	-	1,448,248
Gross profit	<u>411,645</u>	<u>415,178</u>	<u>508,919</u>	<u>-</u>	<u>1,335,742</u>
Operating Expenses:					
Wages and benefits	437,673	109,627	410,739	37,764	995,803
Building insurance	-	-	-	20,885	20,885
Advertising	35,417	2,797	-	915	39,129
Professional fees	275	-	-	17,314	17,589
Miscellaneous	7,005	25,390	4,095	(31,989)	4,501
Building	219	-	-	-	219
Maintenance	5,718	-	22,214	5,340	33,272
Bad debts	3,650	132	42	261	4,085
Travel/entertainment	28,642	9,389	596	204	38,831
Computer	1,037	-	-	541	1,578
Contract labor	160	3,981	10,833	-	14,9974
Contract services	2,016	(130)	12,775	2,536	17,197
Banking expense	16,783	3,377	-	16,989	37,149
Commissions	-	19,934	-	-	19,934
Office	17,843	5,531	17,097	547	41,018
Permits and fees	499	150	-	-	649
Interest expense	10,614	(13,089)	237	11,067	8,829
Printing	-	192	-	1,629	1,821
Rent	100,019	-	-	62,469	162,488
Depreciation	-	-	-	225,288	225,288
Taxes—other	2,489	-	-	14,943	17,432
Telephone	14,999	1,487	2,303	4,233	23,022
Dues /subscriptions	-	-	-	-	-
Utilities	18,035	-	-	-	18,035
Inventory adjustments	9,315	-	28,533	-	37,848
Seminars/training	600	-	-	199	799
Total operating expenses	<u>713,008</u>	<u>168,768</u>	<u>509,464</u>	<u>414,760</u>	<u>1,806,000</u>
Operating income (loss)	(301,363)	246,410	(545)	(414,760)	(470,258)
Other income (expense):					
Interest income	-	-	-	13,099	13,099
Gain (loss) on disposal of assets	(137,331)	-	-	-	(137,331)
Miscellaneous	-	-	-	6,756	6,756
Total other income (expense)	<u>(167,331)</u>	<u>-</u>	<u>-</u>	<u>19,855</u>	<u>(117,476)</u>
Change in net assets	<u>\$ (438,694)</u>	<u>\$ 246,410</u>	<u>\$ (545)</u>	<u>\$ (394,905)</u>	<u>(587,734)</u>
Net assets, beginning of year					<u>1,804,041</u>
Net assets, end of year					<u>\$ 1,216,307</u>

SECTION 3 FINANCIAL REPORTS

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Section 4

International Presbyters and International Offices Staff Reports

Summary Report of General Overseer Fred S. Fisher, Sr., August 1, 2002–July 31, 2004

I am very grateful to God for the strength, protection in travel, and the grace that He has provided as a result of the hundreds of prayers which are offered daily.

Listed below are some of the activities from the office of the General Overseer:

- Attendance in conventions and leadership conferences outside the United States:
 - Australia, Africa (Akarar, Sierre Leone), Panama, Antigua, Caribbean, Virgin Islands, Guadaloupe, Lima, Peru, Bahamas, Haiti, Dominican Republic, Puerto Rico, Ukraine, Russia, England, France, Wales
- Attendance in conventions and leadership conferences in the United States:
 - Tennessee, South Carolina, Georgia, Alabama, Virginia, Pennsylvania, Oklahoma, Florida, New York, Texas, Colorado, Hawaii, Northeast Spanish
- Delivered 93 sermons and lessons
- Attendance in special meetings:
 - Cooperative Initiative Committee (5), American Bible Society (2), PCCNA (2), Church of God General Assembly, Pentecostal Church of God Assembly, Church of God, Mtn. Assembly Meeting, joint meetings with Church of God, 100th Anniversary Service at Peerless Church and Fields of the Wood, Joint Prayer Pact, First Assembly House celebration at FOW, International Youth Camp (2)
- Planned and moderated International General Assembly
- Attendance in conferences and retreats outside the United States:
 - Mexico Leadership Conference and Caribbean Leadership Conference
- Attendance in conferences and retreats in the United States:
 - Senior Adult Conference (Cleveland), Peerless Road Church Marriage Enrichment, Men's Retreat in Kentucky, Spring Place Couples Retreat, South Carolina Couples Retreat, Joy Retreat in North Carolina, BMUEPC, California Ministers Conference, Virginia Ladies Retreat, Hawaii Ladies Retreat, Gulf Shores, Alabama Ladies Retreat, Children's Ministries Conference (2), International Youth Conferences

- Local Church Events/Activities:
75th Anniversary in Waycross, Georgia, dedication of church in Greer, South Carolina, dedication of church in Acworth, Georgia, numerous church visits for special services and preaching
- Committee Meetings:
Monthly Administrative Committee, Biblical Doctrine and Polity, Finance and Stewardship, Vision Task Force, College Task Force, General Presbyters, General Finance Meetings
- Office Duties:
I have written hundreds of letters, answered all incoming mails, phone calls. I have written special letters of recognition to honorees (retirees, military, lay people, anniversary celebrations, etc). I have tried to answer all questions that have come from the field to the General Overseer's office.
This office is also accountable to the Ministry Directors as well as to all ministers and members on the field of the Church of God of Prophecy.
- Personal Ministry:
Weddings, anniversary/birthday celebrations, funerals, visited nursing homes, hospitals, and private homes of ministers
- Writings:
Monthly editorials for the *White Wing Messenger* in English, French, and Spanish; *White Wing Messenger* articles; numerous letters

The things listed above are only a portion of the activities because all cannot be listed. However, I wanted to let you know that I appreciate all you do toward supporting these offices with your prayers and your finance for the past two years.

Thank you and God bless you,

Fred S. Fisher, Sr.

Report of General Presbyter and Spanish Communications Minister José Reyes, August 1, 2002–July 31, 2004

It has been a blessing and a privilege for me to serve as General Presbyter for the past two years and as a communications minister for the past 35 years. The Lord has been good. Praise His glorious name.

As General Presbyter, I travelled to several countries in Central and South America, the Caribbean, and Mexico. I represented the Church in conventions in California Spanish, the Northeast Region, and the Southeast Region.

I wrote several articles for the Spanish and English *White Wing Messenger*. I participated in four meetings of the General Presbyters in which we dealt with Church business as an international body. These meetings' plans were made for the development of the work internationally. Along with other General Presbyters, I participated in the appointments of the national and state overseers, and also of the Ministry Directors at the International Offices. Along with some Presbyters, I participated in the evaluation of the General Overseer and Ministry Directors.

As the Hispanic Communication Minister, I produced radio programs that are broadcast in more than 180 radio stations, with 500 weekly broadcasts to reach Latin America and other Spanish-speaking people in the United States and other nations. Our television program, *Compartiendo el Pan de Vida* is viewed in more than 2,000 television channels and cable systems, since it is broadcast through five powerful satellites that cover Central and South America, parts of Europe, Africa, and areas of the Middle East.

By the grace of God, I preached monthly through radio and television to a potential audience of 40 to 50 million people.

The ministry has a web page in the Internet, which provides another way to share the Gospel with thousands of Spanish-speaking people found throughout the world.

In the last two years, we have worked hard to establish a television and radio production facility in the area of Kissimmee/Orlando, Florida. God has helped us, and now we are operating this facility to keep proclaiming the Gospel of our Lord. We are able now to produce a new, live program addressed to today's family, which is being produced and hosted by Sister Olfa Reyes. This program is ministering to the Hispanic families in this area, which are growing at a tremendous pace.

I have been serving on the Board of Directors of the National Religious Broadcasters (NRB) for over 20 years. I have been a member of the Executive Committee of COICOM (LATIN AMERICA COMMUNICATORS) for 13 years, and I am Vice Chairman of America for Jesus.

At the International Offices, I served on the following committees: Administrative Committee, Global Outreach, General Properties, and on the Assembly Task Force.

I want to express my gratitude to my wife, Olfa Reyes, who has served as script-writer and announcer for the radio program and assistant producer for the television program. She serves as my secretary and office administrator. This year, God has given me the great privilege of celebrating 40 years of marriage and 35 years of ministering together to the Spanish-speaking people, by using the mass communication.

We both give God glory and honor that God has used us as instruments in His glorious hands to bless the people in the Church and in His kingdom through all these years. We bless His name!

Respectfully submitted,

Bishop José A. Reyes, Sr.

Report of General Presbyter Sherman Allen
(Africa)
August 1, 2002–July 31, 2004

It is with much joy that I bring this 93rd General Assembly, greetings from the Church of God of Prophecy from the continent of Africa. Of a truth, God is good to Israel, but He's also good to the people of Africa. We share in the emotion of the Psalmist David when he said, "The Lord hath done great things for us whereof we are glad" (Psalm 126:3).

Two years ago, I shared with you some of the wonderful things God was doing through the Holy Spirit on the continent of Africa. I told you that our challenge for the next four years (that is until 2006) is to continue to harvest the souls He hath ordained to eternal life through His Son Jesus Christ; to realize a continental membership of 500,000 members by the Assembly of 2006; to add another six new nations to the family of nations already existing on the continent of Africa; to have a

total of 1,600 churches organized; to address in a positive and practical way the crippling problem of those suffering from HIV/AIDS; and to make reasonable progress in establishing self-sufficiency initiatives that will impact the work we are engaged in on the continent in a positive way. Well, it is my pleasure to inform you that halfway through the time period we set for ourselves, **WE ARE DEFINITELY ON TRACK**. The future for the Church of God in Africa looks bright.

During the past two years, we have accomplished the following:

- We've gone into another two new nations and organized the Church. In Guinea (West Africa), which has a Muslim population of 85.41 percent, we have organized with nine members; some of these were born in Islam but have accepted Jesus Christ as Lord. This church now has a full-time pastor who has since organization increased the number to over 40.
- We've also gone into Niger, which again has a Muslim population of 97.54 percent. Overseer Kadato Richard has just returned after organizing a new church with 100 members. I encourage you if you get the time to let Brother Kadato share with you how he started witnessing in this Muslim nation, and how he won the first group of disciples to God.
- We have organized another 269 new churches bringing our total to 1,473. We believe that by the Assembly of 2006 we will exceed 1,600 churches on the continent.
- Last Assembly, our membership on the continent was 213,422; we have added another 118,668 new members bringing our total membership presently to 335,762 members.

I would be doing a grave injustice to the overseer and people of the DRC if I didn't make mention of the fact that of the 118,668 new members taken into the Church the last two years, 36,170 were taken into the Church in the DRC alone.

While preparing this Report, I went through all 36 nations that have reported and made a cross-check on each nation's report between the last Assembly and this. It was a job to see that every nation (that is, all 36 nations) have grown and made positive increase in their membership. Even those nations where there has been terrible conflicts, civil wars, and natural disasters have also grown in spite of their difficulties.

- Several of our nations are working with local and national government agencies to providing a measure of care and support for the victims of HIV and AIDS.

• Before I conclude, I would like to share with you part of a report that was turned in to me during the Africa Leadership Conference held in Accra, Ghana, March 18–20, this year. I quote: “. . . Part of our vision is to become involved in local communities. In a place called Ladysmith, we started with a day care center. Not only do we take care of children, we have also trained teachers that teach elderly, illiterate people to read and write. At the day care center, we also have people dealing with people with problems.”

In Sekunda, the Sasol petroleum company gave us a 20-room building free for no charge. Part of the building we use as an orphanage, and the other part for job creation for jobless people in the local church. Praise the Lord!

A year ago, the Education Department in Johannesburg Gauteng gave us a three-story building to help with homeless people. We provided people with a place to sleep, with food and counseling. We also help them to find work. On the first floor, we have a nice place where we have church services. Out of that safe haven, four other churches have been established in the Johannesburg area.

We have tent crusades in Gouteng, North West, Namakwaland, free State, Durban and Western Cape. Souls are hungry for the true message of the Gospel. In these crusades, we have distributed approximately 150,000 tracts in different languages. There were more than 42,000 people being saved, 14,169 have been baptized in water, and 10,644 have been added to the Church. That brings our membership to 66,721 in South Africa. Praise God!

Respectfully submitted,

Sherman Allen

Report of General Presbyter Sam Clements

(North America)

August 1, 2002–July 31, 2004

While attending to the administrative responsibilities assigned to the General Presbyter’s Office on a daily and weekly basis, we have continued to pursue the harvest effort in North America. We have traveled extensively in an effort to inform,

encourage and equip leadership and laity to move expeditiously into the harvest. The following is a summary of personal travels and activities.

- I attended and ministered at the following state and regional conventions:
Northwest Territory, California Spanish, Northeast Spanish, Northeast English, California English, Heartland Territory, Mid-Atlantic Region, Virginia, Kentucky, Mid-America Region, and the Bahamas National Convention.
- I attended the following retreats and conferences:
Still Waters Retreat, Tennessee; Oklahoma School of Ministry, Southeast Ministries Training, Heritage Conference, Bakersfield, California; Joy Camp, North Carolina; Seniors Conference, Tennessee; Pastors Retreat, Alabama; Couples Retreat, Mid-America.
- I attended the district meetings, revivals, and local church meetings in the following states:
Georgia, Tennessee, Alabama, Delaware, Florida, North Carolina, South Carolina, Arizona, Nebraska, Nevada, New Mexico, Kentucky, Massachusetts, Kansas, California, Maryland, West Virginia, and Ohio.
- I assisted in the dedication of the Regional Office facilities for the Southeast Spanish Region, organized and conducted the North American Leadership Conference in Evansville, Indiana, attended the National Youth Conference in Tennessee, worked with the “Vision Task Force,” and participated in four General Presbyter’s meetings in Cleveland, Tennessee.

United States and Canada Statistics, August 2002–July 2004

Total ministers	4,189	Converted	49,489
Bishops	1,070	Sanctified	19,932
Male Ministers	2,168	Holy Ghost	11,535
Female Ministers	951	Baptized in water	14,046
Sermons	339,749	Total churches	1,886
New churches organized	55	Current membership	81,382
Missions operating	103		

Youth Camp Statistics for the United States and Canada

	<u>2003</u>	<u>2004</u>
Campers and Staff Attendance	12,187	13,611
Saved	2,017	2,175
Sanctified	1,595	1,680
Holy Ghost	1,202	1,493
Baptized in water	1,615	1,650

Respectfully submitted,

Sam Clements

**Report of General Presbyter Daniel Corbett
(Asia/Australia/Oceania Region)
August 1, 2002–July 31, 2004**

Greetings from the vast and diverse region of Asia/Oceania! The nations and territories represented include Hawaii, American Samoa, Western Samoa, Fiji, New Zealand, Australia, Indonesia, Singapore, Malaysia, Thailand, Sri Lanka, India, Pakistan, Philippines, Japan, and Korea. This year our region welcomed the new nation of Myanmar, formerly known as Burma.

As mentioned in our last Assembly report, the regional leadership bodies have played an important role in guiding the Church in these diverse nations through times of civil wars and national, natural disasters. National leadership transition has been ongoing in India, with a new leadership team directing the Church ministry there. Contacts with new church groups in India are being followed up. A new Church is functioning in the island nation of Singapore also.

Some of our national leaders have been through trying times of illness and death in their immediate families. Despite these trials, the Church work has been going forward. The national overseers are Dennis Casey (Australia, New Zealand, Sri Lanka); David Browder (American & Western Samoa, Fiji, Hawaii); Daniel Corbett (Japan, India, Indonesia); Chul Jea Rhee (Korea); Peringatan Zebua (Malaysia, Myanmar, Singapore); Munawar S. Khan (Pakistan); Rogelio Justiniano (Philippines); and Boonyong Bureenok (Thailand). The overseers,

families, ministry, and Church membership are to be commended for their faithful service in the work of the Gospel under difficult conditions.

Leadership training and discipleship are a significant part of the Church ministry in this region. Some of these nations have some of the world's highest standards or education, while others have less than ten percent literacy in parts of their nation. One size does not fit all here. Korea is operating a school of theology, and an accredited college has recently been opened on Batam Island in Indonesia. This is in addition to the church-planting schools already operating in Indonesia. The new nation of Myanmar also has a church-planting school in the capital city of Yangoon.

It is firmly believed that the years 2005 and 2006 will be the period of greatest evangelism and Church growth seen in many decades in Asia/Oceania. Wars and natural disasters will come, but the Church will go forward with the continuing theme of "Reaching One Among Millions."

Respectfully submitted,

Daniel Corbett

**Report of General Presbyter Clayton Endecott
(Europe, CIS, and Middle East)
August 1, 2002–July 31, 2004**

Unity in Diversity

Europe, the region sometimes called the Common Wealth of Independent States, or CIS (roughly the former Soviet Union), and the Middle East constitute one of the most multifarious areas of the seven global communities of the Church of God of Prophecy. Depending on how you establish the boundaries, some 70 nations are in this geo-political area with more than 50 completely different languages, hundreds of dialects, and nearly every kind of governmental system known in the modern and ancient world. The rich and poor, orient and occident, educated and illiterate, free nations and restricted, desert and snow plains, rural and urban—diversity is our greatest challenge and also our most appealing feature. Ministers conferences require a minimum of five

languages and usually many more; youth conferences conducted in seven languages still require “hands and feet” to make their point, and usually the only matter where we really find unity is the Gospel itself.

Worship is colorful, preaching diverse, and church customs more numerous than the languages and cultures themselves, but God has clearly called us into one body, which is rapidly becoming one of the most colorful families imaginable. Area as well as regional conferences for overseers, pastors, youth, and women have helped to knit our hearts into one network for the sake of the kingdom of God. Teams move freely between our borders, penetrating cultural barriers, sharing, and receiving, each according to the outpouring of God’s Spirit.

The last 15 years have been a time of incredible multiplication in our area, particularly in the CIS and in the former eastern countries of Europe. For many years, we had ministries in 12 nations of Western Europe where with few exceptions, like the United Kingdom with some 5,000 constituents, we were often of less than negligible number. In these past several years, we have seen the Church move from 12 nations to 24 nations. Our membership has multiplied more than five times our original size, and we are moving into new nations every year.

The incredible revivals and leadership of the Ukraine, clearly our leading nation, are now well-known in our ranks, but the rapid growth in Russia, Belarus, or Eastern European countries like Bulgaria has not been so often told. These nations have multiplied their number of churches, annually, and given birth to whole new generations of leaders. New nations for our Church, like Georgia, Bosnia-Herzegovina, or Macedonia are now joining the revival. Our mothers in the faith like the UK are now supporting ministries in France, Belgium, the Netherlands, and, most recently, India, sending missionaries to the four corners of the earth.

What once was a mission field is now becoming a missionary force. Many of our nations in Europe now have indigenous leadership and churches, and are hosting other nations. New churches in Germany, Belgium, Georgia, and new international outreaches in Cyprus, Hungary, and Egypt demonstrate that our ministry is not only effective in the areas of revival, but that we have stamina to develop ministry wherever the Holy Spirit sends our people.

Each nation, it seems, has its own story, its own apostle or prophet, and its corps of leaders. From Spain to Georgia and from Finland to Malta, God is raising up a people of faith to win this generation to Christ. A recent trip outside our area into India left me with the following impressions: First, Jesus is victor. (I saw demons cast out and people set free by merely calling upon the name of the Lord.) Second, this is a day of anointing. (We are grateful for the Pentecost of Acts and indebted to the Pentecost of the twentieth century, but we are experiencing a new wave of the Spirit with great anointing for our day.) Third, God knows how to penetrate and speak into every nation and culture. (The revivals of our day are similar only in degree of anointing; God is working in diverse ways and reaching each people group. We must not transport and transplant but become Christ for all people.)

God has really laid on my heart to work together with other movements to multiply our efforts in the harvest. Recent decisions to work with the Church of God and other such movements of the Spirit have opened many new doors. We are privileged to join other serious seekers of Jesus Christ and the power of the Holy Spirit in prayer, fasting, and evangelistic effort. Jesus tells us to pray to the Lord of the harvest that He send forth laborers (Matthew 10:38). More than anything, we need your prayers for our area that the diversity increase because God is the Lord of color, and that the unity continue to abound.

Pray for our overseers, pastors, evangelists, ministers of praise, and counselors to be strengthened. The rapid development of our work is led of the Spirit but manifested in the lives of some of the most incredible leaders that the body of Christ has ever known. To meet them, to work with them, to serve them in prayer and ministry is one of the greatest privileges of my life. I am a debtor to some of the world's finest leaders. Please join me in prayer for their sustained health, a double portion of their already incredible anointing, strength, provision, and health in their families and the fulfillment of their greatest dreams and visions: to win the world for Christ. We are on our way to more than one million members in this movement, and our area fully intends to be a part of the moving of God's Spirit to reach our nations.

Respectfully submitted,

Clayton Endecott

**Report of General Presbyter Felix Santiago
(Mexico/Central America/Spanish-Speaking Caribbean)
August 1, 2002–July 31, 2004**

I wish to express my appreciation to my Lord and Savior for giving me the strength and health through all of these years of labor on the field.

Also, I wish to express my appreciation to my family, International Office personnel, and all national overseers for support and prayers. My personal report follows:

Sermons preached	58
Saved	22
Nations visited	11
Churches visited	48
States visited	3
Conventions attended	12

Respectfully submitted,

Felix Santiago

**Report of General Presbyter Brice Thompson
(Caribbean/ Atlantic Ocean Islands)
August 1, 2002–July 31, 2004**

During this two-year period from 2002 to 2004, the Lord has enabled me to fulfill my assignment as General Presbyter for the Caribbean and Atlantic Ocean Islands with joy. Even though the going was tough sometimes, the Lord was with me and He took care of me in every circumstance. For this, I give Him praise and thanks for being so blessed.

Because the countries of the Caribbean are separated by great expanses of water and seas, and governed by various governments, traveling to them oftentimes is a great challenge. However, during the Period, I was able to visit and minister to all the major countries in the area, which include Jamaica and Caymans, The Republic of Trinidad & Tobago, The Republic of Guyana, The Republic of Haiti, Grenada, Barbados, Antigua, Turks & Caicos Islands, and the Virgin and Leeward Islands. Of course, I live in the Bahamas, consequently, I am always able to minister and share with them constantly.

Among the many activities that I was able to experience and participate in during my visits were: outstanding national conventions, crusades, pastors' conferences, ministers' conventions, area leadership conference, youth conferences, and ordination services. I was able to attend the funeral services for many of the faithfuls, which included Parish Overseer Nathan Taylor of Jamaica and Chris Carty of US Virgin Islands, wife of a former Overseer for that region. Let me take this opportunity to express my gratitude and thanks to several family members who accompanied me on some of these journeys at their own expense and my dear wife, who is always at my side, covering me with prayers and support.

The following statistics represent some of my personal ministry:

- Number of sermons 91
- Number converted 16
- Number sanctified 4
- Number baptized with the Holy Ghost 1
- Number reclaimed 4
- Number of homes visited 72
- Number of prayer sessions 27

Respectfully submitted,

Brice H. Thompson

**Report to the 93rd International Assembly of Finance
and Publications Ministry Director Perry Gillum
August 1, 2002–July 31, 2004**

Preface:

He that is faithful in that which is least is faithful in much: and he that is unjust in the least is unjust also in much. "If therefore ye have not been faithful in unrighteous mammon, who will commit to your trust the true riches? And if ye have not been faithful in that which is another man's, who shall give you that which is your own?" (Luke 16:10–12).

Practicing sound biblical stewardship is the foundation upon which we as a Christian organization must on a daily basis live out our church and personal lives. Biblical stewardship is not an option if we expect God to breathe His Holy Spirit upon our visionary ministry. If we violate God's stewardship principals, God will withdraw His blessings upon our visions, projects, and ideas.

The Bible clearly correlates the Church's spiritual condition to that of practicing biblical stewardship. Luke 16:11 says, "If therefore you have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?"

These words of Jesus connect our actions to the conditions of our hearts; clean hearts and hands result when we repent of our lack of faithfulness and fully commit to follow God's ways.

Prior to my returning to the International Office ministry, God's Holy Spirit spoke to my heart and said, "Your leadership should reflect by example three spiritual dynamics . . .

1. have a listening ear;
2. have a compassionate heart; and
3. give a soft answer."

I am working daily on this discipline—to have a listening ear, a compassionate heart, and to give a soft answer.

It is imperative in our Church ministries that we in leadership seek for and experience the gift of discernment. Holy moments will come to us daily if we will ask for eyes to see. We cannot always withdraw to quiet hillsides to pray, but Christ will meet with us in the quiet places of our heart. God speaks to us. In love He responds. He talks back, answers, makes Himself known, makes His being and intentions real to us so that we who call may meet and recognize Him, the listener to our call. Except we wait for that we are merely using God, reducing the Almighty to a candy machine whose only purpose is to respond when we punch its buttons, satisfying the hungers we define.

God is alive; He participates in conversation with His body, the church. His yearning is to be heard as well as to hear, to lead, to explain, to console, to solve and resolve, not only our problems, but our very selves, to satisfy not only the petty hungers we can name, but the deeper hungers which can only be identified by a heavenly Father.

Recently, I stopped into a local bakery to pick up some pastries for the meeting of the White Wing Corporate Board. I had been communicating with our Lord early that morning, and I believe He spoke to me directing my attention to a small plaque on the counter that read, "Good morning. This is God. I will be handling all your problems today. I do not need your help; so have a good day."

I shared those words with the White Wing Board in the opening of our meeting, and sure enough God showed up.

The Bible very plainly encourages us with these words: "Be still, and know that I am God: I will be exalted among the nations; I will be exalted in the earth" (Psalm 46:10).

The world says, “Be active; be busy; be industrious.” But God says, “Be still; be quiet; don’t rush.” This is not just a cessation of activities but a quietness of heart and spirit in which we are aware of His presence. In the center of our soul is a place where God dwells, and where, if we enter and close out every other sound, He speaks to us. God spoke to the Board that morning.

The Bible further says, “Delight yourself in the Lord and he will give you the desires of your heart. Commit your way to the Lord; trust in him and he will do this: He will make your righteousness shine like the dawn, the justice of your cause like the noonday sun” (Psalm 37:4–6).

The writer of Proverbs wrote, “My son, forget not my law; but let thine heart keep my commandments: For length of days, and long life, and peace, shall they add to thee. Let not mercy and truth forsake thee: bind them about thy neck; write them upon thine heart; So shalt thou find favour and good understanding. In all thy ways acknowledge him, and he shall direct thy paths. Be not wise in thine own eyes; fear the Lord, and depart from evil. It shall be health to thy navel, and marrow to thy bones. Honour the Lord with thy substance, and with the first-fruits of all thine increase: So shall thy barns be filled with plenty, and thy presses shall burst out with new wine” (3:1–10).

This is God’s promise to us; if He is the center of all we do, our barns will be filled and our presses will burst forth with new wine.

WHAT AN AWESOME GOD!

I believe there is a spiritual yearning in the hearts of leadership in this Church to willingly be transparent before God and man as we minister in this 21st century with vision expecting a victorious future.

We move forward with the full knowledge that God is our provider, and we humbly submit to His financial provisions for this Church. While at the same time our faith for visionary harvesting is strong in our Lord, we wait patiently and confidently on His forthcoming financial provisions.

In this 93rd International General Assembly, we pledge to this Body that we will fully disclose and be accountable. Biblical principles are non-negotiable relative to God’s blessings being upon the Church; therefore, we are committed to follow these principles in all the business and financial matters.

Respectfully submitted,

Perry Gillum

Report of the Global Outreach Director to the 93rd International General Assembly for August 1, 2002–July 31, 2004

During this two-year period, it has once again been my honor and high privilege to serve as a liaison, facilitator, and partner of our global network of ministry and for the great leaders serving there.

In Appreciation

I would first like to mention the staff and peers surrounding me that make every advance in this ministry possible. Annette Taylor, our Harvest Partners Coordinator, works untiringly and contributes in many ways far above and beyond the call of duty for the success, not only of the Harvest Partners Ministry, but also for the Global Outreach Ministry in its entirety. John and Cathy Payne are devoted to the mission cause and carry the ministries of One Child Fund and Helping Hand Ministry with love. José Reyes and William Wilson are two of the great leaders in the Church of God of Prophecy and have proven themselves time and again as anointed and inspired media ministers. Retha Frankland bears the burden to make Global Outreach function well in spite of its director, and she does this with a cheerful spirit we all appreciate. Jenna Allen is a woman with many ministry credits, and she contributes to this team through Harvest Partners Ministry, primarily, and with a helping spirit in other areas also. Each of these are prayer partners to me, personally, and for the global network included in this ministry.

I would also like to thank the Global Outreach Committee for their crucial contribution to the ministry of Global Outreach. The members joining with me are José Reyes, William Wilson, Cathy Payne, David Bryan, Annette Taylor, and Larry Duncan.

Through this Committee, the stewardship of mission-funding throughout the global network of the Church is administered as mandated by the Administrative Committee and the General Assembly. It is likely that this group, collectively, knows more about the international ministries of the Church and its funding than any other body in the Church of God of Prophecy. In every meeting, their insights and inspirations

bring wisdom and good counsel to decisions made for directing our mission funds flow throughout the world. Without these and their expansive knowledge of the global work of the Church, it would be impossible to steward the more than three million dollars annually distributed.

Finally, I deeply appreciate the men that form the backbone of this growing, outreaching mission network—our national overseers. Where there is vision and advancement, you will find one of these men leading the way. Where solutions are found for challenges and difficulties, these men can be discovered in the center. Where there is the great burden of spreading the Gospel across a nation with little resources and huge obstacles, these men have responded to the call. Without this level of leadership, this ministry could not report a net growth of over 100,000 members each of the last two years. They are the leaders on the ground in this greatest harvest time the world has ever known.

National Visits

Through the course of these months, I have had the opportunity to visit several individual nations outside of convention seasons. They are as follows:

- Honduras
- Guatemala
- Panama
- Belize
- Sierra Leone

Indonesia Training School

In addition to these, I had the great privilege to teach a week-long curriculum segment once a year at the Bahteri Missi Ministry Training School in Batam, Indonesia. This is certainly a bright hope for future leadership in Indonesia.

Convention Visits

National conventions are a highlight for the people of each nation, and it has been my great honor to represent the International Offices and the Church in general at the following state and national conventions:

National Conventions

- Jamaica
- Dominican Republic
- Swaziland
- Eastern Canada
- South Africa
- Nicaragua
- India
- Ethiopia
- Panama
- Bahamas
- Ukraine CIS

State Conventions

- Michigan
- Georgia

Leadership Conferences

In the ministry of Global Outreach, one meeting stands out as a priority of the highest level—the continental leadership conference. With all national overseers attending, as well as their national leaders, this meeting is the most significant meeting available. It is there that the opportunity for vision casting, relationship building, information sharing, and mission facilitation can be done most effectively. I have been richly blessed to attend the following leadership conferences:

- North American Leadership Meeting in Indiana
- Europe/CIS/Middle East Leadership Conference in Bulgaria
- South American Assembly (Leadership Conference in Paraguay)
- Caribbean Leadership Conference in Antigua
- Central American Leadership Conference in Mexico
- Europe/CIS/Middle East Overseers' Conference in Moscow
- African Leadership Conference in Ghana

North American Meetings

Less frequently, I have the pleasure to visit and minister in the United States. These outings are varied in nature, yet each one is a grace opportunity to share with our precious people in my homeland. The following visits were made in this period:

- Georgia Ministers Convention
- Atlanta Youth Mission Organization Meeting
- Linda Baker Funeral, Rock Hill, South Carolina
- Athens, Tennessee, Revival
- BMUEPC Meeting Cleveland, Tennessee
- Southeast Spanish Leaders Meeting
- Anniston, Alabama Evangelism Seminar
- Institute of Children's Ministry

Denominational Liaison Efforts

One assignment that I have enjoyed thoroughly has been to represent the Church of God of Prophecy at interdenominational fellowships and cooperative efforts. Those are listed here:

- DC Solemn Assembly
- Pentecostal and Charismatic Conference of North America Meetings
- Assembly of God General Conference
- Cooperative Initiative Committee which coordinates efforts involving the Church of God of Prophecy and the Church of God

Internal Committee Work

It has been my pleasure to serve on internal committees that contribute to the accountability, leadership, or mission of the Church generally. Those are listed here:

- International Office Vision Task Force
- Secretary to the Administrative Committee
- Global Outreach Committee
- Secretary to the Trustees
- General Presbyters' Meetings as presenter regularly

Mission Promotion

It is a joy to share the great stories of the mission ministry with people who love to give for the cause of world harvest. Once again in this period, we have communicated the Mission News Updates through e-mail to more than 2,000 subscribers. These updates flow on the average over 20 times per year. These mission-news bursts relay the most current mission information possible to mission enthusiasts throughout the Church. Also, we have maintained the Global Outreach website through these months with dozens of updates and new mission-informational articles. On an average, this site has been updated with new information every two weeks. Finally, we continue to communicate with local churches in North America to facilitate the March and October Mission Emphasis on giving. It is a joy to report that mission giving in the Church of God of Prophecy continues to rise as generous donors respond to the great harvest progress this Church has experienced.

Assembly Ministry

Little needs to be said beyond the fact that this ministry, as all others, strives to utilize the Assembly to advance its purposes. The challenges involved in doing this often fill six months with

preparation at various stages. Certainly, this year, the Mission Encounter directed by Harvest Partners Coordinator Annette Taylor exceeded all years prior in participation of nations and Assembly delegates. That was only one event among many led by this Global Outreach team and whom deserve our commendations greatly.

As I write this Report in Lagos, Nigeria, I realize how grateful I am to God for giving me a family that supports me in this traveling mission ministry. Their love and constant encouragement supply the firm foundation for my personal involvement in spite of the numerous days away from home. Bess is my love and a ministering woman in her own right while Lauren, Ben, and Brett are my source of great pride and joy.

Respectfully submitted,

Randy Howard

Note: Reference Global Outreach Committee Report on page 134.

**Report of the International Director for
Leadership Development and Discipleship Ministries
August 1, 2002 to July 31, 2004**

I am compelled to begin this Report by offering the highest praise to God for the great love He has bestowed on me and all those who have served His purposes in Leadership Development and Discipleship Ministries for the past two years. Each of us is acutely aware that, apart from His divine favor, we are able to do nothing; therefore, any good that may have been accomplished through our service is only because of His grace.

As a department, we have continued in discerning a unifying mission and vision for this diverse group of ministries so that there is a common thread of purpose tying them all together. Each team member has worked diligently to focus all departmental ministries, activities, and publications on the common mission of facilitating the spiritual growth of individuals in their respective constituencies through emphasis on calling, gifting, evangelism, discipleship, and servant leadership. As a ministry team, we continue striving to live out the “one another” commands of the New Testament. We believe this is God’s will

for us as ministry leaders, and we trust our example will provide a model for others.

Leadership Development Ministries is the umbrella for the Church's educational ministries, including Center for Biblical Leadership, Leadership Development Institute, Pastoral Development Institute, Answering the Call, the Foundations Course, regional schools, international schools, Instructors' Intensives, Sunday School Ministries, and educational records management. The teaching faculty of CBL for the past two years has included David Bryan, Marvin Eskew, Adrian Varlack, and myself. The dedication and compassion of these men toward the educational needs of the global membership of the Church has been apparent as they labored long and hard to bring anointed teaching to everyone they served. Each one is to be highly commended for their labor of love. Jeanette Rollins has carried an enormous workload as secretary to myself and the entire CBL faculty. We all owe her a debt of gratitude. The Leadership Development Staff has conducted 50 educational events, ministering to approximately 4,137 people in 29 states and 18 nations since the last Assembly

We would like to honor Bishop Antonio Charalambou who resigned his position on the CBL faculty since the last Assembly in order to take up a new assignment as the Overseer of Greece, Hungary, and Romania. Brother Tony's many years of dedicated service and inspirational teaching have been a distinct blessing to our leaders around the world. We are deeply honored to have served with such a gifted servant, and our prayers continue for his service in Europe.

Discipleship Ministries serves as the umbrella for several ministries targeted at specific age and gender groups within the Church. These include Children's Ministries, directed by Kathryn Creasy; Youth Ministries, directed by Palma Hutchinson; Women's Ministries, directed by Catherine Payne; Men's Ministries and Small Group Ministries, directed by Marvin Eskew; and Family Ministries, directed by Larry Duncan. Each of these ministry directors has labored far above the call of duty in an attempt to ensure the global membership of the Church has been ministered to effectively. Each individual is owed a debt of gratitude for their outstanding service. The Discipleship Ministry Staff has conducted 199 ministry events, touching approximately 62,735 people in 33 states and 28 nations since the last General Assembly.

In addition to the ministry directors and faculty already mentioned, support staff during 2002–2004 has included John Duncan, Susan Duncan, Leslie Green, Yvonne Hutchinson, Shaun McKinley, Chris Payne, John Payne, and Jeanette Rollins. I am most thankful to God for both the Leadership Development and Discipleship Ministries appointed staff and support staff who have worked untiringly to minister in their respective areas. They have been such a blessing to me in my capacity as director.

Family Ministries

During the 2002–2004 Assembly term, the Family Ministries office at the Church of God of Prophecy International Offices has continued our mission to encourage and provide resources for the development of godly families. I have had the wonderful privilege over these past two years to minister alongside my wife, Susan, who has served as Family Ministries Resource Coordinator and as an anointed teacher in many Family Ministries events. She is to be highly commended for her untiring efforts on behalf of families around the world. Susan has been instrumental in the development of several new resources since the last Assembly, including four new bulletin inserts that focus on different aspects of family life and two new brochures, *Local Church Family Ministries*, and *Blessing Our Families*. *Family Night Ideas* was another resource that was developed. These bound sheets incorporate 48 thematic ideas for family nights, including devotionals, activities, and projects. She has also continued production and distribution of a newsletter for state/national directors entitled “Family Advocate” that is now mailed out on a quarterly basis. In it, we provide information about starting family ministries and offer suggestions of appropriate materials and resources to assist in building ministries to families. We also continue to provide *The Family Manifesto*, which was introduced at the 2002 General Assembly. It documents what we believe the Bible teaches concerning marriage and the family, and is available in English, Spanish, and French.

We also have continued to provide a series of flyers for local churches that deal with a wide variety of issues related to families, as well as several brochures that relate to local church family ministry.

Family Ministries has maintained a partnership with the Covenant Marriage Movement in order to network with other

denominations and parachurch groups that are standing for the sanctity of lifelong marriage between one man and one woman.

We also have continued to develop our strategic partnership with Intimate Life Ministries, which has enabled us to sponsor more than 300 of our ministry couples to attend the Galatians 6:6 Retreat. This has proven to be a tremendous blessing to each of these couples.

Personal Ministry Report

In addition to administrative and office work, three ongoing committee assignments, general correspondence, and development of materials, during 2002–2004 I participated in several ministry events either on behalf of Leadership Development and Discipleship Ministries or Family Ministries. They include the following:

- taught in the Florida LDI in Orlando, Florida;
- taught in the Hawaii/Fiji/Samoa Ministers' Retreat in Kaneohe, Hawaii;
- taught in the Bahamas LDI in Freeport, Grand Bahamas;
- taught in the New Eagle, Pennsylvania Couples' Retreat in Washington, Pennsylvania;
- taught in the Great Commandment Living Conference in West Horsely, England;
- taught in the East Africa Instructors' Intensive in Nairobi, Kenya;
- taught in the Florida Instructors' Intensive in Plantation, Florida;
- taught in the Alabama Pastors' Retreat in Shocco Springs, Alabama;
- taught in the Caribbean Leadership Conference in Antigua;
- taught in the Louisiana Family Ministry Seminars in Baton Rouge, Alexandria, and Newellton, Louisiana;
- taught in the Oklahoma/Arkansas Regional Couples' Retreat in Branson, Missouri;
- preached in the Bahamas National Convention in Nassau, Bahamas;
- taught in the North Carolina Couples' Retreat in Asheville, North Carolina;
- taught in the Northeast Regional Youth Conference in Buffalo, New York;
- taught in the East Canada LDI in Montreal, Quebec;

- taught in the Southeast Spanish Regional Pastors' Retreat in Pigeon Forge, Tennessee;
- preached in the Trinidad and Tobago National Convention in Trinidad in Port of Spain, Trinidad;
- preached in the Colorado State Convention in Denver, Colorado;
- taught in the Father's Day Seminar at Toronto New Covenant Cathedral in Toronto, Ontario;
- taught and preached at International Youth Camp in Elizabethtown, Kentucky;
- preached in the Washington State Convention in Pasco, Washington;
- preached and taught in the Northeast Region Pastors' Retreat in Stamford, Connecticut;
- taught in a Family Ministries Seminar in New York, New York;
- taught in the East Canada Ministers' Conference in Toronto, Ontario;
- taught in the South Carolina Couples' Retreat;
- taught in the SonScape Ministry Retreat in Woodland Park, Colorado;
- taught in the Peerless Road Family Matters Seminar in Cleveland, Tennessee;
- spoke at the dedication of the Monument of Faith Church in Durham, North Carolina;
- taught in the East Canada LDI in Toronto, Ontario;
- taught in the Bellshire, Tennessee Fellowship Retreat in Lake Barkley, Kentucky;
- taught in the East Coast School of Ministry in Salisbury, Maryland;
- and taught in the Keith Street Couples' Retreat in Townsend, Tennessee.

My wife, Susan, taught in the majority of these events and, together, we had the great honor of conducting four Still Waters Retreats for ministry couples since the last Assembly. I was also privileged to preach in a total of 15 local churches in the United States, England, Canada, and the Bahamas since the last Assembly.

Finally, I represented the International Offices at the National Pastors' Convention in San Diego, California, the Promise Keepers' National Pastors' Conference in Phoenix,

Arizona, the National Solemn Assembly in Washington, DC, and two Intimate Life Ministries Strategic Partners' Meetings in Austin, Texas, and Rome, Georgia.

Participants at these events: approximately 9,118
Sermons preached/taught at these events: 114
Number saved: 18

To God alone be all the glory!

Respectfully submitted,

Larry T. Duncan

**Report of the Stewardship Ministries/Ministerial
Services Director to the 93rd International General
Assembly for August 1, 2002–July 31, 2004**

Stewardship Ministries was launched in the 1998 General Assembly. The mission statement is “raise stewards.” The objective is to provide assistance to overseers, pastors, and individuals to better understand and practice biblical principles of stewardship and finance.

Due to the emphasis on pastors' retirement needs, it seemed like a natural fit to make Ministerial Services a part of Stewardship Ministries. As a result of this blend, I have encouraged overseers and pastors to plan for retirement via the 403(b) Plan and Tax Sheltered Annuities.

An annual Stewardship Emphasis Month that began in 1998 with the production of a manual, *The Lordship of Jesus*, continues to produce a significant increase in personal giving at all levels in the Church. The manual for 2003, *The Stewardship Journey*, and the manual for 2005, *Grace Is Always Generous*, as well as the Spanish translated *La Economia de Dios* have proven to be great resources to pastors.

Stewardship Ministries has developed a Guide for Church treasurers. *The Church Treasurer's Guide* is a loose-leaf binder that includes sections on the clerk/treasurer's duties and responsibilities. A sample report form, including instructions for recording to the International Offices, is included. Also provided are samples of required tax forms and information, a pastor's compensation package (including housing allowance, health insurance, expense reimbursement, and retirement plan

information). The procedure for making a church budget is addressed as well as defining the responsibilities and duties of the Finance and Stewardship Committee. The responsibilities of the church treasurer have grown considerably over the years. There is a need for a reference that will guide the clerk/treasurer through the ever-changing, ever-increasing tax and legal demands.

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

The Leadership Development Institute has provided the environment for teaching biblical stewardship in Nassau, Bahamas.

The opportunity to teach stewardship in much of the Caribbean has helped to meet the challenge of presenting Stewardship Ministries in more of an international scope and application. I taught *The Minister's Role in Stewardship* at the Jamaica Workers' Conference. Presenting biblical principles of stewardship in Tortola, B.V.I. National Convention and the Jamaica National Convention was a great joy for me. A well-promoted seminar in Trinidad under Bishop Jones proved to be a blessing not only to the members in Trinidad/Tobago, but as an outreach to others as well.

Encouraging faithful stewardship until death and beyond was available at the Senior's Conference.

The North American Leadership Conference provided a great format for teaching about pastors' retirement and the tax changes affecting the pastors and the Church.

Teaching on the subjects of tithing and giving, budgeting, debt freedom, planning for retirement, and estate planning in Stewardship Seminars has been especially enjoyable for me. I have conducted 12 of these seminars in local churches. To witness the power and the change of living by biblical principles of finance in the lives of these people is a highlight and the force that pushes me to greater service.

It has been a delightful privilege to represent the International Offices in four state conventions.

Realizing the need to teach good stewardship to our youth has been the driver to participate in International Youth Camp and in two national/regional youth conferences.

This ministry calls for my attendance in numerous seminars on estate planning, taxes, and other financial courses.

I am deeply grateful to my husband, Milton, who the Lord has given to me as a source of strength and comfort. The Lord has graciously supplied the personal resources so that Milton travels with me extensively.

Our daughter, Kenya, was in a catastrophic traffic accident on September 11, 2002. We are grateful for the prayers and support from the Church during this time. God has miraculously spared her life, and she continues to recover.

The Lord has consumed me with this ministry. I can see how He has prepared me for this window of time over most of my life. I am grateful for the call to not only teach and promote biblical stewardship but to, by His grace, be a faithful steward.

Respectfully submitted,

Jan Couch

**Report of the English Voice of Salvation Director
to the 93rd International General Assembly
for August 1, 2002–July 31, 2004**

In 2004, Voice of Salvation Ministries celebrated 50 years of continuous Christian broadcasting. From one radio broadcast on one station, KHON in Honolulu, Hawaii, in 1954 to a multidimensional ministry presently reaching around the globe, Voice of Salvation Ministries has continued to expand the reach of the church through media. Currently, Voice of Salvation Ministries includes a weekly television program, *World Impact*, a daily radio program entitled *5 Minutes to Victory*, a weekly radio program, a one-minute radio segment, a dynamic web site, and resources for local church ministry. The following is a brief report of some of the advancements in this ministry during these two years.

The Church's television program *World Impact* can now be seen in over 150 nations and is within satellite reach of over one-half of the world's population. *World Impact* presently airs on the Hallmark and Church Channel networks in the United States, CNL in Europe, MiracleNet in Asia, Rhema in Africa,

Australian Christian Channel in Australia and ZNS in the Bahamas. *World Impact* now has a potential audience of over 350 million homes. By taking our present Nielsen ratings from the Hallmark Channel and transposing on the other networks, we are conservatively preaching to a real audience of over one and a half million people a week globally.

Each week, the ministry receives response from around the world. Since the last General Assembly, we have had e-mail, call-in, or letter response from 95 different nations and all 50 states. Prayer requests are also received and prayed for daily in our Cleveland offices. Field offices in Europe and Africa have been established and utilized during these two years to assist with the response. New systems are also being employed to more easily connect response with local churches.

The website www.vosministries.org is the dynamic, state-of-the-art website for the ministry. Response continues to escalate on the site with people ordering materials and leaving prayer requests as well as watching and listening to ministry content. Over 30 television programs and over 200 radio programs are available on demand. This gives the over 700 million web users around the world a chance to be affected by the clear Christian message we project. Obviously, web communications continue to be the way much of the world connects.

Voice of Salvation Ministries continues ministering in several significant languages. Along with English, programming is translated into Hindi, Russian, and French. The web site also has Chinese material available on demand. One of the exciting developments this year has been the launching of *5 Minutes to Victory* in the French language. Presently airing in Cameroon, this program will continue to find a place in the growing French presence of the Church around the world.

During this General Assembly period, Voice of Salvation Ministries has relocated their offices back into the Communications building. We greatly appreciate Peerless Road Church for their graciousness in hosting this ministry during the previous five years. The local ministry and the international media presence both benefited from this arrangement.

New video resources continue to be developed on an ongoing basis. This year, *World Impact* programs have been produced in video format for both the individual and the local church. *World Impact* has also been involved in promoting the *White Wing Messenger* to its audience through a magazine give-away offer.

Several hundred people around the world have received the *White Wing* for the first time in this manner.

In September 2003, Voice of Salvation Ministries hosted the third Senior Adult Conference in Cleveland, Tennessee. Over 400 people attended this event from over 20 different states. The growing population of senior adults in the United States makes this a key ministry for the church in the future.

I have personally served as vice-chairman of the membership board for Faith and Values Media, a service of the National Interfaith Cable Coalition. I have served on the Global Outreach Committee and the Vision Task Force. I have also served on the board for the Center for Spiritual Renewal and as Operations Officer for the Azusa Street Centennial Celebration. Throughout these two years, I have represented Voice of Salvation Ministries and the Church of God of Prophecy at a host of conferences, conventions, seminars, and minister gatherings.

My personal statistical report for the two-year period through July 31, 2004, is as follows. All of this has only been possible through the support of my family, wonderful staff, and our VOS donors. We give God all the praise for all He has done and for His continued sustaining grace through it all. He is worthy, and without Him, we can do nothing.

• Sermons	215
• Saved	818
• Sanctified	332
• Received the Holy Ghost	190
• Added to the Church	24
• Baptized in water	11

Respectfully submitted,

William M. Wilson

Report of the International Minister of Outreach to the 93rd International General Assembly for August 1, 2003–July 31, 2004

On August 1, 2003, a new and unique ministry effort was initiated between the Church of God and the Church of God of Prophecy, called the International Ministry of Outreach. This new initiative is a united trust toward cooperating together in reaching today's harvest.

In April 2003, the General Presbyters, Administrative Committee, Church of God Executive Committee, and Church of God Executive Council unanimously agreed to form this ministry between the two movements. A Cooperative Initiative committee was formed to give guidance and oversight to this effort. The Cooperative Initiative Committee is jointly chaired by the General Overseers of each movement and includes an evangelism ministry leader and a pastor from each movement. The International Minister of Outreach is a member of the Committee and assists in coordinating their meetings.

During the year, the Cooperative Initiative Committee has met several times to begin the formation of the ministry and to initiate projects between the two movements. Several initiatives have been promoted during the year, and numerous meetings have been conducted between leaders to establish fellowship and unity.

In November 2003, a Global Prayer Pact was formed between the movements. A Global Prayer Day was held in February 2004, along with a prayer emphasis week. During this time, people in both movements around the world met together for prayer and united ministry. Reports of the success of these efforts came from every continent and throughout the United States.

Several cooperative meetings on the state and local level have been conducted. I led joint revivals during the year in Georgia, North Carolina, Tennessee, and Texas. I also ministered at numerous Church of God events including several where Church of God of Prophecy brethren were involved in the program.

The first international activity was held in March 2004, with a series of cooperative conferences across the nation of Ukraine. This series of three conferences included pastoral training and crusade ministry. Several thousand people attended, and more than 150 pastors were equipped for ministry.

The leadership of Georgia adopted this initiative early and continue working together on the state level. Overseers and state leaders have met several time, and a cooperative evangelism conference is planned for October 2004.

One Flame 2004 was a united outreach at the summer Olympic Games in Athens, Greece. Ten young people from the Church of God and the Church of God of Prophecy were part of this united outreach effort. The team successfully

ministered to the Greek people and others from around the world during that time.

Several significant outreach initiatives are in the planning stages for the next two years. Along with major crusades, cooperative revivals, state cooperative efforts, evangelism consultations, and national cooperative efforts, the International Ministry of Outreach has announced plans for GlobalFast 2005, a cooperative, year-long emphasis on prayer and fasting in both movements.

The International Ministry of Outreach Office is jointly funded from both movements. At present, the Church of God of Prophecy provides office space for the ministry, and the Church of God provides a part-time secretary for the effort.

Personally, I have been honored to serve both of our wonderful movements in this unique effort pursuing unity and evangelism. Connecting with our brethren in the Church of God throughout the year has been like a family reunion, and their fellowship is appreciated. The response of pastors and laity alike throughout the church has been positive. Their support and prayers are greatly appreciated. The future looks bright for this cooperative effort as we plan for the next two years.

During this time, I have continued as Voice of Salvation (VOS) Minister. My personal report is included with my VOS Report.

To God be all the glory for His amazing grace and sovereign work among us.

Respectfully submitted,

William M. Wilson

**Report of the Harvest Partners Ministry Coordinator
to the 93rd International General Assembly for
August 1, 2002–July 31, 2004**

The Harvest Partners Ministry objective is to provide an avenue for local churches to channel their mission-giving directly to a specific mission field; to unite both parties in exhortation and encouragements by directly communicating with one another; and, more importantly, through prayer unification for one another.

As is with any mission-oriented ministry, the main vision and goal is to reach the lost with the Gospel of Jesus Christ. The Harvest Partners Ministry is helping to facilitate this Great Commission through prayer and evangelism efforts. And it is indeed an honor and privilege to serve our Church in this ministry—facilitating, promoting, and helping cultivate supportive relationships between the local churches and the partner nations.

This ministry now has grown to more than 1,080 local North American churches serving the mission fields as Harvest Partners, and even a few partners on-board that are outside the realm of the Church of God of Prophecy. To God be the glory for birthing this mission vision and ministry outside the ranks of our Church.

History has certainly proven that mission-giving has been on the rise since the inception of this ministry. Since local churches are now directly connected to a specific mission field for channeling their giving, our records reveal in excess of \$2,801,494 generated through Harvest Partners mission-giving during this reporting period, and of which in excess of \$1,904,700 was generated for our budgeted bread and water support to the nations. Such accomplishments merit our praise and gratitude to God for all that has been achieved in the eight, short years of this mission ministry. He alone deserves the glory for what has been and is being accomplished.

Allow me to now extend my sincere appreciation and thanks to our Harvest Partners who have so freely contributed to such a worthy ministry. And I truly do want to be a worthy servant to our Partners and to this ministry—such a servant as Paul gave us in the example recorded in 2 Corinthians 8:18–20 (NIV): “. . . the brother who is praised by all the churches for his service to the gospel. What is more, he was chosen by the churches to accompany us as we carry the offering, which we administer in order to honor the Lord himself and to show our eagerness to help. We want to avoid any criticism of the way we administer this liberal gift. For we are taking pains to do what is right, not only in the eyes of the Lord but also in the eyes of men.”

During this noted time period, I have served and represented the Harvest Partners Ministry through the following avenues: the Africa Presbytery/Leadership Conference in Ghana, Africa, and in conjunction with this trip, I also ministered in Sierra Leone, Africa; the Asia/Oceania Leadership Conference in Singapore, and in conjunction with this trip, I was honored to attend one of our local churches in Indonesia and also visited

Malaysia; the South America Leadership Conference in Brazil, South America, and also represented our International Offices at a District Meeting in Sao Paulo; served as a staff member in two International Ladies Retreats; taught in a local State Ladies Retreat; ministered in one International Youth Conference, the International General Assembly, and also in local churches.

Also, other areas that I served during this timeframe include serving as a Global Outreach Committee member, participating in the quarterly meetings; organized the Mission Encounter for the International General Assembly displaying 70 booths that represented over 100 nations; organized and conducted the second Harvest Partners Lunch Connection at the International General Assembly for the purpose of networking pastors with our national leaders and had nearly 400 participating pastors and mission leaders; have worked hand-in-hand with our International Offices Technical Support Team to update our database for more effective Harvest Partners record keeping and ministry progress charting; have written several devotions for our Ladies Retreat devotional book and pamphlets; prepared *White Wing Messenger* articles; assisted with Mission Drive brochures; and have carried out the duties of this appointed mission ministry to the best of my ability.

I surely would not have been able to serve this general Church without the prayers, love, patience, and support of my wonderful husband, David. He has truly stood by me as my faithful companion and confidant. But, more importantly, I want to thank my Lord and Savior for His grace, strength for each new day, and for leading me to serve Him through this global mission ministry. To God be all the glory and honor.

“Many, O Lord my God, are the wonders you have done. The things you planned for us no one can recount to you; were I to speak and tell of them, they would be too many to declare” (Psalm 40:5 NIV).

Respectfully submitted,

Annette Taylor

Report of the Men's Ministries Director to the 93rd International General Assembly for August 1, 2002–July 31, 2004

The Men's Ministries of the Church of God of Prophecy has continued to experience God's favor and grace around the world. Our goal of equipping and resourcing local churches for building effective men's ministries is gaining momentum and finding fertile soil. Added to the existing resources during the past two years has been the following books: John Eldridge's *Wild at Heart*, *Waking the Dead*, and *Epic*; Pat Morley's *Man in the Mirror* and his *Devotional for the Man in the Mirror*. Other resources include *Loving God* by Charles Colson and *Halftime* by Bob Buford. A quarterly newsletter is published and available for all local/state/national/regional men's ministries directors.

Men's Ministries was officially launched in the nation of Nigeria on Sunday, November 9, 2003. The Church of God of Prophecy Men's Ministries in Nigeria is filled with godly men who will make a difference in their nation as they serve alongside one another. In September of 2003, I was privileged to attend the first national men's retreat in Santiago, Chile. It was an outstanding retreat with men who are being led with very capable leadership.

"Men & Women of Destiny" was renamed "Servant Partners." Renaming this ministry is intended to give a more definitive understanding of its purpose. "Servant Partners" exist to serve and partner with churches around the world that need assistance in constructing buildings or have other material needs. Over the last two years, church buildings have been constructed in Chile, Peru, Philippines, and Bulgaria.

In addition to the ongoing office work, also, serving as director of Pastoral Care/Small Groups and CBL instructor, I participated in the following ministry events:

- two International Youth Camps (class instructor)
- National Youth Conferences in Atlanta, Georgia, and Chattanooga, Tennessee (class instructor)
- Leadership Development Institutes in Florida and Ohio
- CBL schools in New York City-Bronx and Fort Lauderdale, Florida
- Men's events/seminars/retreats in the states, regions, and nations in Missouri, Pennsylvania, Maryland, Louisiana, Washington, Mississippi, California, Georgia, Michigan, Indiana, Tennessee, Alabama, Texas, Mid-West Region, Chile, and Nigeria.

- International representative at the Western Canada Convention
- Sunday School Commission representative at Flagstaff, Arizona

Respectfully submitted,

Marvin Eskew

**Report of the Women's Ministries Director to
the 93rd International General Assembly
for July 1, 2002–June 30, 2004**

The past two years of ministry have been life-changing for me. The opportunities for ministry continue to be challenging and rewarding. I am grateful to God for His sufficient grace, my family for their love and support, and all of the staff at International Offices for their hard work, support, and encouragement.

As I review the events of the past two years, I am thankful to the Lord for the opportunity to serve Him and participate in this ministry. The Church of God of Prophecy continues to be a fellowship that recognizes the harvest potential and challenge of women's ministries. The various ministries in which I have been involved in have been extremely rewarding. We are blessed to labor together with many anointed and inspired state, regional, and national leaders, and I give special thanks and recognition for the ministry they provide on a local and personal level.

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

It was my privilege to travel extensively in the past two years to increase awareness on the field for this unique ministry. These opportunities included ministering and fellowshiping in the following:

- International Youth Camp in Kentucky;
- state youth camp in Alabama, and regional youth camp in Siberia;
- leadership meetings in Indiana, Ohio, Tennessee, El Salvador, England, Ghana, Africa, Mexico, and Paraguay;
- revivals, conferences, mission rallies, and local services in California, Georgia, Mississippi, North Carolina, Oklahoma, Tennessee, Virginia, Bahamas, and Sierra Leone;
- state and regional conventions/celebrations in Alaska, Arkansas/Oklahoma, Tennessee, Virginia, West Virginia; and national conventions in England, Swaziland, Tanzania, and Turks and Caicos.

Possibly my greatest opportunity for personal ministry to women in the past two years has been through regional and international retreats.

Retreat venues included Alabama, California, Colorado, Hawaii, Iowa, Kentucky, Missouri, New Jersey, North Carolina, Oregon, Virginia, Bulgaria, Canada (East and West), Chile, Egypt, England, Indonesia, Mexico, Panama, Puerto Rico, Russia, Sierra Leone, and Venezuela.

Retreats continue to provide positive spiritual, emotional, physical, mental, and familial ministry for women. Thank God for the miracles He provided at each retreat. Special thanks to those who support this ministry: staff members (some who sacrifice days from employment to serve); hotel personnel who work with us; and many churches who work so hard through the year in fund-raisers making it possible for their ladies to attend. May God recompense each one personally for her/his labor.

In addition to regional and international ladies retreats, I was invited to speak at state and national ladies retreats in South Carolina, Dominican Republic, and France.

Additionally, in the past two years, I was especially blessed to conduct Women's Ministries regional leadership conferences in Africa (Ghana), Central America (El Salvador), and Europe (England). This next year holds the opportunity to continue this leadership training in the Caribbean (Bahamas) and all of Europe, CIS, and the Middle East (England).

Specialized tri-lingual (English, French, and Spanish) printing for Women's Ministries include the following:

- brochures on small prayer groups;
- Bible study groups and guidelines for Women's Ministries;
- *A Guide for Women's Ministries* booklet;
- ladies retreat programs and devotional booklets;
- the *Priority of Discipleship* manual;
- and various other resource booklets and brochures.

It continues to be my privilege to be involved in and promote the Helping Hand Ministry. It is exciting to correspond with the national overseers and other missionaries concerning ways in which we can be a part of the harvest in their areas. We produce a response letter to every offering and a quarterly magazine, *The Helper*, to update donors. *The Helper* is essential in communicating the needs of our mission workers to those who help support them. We have also regularly used *The White Wing Messenger* for this purpose. In the past two years, the Helping Hand Ministry was instrumental in relaying nearly \$400,000 to the mission field. To God be the glory! To keep current needs before the people, we have reprinted the *Helping Hand Ministry* brochure.

We are also privileged to work in partnership with Global Outreach through the ministry of the One Child Fund. Our lives are enriched by our fellowship with the children and association with this orphanage ministry. We have seen the lives of children touched with the love and grace of Christ and changed by the compassion of sponsors from a world away. We continue to generate response letters to every offering and produce the quarterly magazine, *The One Child Fund Update*, to inform and update sponsors. The *Update* is helping to open communication between the children and the families who help to support them. We also use the *White Wing Messenger* for updates. To keep current needs before the people, we have reprinted the *One Child Fund* brochure.

One tremendous service ministry, which the Women's Ministries sponsors during the Assembly, is setting up a Mission Clothes Closet on the premises for providing clothing, toiletries, materials, etc., to our mission workers. This annual event always proves to be a special blessing to those working and "shopping" there. Special thanks to Pat Pankey, Marlene Wink, and Susan Killian (coordinators for 2004)

and all the volunteers who make this huge job more manageable and serviceable.

Additionally, Women's Ministries sponsors a Mission Breakfast to increase mission awareness among Assembly delegates. This year's breakfast was the usual success with the participation of the national wives and female mission workers (as well as many of the male missionaries) hosting and testifying of the miraculous works of harvest ministry in their areas of the world. Attendance was approximately 800, and each table enjoyed a mission worker host/hostess. Special thanks to John Payne (coordinator for 2004) and all of the volunteers that made this event a morning to remember.

Finally, I would like to especially express thanks to the great office staff that has worked with us during the past two years, often volunteering many hours of service, John Payne, Gloria Pharr, Jan Couch, Chris and Amber Payne, Sheryl Spencer, and Gayle Harris. Their expertise, prayers, love and support have been a blessing for me personally, and a great blessing to Women's Ministries. Most importantly, I would like to give thanks and glory to my Lord for His grace and sufficiency. To Him be all the glory and praise, for He hath done great things!

• Sermons	202	• Filled with the Holy Ghost	134
• Saved	258	• Nations visited	20
• Sanctified	200	• States visited	22

Respectfully submitted,

Catherine H. Payne

Report of International Director of Sunday School Ministries to the 93rd International General Assembly for August 1, 2002—July 31, 2004

During the 2002–2004 Assembly period, I continued to function as Director of Sunday School Ministries while serving as a full-time faculty member of the Center for Biblical Leadership. I am deeply indebted to ministry leaders and managers in the White Wing Publishing House and Press, the World Language Department, the Editorial Department, and the Leadership Development and Discipleship Division, whose partnership and support is essential in fulfilling the multiple functions of

Sunday school literature production and distribution, teacher training and promotion of Sunday school, and training of church leaders around the globe. As will be evident from this report, the synergy created by the various departments with which I interface, and the roles I fill, is actually a tremendous resource allowing greater productivity, creativity, and learning.

The Sunday School Ministries Department, in conjunction with the White Wing Publishing House and a coalition of Holiness-Pentecostal fellowships, continues to write/edit/print *One Accord*, dated Sunday school curriculum for nine different age levels, spanning Pre-K (ages 2–3) through Adult.

The English curriculum is distributed throughout the United States and Canada, the Caribbean, Great Britain, and parts of Africa. Children, youth, and adult materials were being translated into Spanish and distributed throughout Central and South America as well as Spanish-speaking churches in the U.S. As part of ongoing efforts to increase efficiency and reduce costs, the production of the Spanish children and youth materials was discontinued.

Three curriculum products continue to be translated into French (*Pre-School Student Guide*, *Middler Student Guide*, and *Adult Student Guide*) and distributed throughout North America, Haiti, and Africa. Each week, children and adults in 24 countries, from Peru to Japan, use Sunday school materials in English, Spanish, and French, which are developed and edited by the Sunday School Ministries Department and distributed by White Wing Publishing House.

The White Wing Publishing House operates translation and printing facilities in a number of countries around the world. The Church of God of Prophecy has been translating and printing Sunday school materials for decades in areas as diverse as Egypt and the Dominican Republic. The viability of producing the *One Accord* curriculum throughout our production network continues to be explored with the South African press in Bloemfontein, having transitioned in 2003 along with Mexico and the Dominican Republic. Sunday school material continues to be produced in Brazil, Egypt, Indonesia, India, the Philippines, Thailand, and Zimbabwe in various indigenous languages.

In keeping with the Sunday School Department's vision of helping children and adults meet Christ, mature in Him, and learn to minister for Him through the power of the Spirit, we have engaged in a variety of events and have promoted training initiatives to equip teachers. These included two Christian

education conferences in San Juan, Puerto Rico; International Youth Camps; the Washington State Convention; Batam Training Center in Batam, Indonesia; the Florida Instructor's Intensive; Ghana National Convention; the Mid-west Regional Convention; the North American Leadership Conference; Georgia State Convention; Alaska State Convention, and a Sunday school seminar in Bronx, New York. I ministered through 174 sermons/teaching presentations. There were 18 persons saved, 8 filled with the Holy Spirit, and 508 people were trained in various aspects of teaching.

We printed and distributed a small booklet by Dr. Thom Rainer's book, *High Expectation Churches*, that excerpted material for promoting Sunday school. We also continued to promote excellence in the teaching ministry through completion of a course and receipt of the Teacher's Certificate. The Sunday School Department launched an incentive and recognition program for teachers, awarding the first Teacher of the Year (adult and children's categories) at the 92nd General Assembly. The response to this effort is growing with the recognition of Monica Luithle (Tennessee) and Mildred Whipple (Florida) as Children and Adult Teachers of the Year, 2004.

The Church of God of Prophecy continues to be represented in the Pentecostal Charismatic Curriculum Commission, a consortium of fellowships with more than 12 million adherents who meet three times a year to jointly develop outlines for adult-dated curriculum. It is one of the singular delights of my work to share fellowship with gifted editors and writers from sister groups in the Pentecostal communion. I also serve as Secretary/Treasurer of the One Accord Inc. Board, which cooperates in the development and distribution of children and youth Sunday school curricula.

Every week, in churches from Bradley County, Tennessee, to Benin, West Africa, more than 525,000 children and adults gather in more than 15,000 classes to be discipled by some 20,000 volunteer teachers.

Because Sunday school represents the primary disciple-making agency in the local church, its potential simply cannot be overstated. It is still a wonder and source of exquisite joy that I have been enabled and gifted to serve in this ministry.

Respectfully submitted,

David H. Bryan

Report of the Children's Ministries Director to the 93rd International General Assembly for August 1, 2002-July 31, 2004

Our Vision

We at Children's Ministries envision excellent ministry to children in every congregation and/or community throughout the world.

Our Mission

Children's Ministries exists to CLAIM God's purposes for this generation of children. We will achieve this as we . . .

- Work with God to Create a passionate desire for His will to be done in the lives of children. This desire must burn within leadership as well as laity. It must burn with Christian families as well as children's ministers.
- Develop Leaders in children's ministry. These leaders will be fully devoted followers of Christ, committed to excellence in ministry, visionary, and willing to reproduce themselves in the lives of others.
- Enable children to Accept God's gift of salvation. According to Matthew 18:14, it is not the will of the Father in heaven that one child perish. We will work with God to reach every child with the message of salvation through Jesus Christ.
- Imitate Christ's obedience to the Father. Paul's desire for the Galatians was that Christ would be formed in them (Galatians 4:19). That is our desire for the children. We will work with God to enable every child to become a fully devoted follower of Christ.
- Minister to God and others. Throughout the Bible, children ministered to God and others. We will work with God to help our children develop lifestyles of ministry to Him and service to others.

During the 2002–2004 ministry years, God has opened great and effective doors for ministry training and leadership development. Here in North America, Children's Ministries offered a one-day training intensive, CM: *Takin' It to Heart*, to local churches and regions as well as the annual Institute of Children's Ministry. Outside of North America, Children's Ministries provided ministry training and leadership development through the International Institutes of Children's Ministry.

Ministry Training and Leadership Development events included the following:

- CM: *Takin' It to Heart* one-day training intensives were held in Alabama (2), California, Georgia, Iowa, Mississippi, Oklahoma, and Virginia.
- Institutes of Children's Ministry held annually, Cleveland, Tennessee
- International Institutes of Children's Ministry were held in Trinidad, Ukraine, Philippines, Indonesia, and Kenya.
- International Instructors' Training, Cleveland, Tennessee
- Children's Ministry Training at the Leadership Development Institute, Florida
- Children's Ministry Leadership Development during the National Leadership Conference, Evansville, Indiana
- Children's Ministry Leadership Development for key leaders from seven nations during the Asian Leadership Conference, Singapore
- Children's Ministry Training for the Indonesian School of Ministry, Batam, Indonesia
- Training at a private Christian school in Puebla, Mexico

Ministry events included the following:

- The development and implementation of three children's conferences held in conjunction with the regional and general youth conferences. The themes for these conferences were "My Heart, His Home" and "The Incredible Journey."
- Ministry to children and congregations of local churches throughout the United States: Broken Arrow, Oklahoma; Des Moines, Iowa; Hopewell, Alabama; Woodland Hills, Alabama; Paramount, California. As well as ministry in local churches in the nations of Trinidad, Ukraine, Philippines, Indonesia, and Kenya.
- Preaching and teaching to children and staff at youth camps in Missouri and Trinidad
- Development of program and training of young adult staff, and ministry in a Vacation Bible School in Puebla, Mexico
- Development of program, recruitment of volunteer staff, and ministering during the "Assembly for Children 2004" that ministered to approximately 435 children

Materials that have been developed during the 2002–2004 ministry years:

- Children’s Ministry Newsletter published monthly in English, Spanish, and French
- Children’s Day program guides for 2001 and 2002 celebrations
- *My Heart, His Home* conference notebook that includes get-acquainted activities, small group ministry ideas, plans for a large group special event as well as instructional plans for three lessons and outlines and messages for three worship sessions

Approximately 1,715 children have participated in ministry events. Many children received experiences of salvation and Holy Spirit baptism during these ministry events.

Approximately 1,025 people have participated in ministry training and leadership development. Approximately 840 adults were ministered to in the local church setting. During each of these training and ministry events, there were times of ministry during which the Holy Spirit brought encouragement, direction, strength, healing, salvation, baptism, and deliverance. Many thanks to God for His work!

The highlights of these years of ministry have been . . .

- the growing demand for ministry training and leadership development among our local churches here in the United States and among the nations.
- the coming together of 25 children’s ministers from various locations and various ages for the purpose of preparing themselves to effectively train children’s ministers in cultural settings different from their own, specifically outside the United States.
- my completion of a continuing education certificate in Children’s Ministry from the Lancaster Bible College and Graduate School.

Respectfully submitted,

Kathy Creasy

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Section 5

Important Information and General Statistics

Deeds for Church Property

(Quoted from *Minutes of the 89th General Assembly*, 1996, pp. 161, 162.)

The following resolution was adopted by the 58th Annual Assembly of the Church of God of Prophecy, held in Cleveland, Tennessee, September 10–16, 1963:

WHEREAS it has been advised by competent attorneys that specific mention of proper authorities be stated in an effort to ease the complications arising in our endeavors to be recognized by the courts, and to facilitate the handling of deeds to our church properties,

BE IT RESOLVED that trustees to hold title to local church property for the Church of God of Prophecy with International Offices at Cleveland, Tennessee, be selected by the local church either in a regular or called business meeting, said trustees to be vested with authority to bargain, buy, sell, convey or encumber such property by mortgage or otherwise only when authorized to do so by the local church in regular or called business meeting, and with the consent of the General Trustees.

BE IT FURTHER RESOLVED that said consent of the General Trustees be evidenced by a separate writing or by the signature of the Chief Clerk of the said General Trustees, such documents to be notarized.

BE IT RESOLVED that state church trustees appointed by the State Overseer to hold title to property for the Church of God of Prophecy with International Offices at Cleveland, Tennessee be vested with authority to bargain, buy, sell, convey, or encumber such property by mortgage with the consent of the General Trustees. This applies to property being held by state trustees where churches have been disbanded or are too weak to function and to property which has been given to the state. All other property with title in the state trustees or a state Holding Association may be disposed of or mortgaged only by the consent of the state convention in session (modified in 1981).

Note: The following Warranty Deed form has been prepared by the General Trustees and should be used where it is possible to do so. Blank forms may be secured from the General Trustees.

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WARRANTY DEED

FOR AND IN CONSIDERATION OF the sum of _____

Dollars (_____) cash in hand paid and other good and valuable consideration, the receipt of which is hereby acknowledged, We, _____

have this day bargained and sold and by these presents do hereby bargain, sell, transfer, and convey unto _____

local Trustees for the Church of God of Prophecy, at _____, for the use and benefit of the Church of God of Prophecy, with headquarters at 3720 Keith Street NW, Cleveland, Tennessee, and their successors and assigns, the following described real estate, to wit:

(Add description of real estate here.)

TO HAVE AND TO HOLD said real estate unto the said _____ local Trustees, for the use and benefit of the Church of God of Prophecy, with headquarters at 3720 Keith Street NW, Cleveland, Tennessee, and their successors and assigns forever, provided, however, that neither they nor their successors in office as such local Trustees may sell, convey or encumber the said real estate without the written consent of the General Trustees of the said Church at Cleveland, Tennessee, which consent may be evidenced by a separate writing or by the Chief Clerk of the said General Trustees joining in the execution of a deed of the above named Trustees or their successors in office for the purpose of certifying the consent of the General Trustees to the execution of such conveyance.

WE COVENANT that we are lawfully seized and possessed of said real estate; that we have a good and lawful right thus to sell and convey the same; that the title thereto is clear, free, and unencumbered, and that we will forever warrant and defend said title against the lawful claims of all persons.

IN TESTIMONY WHEREOF, witness our hands and names, this _____ day of _____, 20 _____.

International Offices Incorporation Charter of Church of God of Prophecy*

Pursuant to the Tennessee Nonprofit Corporation Act, the undersigned person adopts the following Charter for the Corporation:

1. **Name:** The name of the Corporation is . . .
Church of God of Prophecy
2. **Address:** The street address of both the initial registered office and the initial principal office of the Corporation is . . .
3720 Keith Street, N.W.
Cleveland, TN 37312
County of Bradley
3. **Registered Agent:** The name of the initial registered agent at the initial registered office is Fred S. Fisher, Sr.
4. **Members:** The corporation will have members who will be all of the Covenant members of the Church of God of Prophecy. All adult members of the Church who attend the General Assembly may participate in making General Assembly decisions.
5. **Church Doctrine:** The Church bases its doctrine on the “whole Bible, rightly divided.” The Church accepts the Bible as God’s Holy Word, inspired, inerrant, and infallible. The Church believes it to be God’s written revelation of Himself to mankind and the guide in all matters of faith. The Bible, therefore, is the Church’s highest authority for doctrine, practice, organization, and discipline.
6. **Purpose:** The purpose of the corporation is to bear witness for Christ and His truth and to spread the gospel of the kingdom in all its fullness and power, so that the rule of God is brought about in the hearts of men. To accomplish the mission, the corporation will pursue four primary objectives:
 - To worship God.
 - To evangelize the lost.
 - To equip believers.
 - To prepare for Christ’s return.

The Church of God of Prophecy shall provide places of worship; establish missions, schools, and educational institutions throughout the United States and the world; shall own and maintain suitable buildings and other facilities necessary to fulfill the foregoing purposes and shall do all things necessary with regard to their acquisitions, maintenance, upkeep, and sale; shall receive, manage, and disburse funds, gifts, and donations for the fulfillment of its purposes and for the benefit of the Church, its departments, programs, schools, and institutions; and, finally, shall do all other things related to or connected with the purposes that are authorized by law and for which

special authorization is not required under the laws or statutory regulations of Tennessee or by any office or commission.

7. Governance: The General Assembly is the highest governing body of the Church of God of Prophecy. The Church shall conduct its affairs according to the principles and requirements described in the *Minutes* of its General Assembly. This includes the doctrine and polity of the Church, which is to be complied with at all three levels of operation of the Church, i.e. national, regional/state, and local levels.

8. Incorporators: The names and address of the incorporators:

Fred S. Fisher, Sr.; Perry Gillum; Randy Howard: International Offices; 3720 Keith St.; Cleveland, TN 37312.

9. Not for Profit, Religious, and Public Benefit Corporation: The Corporation is a nonprofit, religious, and public benefit corporation that is organized exclusively for religious, charitable, and educational purposes within the meaning of Section 501(c)(3) of the Internal Revenue Code of 1986 or the corresponding provision of any future Internal Revenue Code (the "Code").

10. Other Provisions:

(a) The corporation irrevocably dedicates its properties and income to religious, charitable, and educational purposes. No part of its earnings shall benefit, or be distributed to, its leadership, employees, members, or any private persons, except that the corporation may pay reasonable compensation for services rendered and may make payments and disbursements that further the purposes of the Church and the corporation.

(b) Notwithstanding any other provisions of this Charter, the Corporation shall not carry on any activities that are not permitted to be carried on by an organization that is exempt from Federal Income Tax under Section 501(c)(3) of the Code or by a corporation to which contributions are deductible under Section 170(c)(2) of the Code.

(c) The corporation shall meet all requirements for exemption required by any state or nation where applicable for any properties located in that state or nation if the exemption requirements of the state or nation are different than the requirements described in (b) above.

(d) Upon dissolution of the Corporation, its assets, after payment of all liabilities, shall be transferred to one or more exempt religious organizations that are described in Section 170(c) and Section 501(c)(3) of the Code. The Board of Directors at the direction of the General Assembly shall select the religious organization or organizations that shall receive the assets and shall prefer an organization or organizations that follow the tenets of the Church of God of Prophecy.

Date: July 1, 1998

Fred S. Fisher, Sr., Incorporator

Perry Gillum, Incorporator

Randy Howard, Incorporator

World Must Be Evangelized

It will take good organization and systematic methods to accomplish this task.

God's power is demonstrated in proportion to the unity and oneness of His people.

The members of the early church were all of one accord, steadfast in the apostles' doctrine and fellowship, and the multitude that believed were of one heart and one soul, and great grace was upon them all and mighty results followed as a consequence of their perfect unity and careful organization.

We must banish from our minds the thoughts of individual or local independence and haphazard spasmodic efforts.

Pull together, pull at once, pull steadily all the time is the road to success.

All members should be ready to center their minds and prayers on the one thing, as a unit, when calls for special prayer are made. Each should feel his or her part of the responsibility, remembering that when one member fails, it hinders the body until the matter pending may fail.

Local Church Officers and Leaders

1. **Pastor:** It is the duty of the state or national overseer to supply every church under his jurisdiction with a pastor. Pastors are to be appointed at the state or national convention every two years, and vacancies will be filled as they occur. The duties of the pastor expire at midnight the last Sunday in the pastoral term at the church he is leaving and automatically begin at the same time at the church to which he is moving.

2. **Clerk:** The local church clerk is to be appointed by the pastor at the same time as the other leaders and officers are appointed during the first two months of his pastoral year. The pastor is to see that a careful record is made by the church clerk of this action. The date of the appointments along with names of each leader should be recorded in the following conference as a matter of good business.

3. **Treasurer:** The treasurer is appointed in the same manner as the clerk. The treasurer will receive and disburse all funds of the local church including tithes, auxiliary funds, and special funds and will maintain an accurate record of all receipts and disbursements.

4. **Ministry Leaders:** Leaders for the local church ministries are appointed by the pastor during the first two months of his pastoral assignment. Each pastor should, with the assistance of the deacons (if deacons are members of this congregation), divide the local church membership into small groups and appoint group leaders. The leaders should keep in touch with each member of the group. Should a group member move away from the area where the local church is located, communications should be maintained by correspondence.

This is for the spiritual benefit of the members. The pastor should meet regularly with the appointed group leaders.

5. Local Trustees: Trustees to hold title to local church property are selected by the local church in a regular or called business meeting and are authorized to bargain, buy, sell, convey or encumber the local property only when authorized to do so by the local church in a regular or called business meeting, with the written consent of the General Trustees.

6. Other Officers and Leaders: The Assembly has authorized the pastor to appoint a church literature representative, public relations director, Center for Biblical Leadership booster, and any other leaders during the first two months of his pastoral year.

Business Meetings

Each local church should hold a regular business conference quarterly. It is suggested the first Monday night in March, June, September, and December be reserved for the conference. A meeting may be called anytime by the pastor or state overseer.

The pastor should moderate of all business meetings. If there is no pastor, the national/regional/state overseer has the authority to act or to appoint a licensed minister to preside. Where one pastor has the care of several churches, he may arrange the business meetings for his convenience.

Every member should attend every business session if possible. Matters should be discussed with love, humility, and meekness. All church matters should be confirmed by the overwhelming consensus process.

If a matter cannot be settled satisfactorily by the local church, they should call for the assistance of the national/regional/state/district overseer.

Suggested Arrangement and Order of Business

The conference may be opened with an appropriate Scripture reading and a prayer for divine guidance.

The clerk should read the minutes of the last regular meeting and called meetings.

There should be correction of the minutes, if needed, or acceptance of the minutes as read.

The treasurer should give a report of all finances, which would include an itemized statement of receipts and disbursements and the balance in the church's treasury.

All local church ministries should give a report of the work and progress of their particular ministries. Requests for transfer of membership to or from the local church should be presented for conference action. Unfinished and new

business should be presented, discussed, and acted upon. The meeting may then be adjourned with prayer.

Advice to Members

As a member, you count one and should attend every regular service as far as possible. Remember no one can fill your place, and the service will be that much hindered without your presence.

Show love and fellowship to everyone without partiality. Don't wait for others to greet you, but you greet them.

Show special courtesy to strangers who may attend one of your services.

As a rule, take part in the singing.

Be ready for vocal prayer when called on or prompted by the Spirit.

Be ready for testimony when such is in order.

Stand by your pastor or appointed leader and assist him in every way you can.

Always pray silently for the preacher while he delivers the message. Always live a consecrated life at home and abroad so no one can justly think or speak of you as a hypocrite.

Guard your conversation. Be careful what you say about a brother, sister, or anyone else.

Don't be a critic and try to find something in others to criticize.

Examine yourself occasionally and see if you are in the faith.

Don't yield to discouragement or despondency.

Be cheerful and happy and try to make others the same.

Spend as much time as you can in secret prayer. Give yourself all you can to intercessory prayer. Daily prayers and study of God's Word are necessary and very important for the spiritual welfare of each child of God; therefore, everyone is urged faithfully to maintain, as far as is possible, family worship at home at least once a day.

The Scripture gives strong precautionary principles regarding adornment to satisfy the pride of life. Paul uses the terms "modesty," "shamefacedness," and "sobriety" as the guiding principle for the New Testament Christian. Human nature is such that adornment can become a hindrance to one's personal relationship with Christ. Furthermore, ". . . caution should be taken in the wearing of ornaments for decoration lest we would offend the conscience of another brother or sister." An overriding principle for such matters is found in Romans 14:13: "Let us not therefore judge one another any more: but judge this rather, that no man put a stumbling block or an occasion to fall in his brother's way." See also Matthew 16:24; 1 Timothy 2:1-10; 1 Peter 3:17; 1 John 2:16.

You should not permit yourself to be trapped by worldly attractions. The Bible says, “Neither give place to the devil.” Dabbling with worldly amusements like professional ball games, horse races, stock car races, wrestling arenas, skating rinks, motion picture houses or drive-in theaters, bowling alleys, and going swimming where men and women both use the same bathing area would give the devil a foothold or place in your life.

Always tithe your income and put it in the church treasury. Make freewill offerings other than your tithes.

Younger members should not keep company or associate too intimately with worldly outsiders.

Because of the ever-increasing number of broken homes, separations, divorces, and remarriages, the greatest care should be taken with much prayer and consideration regarding proposed matrimony.

A member who may have a living companion should not marry another under any circumstances, even if divorced. Neither should a member marry anyone who has a living companion although such a person may be divorced.

Children are a heritage from the Lord. Those who have children are responsible to teach them at an early age to reverence the house of God. This should be done by setting a good example before them and by instructing them with such a good spirit that they will have a strong desire to serve the Lord. MINISTERS are to meet all of the requirements in being examples to the members by keeping their children under reasonable control at all times and by restraining them from running about over the house of God, especially while the services are in progress.

The *White Wing Messenger* is a very important part of the Church of God. It should be read regularly by every member, and your interest in advertising the church should be so great that when you have finished reading your copy, you would pass it along to someone else. Every member who possibly can should subscribe, and each minister is asked to be a “paid-up” subscriber and an earnest worker for our church paper—the *White Wing Messenger*.

These are the last days and perilous times have come, and it will require much watchfulness and humble prayer for you to so live and act that you will never bring reproach on the worthy name of Christ and His church that you so much love.

Never form too close an intimacy with the opposite sex even if they are brothers and sisters in the Lord. Give no place to the adversary. Abstain from the very appearance of evil.

These kindly instructions and advice are given by those who are watching for your soul as they must give an account (Hebrews 13:17), and it is hoped they will be received with the same meek, gentle spirit in which they are given.

Rationale

In the 74th Annual Assembly, the General Overseer addressed an ongoing problem relative to “Advice to Members,” and in a section devoted to that subject said, “For many years our *Assembly Minutes* have contained a section entitled Advice to Members. These instructions were prepared for the purpose of providing counsel to the members of the church to aid them in fighting the good fight of faith.

“From time to time, we hear of those who assume a legalistic attitude with regard to the Advice to Members, as though they would make commandments of the things mentioned in this advice. The display of such attitudes usually does more harm than good. A gentle spirit of teaching will be much more effective than attempts to enforce as laws those things which have been set forth as advice. . . .

“Perhaps we should take a closer look at this section of our *Assembly Minutes*, and at the spirit in which it is given” (74th *Assembly Minutes*, 1979, p. 41).

In spite of the General Overseer’s admonition, many continue to take a harsh and judgmental approach in presenting the Advice to Members.

Holiness cannot be characterized as living in conformity with a list of prohibitions. True holiness manifests a Christ-like nature in word and deed and controls every area of one’s life, external and internal.

For those who follow a holy God, the New Testament principles of holiness clearly reject such conduct as viewing pornographic films, reading sexually explicit literature, gambling, slanderous gossip, child abuse, spouse battering, and every other wrong conduct. On the positive side, a holy people are also diligent in perfecting holiness in the fear of God.

In the Advice to Members, it is almost impossible to list everything that should be approved and/or disapproved for all people, in all cultures, under all conditions, for all time. Clearly, the New Testament principles of holiness are in every way superior to and more demanding than any list the General Assembly could possibly devise.

Resolution

The Advice to Members has its foundations in the New Testament. There the guidelines for proper Christian conduct in every situation are clearly given. All matters of personal Christian ethics are to be governed by the following principles: 1) in everything we are to “walk worthy of the vocation wherewith [we] are called” (Ephesians 4:1), not permitting any conduct in ourselves which would bring reproach on the name of Jesus; 2) we are to “abstain from all appearance of evil” (1 Thessalonians 5:22; Romans 12:9;

1 Timothy 5:14; 1 Peter 3:11); 3) in word or deed, “neither give place to the devil” (Ephesians 4:27); 4) “whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God” (1 Corinthians 10:31); 5) in matters of conscience, we are to avoid offending others who might stumble over our conduct (Matthew 18:7; Mark 9:42; Romans 14:21; 1 Corinthians 8:13; 10:32; 2 Corinthians 6:3); 6) we must ourselves keep a clean conscience before God, and not violate our own convictions regarding any matter (Romans 13:5; 14:22, 23; 1 Corinthians 8:7); 7) we must not judge one another in nonessential matters of personal conviction (Romans 14:1–5, 19); 8) we must maintain a moderate lifestyle which will reflect the inner character of a meek and quiet spirit (Romans 12:1, 2; 1 Corinthians 9:25; Galatians 5:22, 23; 1 Timothy 2:9, 10; 1 Peter 3:3, 4; 1 John 2:15, 16); 9) by our conduct we must adorn the doctrine of God our Savior in all things (Titus 2:1–10); 10) we must continue to perfect holiness in the fear of God by cleansing ourselves from all filthiness of the flesh and spirit (2 Corinthians 7:1).

Duties of National/Regional/State Overseers

Each overseer is to have the oversight of his state, nation, or region, and together with the General Overseer, will form the Presbytery in his respective area. In addition to his general responsibility for the work under his jurisdiction, he will be responsible for specific duties:

- To conduct or order a general evangelistic campaign during the year. If there are only a few churches in the nation/region/state or are assigned him, he will serve primarily as the evangelist, evangelizing in new fields and endeavoring to establish new churches. If his area has a large number of churches and ministers, he will be responsible to organize and direct the evangelistic efforts of his workers in new fields.

- To see that every church is supplied with a pastor.

- To divide his nation/region/state into districts and place over each district an overseer. This is not a rule, but it is considered best when there are sufficient churches to make it practical. He should conduct district meetings at intervals during the year where special instructions concerning the work can be given.

- To hold at least one biennial general convention in the area most convenient for members from all the churches to attend.

- To secure the name and address of every bishop, deacon, and evangelist under his jurisdiction and keep a record of these so he can report to the General Overseer, if necessary. He will also issue lay ministers' certificates and keep the necessary records concerning them.

- Keep an accurate record of the location of every church and the number of members in his territory, keeping a record of the increase so this information

can be reported each year. This can be done by keeping in touch with the clerks of the churches. Every minister and clerk should take an interest in imparting this information to the overseer.

- To visit every district and church, if possible, and look after the interests in every way, as a pastor over a large circuit. [See *Overseer's Manual*, General Overseer's Office.]

Duties of District Overseers

The district overseers are to be appointed by the state overseer.

To moderate business conferences for persons serving as pastors who are not licensed.

To do evangelistic work in his district. If he has a district with no church, it is his duty to evangelize and organize churches.

To conduct district conventions according to the instructions of the state overseer.

To assist the state overseer, when called upon, in all things relating to church work, and to be subject to the state overseer.

Obligation for Membership in the Church of God of Prophecy

Will you sincerely promise in the presence of God and these witnesses that you will accept this Bible as the Word of God—believe and practice its teachings rightly divided—the New Testament as your rule of faith and practice, government and discipline, and walk in the light to the best of your knowledge and ability?

Teachings of the Church of God of Prophecy

The Church of God of Prophecy stands for the whole Bible rightly divided—the New Testament as the only rule of government and discipline. Listed below are some basic Bible beliefs:

REPENTANCE—Mark 1:15; Luke 13:3; Acts 3:19.

JUSTIFICATION—Romans 5:19; Titus 3:7.

REGENERATION—Titus 3:5; Ephesians 2:1, 4, 5.

BORN AGAIN—John 3:3; 1 Peter 1:23; 1 John 3:9.

SANCTIFICATION—subsequent to Justification; Romans 5:2; 1 Corinthians 1:30; 1 Thessalonians 4:3; Hebrews 13:12; 1 John 1:9.

HOLINESS—Luke 1:74, 75; 1 Thessalonians 4:7; Hebrews 12:14.

WATER BAPTISM—Matthew 28:19; Mark 1:8–10; John 3:22, 23; Acts 8:36–38; 10:47, 48; 16:33; 19:3–5.

BAPTISM WITH THE HOLY GHOST—subsequent to cleansing, the endowment of power for service; Matthew 3:11; Luke 24:49–53; Acts 1:4–8.

SPEAKING IN TONGUES—as the evidence of the baptism with the Holy Ghost; John 15:26; Acts 2:4; 10:44–46; 19:6.

FULL RESTORATION OF THE GIFTS TO THE CHURCH—1 Corinthians 12:1, 7–10, 28, 31; 14:1.

SIGNS FOLLOWING BELIEVERS—Mark 16:17–20; Romans 15:18, 19; Hebrews 2:4.

FRUIT OF THE SPIRIT—Galatians 5:22, 23; Ephesians 5:9; Philippians 1:11.

DIVINE HEALING—provided for all in the atonement; Psalm 103:3; Isaiah 53:4, 5; Matthew 8:17; James 5:14–16; 1 Peter 2:24.

THE LORD'S SUPPER—Luke 22:17–20; 1 Corinthians 11:23–33.

WASHING THE SAINTS' FEET—John 13:4–17; 1 Timothy 5:10.

TITHING AND GIVING—Genesis 14:18–20; 28:20–22; Malachi 3:10; Matthew 23:23; Luke 11:42; 1 Corinthians 16:2; 2 Corinthians 9:6–9; Hebrews 7:1–21.

RESTITUTION WHERE POSSIBLE—Matthew 3:8; Luke 19:8, 9; Romans 13:8.

PREMILLENNIAL SECOND COMING OF JESUS—first, to resurrect the dead saints and to catch away the living saints to meet Him in the air; Matthew 24:27; 1 Corinthians 15:51, 52; 1 Thessalonians 4:15–17—second, to reign on earth 1,000 years; Zechariah 14:4, 5; Luke 1:32; 1 Thessalonians 4:14; 2 Thessalonians 1:7–10; Jude 14, 15; Revelation 5:10; 19:11–21; 20:4–6.

RESURRECTION—Isaiah 26:19; Daniel 12:2; John 5:28, 29; Acts 24:15; Revelation 20:5, 6.

ETERNAL LIFE FOR THE RIGHTEOUS—Matthew 25:46; Luke 18:30; John 10:28; Romans 6:22; 1 John 5:11–13.

ETERNAL PUNISHMENT FOR THE WICKED—no liberation nor annihilation; Matthew 25:46; 2 Thessalonians 1:8, 9; Revelation 20:10–15; 21:8.

TOTAL ABSTINENCE FROM ALL LIQUOR OR STRONG DRINKS—Proverbs 20:1; 23:29–32; Isaiah 28:7; 1 Corinthians 5:11; 6:10; Galatians 5:21.

AGAINST THE USE OF TOBACCO IN ANY FORM, OPIUM, MORPHINE, ETC.—Isaiah 55:2; 1 Corinthians 10:31, 32; 2 Corinthians 7:1; Ephesians 5:3–8; James 1:21.

ON MEATS AND DRINKS—Romans 14:2, 3, 17; 1 Corinthians 8:8; 1 Timothy 4:1–5.

ON THE SABBATH—Romans 14:5, 6; Colossians 2:16, 17.

ADORNMENT—the Christian’s use of adornment should be guided by the biblical principles of sobriety, modesty, submission, and self-discipline; Matthew 16:24; 1 Timothy 2:1–10; 1 Peter 3:17; 1 John 2:16. (See *Assembly Minutes*, Committee for Biblical Doctrine and Polity Report.) Scripture explicitly teaches the use of adornment for occultic, lascivious, and idolatrous practices is prohibited (Acts 8:9; 13:6; 19:19; 1 Corinthians 5:10; 6:9; Galatians 5:19–21).

AGAINST BELONGING TO LODGES—Matthew 5:34; John 18:20; 2 Corinthians 6:14–17; James 5:12.

AGAINST SWEARING—Matthew 5:34; James 5:12.

AGAINST DIVORCE AND REMARRIAGE EVIL—Matthew 5:32; 14:3, 4; 19:3–12; Mark 10:12; Luke 16:18; Romans 7:2, 3; 1 Corinthians 5:1–5, 13; 6:9, 13, 16–18; 7:2, 10, 11.

INTERESTING INFORMATION AS OF JULY 2004

Sermons	1,252,372
Converted	387,342
Sanctified	251,158
Holy Ghost	112,303
Baptized in Water	125,610
Total Ministers	8,026
Total Churches	8,149
Total Increase in Membership	151,857
Total Membership	776,959
Total Nations	129

93rd International General Assembly Offering

Monday, July 12	\$ 4,531.09
Tuesday, July 13	\$ 13,688.00
Wednesday, July 14	\$ 39,000.00
Thursday, July 15	\$ 21,417.18
Friday, July 16	\$ 27,011.00
Saturday, July 17	\$ <u>21,933.49</u>

TOTAL OFFERING \$ 127,580.76

Statistical Report (North America), as of July 2004

North America	Members	Churches	Ministers
Alabama	3,221	85	188
Alaska/Washington	879	26	49
Arizona/Nevada/N. Mexico	1,446	37	61
California English	2,388	52	209
California Spanish	3,486	70	53
Canada East	3,830	26	57
Canada West	374	15	27
Colorado	306	12	21
Florida	5,706	129	478
Georgia	5,257	122	305
Heartland Territory: KS/MO	1,159	50	86
Idaho/Oregon/Utah	770	26	49
Illinois/Wisconsin	1,182	26	37
Kentucky	3,736	75	193
Louisiana	600	22	28
Michiana Region: MI/IN	2,018	56	106
Mid-America Region: AR/OK	2,518	73	203
Mid-Atlantic Region: DE/DC/ NJ/MD/Delmarva Peninsula	2,165	44	127
Midwest Region: IA/MN/NE	538	16	35
Mississippi	1,825	66	114
North Carolina	6,880	149	281
Northeast Region: CT/ME/ MA/NH/NY/RI/VT	4,961	56	150
Northeast Spanish Region: CT/DC/DE/MA/MD/NJ/NY/RI/VA	2,139	37	51
Northwest Territory: MT/WY/ND/SD	623	18	31
Ohio/West Virginia	2,362	79	147
Pennsylvania	1,636	29	65

North America	Members	Churches	Minister
South Carolina	4,412	126	245
Southeast Spanish: AL/FL/ GA/KY/LA/MS/NC/SC/TN	1,375	32	57
Tennessee	6,260	123	353
Texas	2,544	92	155
Virginia	<u>4,786</u>	<u>117</u>	<u>228</u>
Total*	81,382	1,886	4,189

*Totals include Eastern and Western Canada

Statistical Report (Nations), as of July 2004

Country/Area Entry Date	Members	Churches	Licensed Ministers
Angola	720	2	0
Argentina/1955 (Spanish) Uruguay/1963 (Spanish)	2,440	38	34
Australia/1956 New Zealand Sri Lanka	218	6	13
Bahamas/1910	3,756	54	168
Belarus & Baltic States	3,506	55	55
Belize/1980 (Spanish)	608	12	5
Belgium & The Netherlands	155	3	0
Benin/1985 (French) Gabon Niger/2004 Togo	7,200	49	8
Bermuda/1955	40	1	5
Bolivia/1974 (Spanish)	9,571	222	116
Brazil/1965 (Portuguese/Spanish)	3,671	80	32
Bulgaria/1991	1,864	37	12
Cameroon/1985 (French)	3,797	38	12

Country/Area Entry Date	Members	Churches	Licensed Ministers
Chile/1975 (Spanish)	1,466	37	28
CIS Region	107	3	0
Azerbaijan/1999			
Georgia/2004			
Kyrgyzstan			
Uzbekistan			
Colombia/1972 (Spanish)	1,400	19	16
Congo, Democratic Republic of/1979 (French)	102,819	269	77
Republic of Congo (Brazzaville)/2000			
Central African Republic			
Chad/2002			
Costa Rica/1932 (Spanish)	2,750	50	21
Côte d'Ivoire/1978 (French)	2,620	47	15
Cyprus/1931	195	4	0
Israel/1965			
Dominican Republic/1940 (Spanish)	21,164	332	369
Cuba/1935 (Spanish)			
Ecuador/1982 (Spanish)	763	12	5
Egypt/1935	1,500	22	11
El Salvador/1954 (Spanish)	5,563	100	39
Ethiopia/1996	9,000	25	111
Finland	31	2	7
Germany/1950	125	7	6
Bosnia Herzegovina/2004			
Italy			
Macedonia/2004			
Malta			
Ghana/1977	1,005	13	8
Greece	200	14	13
Hungary			
Romania			

Country/Area Entry Date	Members	Churches	Licensed Ministers
Guatemala/1951 (Spanish)	15,733	333	149
Haiti/1931 (French)	26,067	263	156
Honduras/1952 (Spanish)	13,769	263	132
India	52,588	326	81
Indonesia	35,000	214	36
Jamaica/1923	28,766	315	421
Cayman Islands/1977			
French Guiana/2001			
Guyana			
Japan/1981	32	2	5
Kenya/1978	15,000	171	78
Korea (South)/1969	1,300	9	14
Leeward Islands & Suriname/1992	3,746	58	65
Anguilla/1951			
Antigua & Barbuda/1950			
Aruba/1948			
British Virgin Islands/1926			
Curacao			
Dominica, West Indies/1954			
French West Indies			
Guadeloupe/1985 (French)			
Martinique/1986 (French)			
Montserrat/1935			
Netherland Antilles/1948			
St. Kitts & Nevis/1949			
St. Martin			
U. S. Virgin Islands/1926			
Liberia/1979	903	6	2
Guinea/2004			
Malawi/1977	23,238	85	38
Malaysia/1983 & Singapore Myanmar/2004	90	2	3

Country/Area Entry Date	Members	Churches	Licensed Ministers
Mexico/1944 (Spanish)	19,312	360	253
Nicaragua/1962 (Spanish)	24,633	421	221
Nigeria/1971	5,580	26	29
Pakistan/1991	1,600	10	8
Panama/1935 (Spanish)	2,525	57	37
Paraguay/1977 (Spanish)	580	19	29
Perú/1955 (Spanish)	17,860	352	71
Philippines/1952	1,518	36	28
Puerto Rico/1940 (Spanish)	904	27	32
Russia & Kazakstan	2,759	76	1
Rwanda/1982 (French)	2,238	16	9
Burundi/2002			
Samoas/1978	792	15	19
American Samoa			
Western Samoa			
Fiji/1994			
Hawaii			
Sierra Leone/1934	1,445	12	4
South Africa/1967	68,882	184	195
Botswana			
Lesotho/1988			
Namibia/2000			
Spain/1981 & Portugal	191	5	5
Swaziland/1977	2,663	19	16
Tanzania/1978	6,644	45	29
Thailand/1968	1,100	18	9
The Gambia/2002 (French)	176		
Mali/2000 (French)			
Burkina Faso/1987 (French)			
Trinidad & Tobago (1954)	704	16	21
Turks & Caicos Islands/1932	347	13	29
Uganda/1981 & Sudan/2001	8,450	105	11

Country/Area Entry Date	Members	Churches	Licensed Ministers
Ukraine	35,123	444	3
United Kingdom/1952	5,681	87	249
France			
Venezuela/1968 (Spanish)	2,600	61	47
Windward Islands/1935	1,403	23	12
Barbados/1935			
Grenada/1964			
St. Lucia/1959			
St. Vincent & The Grenadines/1958			
Zambia/1977	15,762	40	12
Zimbabwe/1976	59,619	173	51
Mozambique			
TOTALS	695,577	6,263	3,837
TOTALS BY AREAS			
(Outside U. S. & Canada)			
Africa	337,941	1,323	711
Asia, Australia, and Oceania	94,238	641	257
Caribbean and Atlantic			
Ocean Islands	64,829	743	877
Central America, México, and			
Spanish-Speaking Caribbean	106,761	1,955	1,258
Europe and Middle East	51,457	761	356
South America	40,351	840	378
	695,577	6,263	3,837
North America (U. S. & Canada)	81,382	1,886	4,189
TOTAL (ALL AREAS) 2002-2004	776,959	8,149	8,026

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

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**Bishops Ordained at the 93rd International General Assembly
Wednesday Morning, July 14 , 2004**

Josue Serpas Ayala	Georgia
Alonzo Barnes	North Carolina
Orville R. Beckford	New York
Wayne Christmas	Alabama
Uzziah B. Cooper	New Jersey
Glenn Creasy.....	Tennessee
Warren Cummins	Illinois
James Timothy Douglas	Ohio
Dorsie Fyffe	Ohio
Lyndell Jerry Gaddis	Georgia
José Garcia	California
Neville Green	Kentucky
L. Lavon Gulley	Alabama
Kenneth Guy Henderson	Ohio
John R. Hutto, Jr. (Rob)	Georgia
Allan Ion	Pennsylvania
Geary Jonas	Virginia
Roger D. Jones	Washington
Diesel Sano Joseph	New Jersey
Anthony Brian King	South Carolina

Dan Lawson	Virginia
Charlie Locklear	North Carolina
Samuel Munoz	Washington
David L. Olinger	Virginia
Joel Ferro Ortiz	Georgia
Carlos A. Perdoma	Arizona
Clarence Peters	New York
Maurice David Powers.	Ohio
Sixto Ramirez	Tennessee
Richard Ramsey	Kentucky
Elias T. Rodriquez	Georgia
Michael Roseboro	North Carolina
Charles Russell	Virginia
Jeff Slone	Kentucky
Donald R. Stanton	Alabama
Roy Trout	Virginia
Gabriel E. Vidal	Tennessee
Mackie Walters	North Carolina
Charles C. Wilcox	Illinois
John Williams	Virginia
C. Neal Wright	Iowa
George Wyrosdick	Alabama

**Ministers Retiring From General Appointment
and Receiving Appreciation Certificates
at the 93rd General Assembly**

- | | |
|--------------------|-----------------|
| 1. David Arias | 5. Ron Prosch |
| 2. Calvin C. Jones | 6. Rufus Rogers |
| 3. Steve McDonald | 7. Jerry Smith |
| 4. Wayne Pense | 8. W. W. Webb |

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Trinidad, Tobago—Maurice A. Jones; Church of God of Prophecy, National Office, P. O. Box 4310; Cunupia, Trinidad, W. I.; Phone/Fax: 1-868-672-4781; E-Mail: cogoptt@tstt.net.tt

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Windward Islands, Barbados, St. Vincent, The Grenadines—Edward Payne; P. O. Box 1234 G.P.O.; Bridgetown, Barbados, Windward Islands; Phone: 1-246-426-1910; Fax: 1-246-428-1412; E-Mail: cogopwi@sunbeach.net

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U.S.A. CHURCHES AND ADDRESSES

ALABAMA

Alexander City—122 Poplar Rd

Aliceville—15th St NW & 1st Ave

Anniston Area

Munford—Silver Run—946 Silver
Run Rd • Munford

Praise and Worship Center—5030
Arrow Ave • Anniston

Arab—216 3rd Ave NW

Ashville—10876 Al Hwy 23

Bayou La Batre—14250 S Wintzell Ave
Bessemer

Hopewell—8100 Hopewell Rd SE •
Bessemer

New Life Community Church—1100
Sparks Gap Road • Bessemer

Woodland Hills—673 Memorial Dr •
Bessemer

Birmingham Area

Alton—2305 Old Alton Rd • Birmingham
Crosshaven—3251 Greendale Rd •
Birmingham

East Lake Highland—7301 Higdon
Rd • Birmingham

Pinson Parkway—6317 Hwy 79 • Pinson
Short Creek—7785 Alliance • Short
Creek Rd—Mulga

Tarrant City—1200 Jackson Blvd
Trinity Worship Center—110
Marcrum Lake Rd • Moody

Boaz—512 Elm St

Brownsboro—Rock Cliff—125 Teague
Rd • Brownsboro

Browntown—102 County 436—
Henagar

Carbon Hill—Corner 4th Ave & 7th St
NE

Citronelle—Hwy 45 S

Clanton—1709 Yellowleaf Rd

Collinsville—7824 Hwy 68 W

Cordova—301 Stevens St

Decatur—1123 SE 7th Ave

Dothan—708 Haven Dr

Elba—647 N Claxton Ave

Elkmont—23031 Sandlin Rd

Eoline—Hwy 58 West • Centreville

Fayette—1537 N Temple Ave

Fort Payne Area

Cunningham Bridge—5028 County
Rd 27 • Ft Payne

Ft Payne—205 Lebanon Rd SW

Gadsden Area

Altoona—6250 Livingston Drive

Living Waters—1902 W Broadway St •
Gadsden

Goodwater—Joyful Praise—Hwy 9 S
• Goodwater

Gordo

Browns Chapel—RR 4 Bostic Rd • Gordo

Gordo—Reform—Hwy 82 W • Gordo

Grant—3482 Cathedral Caverns Hwy

Green Pond—Woodstock Rd S

Grove Hill—173 North Church St

Guntersville—3709 Perry St

Hackleburg—9731 Hwy 172

Haleyville—Pathway—12701 Pounders &
Sims Rd—Haleyville

Hamilton Area

Hamilton—Hwy 43 N

Happy Hill—606 Hwy 20 • Hamilton
Mt Hope—Harris Chapel—1661 CR

45 • Mt Hope

Vina—Hwy 19 • Hamilton

Hartselle—503 Stewart St S

Harvest Chapel—8th Ave & 14th St •
Calera

Hazel Green—15240 Hwy 231—431
North • Hazel Green

Huntsville

Huntsville—2713 Mastin Lake Rd NW

Huntsville—12300 Bell Rd

Jasper Area

Boldo—34 Pine Drive • Jasper

Jasper—502 Airport Rd NE

Leesburg—170 La Rue Finis Rd

Lincoln—Hwy 77 S

Luverne—Longs Chapel—2 Mi off Hwy
50 E • Luverne

Mentone—Hwy 117 E

Mobile Area

Chickasaw—208 4th Ave

West Mobile—9014 Johnson Rd •
Mobile

Montevallo—Dry Valley—2371 County
RD 46 • Montevallo

Montgomery—3008 Redbud Dr
 Moulton—Hwy 157 & 76 Parker Rd
 Odenville—Hwy 411 N
 Oneonta—Cliff Springs—Cliff Springs
 Community • Oneonta
 Parrish—Coker St
 Pelham—3362 Pelham Parkway, Hwy 31
 Phil Campbell—Hwy 5 N • Phil Campbell
 Poarch—Atmore—Poarch Rd • Atmore
 Quinton—Twilleytown—7410 Sharon
 Blvd • Quinton
 Red Bay—10th Ave N
 Robertsdale—23425 Cowling Rd
 Russellville—Hwy 24 W
 Sheffield—1601 Andrews Ave
 Snowtown—556 State St • Sumiton
 Somerville—Summerbrook—HWY 67
 • Somerville

Sterrett—18196 Hwy 55 N
 Sylacauga—1003 W Ft Williams
 Tuscaloosa Area
 Cottondale—1801 Prude Mill Rd
 Tuscaloosa—1028 11th Ave & 31st St
 West Blocton—345 Honeysuckle Lane

ALASKA

Anchorage—Mtn View—403 N Hoyt
 St • Anchorage
 Fairbanks—1417 28th Ave
 Kodiak—Spanish—3077 Rezanof
 South Anchorage—Spanish—3541 W
 Diamond Blvd • Anchorage
 Wasilla—2301 Bearie St

ARIZONA

Casa Grande—400 E 3rd St
 Glendale—Spanish—6826 N 55th Ave
 Mesa
 English—1411 N Gilbert Rd • Mesa
 Spanish—1411 N Gilbert Rd • Mesa
 Mesa Central—761 S Horne St • Mesa
 Mesa—Northeast/Cristo la Roca—
 1020 N Horne Ln • Mesa
 Nogales—Spanish—282 Rio Rico Dr •
 Rio Rico
 Phoenix
 Central—5141 N 23rd Avenue • Phoenix
 Lynnhaven—4426 N 31st Ave • Phoenix
 North—English—17125 N 28th St •
 Phoenix
 North—Spanish—10030 N 32th St •
 Phoenix
 Phoenix—East—Spanish—5046 N
 35th Dr • Phoenix

Phoenix—Restauracion Familiar—
 5137 N 23rd Ave • Phoenix
 Phoenix—Shalom—Spanish—5137 N
 23rd Ave • Phoenix
 Phoenix—South—Spanish—1529 W
 McDowell Rd • Phoenix
 Phoenix—Vernon Ave—Spanish-
 4244 W Vernon Ave • Phoenix
 Phoenix—West—5701 W Camelback
 • Phoenix
 Tolleson—102 N 92nd Ave
 Tucson
 Tucson—3002 E Glenn St
 Tucson—South—Spanish-5337 S
 Palo Verde Rd • Tucson
 Yuma
 Yuma—2192 Maple Ave
 Yuma—West—495 S 14th Ave • Yuma

ARKANSAS

Augusta—603 N 9th St
 Batesville—50 Boyd Rd
 Cabot—606 N 2nd St
 Clarendon—309 Carter St
 Des Arc—10th & Curran St
 Fisher—109 Front St
 Friendship—105 River Rd
 Georgetown—215 S Main St
 Harrisburg—109 Peach Ave
 Hope—23rd St
 Hot Springs—815 Whittington Ave
 Jacksonville—808 Stone St
 Jonesboro—3605 Race St
 Little Rock—1900 Nichols Rd
 London—London Lane Hwy 333
 Manila—706 N Baltimore St
 Marianna—132 Cedar St
 Marked Tree—104 Locust St
 Marvell—1228 Carruth St
 McGehee—1109 North 4th
 Mena—1111 S 10th St
 Mtn View—211 Patricia Ave
 North Little Rock—1317 W 41st St
 Paragould—894 Greene 845 Rd
 Pochahontas—2001 Convent St
 Searcy—512 N Poplar
 Siloam Springs
 Iglesia Casa del Alfarero—Pentecostes—
 522 Cherry Wood Lock Dr • Siloam Springs
 Siloam Springs—Hwy 204 E
 Texarkana—2410 Hays St
 Trumann—Christy St Ext
 West Helena—210 N 9th St
 West Memphis—270 Garrison Ave

CALIFORNIA

- Anaheim
 Anaheim—Buena Park—525 N College Blvd
 Anaheim—Garden Grove—Spanish—8871 Katella Ave. • Anaheim
- Bakersfield
 Bakersfield—2400 Morning Dr
 Bakersfield—Spanish—2105 Wendell Ave
 Baldwin Park—Spanish—3970 N Maine St
 Bay Point—286 Alves Ln
 Brawley
 Brawley—329 S 3rd St
 Brawley—Spanish—644 East St
 Buena Park—Spanish—8642 Stanton Ave
 Buttonwillow—Spanish—200 E. First St
 California City—Spanish—21232 Kenniston Ave
 Carpinteria—Spanish—4110 Viareal
 Chico—2830 Northgate Dr
 Clovis—201 Woodworth
 Colton—Spanish—816 Colton Ave
 Corona—Spanish—1112 S Main
 Crescent City—900 N Butte St
 Delano
 Delano—2221 Quincy St
 Delano—Spanish—302 Dover Place
 Delhi—8825 N Sycamore St
 El Centro—Spanish—124 S 7th St
 El Monte—Spanish—12348 Denholm Dr
 Escondido—524 Charlotte Dr • San Marcos
 Fairfield—Spanish—4735 Central Way
 Farmersville—417 N Magnolia Ave
 Fontana—Spanish—8812 Sierra Ave
 Fresno
 Fresno—Spanish—3504 E Butler Ave
 Fresno—Spanish—901 E Clinton Ave
 Northwest—1375 W Clinton • Fresno
 Sunnyside Community Church—6731 E Belmont Ave • Fresno
 Garden Grove—Spanish—11231 Chapman Ave
 Goleta—Spanish—5950 Cathedral Oaks Rd
 Grover Beach—240 Saratoga St
 Hacienda Heights—Spanish—14834 Valley Blvd • La Puente
 Hollister—Spanish—530 Virginia Dr
 Huntington Park—Spanish—7712 California Ave
 Indio—Spanish—84247 Indio Blvd
 Inglewood—Hawthorne—Spanish—3526 W Imperial Hwy • Inglewood
 Kerman—990 S 4th St
 Lamont—11116 San Geronio
 Lindsay—Spanish—565 N Sweetbrier St
 Lodi—1420 W Kettleman Lane
 Lompoc
 Lompoc—412 North B St
 Lompoc—Spanish—231 North O Street
 Los Angeles Metropolitan
 Alameda St
 Culver City—8960 S Western Ave • Los Angeles
 East—Spanish—2446 Houston St • Los Angeles
 Los Angeles—Spanish—2214 Hooper Ave
 New Harvest Fellowship—2124 W Jefferson Blvd • Los Angeles
 Paramount—14743 Garfield Ave
 Pedley—Riverside—6574 Archer • Riverside
 Rancho Cucamonga—New Beginning—8137 E 9th St • Cucamonga
 Simi Valley—6700 Santa Susana Pass Rd
 Spanish—620 E 48th St • Los Angeles
 West—Spanish—2059 W Jefferson Blvd #352 • Los Angeles
- Madera
 Madera—601 E 12th St
 Madera—Spanish—16339 Owens St
 Marina—226 Carmel Ave
 Martinez—600 Palm Ave
 Modesto—1331 Cascade Ave
 National City
 National City—2107 I Ave
 National City—Spanish—1130 Hoover Ave
 Oakland—Spanish—2550 Foothill Blvd
 Oceano
 Oceano—1710 Ocean St
 Oceano—Spanish—1710 Ocean St
 Olivehurst—4257 Fleming Way
 Ontario
 Ontario—Spanish—1130 S Campus Ave
 Ontario—Spanish—217 Alllyn St
 Orange Cove—888 S 9th St
 Palmdale—Spanish—509 E Palmdale Blvd
 Pasadena—Spanish—101 Claremont
 Perris—Spanish—1449 Remembrance Dr
 Pico Rivera—Spanish—7540 S Passons Blvd
 Pomona—Spanish—787 S Hamilton Blvd

Port Hueneme—Oxnard
 Porterville—88 E Putnam
 Redding—2830 S Market St
 Rialto—Spanish—222 Bloomington Ave
 Richmond—Spanish—801 So Marina Way
 Riverbank—2943 Patterson Rd
 Riverside
 Riverside—Spanish—7442 Diamond St
 Riverside—Pedley—Spanish—6574 Archer St • Riverside
 Rosemead—Spanish—823 N Muscatel Ave
 Roseville—301 Tahoe Ave
 Sacramento
 Prayer Ministry Center—2416 Sloat Way • Sacramento
 Sacramento—Carlton Rd—7949 Carlton Rd • Sacramento
 Sacramento—Spanish—7949 Carlton Rd
 True Life Ministries—4141 Winters St N • Sacramento
 Woodbine—7005 Woodbine Ave
 Sacramento—Carlton • Sacramento
 San Bernardino—Spanish—3030 N Del Rosa Ave
 San Diego
 San Diego—Lemon Grove—2660 Hardy Dr • Lemon Grove
 San Diego—Spanish—4251 Epsilon St
 San Fernando—Spanish—11914 Foothills Blvd • Lake View Terrace
 San Francisco Bay Metropolitan
 Campbell—250 Virginia Ave S
 El Sobrante—4333 Appian Way • El Sobrante
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 San Francisco—6212 3rd St
 San Francisco—Spanish—2701 Folsom St
 Santa Barbara—230 Lighthouse Rd
 San Jose—Spanish—1333 S White Rd
 Santa Ana—Spanish—2023 W. Edinger St
 Santa Barbara—Spanish—1735 San Andres St
 Santa Maria—Spanish—219 N Mary Dr
 Santa Paula—Spanish—208 W Mill St
 Santa Rosa—Spanish—1589 Hampton Way
 Saticoy—Spanish—11445 Violeta St
 Selma—Spanish—9798 N Shaft
 Shingle Springs—3880 Ponderosa Rd

South Gate—Spanish—5793 Harding Ave
 Spring Valley—New Hope—730 Concepcion Ave • Spring Valley
 Stockton—Spanish—2436 E Main Street
 Tulare—Spanish—250 W Tulare Ave
 Ukiah—170 Wabash Ave
 Vallejo
 Vallejo—631 Monterey St
 Vallejo—Spanish—1028 Alabama St
 Van Nuys—Spanish—6624 Van Nuys Blvd
 Visalia
 Visalia—937 W Sweet St
 Visalia—Spanish—1010 W Prospect
 Whittier—Spanish—10262 S Colima Rd
 Woodland—900 Lincoln Ave

COLORADO

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 Colorado Springs—6180 Templeton Gap Rd
 Denver
 Bear Valley—2680 S Sheridan Blvd • Denver
 Denver—Templo Cristo Viene—4651 Tulsa Ct • Denver
 Mtn View—1020 W 69th Ave • Denver
 Family Worship Center—Greeley—430 10th St • Greeley
 Florence—513 E Main St
 Ft Morgan—418 W Kiowa St
 Grand Junction—400 30 & D Rd
 Loveland—Ft Collins—1409 Antero Dr
 Montrose—746 N Nevada Ave
 Pueblo—2525 Baystate Ave
 Rifle—437 W 8th St

CONNECTICUT

Bridgeport
 Bridgeport—42 Crescent Place
 Bridgeport—Spanish—1310 Barnun Ave
 Hartford—650 Blue Hills Ave
 New Haven
 New Haven—155 Grand Ave
 New Haven—Spanish—17 Farren Ave
 Norwalk—7 Academy St
 Stamford
 Stamford—245 Selleck St
 Stamford—Spanish—245 Selleck St
 Waterbury—29 Division Street

DELAWARE

Delmar—RR 13, Dorothy Rd • Laurel
 Dover—1362 Barney Jenkins Rd •
 Felton
 Georgetown—Spanish—315 N Dupont
 Hwy #13
 New Castle County
 Compassion Ministries—1086 S
 Chapel St • Newark
 DuRoss Heights—34 Kings Ave •
 New Castle
 New Castle—4106 New Castle Ave
 Wilmington Manor—104 Morrison
 Ave • New Castle
 Seaford—US 13 Alt

DISTRICT OF COLUMBIA

Capitol Hill—501 14th St. NE •
 Washington
 Omega Worship Center—6210 Chillum
 Place NE • Washington
 Rock Creek Road COGOP—807 Rock
 Creek Road NW • Washington
 Spring Road—1371 Spring Rd NW •
 Washington
 Spring Road—Spanish—1371-1373
 Spring Rd NW • Washington

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Apopka—404 E 7th St
 Arcadia—4710 SE Hwy 70
 Auburndale—211 W Polk St
 Belle Glade
 Belle Glade—600 W Ave A
 Community Fellowship—Belle Glade—
 601 SE 12th St • Belle Glad
 Haitian—448 SW Ave E • Belle Glade
 Bokeelia—15146 Stringfellow Rd
 Bonifay—505 Kansas AveW
 Bonita Springs—Spanish—27657
 Shriver Ave
 Boynton Beach—500 Gulf Stream
 Blvd
 Bradenton—1801 7th Ave E
 Bristol—Hwy 12 N
 Brooker—815 Olive St off Hwy 18
 Brooksville—15444 Wiscon Rd
 COGOP of the Last Days—Orlando—
 432 North Kirkman Rd • Orlando
 Capitola—Rt 3, Capitola Road •
 Tallahassee
 Chipley—1386 Jackson Ave
 Cocoa—139 Atkinson St
 Crescent City—2701 Hwy 17 S

Crestview—1265 Mapoles St
 Dade City—13630 5th St Dade City
 Garden Club
 Davie—4210 S. University Dr
 Daytona Beach—965 Vine St
 DeLand—1106 E Minnesota Ave
 DeLeon Springs—Hwy 17, 4721 Dundee
 Ave
 Deerfield Beach—160 SE 2nd St
 Delray Beach—Haitian—351 SW 4th St
 Fernandina Beach—2712 S 14th St
 Ft Lauderdale
 English—611 NW 24th Ave • Ft
 Lauderdale
 Haitian—851 W Oak Park • Ft
 Lauderdale
 Ft Myers
 Ft Myers—3182 Marion St
 Ft Myers—French—2646 Ford St
 Ft Myers—Michigan Ave—3721
 E Michigan Ave
 Ft Myers—Jackson St—2525
 Jackson St • Ft Myers
 Ft Myers—Spanish—3500 Michigan
 Ave
 Gainesville—4700 Hawthorne Rd SE
 Goulds—21450 SW 112th Ave
 Greenacres—408 Jackson Avenue •
 Lake Worth
 Hallandale—601 2nd Ave NW
 Havana—US 27 N, Fla.—Ga Hwy
 Higher Praise and Worship Center—South
 Miami—6610 SW 59th Pl • South Miami
 Hollywood—3200 JA Ely Blvd
 Homestead
 Homestead—527 SW 6th Ave
 Homestead—Spanish—14752 SW 297
 Terrace
 Indiantown—Spanish—534 Belvedere Rd,
 Apt 44 • West Palm Beach
 Jacksonville Metropolitan
 Buckman St—1716 E 21st St •
 Jacksonville
 Clay Hill—5845 County Rd 218 •
 Jacksonville
 Eastside—5789 Castellano Ave •
 Jacksonville
 Jacksonville—1920 W 21st St
 Mandarin—3844 Burnett Park Rd •
 Jacksonville
 Oakwood Villa—344 Lamson St •
 Jacksonville

- Southside—1441 Hickman Rd • Jacksonville
 Westside—1862 Fouraker Rd • Jacksonville
 Key West—815 Elizabeth St
 Kissimmee—Spanish—3679 Late Morning Cir
 Lake Mary—Faith Ministry—260 N Country Club Rd • Lake Mary
 Lake Wales—Living Waters—637 W Lake Wales Rd S
 Lakeland—2445 E Main St
 Lauder Hill—Sunrise—Mission Lake Plaza—1577 Sunset Strip • Sunrise
 Leesburg—28020 CR 33
 Lehigh Acres—201 Joel Blvd
 Lorida—1804 US 98
 Marianna—4114 Lafayette St
 Mascotte—527 E Myers Blvd
 Miami—Memorial Hwy—French 13521 Memorial Hwy • Miami
 Miami Metropolitan
 Centerville—Miami—2746 NW 51st St • Miami
 Coconut Grove—3655 Grand Ave
 Haitian #1—5121 NW 2nd Ave • Miami
 Hollywood-W—Sure Foundation—5433 SW 19th St • West Hollywood
 Miami—4528 NW 1st Ave
 Miami—16801 NW 19th Ave
 Miami Metropolitan—Spanish—507 NW 27th Ave • Miami
 Opa Locka—2515 NW 163rd St
 Perrine—10331 SW 179th St • Miami
 Ridgeway—Miami—5937 NW 22nd Ave • Miami
 Miama—Haitian #2—48 NW 54th St • Miama
 Miccosukee—11752 Moccasin Gap Rd • Tallahassee
 Midway—477 Palmer Rd
 Milton—600 Glover Lane
 Monticello—405 Martin Luther King St
 Moore Haven—Hwy 18 • Brooker
 New Bayview—New Bayview Church Rd
 Niceville—410 Cedar Ave
 North Miami—Spanish—1260 NW 119th St
 North Port—Slavic—7050 Chancellor Blvd Miccosukee—11752 Moccasin Gap Rd • North Port
 Oakland Park—1794 NW 38th Ave • Ft Lauderdale
 Ocala—1307 NE 9th Ave
 Ocoee—159 Taylor St
 Okeechobee—102 NW 10th St
 Orlando
 COGOP For All—944 20th St • Orlando
 Haitian—6832 Silver Star Road • Orlando
 Orange Center—719 Cookman Ave • Orlando
 Orlando—All Nations Church—2906 N Pine Hills Rd Miccosukee—11752 Moccasin Gap Rd • Orlando
 Orlando, South—Spanish—152 Oakwood Dr • Kissimmee
 Ormond Beach—Strong Tower Christian Fellow—90 S. Ridgewood • Ormond Beach
 Oviedo
 Oviedo—496 S Central Ave
 Oviedo—Spanish—496 S Central Ave
 Pahokee—2500 E Main St
 Palatka—Rt. 4, Box 274
 Palm Bay—The Overcomer COGOP—906 Elmont St. NW
 Palm Beach—Northwood—6641 Donald Ross Rd • Palm Beach
 Palm City—7346 SW 39th St
 Palm Harbor—Crossroads Chapel—1040 Tampa Rd • Palm Harbor
 Panama City
 Grace Fellowship—117 N Hwy 22—A • Panama City
 St Andrews—1410 Wilmont Ave • Panama City
 Perry
 Perry—613 W Hampton Springs Ave
 Perry—1304 N Jefferson St
 Glorious Rain—110 E Maurice Linton Rd • Perry
 Pierson—220 W Washington Ave
 Pompano Beach
 Pompano Beach—2018 NE 21st Ave • Ft Lauderdale
 Pompano Beach—1145-7 Banks Road • Margate
 Punta Gorda—662 Cooper St
 Quincy—331 S Kent St
 Reddick—15150 NW 52nd Ave
 Riviera Beach—1601 Ave E
 Royal Palm—3361 Belvedere Road • West Palm Beach
 Ruskin—Spanish—1617 SW 1st St
 Sanford

Sanford—1706 Merthie Drive
 Sanford—Whole World Gospel
 Center—2509 Elm Ave • Sanford
 Sanford, 9th St—700 E 9th • Sanford
 Silver Springs Shores—674 Silver Rd
 St. Petersburg—5663 Park Blvd, Suite
 2 • Pinellas Pk
 Starke—1114 N Oak St
 Tallahassee
 Tallahassee—1221 Dade St
 Tallahassee—1342 Westway Rd
 Tamarac—In Touch—4959 N St Rd 7 •
 Tamarac
 Tampa
 Hyde Park—107 S Oregon Ave •
 Tampa
 Tampa—Forrest Hill—401 W Bougainvillea
 Ave • Tampa
 Tampa—Spanish—401 W Bougainvillea
 Tampa—Spanish—6224 Diamond St
 Tavares—112 S Lake Ave
 Thonotosassa—11607 Grovewood
 True Faith COGOP—532 46th St &
 Broadway • Palm Beach
 Valrico—501 St Cloud Rd N
 West Orlando—Spanish—3751 Apopka
 Vineland Rd • Orlando
 West Palm Beach
 Haitian—3900 Broadway • West Palm
 Beach • West Palm Beach
 West Palm Beach—600 E Coast Ave
 • Lantana
 West Palm Beach—Spanish—716
 Belvedere Rd
 Winter Garden
 Winter Garden—1421 E Bay St
 Southside—1320 S 9th St • Winter Garden

GEORGIA

Acworth—3891 Nance Rd
 Albany—700 Branch Rd
 Alma—409 E 8th St
 Americus—809 Tripp St
 Ashburn—227 S. Cleveland St.
 Atkinson—Hwy 82 • Hortense
 Augusta—2031 Gardner St
 Axson—Hwy 82 S
 Bainbridge—1205 Troupe St
 Baxley—213 Spruce St
 Blackshear—720 Azalea St
 Bloomingdale—1501 E Hwy 80
 Braselton—137 Ednaville Rd
 Brunswick—370 Old Jessup Rd

Buford
 Buford—New Life Christian Fellowship
 —5409 Little Mill Rd • Buford
 Buford—Korean—5409 Little Mill Rd
 • Buford
 Cairo—17th Ave NW
 Calhoun
 Calhoun—Souls Harvest Ministries—
 623 Old Fairmount Hwy • Calhoun
 Calhoun—Spanish—660 Oothcalooga St
 Carrollton—627 Burson Ave
 Carters Chapel—Poor Robin Rd. • Baxley
 Cartersville—337 Gilmer St
 Catlett—1229 Huffman Rd. • Lafayette
 Cedar Crossing—RR 1 State Hwy 56 •
 Uvalda
 Cedartown—919 Blanche Ave
 Chatsworth—986 Hwy 411 S
 Chickamauga—Mill Wee Hollow Rd
 Claxton—Liberty Fellowship—11 N
 River St • Claxton
 Cochran—Grace Chapel—Route 6,
 Box 3010 • Cochran
 Columbus
 Columbus—7724 Fortson Rd
 Northside Chapel—1901 Whittlesey
 Rd • Columbus
 Sunshine Acres—6223 Lynridge Ave
 • Columbus
 Cordele
 Cordele—1408 S 13th St
 Cordele—103 E 2nd Ave
 Cumming—1648 Canton Hwy 20 W
 Dahlonega—1304 Grove St N
 Dalton
 Dalton—603 Underwood St
 Dalton—Spanish—721 Peek Rd
 Darien—406 Scriven St
 Dawsonville—680 Hwy 53 E
 Decatur
 Decatur—3140 Glenwood Rd
 Decatur—3333 Covington Dr
 New Dimension Ministry & Worship
 Center—4300 Snapfinger Woods
 Dr • Decatur
 Dewy Rose—Hwy 17 N
 Douglas
 Douglas—Cornerstone—2052 Hwy
 32 E • Douglas
 Fales—RR 3—Douglas
 Douglasville—8310 Duralee Ln
 Dublin—3030 Moore Station Rd

- East Point—Hope & Healing Worship Center—1324 E Cambridge Ave • East Point
- Eatonton—365 Gray Hwy
- Ellijay—Faith Chapel—5451 Big Creek Rd
- Eulonia—Route 3 • Townsend
- Fayetteville—1000 Hwy 54 W
- Fitzgerald—Spanish
- Forsyth—455 Cabiness Rd
- Ft Oglethorpe—Cathedral of Praise— 725 Church St • Ft Oglethorpe
- Gainesville
- Bethel Tabernacle—Ledan Road Extension • Gainesville
- Prince of Peace Worship Center—2598 Gould Drive • Gainesville
- Gordon—112 Papermill Rd
- Griffin—3675 Fayetteville Hwy (Hwy 92)
- Haddock—2608 Eatonton Hwy
- Hartwell—114 Earnest Oliver Drive
- Hazlehurst—69 Jesse Thomas Rd
- Hickory Flat Fellowship—5301 Hwy 140 E • Canton
- Homeland—501 Bowery Ln
- Homerville—Victory Chapel—38 Court St
- Hortense—RR 1 Box 391
- Hoschton—8187 Pendergrass Road
- Jacksonville—Hwy 49 Robertson Comm
- Jesup—937 Hwy 301 S
- Jonesboro—259 Hwy 54 N
- LaFayette
- LaFayette—Hwy 136 W
- Rock Springs—Old Hwy 27 Straight Gut Valley Rd • LaFayette
- Lakeland—513 E Main St
- Lindale—3019 Maple Rd
- Locust Grove—132 Deer Cr. Cir
- Lyons—Victory Circle
- Mableton—118 Morris St
- Macon
- Macon—6055 Houston Rd
- Revival Fire Ministries—4589 Jones Rd • Macon
- Manchester—125 Elm St
- Manor
- Manor—Camp Branch—4249 Camp Branch Rd • Manor
- Mt Green—1775 Manor—Millwood Rd N • Manor
- Marietta
- Marietta—3393 Canton Rd NE
- Marietta—Haitian—3393 Canton Rd NE • Marietta
- Marietta—Spanish—1837 Olive Spring Rd
- Mayday (Statenville)—277 Carroll Road • Lake Park
- McCaysville—Pantertown—1032 GA Hwy 60
- Montezuma—318 Averill St
- Moultrie—1718 West Blvd
- Newnan—437 Greenville St Hwy 29 S
- Nicholls—1200 Van Street Hwy 32
- Norcross—Spanish—4229 Steve Reynolds Blvd
- Olive Springs—1837 Olive Springs Rd • Marietta
- Pearson—416 N King St
- Plainville—Damascus—3348 Riverbend Rd SW • Plainville
- Poulan—Hwy 82 E
- Powder Springs—4050 Austell Powder Springs Rd
- Raybon—Hwy 301 N • Nahunta
- Reidsville—Collins Rd
- Rentz—Pinetucky—RR 1 Hwys 319—441 • Rentz
- Ringgold—8309 Hwy 41
- Riverdale—Webb Road Extended Hands Ministries—8291 Webb Rd • Riverdale
- Rome
- Rome—2100 C Redmond Circle
- Rome—Spanish—935 Spider Webb Dr
- Rossville—110 Cherry St
- Samoan Congregational—Christian Church—Ft Benning • Columbus
- Senoia—87 Main & Johnson Streets
- Shannon—Carden & Baker Sts
- Springfield—106 New Stilwell Rd
- St Marys—101 Pine St
- Sterling—3879 Hwy 99—32 • Brunswick
- Stockbridge—Hwy 138 E
- Stone Mountain—Liberty—692 Kingsgate Ridge • Stone Mountain
- Summerville—Spanish—610 Washington W
- Temple—Oak Hill—560 Morgan Rd
- Tifton
- Sonrise Chapel—3802 Tift Ave • Tifton
- Tifton—317 Alder St
- Tifton—Spanish—2880 Tomlinson Rd • Valdosta
- Trion—474 4th St.
- Tunnel Hill—940 Morgan Dr
- Valdosta—Azalea City Church—2125 Clay Rd • Valdosta
- Vidalia—301 Smith St
- Villa Rica—17 Stockmar Rd

Waleska—127 Dry Pond Lane • Canton
Warner Robins—Harvest Christian
Fellowship—1211 South Houston
Lake Rd • Warner Robbins

Waycross

Waycross—709 Garlington Ave
Gilchrist Park—1710 Hall St • Waycross
Suwannee Chapel—6241 Suwannee
Chapel Rd • Waycross

Wahoma—3266 Minnesota Ave (Hwy
84) • Waycross

Wilsonville—6040 Andrew Tanner Road
• Nicholls

Winder—King & Wright Sts

HAWAII

Hawaii Kai—Kamiloiki Community
Center • Hawaii Kai

Kaneohe—Windward Worship Center—
45—416 Kamehameha Hwy • Kaneohe
Ma'ili—87-119 H2 Kaukamana Rd •
Waianae

Sanctuary • Kurtistown

Waipahu—94—1071 Kahuaomoku St •
Waipahu

IDAHO

Boise—West—Northview—8366
Northview St • Boise
Caldwell

English—1105 N 5th St • Caldwell
Spanish—523 N 9th Ave—World
Harvest—523 N 9th Ave • Caldwell
Emmett—637 East 3rd St

Living Waters Christian Fellowship—
Pocatello—203 Warren • Pocatello

Marsing—Spanish—Rt 1 Box 724

Nampa

English—1012 11th Ave N Ext • Nampa
Spanish—208 N 9th Ave • Nampa

ILLINOIS

Abingdon—101 S Western Ave

Aurora—243 S Commonwealth Ave

Blue Island—Glorious Life Worship
Center—12654 S Maple Ave • Blue Islan

Burbank—8420 S Narragansett Ave

Canton—28 West Oak St

East Alton—226 S Pence St

Evanston—1623 W Simpson St

Johnston City—308 W 12th St

Joliet—412 Miami St

Lawrenceville—809 Collins St

Madison—1732 S Rhodes Ave

North Pekin—309 Elm St N

Pittsburg—Corinth—20063 Corinth Rd

Rockford—2610 S 5th Ave

South Elgin—315 Inverness Trail •
McHenry

St Charles—300 S 4th St

Waukegan—3515 W Florida St • Gurnee

Wilmingon—1800 S Water St

Xenia—323 W. 3rd St

Zion—1801 Hermon Ave

INDIANA

Anderson—3029 Mounds Rd

Bedford—601 U St

Bloomington—5885 E. St Rd 45

Brownsburg—321 S Jefferson St

Christ Tabernacle—Sheridan—508 E
6th St • Sheridan

Connersville—3210 Waterloo Rd

Evansville—3407 Bellemeade Ave

Ft Wayne—1420 Southdale Ave

Gas City—906 N 10th St

Goshen—21182 SR 119

Hammond—6808 Missouri Ave

Hebron—110 N Jefferson

Howesville—14285 S. SR 59

Huntington—1427 E. Market St

Indianapolis

Indianapolis—East—4301 E Hoyt Ave
Mars Hill—2620 S Holt St • Indianapolis

Jamestown—8 W Elm St

Kokomo—1023 N Armstrong

Lebanon—620 S Meridian St

Mishawaka—12800 McKinley Hwy

Muncie—2000 W 10th St

New Albany—Victory Lighthouse—205
Cherry St • New Albany

New Salisbury—Hwy 135

Noblesville—1107 E Plum St

Portage—5855 Central Ave

Portland—805 Creagor Ave

Salem—1007 N Hayes Ave

Scottsburg—980 S Main St

Shelburn—25 S Poplar St

Spencer—455 S Washington St

Terre Haute—2420 5th Ave

Vincennes—1603 Wheeler St

IOWA

Atlantic—600 Pine St

Boone—2028 Crawford St

Cedar Rapids—Westdale—3211 Edgewood
Rd SW • Cedar Rapids

Council Bluffs—1924 Ave E

Des Moines

Des Moines—City Life Worship Center—
6901 SW 14th

Des Moines—Spanish—6901 SW 14th
Ottumwa—252 N Ransom
Shenandoah—206 S Broad St
Story City—819 Elm St

KANSAS

Columbus—Turk—3459 NE Hwy 7—
• Columbus

El Dorado—1339 Douglas Rd

Emporia—721 Corinth Ave

Haddam—402 S Taylor St

Kansas City

Kansas City—95 S. 21st St

Kansas City—2626 S 65th St

New Life Fellowship—13817 Johnson
Dr. • Shawnee

Olathe—105 S. Montclair

Pittsburg—607 N Joplin St

Topeka—Fairfax—436 SE Fairfax •
Topeka

Wichita

Wichita—2009 May St

Wichita—Monte Calvario—Park Place

• Wichita

KENTUCKY

Adolphus—Carters Tabernacle—1488
Carter Church Rd • Adolphus

Auburn—1071 W Main St

Beaver Dam—502 W 4th St

Big Laurel—Rt 221 E

Bloomfield—2209 Lawrenceburg Rd

Bonnieville—Daystar—Hwy 31 W •
Bonnieville

Bowling Green—Castle Heights—
6814 Cemetery Rd • Bowling Green

Caneyville—Bowling Green Rd

Central City—Hwy 431 S

Columbia—Oak Grove—250 Oak Grove Rd
• Columbia

Corbin—Laurel Ave

Cornettsville—Little Leatherwood—Hwy
699—28 Lost Fork Rd • Cornetts

Cumberland—East—Union St •
Cumberland

Delphia—Hwy 463

Ekron—Hill Grove—Shumate Road •
Ekron

Elizabethtown—Bethesda Ministries—
2738 Ring Rd • Elizabethtown

Elkhorn City—Belcher—HC 65 •
Elkhorn City

Evarts—145 Walnut Street

Family Worship Center—Ligon—15300
Kentucky, Rt 979 • Ligon

Fordsville—229 West Main

Fountain Run—Hwy 1383 off Hwy 76
• Russell Springs

Franklin—513 Lemon St

Glendale—Sand Springs—6138 S
Dixie Hwy • Glendale

Grayson—US 60 E

Hartford—911 Oakwood Dr

Henderson

Henderson—626 5th St

Dayspring—3001 Hwy 60 E • Henderson

Hi Hat—Jct 122 & 979

Hodgenville—150 Peak St

Hopkinsville—1235 Sanderson Dr

Irvine—223 High St

Island—205 2nd St

Jamestown—Sewellton—Hwy 127 S •
Jamestown

Jenkins—Burdine—Hwy 23 • Jenkins

Lebanon Junction—270 S Poplar St

Leitchfield—806 Grayson St

Louisville

Brooks Hill—1775 Brooks Hill Rd • Brooks

Highland Park—9508 Blue Lick Rd
• Louisville

Highview—7117 Briscoe Ln • Louisville

Larkwood—2265 Crums Ln • Louisville

Westside Chapel—2501 Griffith St •

Louisville

Madisonville—1913 S Main St

Mayfield—801 S 10th St

McHenry—Hwy 1245

Middlesboro—Family Worship Center—
West Cumberland Avenue • Middlesboro

Morganfield—New Life Worship
Center—259 N Padgett St •

Morganfield

Mt Sterling—408 Prewett Pk • Mt.
Sterling

Mt Washington—1499 Wales Run Rd

Munfordville—Glen Lily—6395 Boiling
Springs Rd • Munfordville

Owensboro

Owensboro—1836 W 5th St

Family Worship Center—1220 Center
St • Owensboro

Pineville

Pineville—4th St

Cary—Rt 66 Hendron Hill • Pineville

Prestonsburg—Hwy 23 S 315 Harkin Ave

Providence—300 S Broadway

Raceland—121 Hillview Ave
 Rumsey—Knobbs—Hwy 1589—Boehler
 Knobb Rd • Rumsey
 Russell Springs—468 N 127
 Scottsville—Hwy 3, E Glasgow Rd
 Shelbyville—Spanish—723 Henry
 Clay St
 Shepherdsville—2389 Raymond Rd
 Somerset

Acorn—5201 Hwy 1675 • Somerset
 Cedar Gap—2109 Coal Pit Rd • Somerset
 Cedar Grove Rd—5442 S Hwy 1247 •
 Somerset
 Southside—1386 Hwy 27 South • Somerset
 Stanton—775 E College Ave
 Stephensburg—1800 Wonderland Cavern
 Rd • Cecilia
 Sturgis—9271 Hwy 60 W
 Tateville—Holiness Church Rd
 Taylorsville—60 Ray Lane
 Tram—US Hwy 23
 Utica—Pleasant Ridge—Hwy 231 N •
 Utica
 Versailles—445 Laval Hgts
 Waynesburg—Ky Hwy 3276 E
 Wheatcroft—250 Montgomery Ave
 Wheelwright—Main St
 Willisburg—1796 Brush Grove Rd

LOUISIANA

Bastrop—418 Division St
 Baton Rouge
 Baton Rouge—11831 Coursey Blvd
 Tanglewood—9281 Lansdowne St •
 Baton Rouge
 Blanchard—Shreveport—801 Main St
 • Blanchard
 Covington—E 35th & 1501 N Lee Rd
 Folsom—Rainey Chapel—10350 St
 John Church Rd • Folsom
 Franklinton—1021 Washington St
 Hammond—601 S Cypress St
 Houma—2630 Truman St
 Livingston—20942 Nevada St
 Many—590 W Courthouse St
 Metairie
 Metairie—Sonrise Worship Center—
 736 Clearview Pkwy • Metairie
 Metairie—Spanish—736 Clearview
 Pkwy • Metairie
 Morgan City
 Morgan City—1311 2nd St
 Bayou Chene—Avoca Island • Morgan City
 Newellton—Hwy 4

Patterson—1211 3rd St
 Pearl River—39044 St Paul Dr
 Pierre Part—Belle River—1012 Church St
 • Pierre Part
 Pineville—Alexandria—1920 Alabama
 Ave • Pineville
 Plaquemine—23720 Ferdinand Street
 Ponchatoula—135 S 1st St
 Vivian—107 N Pecan St
 Westwego—301 Sala Ave

MAINE

Thorndike—East Thorndike Rd
 Westbrook—40 Rochester St

MARYLAND

Abundant Life—Ft Washington—5533
 Livingston Rd • Oxon Hill
 Baltimore
 Brooklyn—428 Arsan Ave • Brooklyn
 Essex—402 Maryland Ave • Essex
 Berlin—10407 Old Ocean City Blvd
 Cambridge—610 Hubert St
 Chance—23539 Cemetery Rd
 Churchville—9 Glenville Rd
 Deer Park—25 Back St • Oakland
 Dunkirk—2829 Chesapeake Beach Rd
 Eldorado—Star of Hope—5915 Pucum
 Rd
 Federalsburg—100 Austin Ave
 Frederick—5608 Bartonville Rd—
 4333 Hunting C k Rd. • Huntingtown
 Hurlock—Pine St
 Hyattsville—4201 Farragut St
 Lanham—6015 Cipriano Rd
 Maryland—Spanish—Community Hall
 Rising Sun—201 Connelly Rd
 Rockville—14180 Travilah Rd
 Sabillasville—16827 Sabillasville Rd,
 Rt 550
 Salisbury
 Salisbury—506 E College Ave
 Salisbury—208 Tilghman Rd

MASSACHUSETTS

Brockton—34 Cottage St
 Dorchester
 Dorchester—179 Glenway St
 Dorchester—New Beginning—500
 Talbott Ave • Dorchester
 French—493 Washington St. • Dorchester
 Fall River—Spanish—570 Center St
 Lawrence
 Lawrence—Spanish—303 Lowell St
 Lawrence—Spanish—Green St—3
 Green St

Mattapan—800 Morton St
 New Bedford—600 Kempton St
 Roxbury—270-272 Warren St
 Springfield—135 Hancock St
 Worcester
 Worcester—332 Cambridge St.
 Worcester—Spanish—332 Cambridge St

MICHIGAN

Adrian—1245 Division St
 Alpena—3289 US 23 S
 Battle Creek
 Battle Creek—2938 Dickman Rd
 Battle Creek—120 Minges Cir
 Benton Harbor—2636 Gregory St
 Cadillac
 Detroit—Greenfield—14625 Greenfield •
 Detroit
 Flint—1143 W Parkwood Ave
 Grand Rapids—458 Leonard St NE
 Harvest Worship Center—Taylor—23233
 Wick Rd • Taylor
 Holland
 Holland—English—475 Hazel Ave
 Holland—Spanish—475 Hazel Ave
 Jackson—4532 Brooklyn Rd
 Kalamazoo—713 Chicago Ave
 Lansing—2430 N Turner
 Monroe
 Our Father's House of Downriver—
 Brownstown—22365 Sibley Rd •
 Brownstown
 Reading—Jacob's Well Ministries—
 8300 S. Edon Rd • Reading
 River Rouge—41 Orchard St
 Royal Oak—600 N Campbell Rd
 Safe Harbor—Sodus—3552 S Pipestone Rd
 • Sodus
 Utica—Power in Prayer Worship
 Center—50480 Van Dyke Rd • Utica
 Vision of Faith—Riverview—18032
 Hinton • Riverview
 Whitmore Lake—279 Dartmor
 Wyandotte—995 Orange St
 Ypsilanti—130 S Harris Rd

MINNESOTA

Anoka—1033 Jefferson St
 Minneapolis—3954 Thomas Ave N
 Worthington—Spanish—627 Clary St
 Zimmerman—12515 Fremont Ave

MISSISSIPPI

Aberdeen
 Pleasant Grove—20287 Coontail Road
 • Aberdeen
 Zion Temple—409 North Long • Aberdeen

Amory—1302 US Hwy 278 E
 Boyle—802 Martha Street
 Bruce—1033 Rogers Ave
 Charleston
 Adams Arbor—Hwy 35 S • Charleston
 Depot St—Depot St • Charleston
 Paducah Wells—off Hwy 35 N • Charleston
 Spring Hill—Hwy 32 E • Charleston
 Collinsville—Smith Chapel—Hwy 491 S
 • Collinsville
 Columbus—611 South Frontage Rd
 Corinth—601 Box Rd
 Delta City—Hebron—Hwy 434 N •
 Delta City
 Dennis—Jordan Hill—490 Hwy 4 W •
 Dennis
 Dubbs—Tunica—1034 Bly Road •
 Dundee
 Eupora—904 Hwy 9 South
 Fulton—474 Patton Dr
 Gloster—Mary Springs—4015 Busy
 Corner Road • Gloster
 Golden
 Banner—124 Bennett Road NE •
 Golden
 Chapel Hill—509 Co. Rd. 864 • Golden
 Mt Carmel—291 Doc Pearson Rd. •
 Golden
 Greenville—538 Abide Rd
 Greenwood—North Park—705 Yalabusha
 St • Greenwood
 Grenada—23032 Hwy 8 E
 Gulfport—2325 14th Ave
 Hamilton
 Hamilton—40115 McDuffie Cemetary
 Rd
 Poole Chapel Community—40018
 Burks Rd • Hamilton
 Holcomb—Turkey Foot Fork—2411
 Bethel Church Road • Holcomb
 Houlika—West Front St
 Houston—Fairview—1681 Hwy 8 East
 • Houston
 Jackson
 Forest Hill—2110 Raymond Rd •
 Jackson
 North—All Nations Greater Hope—
 4220 Medgar Evers Blvd • Jackson
 Kosciusko—915 W Jefferson St
 Liberty—Greensburg Rd—3421 Greensburg
 Rd • Liberty
 Maben—Living Waters—Hwy 15 S •
 Maben
 Magee—625 Raleigh Dr
 Marietta—Hwy 371 N

McComb—New Harvest—201 Bardwell Ave • McComb
 Meridian—2667 31st Ave S
 Monticello—Hwy 27 S
 Mooreville—Union Grove—461 County Rd 1650 • Mooreville
 Moss Point—5624 Grierson St
 Natchez—10 Myrtle Dr
 Okolona
 Bethany—2148 Hwy 32 Ext. • Okolona
 Sunrise—222 E Jefferson St • Okolona
 Pearl—3134 King Dr
 Petal—11 Deerwood Dr
 Philipp—24 Cleveland Ave
 Picayune—1811 E Canal St
 Pontotoc (West Side)—1518 Hwy 341 • Pontotoc
 Richton—Piave—RR 1 • Richton
 Rolling Fork
 Rolling Fork—606 Walnut St
 Tallula—13314 Hwy 1 • Rolling Fork
 Saltillo—Unity—1867 Hwy 363 E • Guntown
 Scobey—Zion Grove—2538 Strider Rd • Scobey
 Tchula—814 Front St
 Tippo—off Hwy 32 W on Cowart Rd
 Tremont
 Pearly Gates—434 Pearly Gates Rd • Tremont
 Piney Grove—1668 James Creek Road • Tremont
 Tupelo
 Tupelo—1198 Elvis Presley Dr
 New Bethel—423 Hilda Dr • Tupelo
 Vardaman—Taylor—266 CR 433 • Vardaman
 Verona—1217 Palmetto Rd
 Vicksburg—Abundant Life Worship Center—4345 Lee Rd • Vicksburg
 West Point—727 Lone Oak Dr
 Yazoo City—100 Graball Freerun Rd

MISSOURI

Bernie—511 N Allen St
 Bertrand—104 E Elm St
 Birch Tree—N Hwy 99
 Boonslick—605 E Main St • Bunceton
 California—704 E Buchanan
 Carthage—Spanish—348 Grand St
 Charleston—512 Naomi St
 Delta—Wilson St

Eminence
 Eminence—Hwy 19 & F
 Flatwood—County Rd D • Eminence
 Fenton—801 Hawkins Rd
 Fredericktown—500 E Franklin St
 Fremont—Pine & 3rd St
 Hayti—611 S 6th St
 Houston—County Rd E off Hwy 63
 Joplin—18851 Apple Road
 Kansas City—4907 N Brighton
 Kirksville—Rt 2, Road 121-B
 Lamar—1308 W. Grand
 Liberal—525 E Yale St
 Montier—Old Hwy 60
 Mountain View—911 E. 5th St
 Myrtle—Centerpoint—Hwy 142 at H • Myrtle
 New Beginnings Family Church—3729 Bogey Rd • St. Charles
 Poplar Bluff—1411 S 11th St
 Sikeston—Heartland Harvest—463 Sandy Wood Ln • Sikeston
 Summersville—525 N Hwy 17
 The Crimson House—1616 Robberson • Springfield
 Van Buren
 Van Buren—Hwy 60
 Houses Creek—County Rd M • Van Buren
 West Plains—River of Life—223 Johnson St • West Plains
 Winona—Hwy 19 S

MONTANA

Billings—631 Hallowell Ln
 Helena—1727 Waukesha St
 Kalispell—Country Way—554 Country Way N • Kalispell
 Laurel—315 W 14th St

NEBRASKA

Gibbon—13 West St
 Grand Island—1620 N Broadwell
 Kearney—Family Tabernacle—1724 First Avenue
 Lexington—704 E. 6th St

NEVADA

Las Vegas
 Las Vegas—Central—4780 E Patterson Ave • Las Vegas
 Spanish—3100 East Lake Mead #9 • Las Vegas
 Vegas Valley—English—4780 Patterson Ave • Las Vegas
 Pahrump—Spanish—30 Gemeni • Pahrump

NEW HAMPSHIRE

Manchester—Harvest Valley—7A Hall Rd • Londonderry
 Nashua—Bread of Life Fellowship—1 East Hollis Street • Nashua

NEW JERSEY

Bridgeton—59 Burlington Ave S
 Camden—Spanish—318 N 11th St
 Dover—Spanish—45 E Blackwell St
 East Orange—230 Park Ave
 Elizabeth
 Elizabeth—Spanish—230 Second St
 Elizabeth—Spanish—1142 Elizabeth Ave
 Englewood—36 S VanBrunt St
 Hoboken—Spanish—319 Jackson St
 Jersey City
 Jersey City—English—738-740 Ocean Ave
 Jersey City—Spanish—268 Fairmount Ave
 Neptune
 Neptune—Community Worship Center—1700 Bangs Ave • Neptune
 Neptune—Corlies Ave—1144 Corlies Ave • Neptune
 Newark
 Newark—Faith Temple—254 Stuyvesant Ave • Newark
 Newark—French—765 S 18th St
 Newark—Spanish—8 Hinsdale Place
 Northfield/Atlantic City—113 Fabian Avenue • Northfield
 Passaic—Spanish—122 Madison St
 Paterson—44 Hillman St
 Plainfield—306 E Front St
 Trenton—917 S. Clinton Ave

NEW MEXICO

Albuquerque
 English—300 NW 56th St
 Spanish—300 NW 56th St
 Carlsbad—509 N. 11th St.
 Clovis—1220 Calhoun St
 Las Cruces—808 S Mimbres St
 Mesquite—208 Emerson
 Portales—818 E Canadian St
 Raton—100 E 7th St
 Roswell—2322 N Sherman Ave

NEW YORK

Agape Tabernacle—24 W Main St • Middletown
 Albany—774 Madison Ave
 Allegany—Lighthouse—71 W Main St • Allegany

Amsterdam—Spanish—225 E Main St
 Binghamton—67 Glenwood Ave
 Brentwood—Spanish—806 Suffolk Ave
 Bronx
 Bronx—85 E 165th St
 Bronx—3146 Seymour Ave
 Spanish—1444 Bryant Ave
 Spanish—975 Walton Ave
 White Plains Road—701 E 212th Street • Bronx
 Brooklyn
 Arabic—Egyptian—7420 4th Ave • Brooklyn
 Brooklyn—1243 Bushwick Ave
 Brooklyn—305 Rogers Ave
 Brooklyn—71 Malta St
 Brooklyn—2134 Fulton St
 Crown Heights—467 Rutland Rd • Brooklyn
 English—3917 Church Ave • Brooklyn
 French—821 E New York Ave • Brooklyn
 French—961 Rogers Avenue • Brooklyn
 Spanish—569 Bushwick Ave
 Spanish—333 Union Ave
 Buffalo—Dayspring—2628 Bailey Ave • Buffalo
 Far Rockaway—Spanish—113-24 Rockaway Blvd • Rockaway
 Glen Cove—Spanish—235 Glen Cove Ave
 Arabic—Egyptian—7420 4th Ave • Sea Cliff
 Hancock—28 E Front St
 Hempstead
 Hempstead—234 Jerusalem Ave
 Hempstead—Spanish—330 Fulton Ave
 Highland Falls—55 Schneider Avenue
 Jamaica Ave—Spanish—116-17 Jamaica Ave
 Manhattan
 Manhattan—170 E 123rd St • New York
 Manhattan—Spanish—2089 Amsterdam • New York
 Mt Vernon—140 E 3rd St
 New Rochelle—128 Winthrop Ave
 Newburgh—173 Broadway
 Oyster Bay—Spanish—84 Orchard St
 Poughkeepsie—164 South Cherry St
 Rochester—1074 Portland Avenue
 Roosevelt
 Roosevelt—English—39 Mansfield Ave • Roosevelt
 Roosevelt—French—39 Mansfield Ave • Roosevelt

South Ozone Park—127-01 Foch Blvd
 Spring Valley—24 North Madison Ave
 St. Ablans—194-13 Linden Blvd
 Syracuse—1227 S Salina St
 West Babylon—196 Little East Neck Rd
 Yonkers
 Yonkers—73 N Broadway
 Yonkers—Family Worship Center—
 1061 N Broadway • Yonkers

NORTH CAROLINA

Aberdeen—Raeford Rd
 Albemarle—1005 McLaughlin St
 Apex—3508 Crittenden Ln off Hwy
 55E
 Asheboro
 Asheboro—Cross St—527 Cross St
 • Asheboro
 Asheboro/McPherson—161 McPherson
 St
 Asheville—530 Leicester Rd
 Autryville
 Mt Carmel—1655 Mt Carmel Church
 Rd • Autryville
 Riverside—South River Church Road
 • Autryville
 Bogue—Living Waters—5382 Hwy 24 W
 • Newport
 Burlington
 Burlington—412 Tilman St
 Church of the True Living God—646 W
 Webb Ave • Burlington
 Burnsville—145 Meadow Rd
 Candor—Biscoe—526 Farmer's Market
 Road • Candor
 Canton
 Gibsontown—75 Sanctuary Hill Dr •
 Canton
 Phillipville—860 Terrace Dr • Canton
 Carthage—1017 Joel Rd
 Castalia—6111 Race Track Rd
 Chadbourne—3604 Joe Brown Hwy South
 Chapel Hill—605 Church St
 Charlotte
 Crossroads Community—1807 Lawing
 Rd • Charlotte
 Redemption Worship Center—2039
 Holly St • Charlotte
 China Grove Outreach Center—1945
 Main St • China Grove
 Clayton
 Clayton—3059 Old US 70 Hwy
 Clayton—400 Wall St
 Clement—3990 Maxwell Rd • Autryville
 Clinton—Bonnetsville—3497 Roseboro
 Hwy • Clinton
 Coats—7819 Hwy 27 E

Concord
 Concord—339 Lincoln St
 Gateway—2259 NC Hwy 49 N •
 Concord
 Dunn
 Dunn—1110 N Railroad St
 Taylors Chapel—420 Taylor's Chapel
 Rd • Dunn
 Durham
 Durham—3530 Dearborn Dr
 Durham—4907 Denfield St
 Durham—Monument of Faith—800
 Grant St
 Hillsborough—810 Brookhaven Dr •
 Durham
 Research Triangle Park—1727 Ed
 Cook Rd • Durham
 East Spencer—Northside—730 N
 Long St • East Spencer
 Eden—Leaksville—13811 NC 87 • Eden
 Eli Whitney—6807 Whitney Rd •
 Graham
 Elizabeth City—778 Triankloe Rd
 Elizabethtown—1101 Quail St
 Ellerbe—122 Jackson St
 Elm City—4938 London Church Rd
 Erwin
 Erwin—105 2nd St
 Erwin—Zion Temple—8216 Hwy 421 S
 • Erwin
 Westwood—Bunn Level Erwin Rd •
 Erwin
 Falcon—415 Smithfield Hwy
 Fayetteville Area
 Breezewood—Hope Mills—3230 Legion
 Rd • Hope Mills
 South Reilly Rd—1570 S Reilly Rd •
 Fayetteville
 Franklinton—104 Fairlane Ave
 Garland—350 N Herring St
 Gastonia
 Freedom—1516 W Davidson Ave •
 Gastonia
 Restoration Center—312 N Morehead
 St • Gastonia
 Glen Alpine—Hwy 70 W
 Goldsboro
 Goldsboro—900 DePriest St
 Oak Ridge—1921 Hwy 111 N 1921 •
 Goldsboro
 Goldston—345 Horton Rd
 Graham—619 Providence Rd
 Granite Falls—Sawmills—2515 Baker
 Cir • Granite Falls
 Greensboro
 Greensboro—4515 Summitt Ave
 Greensboro—Hillsdale Park—1935
 Opal Dr • Greensboro

- Greenville—710 Dickenson Ave
Hamlet
Hamlet—609 Cheraw Rd
Ghio—668 Spring Hill Church Rd •
Hamlet
Henderson—801 Arch St
Hickory—Harvest Worship Center—
Clement Blvd • Hickory
High Point
High Point—211 N Ward Ave
High Point—1100 Stanton Pl
Hillsborough—Faith Christian Fellowship
—114 W Hill Ave • Hillsborough
Holly Springs—Covenanant Faith
Ministry—621 Utley St • Holly Springs
Jefferson—West—210 First Street •
W Jefferson
Kannapolis
Kannapolis—402 Little Texas Rd
Kannapolis—145 Westover Ave
Kenly Trinity—St. Mary's Church
Rd—401 St. Mary's Church Rd •
Kenly
Kinston—479 Whitfield D
Laurel Hill—9421 Morgan St
Laurinburg—608 Lee's Mill R
Lexington
Lexington—1000 E Center St
Lexington—604 Jessup St Ext
Liberty—902 W Swannanoa Ave
Lillington—N 10th St
Lincolnton—1122 1/2 E McBee
Louisburg
Louisburg—111 Market St
Bunn Chapel—567 M C Wilder Road
• Louisburg
Lumberton—Hwy 301 N Lakewood
Estates
Manteo—Hwy 64 & Creefsridge Rd
Maribel—Bayboro—4346 NC Hwy 304
• Bayboro
Marion—70 Alabama St
Mayodan—3045 Farris Park Rd
Middlesex—Gold Valley—1740 South
NC 231 • Middlesex
Mocksville—Hwy 601 S
Monroe—3824 Winchester Road
Morganton—714 E Meeting St
Morven—Sandy Ridge Church Rd
Mt Airy—123 Mahone St
Mt Olive
Goldsboro—570 Cricket Ridge Rd •
Mount Olive
Grantham—4568 US Hwy 13 S. •
Mount Olive
- Waynes Chapel—3558 Emmaus Church
Rd • Mt Olive
Murphy—Fields of the Wood—9927
Hwy 294 • Murphy
New Bern—2813 Oaks Rd
Newton Grove—Word Church of
Deliverance—2821 Hwy 13 • Newton
Grove
Norman
Norman—119 East Moore St
Mountain Creek—243 Capel Mill Rd.
• Norman
North Wilkesboro—114 Mulberry Pine St
Oxford—4073 Lynn Rd
Peachland—Lackawana St
Penrose—Hwy 64
Princeton
Princeton—1720 Old Hinton Rd
Holts Pond—1263 Progressive Church
Rd • Princeton
Raeford—Hwy 211 W • Raeford
Raleigh
Raleigh—1200 S State St
Raleigh—All Nations Fellowship—
5005 Western Blvd
Ramseur—135 Wright St
Red Springs—118 Haywood St
Robbins
Robbins—905 Belview Rd
Robbins—4420 NC Hwy 705 N
Rockingham—East—139 Flowers St
Rocky Mount
Rocky Mount—900 Wilkins St
Rocky Mount—523 W Thomas St
Rolesville—New Life—804 Louisburg
Rd, Hwy 401 • Wake Forest
Rose Hill—204 W Church St
Roseboro—2334 E—Town Hwy
Salisbury—1500 E Council St
Sanford
Sanford—628 Scott Ave
Sanford—2277 S Plank Rd
Selma
Selma—306 E Elizabeth Ave
Selma—600 S Pollock St
Crumplers Crossroads—2635 Lizzie
Mill Rd • Selma
Siler City
Siler City—907 13th St.
Price Community—2440 Hwy 421 S
• Siler City

Smithfield

- Hills of the Neuse—121 Packing Plant Rd • Smithfield
 House of Deliverance—720 2nd Ave • Smithfield
 Spring Hope—Cathedral of Love—127 Main St • Spring Hope
 Statesville—Daystar—504 Bristol Dr • Statesville
 Stedman
 Stedman—5371 NC Hwy 210 S
 Bethany—7350 Maxwell Rd Rt 1 • Stedman
 Thomasville
 Thomasville—707 Stemp Everhart Rd
 Thomasville—715 Blair St
 Wadesboro
 Wadesboro—1169 US Hwy 52 S
 Harlem Heights—Old Gold Mine Rd • Wadesboro
 Wake Forest—122 N White St Ext
 Warrenton
 Perrytown—118 No Bottom Rd • Warrenton
 Warrenton—115 N Main St
 Washington—6747 Clarks Neck Rd
 West Jefferson—710 Jefferson Ave
 White Oak—1932 Burney Rd
 Wilmington
 Wilmington—511 South 16th St
 Wilmington—1380 N College Rd
 Wilson—Today's Church Ministries—705 Briggs St • Wilson
 Winnabow—451 Governors Rd SE
 Winston-Salem—5090 S Main St

NORTH DAKOTA

- Bismarck—2303 E Divide Ave
 Golden Valley—21 Main St E
 Minot—Living Waters—1401 SW 4th St • Minot

OHIO

- Akron—847 Lakewood Ave
 Albany—Community Worship Center—1861 Mill St • Albany
 Bucyrus—437 E Warren St
 Cambridge—6045 Fairdale Dr
 Canton—3500 Sherman Church Rd SW
 Carey—214 W Brown Ave
 Carrothers—8765 State Rt 4
 Cincinnati
 Cincinnati—8105 Beech Ave
 Cincinnati—Spanish—8105 Beech Ave

Cleveland Area

- Brecksville—English—8131 Brecksville Rd • Brecksville
 Brecksville—Greek—8131 Brecksville Rd • Brecksville
 Cleveland—11213 Buckeye Rd
 Cleveland—East 59th St—New Hope Chapel—3734 E 59th St • Cleveland
 North Eaton Township—Berea—11797 Island Rd • Grafton
 Columbus
 Columbus—1466 Frank Rd
 North—1393 Community Park Dr • Columbus
 South—116 S Williams Rd • Columbus
 Crestline—115 S. Pierce Street
 Dayton
 North—1304 St Adelbert Ave • Dayton
 West—24 Glenwood Ave • Dayton
 Elyria—11233 LaGrange Rd
 Fremont—Spanish—800 N Wood St
 Gallipolis—380 White Rd
 Girard—Liberty—1729 Tibbetts—Wick Rd • Girard
 Hamilton—1401 Western Avenue
 Hillsboro—211 Belfast Pike
 Ironton—357 Upper Township 1185
 Lebanon—12 New St
 Mansfield—1080 W Longview Ave
 Marion—935 Bryant St
 Mechanicsburg—130 Park Ave
 Middletown—3714 Tytus Ave
 Morrow—200 Miranda St
 New Boston—201 Ohio Ave
 Newark—69 Roe Ave
 North Kingsville—6486 S Main St
 Port Clinton—423 Garfield Dr
 Portsmouth—1220 Rosemount Ave
 Richwood—13235 St, Rt 47
 Sandusky—3311 Bardshar Rd
 Sylvania—5143 Whiteford Rd
 Toledo—Spanish—1217 Broadway St • Toledo
 Urbana—736 Pindar St
 Vermillion—1183 Douglas St
 Wellston—20 West B St
 Willard
 Willard—3462 Austin Dr
 Willard—Spanish—631 S Main St • Willard
 Wooster—4433 Maple Grove Rd

OKLAHOMA**Ada**

- Ada—918 E Orchard St
 Worstell—7780 CR 3490 • Ada
 Allen—301 E Lexington St
 Altus—1000 S Kennedy St
 Bartlesville—4312 Nebraska St NE
 Beelino—241st & Hwy 75 • Beelino-
 Beggs
 Beggs—1st & Cherokee
 Bixby—401 E 2nd & S Riverview Dr
 Broken Arrow
 Broken Arrow—1502 E College Ave
 Weer—19301 E. 121st S. • Broken Arrow
 Claremore—Freedom Christian Center—
 1010 N Florence
 Cleveland—503 W Cherokee St
 Coweta—Sycamore at Ave B
 Duncan—5 N Eastland Dr
 Edmond—14 N Madison St
 Elk City—609 E 2nd St
 Enid—2516 E Pine Ave
 Guthrie—624 N 17th St
 Muskogee—2300 N 24th St
 Oklahoma City
 Oklahoma City—8300 S Santa Fe
 Midwest City—1420 Christine Dr •
 Midwest City
 Pocola—305 Faye Ave
 Porter—W 8th St & Finale
 Pryor—814 S Vann
 Quinton—306 “N” and 3rd St
 Sapulpa—811 S Lexington Rd
 Spiro—407 SE 4th & Cherry St
 Tulsa
 Tulsa—4542 N Lewis Ave
 Hill Haven—4800 S Yukon • Tulsa
 Osage Hills—8120 Old N Rd • Tulsa
 Tulsa Family Center—Tulsa—2021
 N Joplin Ave • Tulsa
 Verndale—4421 W 5th St • Tulsa
 Wagoner—1501 NE 2nd St
 Wapanucka—Hwy 48 N
 Wilburton—Blue Mtn—6 miles S on
 Hwy 2 • Wilburton
 Wynnewood—1010 E Robert S Kerr
 Blvd

OREGON

- Dallas—575 Ash St SW
 Daysprings Community Church—
 1440 N Park Ave • Eugene
 Hermiston—225 E Dogwood St

- North Salem—Spanish—3345 Brown
 Rd NE • Salem
 North Umpqua—14017 N Umpqua Hwy
 • Roseburg
 Ontario—772 N Oregon St
 Prineville—Agape Christian Fellowship—
 432 Lynn Blvd • Prineville
 Rockwood Worship Center—120 SE
 172nd St • Portland
 Roseburg—4342 Douglas Ave
 Salem
 Creekside—1301 Neahkahnie SE •
 Salem
 North—3345 Brown Rd NE • Salem
 Stayton—10637 Stayton Rd SE •
 Aumsville
 Sutherlin—2371 Non Pariel Rd
 World Harvest Church—Portland—
 120 SE 172nd Ave • Portland

PENNSYLVANIA

- Beaver Springs—RR 1 Old Rt 522
 Butler—Family Life Ministries—932
 Mercer Rd • Butler
 Croydon—Croydon Acres—1830 Buchanan
 St. • Croydon
 Donora—410 McKean Ave
 East Berlin—2179 Baltimore Pike
 East Hampton—Spanish—Hwy 94 N
 & Hwy 234 • Hampton
 East Salem—Crossroads—Route 235
 • Thompson Town
 Ellwood City—725 Wayne Avenue
 Erie—Spanish—2523 McClelland Avenue
 • Erie
 Everson—910 Painter St Ext
 Ford City—547 Neale Ave
 Harrisville—Nectarine—2195 Clintonville
 Rd • Harrisville
 Harvest Ministries—Shirleysburg—Route
 522, Rd 1 • Shirleysburg
 Karns City—1510 Karns City—1510
 Kittanning Pike • Karns City
 Kittanning—Sunnyside—Hwy 85 E •
 Kittanning
 Mercer—Leesburg—2396 Leesburg—
 Grove City Rd • Mercer
 New Eagle—New Beginnings—411 4th
 Ave • New Eagle
 New Hope Community Church—
 Route 68 E • Clarion
 New Life COGOP—Wilkinsburg—601
 Wallace Ave • Pittsburg
 Newville—Cornerstone Chapel of
 Hope—Big Spring Ave • Newville

Normalville—Poplar Run—White Road • White
 North East—Safe Harbor—Klomp Rd • North East
 Parker—Six Points—126 McKee Rd • Parker
 Philadelphia
 French—4900 Parrish St • Philadelphia
 Haitian—2145 Chelten Ave—2145 Chelten Ave • Philadelphia
 Philadelphia—617 N 41st St
 Spanish—2555 N 5th St • Philadelphia
 Spanish—2812 N Front St • Philadelphia
 United Fellowship—2145 Chelten Ave • Philadelphia
 Reading—198 Colonial Dr • Akron
 Rimersburg
 New Athens—Route 2 Box 138 • Rimersburg
 Rimersburg 257 Sloan St • Rimersburg
 Spring Grove—Hanover—Cannery Rd • Spring Grove
 Steelton—New Life Christian Fellowship—149 S. Second St. • Steelton
 True Light Outreach Ministries—Buchanan Rd, 1160 First Avenue • King
 Uniontown—48 Lower Oliver Road
 Venus—Fertigs—113 Windwood Ln • Venus
 Waynesburg—313 Jennings Ave.

RHODE ISLAND

Providence
 Providence—1193 Eddy St
 Providence—73 Union Ave
 Providence—Spanish—530 Smith St
 Woonsocket—Spanish—70 N Main St

SOUTH CAROLINA

Alcola—Alderman Camp Road
 Anderson
 Anderson—702 Cleveland Ave
 Anderson—203 Belmont Dr
 Glen Grove—2632 Providence Church Rd • Anderson
 Westside—916 Jackson St • Anderson
 Andrews—Twin Pines—2496 Oakridge Rd • Andrews
 Bamberg—912 Log Branch Rd • Bamberg
 Batesburg—Spanish
 Belton
 Belton—Blair Mill Road
 Jones Chapel—2433 Jones Chapel Rd • Belton
 Bethera—Wrenns Chapel—2620 Bethera Rd • Bethera

Blythewood—Agape Worship & Praise Center—1909 Lorick Rd • Blythewood
 Bonneau—Macedonia—1101 Church of God Road • Bonneau
 Calhoun Falls—722 Darlington St
 Camden—Haile—2354 A Haile Ext • Camden
 Campobello—Mtn View—1105 Wingo Rd • Campobello
 Central—109 Martin St
 Charleston
 Charleston—952 Orange Grove Rd
 Life Ministries—Ash Hgts—7422 Warm St • Charleston Hgts
 North—4032 Meeting St • Charleston
 Cheraw—36 Davis St
 Chester—733 Hardin Heights Rd.
 Clinton—200 Jackson St
 Clover—106 Hilltop Ln
 Columbia
 Columbia—1207 Virginia St
 Columbia—Spanish—1203 Virginia St
 Conestee—23 2nd St
 Corinth—517 Lawrence Bridge Rd • Seneca
 Coward
 High Hill—2233 N Old Georgetown Rd • Coward
 Shiloh—705 E Friendfield Rd • Coward
 Cowpens—Linda St
 Darlington
 Darlington—940 W Smith Ave
 Darlington—Spanish—632 Wire Rd
 Denmark—324 West Coker St
 Dillon—Pleasant Hill Rd
 Easley
 Dacusville—1478 Old Hunts Bridge Rd • Easley
 Easley—Lenhardt—225 Lenhardt Rd
 Mt Pisgah—8003 Old Greenville Rd • Easley
 East Clemson—520 Issaqueena Tr • Pendleton
 Effingham—Piney Grove Comm—2808 W. John Paul Jones Rd • Effingham
 Enoree—Hobbysville—4713 Cross Anchor Rd • Enoree
 Estill • Nixville
 Fair Play Praise and Worship Center—Old Dobbins Bridge Rd Hwy 23 • Fair Play
 Florence—426 S Church St
 Fountain Inn—801 Quillen Ave
 Gloverville—51 Hickory St
 Goose Creek—Grace Fellowship—100 Kathryn St • Goose Creek

- Gray Court—Hwy 101
 Grays—Off Hwy 278 N • Early Branch
 Greenville
 Carolina Heights—2900 Anderson Rd • Greenville
 College Park—8211 N White Horse Rd • Greenville
 Riverside—12 Odom Circle • Greenville
 Westville—510 Pendleton Rd • Greenville
 Greenwood—304 Blythe Rd
 Greer
 Greer—163 Genoble Rd
 Greer—511 Arlington Rd
 Highland—4601 Howe Rd • Greer
 Hampton—201 Plywood St
 Hartsville
 Hartsville—721 Hwy 15 N
 Green Hill—Middendorf Rd • Hartsville
 Holly Hill—2561 Camden Rd
 Honea Path—1312 Chiquola Ave
 Inman—New Hope—32 1st St • Inman
 Islandton—Moselle—Moselle Rd • Islandton
 Iva—1408 W Front St
 Joanna—206 Pinkney Pl
 Johns Island—2921 Maybank Hwy
 Kingstree—913 4th Ave
 Knightsville—100 Alicia Dr • Summerville
 La France—2nd St
 Lake City
 Camp Branch—1104 Jordan Rd • Lake City
 Terrells—Rt 1 Morris St. Ext. • Lake City
 Lancaster
 Lancaster—1677 Alpha Rd
 Hope Center—1448 Williams Estate Dr • Lancaster
 Laurens—Wattsville—260 Ranch Road • Laurens
 Lexington—Victory Fellowship—217 Glassmaster Rd • Lexington
 Liberty
 Liberty—Blackbottom Rd
 Rices Creek—394 N. Freeman Rd. • Liberty
 McBee—Pine Ridge—Hwy 151 North • McBee
 Moncks Corner
 Moncks Corner—209 Metts St
 St Johns—2625 S Live Oak Dr • Moncks Corner
 New Life Ministries—Blacksburg—809 Batchelor Dr • Blacksburg
 Newberry—500 Glenn St
 Ninety Six—4401 Hwy 246 South
 Olanda—Main St
- Orangeburg—198 Short St
 Pacolet—7310 Jonesville Hwy
 Pageland—Joyful Impact Ministry—212 Smith Ln • Pageland
 Paxville—Home Branch—Connors Rd • Paxville
 Pelham—139 Abner Creek Road
 Pelzer—7 Main St W • West Pelzer
 Piedmont—9 Pine Bluff St
 Port Royal—1014 14th St
 Richland—520 Old Richland Rd
 Ridgeland
 Ridgeland—501 W Main St
 Ridgeland—Tarboro—Dasher Road off Hwy #321 • Ridgeland
 Woodsville—Rt. 2, Hwy 462 • Ridgeland
 Rock Hill
 Rock Hill—Harvest Ministries—1211 S Anderson Rd • Rock Hill
 Rock Hill—Spruce—830 S Spruce St • Rock Hill
 Rock Hill—Temple of Praise—524 Porter Rd • Rock Hill
 Salem—Camp Oak—100 Hwy 11, RR 1 • Salem
 Scranton—Pleasant Grove—1731 Old Hwy 4 West • Scranton
 Seneca
 Seneca—1016 Overbrook Dr
 Keowee—105 Stamp Creek Landing Rd • Seneca
 Simpsonville—404 Fowler Rd
 Six Mile—Furman L Smith Memorial Hwy • Six Mile
 Smoaks—1426 Mt Carmel Rd • Smoaks
 Spartanburg—Una—Euclid St • Spartanburg
 Springfield—California St
 St Matthews—Hwy 601 South
 Starr—Wilton E Hall Rd
 Summerville—407 N Magnolia St
 Sumter
 Sumter—Guignard—140 S Guignard Pkwy
 Sumter (Blvd)—722 Boulevard Rd
 Taylors—Hosanna Christian Fellowship—209 St. Marks Road • Taylors
 Turbeville—New Zion Rd
 Union—210 Blassingame St
 Walhalla—601 S John St
 Walterboro—Peurifoy Farm Rd
 Ware Shoals
 Ware Shoals—27 Saluda Ave
 Shady Grove Community Hwy 252—Shady Grove Community • Ware Shoals
 Westminster—9309 Long Creek Hwy

Williamston—Restoration Chapel—
1000 Academy St • Williamston
Winnsboro
Winnsboro—304 Calhoun St
Winnsboro—Family Life COGOP—
573 Golf Course Rd • Winnsboro
Woodruff
Woodruff—340 McArthur St
Cashville—3801 Hwy 146 N • Woodruff
York—24 Wainwright Ave

SOUTH DAKOTA

Rapid City—Victory Chapel—1125 LaCrosse
St • Rapid City
Sioux Falls—1700 S Cliff Ave
Sturgis—Calvary Chapel—957 Sherman
St • Sturgis

TENNESSEE

Adamsville—613 N Maple St
Athens—City Park Chapel—1102 S
Matlock • Athens
Bethel Springs
Bethel Springs—Hwy 45 S
Curtis Hill—1642 Curtis Hill Church
Rd • Bethel Springs
Big Sandy—13865 Hwy 69-A N
Birchwood—Rt 1, Dolly Pond Rd
Bristol—608 5th Street
Burns—3340 Church St
Camden—3085 Hwy 70 E
Campaign—48 Friendship Rd
Carthage—332 Lebanon Highway
Chapel Hill Fellowship—2495 Blackwell
Rd • Chapel Hill
Charleston—Union Grove—533 Union
Grove Rd NE • Charleston
Charlotte—White Oak Flatt—2126
Hwy 49 E • Charlotte
Chattanooga Area
Chattanooga—Chickamauga Loop—
1724 Chickamauga Loop • Chattanooga
Harrison Bay
Hickory Valley—2201 Hickory Valley
Rd • Chattanooga
Oakwood—3927 Webb Rd • Chattanooga
Clarksville
Clarksville—1586 New Ashland City Rd
Clarksville—Liverworth—3760 Old
Hwy 48 • Clarksville
Clarksville—Faith Drive—119 Faith Dr •
Clarksville
Cleveland Area
Cleveland—201 Durkee Rd. NE
Cleveland—4000 Keith St NW
Cleveland—2530 Spring Place Rd

Cleveland—140 Wildwood Ave
Green Hills—2610 Grove Ave SE •
Cleveland
Peerless Rd—3301 Peerless Rd NW
• Cleveland
Clinton—903 Medris St
Columbia—1428 Williamsport Pike
Cookeville—1550 S Jefferson Ave
Crab Orchard—Main St
Crossville Area
Abundant Life—1660 Peavine Rd • Crossville
Lawrence Chapel—Plateau Rd • Crossville
Mayland—13121 Hwy 70 N • Crossville
Pine Grove
Stanley St & Brown Ave • Crossville
Cumberland Furnace—New Dry Hollow Rd
Cunningham—Baggetts Chapel—4990
Bryant Hollow Rd • Cunningham
Dayton—1120 Dayton Mountain Hwy
Decherd Mission—805 W Main St •
Decherd
Dickson—794 W College St
Dyersburg—1620 Upper Finley Rd
Elizabethton—1113 Park St
Erin—207 Midway Dr
Etowah—Southside—304 County Rd 801
Family Worship Center—Gordonsville—
204 Lancaster Hwy • Gordonsville
Gallatin—604 S Water Ave
Goodsprings—Anthony Hill—338 Oak
Grove Rd • Goodsprings
Grace Chapel (Ashland City)—209 E
Harris Rd • Ashland City
Greenbrier—Greenbrier Chapel—411 E
College St • Greenbrier
Greeneville—Jones Chapel—Hwy 351,
RR 9 • Greeneville
Grimsley—Hwy 127
Harriman—58 Vernal St
Hartsville—1425 Hwy 141 N
Huntingdon—272 High St
Jackson—3339 Hwy 45 N
Jamestown—Pine Haven—Pickett State
Park Rd • Jamestown
Johnson City
Bread of Life
Johnson City—304 Meredith St
Kingsport—327 Cannon Street
Knoxville
Arrowhead—3113 John Sevier Hwy
• Knoxville
Harvest Christian Fellowship—2505
Washington Pike • Knoxville

- LaVergne—Eastwood—350 Jefferson Pike • LaVergne
- Lakeside—5584 New Hwy, 31 E • Westmoreland
- Lebanon—1001 W Spring St
- Lenox—3818 Lenox—Navvoo Rd • Dyersburg
- Lewisburg—906 Franklin Rd
- Lexington—Spanish—1405 Steadmantown Ln #5 • Frankfort
- Livingston—806 College St
- Madisonville—Sweetwater Rd & Hwy 68
- Manchester—513 S Ramsey St
- Martin—155 Meek
- McEwen—Zion Hill
- McMinnville
North Hills—N Chancery St & 102 N Hills Dr • McMinnville
West Riverside—101 Old Morrison Rd • McMinnville
- Memphis Area
East—Abundant Grace Ministries—9239 Holmes Rd • Collierville
Frayser—1270 Stage Ave • Memphis Metropolitan
Southaven—6717 Malone Rd • Southaven
Michie—Hwy 57 E
- Monterey—204 Railroad Ave
- Morristown—Lakemoore—2564 Montcastle Dr
- Mt Sterling—Spanish—406 Pruett Pike
- Murfreesboro—Elam Dr
- Nashville Area
Bellshire—1268 Old Hickory Blvd • Nashville
Bordeaux—4343 Hydes Ferry Pike • Nashville
East—901 Strouse Ave • Nashville
New Life—2418 Foster Ave • Nashville
Sullivans Ridge—8612 Old Charlotte Pike • Pegram
West—1105 N 51st Ave N • Nashville
- Old Hickory—3000 Elliott St
- Oliver Springs—830 W Tri-County Blvd
- Paris—4088 Hwy 218 By-Pass
- Pelham—Pelham Valley—Hwy 50 • Dechard
- Petros—Hwy 116
- Pikeville
Lusk—Old Dunlap Rd • Pikeville
Mt Crest—Hwy 30 W • Pikeville
- Portland—820 College St
- Primm Springs—Shady Grove—7467 Shoals Branch Rd SW • Primm Springs
- Pulaski
Pulaski—House on the Rock—1975 Elkton Pike • Pulaski
Pulaski—Victory Chapel—1975 Elkton Hwy • Pulaski
- Rickman—151 Rickman Monterey Hwy
- Ridgely—312 N Church St
- Rockwood—812 S Kingston Ave
- Rogersville—Maranatha—156 Pinhook Rd • Rogersville
- Savannah—2107 Park St
- Sevierville—601 Eastgate Rd
- Shelbyville
Shelbyville—1014 W Lane St
Shelbyville—Spanish—723 Henry Clay St
- Slayden—3020 Slayden—Marion Hwy • Slayden
- Sneedville—Jones Road
- Soddy Daisy—Grace Sanctuary—9031 Springfield Rd • Soddy Daisy
- South Fulton—Liberty Worship Center—120 Forestdale • South Fulton
- Sparta
Sparta—213 Lum St Sparta
- Shiloh
- Spencer—Hwy 30, Main St
- Sunbright—Sonbright Christian Center—7211 Morgan County Hwy • Sunbright
- Tracy City—Altamont St
- Trenton—5th & Factory Sts
- Tullahoma—2366 N Jackson St • Normandy
- Turtletown—Hwy 68
- Union City—1113 Section Line Rd
- Versailles—Spanish—445 Laval Heights
- Watertown—124 Pearl St
- Waverly—807 Powers Blvd
- West Robbins—West Robbins Rd • Robbins
- Westmoreland—Roberts Tabernacle—1801 Fairfield Rd • Westmoreland
- White Bluff—Crossroads
- Winchester—Vine Street Chapel—1340 Dinah Shore Blvd • Winchester
- Woodlawn—Collinwood—1180 Railroad Bed Rd • Collinwood
- Wrigley—7703 Grover Vaughn Road

TEXAS

Abilene—New Horizons—6024 S 7th
 • Abilene
 Alvin—208 N Beauregard St
 Amarillo
 Amarillo—1125 N Mirror St
 Amarillo—Spanish—1125 N Mirror St
 Angleton—301 N Parrish St
 Bacliff—4127 Hobbs St
 Bay City—16th at Sycamore
 Big Spring—1411 Dixie
 Blessing—Spanish—Railroad Ave & Pecan
 Brazoria—CR 496 Picket Ln
 Brownfield—902 Old Lamesa Rd
 Brownsville—Spanish—1465 Coolidge St
 Cleveland—1003 Fenner St
 Cookville—Hwy 67 E & FM 1000
 Coolidge—Spanish—402 Kirven
 Corpus Christi—3014 Gollihard Rd
 Crockett—Spanish—908 E Bowie
 Dallas
 Iglesia en Clarendon
 Oak Cliff—2636 Pierce St • Dallas
 Pleasant Grove—1121 McGregor St
 • Dallas
 Eagle Lake—414 Davitt St
 El Campo—611 Palacios St
 El Paso
 Centro Pentecostes de Carisma—
 Spanish—5505 Threadgill Ave • El
 Paso
 Desert Springs—North Park—10354
 Thor • El Paso
 El Paso—Divino Amanecer—4319
 Montana Ave • El Paso
 El Paso—Spanish—San Elizario—3635
 Buckner • San Elizario
 El Paso—Templo Cristiano—Poderoso
 Guerrero—13251 Stable
 El Paso—8534 North Loop
 Jehovah Jireh—3571 Cottontail Dr •
 El Paso
 Rio Poderoso Ministry—Spanish—3635
 Buckner • El Paso
 Spanish—6277 Cleveland Ave • El Paso
 Fort Worth—3400 Hampshire Blvd
 Fresno—209 Broadmore St
 Gladewater—Liberty City—Hwy 135
 at I-20 • Gladewater
 Groesbeck—210 N Ellis
 Hagansport—Hwy 37 N
 Harleton—Piney—3180 McPhail Road
 • Harleton
 Harlingen—Spanish—1201 R Street N

Henderson—Spanish—710 W. Elk
 Houston
 Cloverleaf—14015 Muscatine St • Houston
 Cy—Fair—6645 Addicks—Satsuma
 Rd • Houston
 East Sunnyside—4610 Sunflower St
 • Houston
 Houston—Bellaire—Spanish—5710
 Edgemore Dr • Houston
 Houston—Oak Meadows—Spanish—
 6105 Allendale • Houston
 Houston—Spring Meadows • Houston
 Oak Glen—661 Aldine Mail Rt • Houston
 Oak Meadows—6105 Allendale • Houston
 Spanish—Templo Maranatha—222
 Crown St • Houston
 Hurst—946 W Pipeline Rd
 Irving
 Irving—3312 W Shady Grove Rd
 Irving—Spanish—3312 Shady Grove
 Rd
 Kermit—116 S Cedar
 Killeen/Ft Hood—1302 August Dr •
 Killeen
 Kingsville—1225 E Lott
 Liberty—501 Austin St
 Liberty City—4835 S Hwy 135 • Kilgore
 Lubbock
 Southside—8501 Ave P • Lubbock
 Spanish—323 N Detroit • Lubbock
 Marshall—205 Sunset
 Maud—372 Houston Dr
 Midland—5301 Thomason Dr
 Mineral Wells—1100 SE 7th St
 Mission—420 Keralum
 Missouri City—1540 Kenforest Dr
 Mt Pleasant
 Pleasant—121 White St
 Sugar Hill—Route 4 Box 1210 • Mt
 Pleasant
 Needville—8724 Park St
 New Ulm—RR 1 • Shunka Rd
 Orange—709 Bilbo St
 Ozona—Spanish—102 Bold Ruler
 Palacios
 Palacios—508 4th St
 West—809 9th St • Palacios
 Palestine
 Palestine—Spanish—Hwy 84 E 1/2
 Mi off Loop 256
 Palestine—English—Bread of Life—
 1301 N Esplanade • Palestine
 Pampa—422 N West St
 Pittsburg—424 Mt Pleasant St
 Port Lavaca—1804 Holloman Dr
 Post—Spanish—603 N 14th St
 Ranger—221 N Oak St

Raymondville—Spanish—1395 S. 77
Business
San Angelo—1713 Parker St
San Antonio
San Antonio—718 W Pyron Ave
San Antonio—Central Korean
COGOP—124 Remount St • San Antonio
San Antonio Tabernacle COGOP—
7172 Oak Lawn Dr • San Antonio
San Elizario—Spanish—1241 Beverly
Ann • San Elizario
San Marcos—1208 Amhearth
Silsbee—690 W N 7th St
Sweetwater—2000 Chester St
Terrell—Route 4, Hwy 429 N
Texarkana—502 N. Kings Hwy
Texas City—6818 Woodrow St
Tyler
Tyler—308 S Mahon
Tyler—Spanish—Templo la Hermosa
—626 E Line St
Van Vleck—Hwy 35 & Church St
Wichita Falls—2300 Holliday Rd

UTAH

Clearfield—1585 S 1000 E
Helper—250 River St
Salt Lake City
Salt Lake City—425 N 700 W
Salt Lake City—Spanish—425 N.
700 W

VERMONT

Barre—10 Brook St
Marshfield—1661 Main St

VIRGINIA

Abingdon—933 Hillman Hwy Rt 609
Alexandria
Alexandria—6409 Telegraph Rd
Alexandria—Spanish—6130 Old
Telegraph Rd
Allisonia—Hwy 693
Altavista—9th & Amherst St
Appomattox—State Road 746
Bassett—Day Star Ministries—6387
Virginia Ave
Bastian—State Rd 615
Big Stone Gap—Road 605 off Rt 58
Bluefield—143 N College Ave
Broadway—133 N Central St
Brookneal—108 LaPrade St
Buena Vista—2459 Magnolia Ave
Burkeville—Lighthouse—2039 W. Patrick
Henry Hwy • Burkeville

Castlewood—Banner Corner—Rt 58 •
Castlewood
Chase City—642 Dodd St
Chatham—40 Depot St
Chesapeake—872 Clearfield Avenue
Chester—13811 Harrowgate Road
Chesterfield—3400 Turner Rd
Chilhowie—1775 Hwy 107
Christiansburg—Mountain Crest—
3005 Roanoke St. • Christiansburg
Clintwood—Rt 631 Brush Creek Rd
Clover—9020 J D Hagood Hwy •
Scottsburg
Cody—14905 E. Gretna Rd • Gretna
Coeburn
Grand Ave Family Worship Center—
222 Grand Ave • Coeburn
Pine Camp—4216 Halifax Rd—
Riverview Sect • Coeburn
County Line—2900 County Line Road
• Patrick Springs
Covington
Callaghan—4119 Johnson Creek Rd
• Covington
Clift—3912 Rich Patch Rd •
Covington—1262 S Lexington Ave
Mill Branch—Route 610 Mill Branch
Rd • Covington
Craigsville—44 Central Ave
Cripple Creek—207 Shiloh Ln
Damascus—1119 Extract St
Danville
Danville—91 Baltimore Ave
North—406 Seminole Dr • Danville
Delton—Route 601 • Draper
Dublin—100 S Main St
Farmville—1816 East 3rd St
Fieldale—Patrick Ave Hwy 609
Fincastle
Flatwoods—2088 Old Fincastle Rd •
Fincastle
New Life—Roanoke & Academy St •
Fincastle
Fredericksburg
Fredericksburg—400 McKinney St
Fredericksburg—299 White Oak Rd
Hwy 218
Fries—Hwy 644
Galax—1124 Tower Road
Garrisonville—Kingsland Chapel—21
Kingsland Dr • Stafford
Glade Spring—302 Crescent Drive
Gladys—Oak Grove—2015 East Ferry
Road • Gladys
Glasgow—New Grace—920 Fitzlee St
Old Rt 130 W • Glasgow

- Greta—4849 Strader Rd • Chatham
 Gunton Park—Rt 3 Hwy 613 • Max
 Meadows
 Hampton—All Nations-1809 W
 Mercury Blvd • Newport News
 Harrisonburg—383 East Gay St
 Hillsville—1066 N Main St
 Huddleston—Leesville Rd • Lynch
 Station
 Independence—Grand Oaks Lane
 Iron Gate—1115 Spring St • Eagle Rock
 Ivanhoe—856 Painter's Hill Road
 Jarrett
 Java—3348 Java Road
 Jonesville
 Jonesville—Hwy 836
 Steep Rock—Hwy 654 • Jonesville
 Kenbridge—12736 Craig Mill Lane
 Lebanon—East Main Street
 Leesville—Oak Hill—Hwy 630—
 Chellisford Rd. • Lynch Station
 Lexington—310 Miller St
 Lynchburg—2600 Garfield Ave
 Manassas
 Manassas—Spanish—9608 Fairview Ave
 Manassas—Victory Fellowship—9608
 Fairview Ave • Manassas
 Max Meadows—134 School St
 Moneta—2260 Radford Church Road
 Monterey—Hwy 220 N
 Mountain View—16 Union Hall School
 Ln • Swoope
 Narrows—215 Hopkins St
 Natural Bridge Station—Cave Mtn—
 Star Rt 781 • Natural Bridge Station
 New Castle—Wagner & Salem Ave
 Newport News
 Hampton—1102 Thisdell Lane • Newport
 News
 Lakeside—853 Cloverleaf Ln • Newport
 News
 North Tazewell—303 Broadway St
 Riverjack Sect
 Pearisburg—621 Morris St
 Pennington Gap—Hwy 421 N
 Petersburg—West—1131—1133 Farmers
 St • Petersburg
 Poplar Camp—River of Life—1437
 Lead Mine Rd • Austinville
 Portsmouth—5080 Greenwood Dr
 Pound—8948 Mill Creek Rd
 Prospect—Hwy 460 W
 Pulaski
 Pulaski—Grace Ministries—1021
 Magill St • Pulaski
 Midway—102 Fayette St • Pulaski
 Radford—812 6th & Taylor St
 Richlands—Edgewater Dr • Cedar Bluff
 Richmond
 Richmond—1201 Decatur St
 Richmond—1541 Mechanicsville Pike
 Ridgeway—Living Waters—6500
 Greensboro Rd • Ridgeway
 Roanoke
 Harvest Ministries—4120 Challenger
 Ave • Roanoke
 Fountain of Life—3520 Shenandoah
 Ave NW • Roanoke
 Roanoke—2301 Roanoke Ave SW
 Roanoke—1616 Wise Ave SE
 Rocky Mount—515 Highland Ave
 Salem
 Faith Fellowship—529 Apperson Dr
 • Salem
 Glenvar—4338 Alleghany Dr •
 Salem
 Saltville—Allison Gap Rd Rt 2
 Smithfield—14354 Berris Church Blvd
 St Paul—Herald—Hwy 450 • St Paul
 Staunton—New Life—319 Campbell
 St • Staunton
 Sterling—Spanish—44880 Falcon Place,
 Suite 109
 Stuart
 Buffalo Ridge—3467 Elamsville Road •
 Stuart
 Patrick Springs—5033 Bull Mountain Rd
 • Stuart
 Suffolk
 Suffolk—1214 Holland Rd
 Suffolk—1203 E Washington St •
 Suffolk
 Sugar Grove—533 Flat Ridge Rd
 Virginia Beach—4877 Princess Anne Rd
 Waynesboro—1532 2nd St
 Winchester—(Temp.)—1019 Millwood Pike
 Wise—841 Birchfield Heights
 Woodway—New Beginning Family
 Worship Center—County Rd 785
 Wytheville—Jackson Chapel—225 S
 20th • Wytheville

WASHINGTON

- Bremerton—3204 N Perry Ave
 Brush Prairie—Spanish—13000 NE
 159th St

Darrington—615 Sauk Ave
Everett

English—3004 23rd St • Everett
George—Spanish—406 Deacon St SW
Kelso—1008 Walnut St
Kirkland—10489 NE 52nd St
LaCamas Valley—New Horizons—
Hathaway School, 630 24th St •
Washougal

Manantial de Agua Viva—Spanish—
10117 87th Ave NE • Marysville
Moses Lake—4612 Grape Dr
Pasco—1341 W. Sylvester
Port Angeles—1418 W 5th St
Seattle—850 S Cloverdale
Skagit Valley—27962 Hoehn Rd •
Sedro Wooley
Sumner—314 Guptil Ave
Tacoma—Rivers Fellowship—1601 S
110th St • Tacoma
Tri-Cities—718 S Gum St • Kennewick
Tumwater—604 N 6th SW
United Oromo COGOP—Seattle—850
S Coverdale St • Seattle
White Salmon—690 Loop Road NW
Yakima—1015 S 9th St

WEST VIRGINIA

Bluefield—613 Old Bramwell Road
Bozoo—Bozoo Rd
Chapmanville—6209 Tracy Vickers Rd
Charleston—4916 Venable Ave SE
Clear Creek
Clendenin—68 Riverhaven Rd
Culloden—1845 James River Turnpike
Davis—Hwy 218 Helen Run Rd • Carolina
Deepwater—Route 61
Elkins—107 Gilmore St
Fairmont—418 Hall St
Giles—Dry Branch Rd
Hedgesville—11727 Back Creek Valley
Rd
Hugheston—Rt 60
Huntington—2225 8th Ave
Katy—Rt 250 N • Farmington
Lanark—Rt 41
Laurel Fork—503 Laurel Fork Rd •
Pond Gap
Logan—7564 Pine St
Metz—Rt 250 N
Morgantown—399 Riverview Ave
North Matewan—Red Jacket Pass
Oak Hill—Pea Ridge Rd

Page—Route 61 by Depot
Point Pleasant—410 22nd St
Ravencliff—Ravencliff Rd
Sand Fork—Burke St
Short Gap—307 Wallace St • Cumberland
Sylvester—Hwy 3 Round Bottom Rd
Victor—Rt 60 W

WISCONSIN

Beloit—1525 Liberty Ave
Milwaukee—408 S 68th St
Necedah—214 Plum St
Racine—1769 State St.
Wisconsin Rapids—340 Pepper Ave

WYOMING

Casper—2000 S Washington St
Cody—1825 Rumsey Ave
Gillette—1303 W 4th Ave
Greybull—425 S 5th St
Powell—305 S Evarts St
Sheridan—Bethesda Worship Center—
1100 Big Horn Ave • Sheridan
Thermopolis—335 Amoretti
Worland—1760 Sage Crossing

Editor's Note: All churches are English-speaking unless otherwise noted.

BISHOPS

Abelseth, Bradley K.
 Ables, Ritchie L.
 Acosta Azor, Adriano
 Adams, Billy W.
 Adams, Sherman
 Adkins, Gary T.
 Adkins, Glen E.
 Adkins, James G.
 Adkins, K. Johnny
 Adkison, Sr., Alcus R.
 Agosto, Juan Ramon
 Aguado, Gregorio
 Aguiriano Cruz, Fernando
 Aites, Richard
 Ajamu, Waleed Bakari
 Akers, Jessie Ray
 Aldred, Joseph D.
 Aldridge, Ricky DeWayne
 Aleman R., Cirilolen
 Allen, David H.
 Allen, Doyle Ray
 Allen, Franklyn A.
 Allen, L. A.
 Allen, Lascelles B.
 Allen, R. Wayne
 Allen, Raymond
 Allen, Sammy Keith
 Allen, Samuel N.
 Allen, Sherman O.
 Alleyne, Samuel Joseph
 Allred, Earnest L.
 Allred, Winton
 Alvino Vargas, Rafael
 Amador, Celino Ordonez
 Ammons, Ray Elwood
 Anderson, Eric B.
 Anderson, Frank Edward
 Anderson, Titus Daniel
 Anderson, Sr., Jack R.
 Anthony, Nicholas
 Archie, Gary Lewis
 Arias, David M.
 Ariza, Carlos Onofre
 Arnold, Randy G.
 Arthur, Rudolph W.
 Arzate Nunez, Bolivar
 Asher, Dan
 Ashford, B. Roosevelt
 Ashworth, Richard John
 Astorga, Jorge Felix
 Atherley, Jefferson T.
 Atkins, Milton
 Aukerman, Earl W.
 Austin, James A.
 Austin, Randal T.
 Austin, Russell Paul
 Autry, Lacy Ellis
 Axley, William L.
 Ayele, Fekadu
 Ayers, Claude K.
 Ayers, Oscar R.
 Ayers, Robey W.
 Badger, Jr., Ralph E.
 Baggett, L. B.
 Bagley, Clarence E.
 Bailey, Wellesley
 Baker, Henry Edward
 Baker, Jimmy Douglas
 Baker, Kenneth Dale
 Baker, Marion Jackie
 Baldwin, Donald E.
 Baldwin, Frank E.
 Bambrough, Derrell Scott
 Barclay, Henry A.
 Barker, Jr., James Chandler
 Barnes, Alonzo D.
 Barnes, Eric
 Barnes, Larry Wayne
 Barnett, Aubrey Andrew
 Barnwell, Terry R.
 Barotsakis, John
 Barreto, Juan Pedro
 Bates, Jr., Morris H.
 Batista, Confesor
 Batson, Harold E.
 Bear, Richard D.
 Bear, Terry Lee
 Beasley, Pearlie A.
 Beasley, William C.
 Beauchamp, Maxie A.
 Beckford, Franklyn L.
 Beckford, Orville R.
 Beckles, George
 Beckwith, J. B.
 Beckwith, Theodore R.
 Beesley, Fred Henry
 Bell, Donnie C.
 Bell, Larry Charles
 Bellido, Juan de Jesus
 Benavides Delgado, Marcos
 Antonio
 Benezhy, Nathaniel
 Benjamin, Kenneth
 Bennett, Aston C.
 Bennett, Gregory David
 Bennett, James Leroy
 Bennett, Neville K.
 Benson, Billy
 Berry, Mark
 Berseygay, Malcolm R.
 Beya, N'tambwe
 Biggers, H. Larry
 Biggers, Henry M.
 Bing, Jr., Samuel
 Black, Eugene Pickens
 Black, Owen E.
 Black, Raymond Lloyd
 Blackmon, John David
 Blackmon, Sr., Nathaniel R.
 Blair, Terry Jay
 Blaniar, Charles
 Blanscet, William J.
 Blumenthal, Jr., Hugo H.
 Blythe, Wilburn
 Bolton, David Ray
 Bond, Curtis O.
 Bonds, Frederic M.
 Bonilla A., Oscar F.
 Bonilla M., Mario
 Boone, Willie Roy
 Boots, Michael Richard
 Boozer, Billy Ray
 Bostick, Marvis V.
 Botha, Barend P.
 Botha, Nathaniel J.
 Bowe, Rudolph Vincent
 Bowen, Donald D.

Bowman, James C.
 Boyd, Ronald Dean
 Brackett, C. Samuel
 Bradford, Joe C.
 Bradford, Ronnie G.
 Bradley, Robert H.
 Bradshaw, Herman Ray
 Brantley, Robert
 Breland, Lewis L.
 Brisson, James Earvin
 Brisson, Marvin Carter
 Brisson, Ronnie Ervin
 Brittingham, Clifford
 Brizuela Gimenez, Celso
 Corazon
 Brock, Don G.
 Brogdon, Rick
 Brooks, Charles Edward
 Brooks, Jimmy Lee
 Brookshire, Joe Alvin
 Browder, David Lee
 Brown, Albert M.
 Brown, Alexander A.
 Brown, Billy R.
 Brown, Horace
 Brown, John Wayne
 Brown, Owen L.
 Brown, Robert Willis
 Brown, Sr., Luther Edwin
 Browning, Douglas
 Bryan, David
 Bryant, Buster
 Bryant, Jack
 Bryant, Jerry E.
 Bryant, Ralph E.
 Bryant, William Ronald
 Bryant, Jr., Homer D.
 Buchanan, James William
 Buckner, Carl R.
 Buckner, Harless L.
 Buie, Jesse E.
 Bunce, Lawrence Odell
 Bunch, Edward C.
 Burdett, Robert L.
 Bureenok, Boonyong
 Burns, Anthony Pierce
 Bush, Jerry Wayne
 Butler, John Billy
 Butler, Lyman Eugene

Butts, Harold J.
 Butts, Huey Lee
 Byfield, Roy E.
 Byrd, Garnett Dewey
 Byrd, Gerald Lee
 Byrd, Roger D.
 Byrd, Stephen Wayne

Cabales, David
 Cabales, James
 Cabrera F., Cristino
 Caceres Morel, Perfecto
 Caceres S., Juan Ramon
 Cagle, Jesse C.
 Caine, Sigismund A.
 Caldwell, Mack
 Caldwell, Sammy
 Camacho, Jose Irenarco
 Cameron, Horatio C.
 Cameron, Joe A.
 Cameron, John N.
 Campbell, Alvin A.
 Campos, Domingo A.
 Cannon, Hubert E. (Gene)
 Capron, Franklyn A.
 Capron, Jr., Cleophas L.
 Capron, Sr., Cleophas L.
 Cardin, Horace E.
 Carlyle, Paul Whitaker
 Carmona A., Ruben
 Carney, Johnny Leo
 Carroll, Robert Eugene
 Carter, Jack D.
 Carter, Kenny R.
 Carty, Sr., Amos W.
 Caruthers, Marion T.
 Casey, Dennis James
 Cassanova, Exron
 Castillo Silvestre, Orlando
 Castro M., Ernesto
 Castruita C., Antonio
 Caudill, Jerry
 Caudill, Jr., Claudie C.
 Caycho R., Temistocles S.
 Cediel Leguizamon,
 Arnulfo Antonio
 Cerna Castaneda, Alberto
 Cerrato, Santos Inocente
 Cerrato M., Horacio

Challen, Govindsamy
 Chambers, Carlton J.
 Chance, James A.
 Chance, Jimmy Wayne
 Chandler, Ray Calvin
 Charalambou, Antonios
 Charalambous, Michael C.
 Charles, Ellis Timothy
 Chatmon, Sr., Albert Ivory
 Christie, Ronald Alexander
 Christmas, Wayne V.
 Christopher, Steven Anthony
 Chung, Byung Don
 Clair, Earl Dean
 Clarke, Eustace S.
 Clarke, Levi
 Clay, William E.
 Cleaver, A. Doewer
 Clegg, John Wayne
 Clements, Sammie N.
 Cleveland, H. Jackie
 Coalter, A. J.
 Coalter, Timothy Duane
 Code, Dale A.
 Coffee, Ernest Joel
 Coffey, Courtney W.
 Coile, D. W. (Tony)
 Coile, William Lester
 Cole, Kernal George
 Cole, Newton
 Coleman, Herbert M.
 Colley, Aaron T.
 Collins, Carlyle E. T.
 Collins, Charles E.
 Collins, Floyd D.
 Collins, Loyd Gene
 Collins, Robert Lee
 Comer, Anthony "Tony" V.
 Conner, Floyd Ray
 Connor, George
 Cook, Daryl S.
 Cook, Jr., John F.
 Cook, Talmage Claxton
 Cook, Sr., Paul D.
 Cooke, Luther Lee
 Cooper, Anthony
 Cooper, Sr. Uzziah B.
 Corbett, Daniel Joshua
 Cornwall, Enoch S.

Couch, Steve
 Cox, Billy L.
 Cox, Walter Carey
 Cox, Sr., Marvin E.
 Crabtree, Jr., Vernon
 Craig, Alpheus U.
 Craig, Dickie Wayne
 Cranfield, David Paul
 Cranfield, Gregory V.
 Crawford, Sparford
 Creasy, Glenn P.
 Creasy, Robert C.
 Creasy, W. Scott
 Creel, Amos J.
 Creel, Darrell Amos
 Cretier, Sr., Willem
 Crews, Charles Steve
 Criswell, Burris E.
 Croom, Jr., James S.
 Crowder, Hasful Clyde
 Croyle, E. L.
 Cruickshank, Melvin
 Cruz, Douglas
 Culp, Thomas R.
 Cummins, Warren R.
 Curry, Eddie
 Cusic, Jr., Daniel Thomas

 Daley, Rudolph N.
 Daniels, Harrold C.
 Daniels, James R.
 Darnell, Beryl W.
 Dasher, Sr., Gene Azmon
 David, Steven L.
 Davis, Herman L.
 Davis, Jeffery
 Davis, Joe E.
 Davis, John R.
 Davis, John Wesley
 Davis, Lew Allen
 Davis, Lloyd D.
 Davis, Paul Vanoy
 Davis, Raymond E. L.
 Davis, Richard E.
 Davis, Wallace J.
 Davis, Willie Henry
 Davis, Jr., Robert Franklin
 Dawkins, Vibert Clarke
 Day, Richard Leon
 Dean, Bobby L.

 Dean, Herman E.
 Dean, Neville A.
 Dean, Noward E. C.
 Decker, Artis Leroy
 Dees, Kenneth Dale
 Deirth, Jerry
 Deirth, Leroy
 Dempsey, Michael
 denBok, Adrian Terry
 denBok, Antony Frank
 Dennis, Cassell A.
 Derryberry, Darrell W.
 Destra, Englade
 Deveaux, Maurice E.
 Diaz, Nelson Diaz
 Dickerson, Sr., Jimmy D.
 Dishman, Larry
 Dockery, Randall K.
 Dodson, Austin Leonard
 Dominguez, Miguel Arturo
 Donahue, James Nathaniel
 Donald, Lonnie C.
 Dorantes S., Armando
 Dorlean, Jean Claude
 Doroshuk, John
 Doroshuk, Lenard P.
 Doroshuk, Ronald W.
 Doroshuk, Victor Walter
 Doroshuk, William P.
 Dorsett, Ewing I. O.
 Doss, James Cecil
 Dotson, Lamar
 Dotson, Larry Joe
 Douglas, James Timothy
 Douglas, Samuel F.
 Downie, William A.
 Downs, Simeon L.
 Duck, L. C.
 Duke, Charles R.
 Dunbar, Gilbert Woodson
 Duncan, Benjamin Matthew
 Duncan, Daniel P.
 Duncan, Larry T.
 Dupre, Sr., LeRoy J.
 Dupree, Jr., Bryant Ernest
 Durham, Odus
 Duvall, Raymond Earl
 Dyer, James P.

 Earp, Jr., James Carlton
 Earp, Sr., James Carlton
 Easton, Robert L.
 Edwards, Allan
 Edwards, Homer Buford
 Edwards, Hugh R.
 Edwards, Michael H.
 Edwards, Sammy H.
 Elam, Jr., Willie L.
 Elias, George Joseph
 Elizares, Earl Michael
 Elliott, Julius E.
 Ellis, James R.
 Emerson, Oscar W.
 Endecott, Jr., Clayton E.
 Endecott, Jr., James L.
 Endecott, Sr., Clayton E.
 Eperson, Jerry Glen
 Ermst. Jr. Carl Wayne
 Eskew, Jimmy
 Eskew, Marvin W.
 Estep, Willard M.
 Evans, Caleb Livingston
 Ezoua Andre, Alechinlin

 Fahie, Glaston E.
 Fannin, Albert Andru
 Farmer, James Glenn
 Fearon, Horatio J.
 Feliz, Benjamin
 Feliz Mendez, Danilo C.
 Felker, William Larry
 Feltman, Raymond E.
 Feltman, Jr., Thomas M.
 Ferguson, Arthur
 Ferguson, Cephas
 Ferguson, Eliakim
 Ferguson, Franklin McArthur
 Ferguson, Nelson Wellington
 Ferreira, Stephen J.
 Ferrell, Edward L.
 Ferrer, Jorge Hernando
 Ferris, Glenville, L. D.
 Ferro, Ortiz, Joel
 Fields, Jr., Clinton
 Finlayson, Jr., Rufus Benny
 Fisher, Stephen L.
 Fisher, Jr., Fred S.
 Fisher, Sr., Fred S.
 Flemmer, Leon L.

Flippo, Gaines Curtis
 Flores Perdomo, Miguel Angel
 Flowers, Thomas E.
 Fogarty, Grover C.
 Foley, William Roger
 Forbes, Eustace T.
 Ford, William Michael
 Fornal, Jimmy T.
 Forsythe, Woodrow
 Fortenberry, Teddy Lee
 Foskey, Herbert C.
 Foster, Clarence F.
 Foxx, Jimmy Edward
 Fraley, Jr., Don E.
 France, Owen W.
 Francis, Marvin L.
 Francis, Silburn
 Frank, John Dennis
 Franks, Donald Orville
 Frasure, Rick
 Frederick, Curtis Gene
 Freeman, Lonnie
 Fulton, Ben Morris
 Fulton, Grady F.
 Futch, Jeffrey
 Fyffe, Dorsie Calvin

Gaddis, Lyndell Jerry
 Gaddis, William L.
 Gaddy, Willie
 Gailey, Sr., William Earl
 Galindo, Paraiso, Mario
 Oliver
 Galloway, Julian V.
 Gandia, Mario
 Garcia, Jose
 Garcia B., Alberto
 Garcia Zarceno, Miguel Angel
 Gardiner, Arthur M.
 Gardiner, Enos C.
 Gardner, Winston B.
 Gardner, Jr., George Clifton
 Gardner, Sr., Milton M.
 Garman, Robert Glenn
 Gary, Charles M.
 Garzon Parra, Bernardo
 Gaylor, Ora L.
 Georgiev, Peter Ivanov
 Gillum, J. Scott

Gillum, Perry E.
 Gilmer, Steven Lamar
 Giron, Manuel
 Glisson, Thomas Ray
 Glover, Lee Stanley
 Gomez Sanchez, Jose Antonio
 Gonia, A. Winston
 Gonzales, Luis Roberto
 Gordon, Milton L.
 Gordon, Neville G.
 Goughler, Leonard J.
 Graham, Abraham E.
 Graham, Erwin Earl
 Graham, Lesmon R.
 Grant, Leslie D.
 Graves, F. Leon
 Gray, Delbert
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 Alfaro Morales, Luis Alberto
 Alfaro Morales, Saul
 Alfaro Ponce, Roberto
 Aliaga Paz, Luis
 Allaway, John Francis
 Allaway, Lillian M.
 Allen, Allan George
 Allen, Billy Dupree
 Allen, Doris Yvonne
 Allen, Duane
 Allen, Edmond George
 Allen, Frances
 Allen, Gail Yvonne
 Allen, Helisteen
 Allen, Joan E.
 Allen, Lutitia
 Allen, Myrtle M.
 Allen, Sarah A.
 Allen, Susan Jeanette
 Allen, Thelma
 Allende Gutierrez, Pedro

Alleyne, Orson Orley
 Allred, Janice Marilyn
 Almada, Felix
 Almanza Aparicio, Lino
 Almendarez, Juan Jose
 Almendras Fernandez, Anselmo
 Almonte J., Victor
 Almonte Jhonson, Domingo
 Alonzo, Jose Humberto
 Altman, Joel A.
 Alvarado, Pedro
 Alvarado Izaguirre, Jose Andres
 Alvarado Moreno, Roy Arturo
 Alvarado de Santiago, Lydia
 Alvares Maldonado, Daniel
 Alvarez, Agustina Poueriet
 Alvarez Andrade, Santos
 Alvarez De Los Santo, Tomas
 Alvarez Lopez, Lucrecia
 Alvarez Miranda, Nicolas
 Alvarez, Otoniel
 Alvarez Ramirez, Sonia M.
 Alvarez-Luna, Miguel A.
 Amado Guzman, Francisco
 Amador, Jose
 Amador, Luis Ramon
 Amador, Reniary Oqueli
 Amador, Virgilio
 Amador Duarte, Ramon
 Amaya, Licida Garay de
 Amaya Flores, Alex
 Ambrose, Cambelle
 Ambrosio A., Herminio
 Amburgy, Glenn W.
 Amburgy, Gregory Scott
 Ammaji, Patchipala
 Ammons, Dorothy C.
 Ammons, Edwin L.
 Amos, Lorna May
 Anandam, Neethipudi
 Anang, Edi Restoko
 Anders, Newton
 Anderson, Bernice
 Anderson, Brenda Mae
 Anderson, Carl Y.
 Anderson, Colin Lloyd
 Anderson, David D.
 Anderson, Edna D.
 Anderson, Edward F.
 Anderson, Ena D.
 Anderson, Ernest T.
 Anderson, Eugene Leonard
 Anderson, Fabian L.
 Anderson, Gwendolyn
 Anderson, James David
 Anderson, Kenneth Owen
 Anderson, Lorenzo
 Anderson, Ludie
 Anderson, Monica E. (Graham)
 Anderson, Pansolyn
 Anderson, Paul
 Anderson, Ralin G.
 Anderson, Titus Ray
 Anderson, Winston Wayne
 Anderson Azor, Cornelio
 Anderson Cajo, Hector Orlando
 Anderson de Leon, Fauto Augusto
 Anderson y P., Jose Leonida
 Anderson, Jr., Harold
 Anderson, Jr., Jack R.
 Andino, Remberto Edied
 Andino Montenegro, Mirta
 Estela de
 Andrade, Salomon Pineda
 Andriah, Kasi
 Angeles A., Silvestre
 Angry, Raymond
 Angulo Garcia, Sebastain
 Angulo Tamay, Miguel
 Angel
 Angulo Villa, Felipe A.
 Aning, Steve Toni
 Annikie, Ione Emily
 Anosike, Nnamani Cosmas
 Anthony, Gilberto A.
 Anthony, Ogaga Michael
 Anticona Ruiz, Martin
 Antoine, Aliferne
 Antunez de Hurtado, Elsa
 Candelaria
 Anzah, Bulus Mande
 Aparicio Campos, Roman
 Apaza Flores, Gonzalo Jose
 Apondi, Josephine
 Aquino, Jose R.
 Aquino Mariano, Ismael
 Aquiriano Cruz, Juan Ramon
 Aragon, Timotio de Jesus Z.
 Aragon Mejia, Placido Antonio
 Aragon Sevilla, Ronaldo
 Arana Torres, Carmen
 Aranda, Bernardo Manuel
 Araujo, David
 Araujo Ramirez, Luis Enrique
 Araujo Rodriguez, Jose David
 Araujo Toledo, Jesiel de
 Arcedas V., Porfirio
 Areche, Juan Rigo
 Arellano, Albert S.
 Arevalo P., Manuel
 Arevalo Santos, Heladio
 Arias, Antonio
 Arias, Francisco Miguel
 Arias, Gloria O.
 Arias Valdez, Ricardo Antonio
 Armbrister, Clarence F.
 Armstrong, Annette
 Armstrong, Clarence Murchison
 Armstrong, Roger G.
 Arnette, Robertha W.
 Arnold, Gladys O.
 Arnold, Kindle W.
 Arnold, Michael John (Mike)
 Arnold, Paul T.
 Arquelao Giron, Roman
 Arredondo, Osvaldo
 Arrindell, Norman
 Arrington, Edward Dean
 Arroliga Gomez, Zacaria
 Arrowood, Patricia A.
 Arroyo Garcia, Raul
 Arroyo Quintero, Raul
 Arthur, Carlson Alexander
 Arthur, Enid Gertrude
 Arthur-Biney, Charles
 Arunanso, Maria
 Arzeno Cuevas, Hilma
 Milagros
 Asante-Boateng, George
 Asedo, Anna Lee
 Aseervadam, K.
 Asencio, Adan
 Ashaolu, Gabriel Sunday
 Ashe, Thelma R.
 Ashford, Blaine Roosevelt
 Ashford, Geraldine M.
 Ashley, Roger C.
 Ashman, Isla E.

Ashmeade, Denroy Matthias
 Asienyo, Patroba Ogaja
 Atchley, Elmer Charles
 Atensio G., Isabel
 Atherley, Ashton A. A.
 Atherley, Marvo Rosetta
 Athis, Davidson
 Atito, Manessah
 Atkins, Arthur Lee
 Atkins, Diane James
 Atkins, Robin R.
 Atkinson, Conrad H. A.
 Atty, Junel
 Aucoin, Russell F.
 Augusme, Carnes
 Augustin, Sevenaire
 Augustin, Wilfrid
 Augustine, Okoduwa Ehizibue
 Augustine, Rainford Ezekiel
 Aukerman, Curtis E.
 Aukerman, Timothy Scott
 Aurelus, Emmanuel Roch
 Aurrutia, Pedro
 Auruleus, Sylvera
 Austin, Clarence M.
 Auxier, James M.
 Avial Caballero, Jose
 Francisco
 Avila, Andres Avelino
 Avila Lopez, Jose Ramon
 Avila O., Isabel
 Aviles, Rafael
 Aviles A., Ernesto Antonio
 Avilo Blandin, Jose Eugenio
 Avril, Joseph Esaus
 Awasum, Tobias Ngwana
 Awino, Daudi Ondiek
 Axomuko Vara, Hector
 Antonio
 Ayala Andrade, Luis Alonso
 Ayers, Barry K.
 Ayers, Florence A.
 Ayton, Marlene W.

Babirye, Sarah
 Babisha, Albert
 Babu, Adusumilli Prasad
 Babu, Ch. Wilson
 Babu, Ganta John
 Babu, K. Jyothi

Babu, K. Rajesh
 Babu, Kolli John
 Babu, T. Yesu
 Baburao, Allamanda
 Baca, Santos
 Baca Aguirre, Francis
 Porfirio
 Badibanga, Nsumbu Romain
 Baez B., Julio Cesar
 Baez F., Armando
 Baez Rodriguez, Magalis
 Carmen
 Bafford, Adella M.
 Baggett, Daniel Gene
 Bagley, Allan Ray
 Bagley, Darrel Gene
 Bagley, Richard M.
 Bagley, Todd D.
 Bahoz R., Raul
 Bailey, Albert C.
 Bailey, Billy Oxford
 Bailey, Cecelia
 Bailey, Charles Lee
 Bailey, Clara Mae
 Bailey, Daisy May
 Bailey, Judy Christine
 Bailey, Justin S.
 Bailey, Kathleen M. Hancock
 Bailey, Roy Dale
 Bailey-Bromfield, Chevene
 Ann-Marie
 Baize, Sr., Nathan E.
 Bakajika, Beya
 Baker, Annette
 Baker, Dwight Lancelot
 Baker, Gerald Daniel
 Baker, Joan K.
 Baker, Judith L.
 Baker, Lundy E.
 Baker, Rosetta V.
 Baker, William Walter
 Baker, Jr., Jacob W.
 Baker, Sr., Bobby R.
 Balan Tah, Manuel Jesus
 Balbuena y Bueno, Simeon
 Balderrama, Rudy A.
 Baldwin, Georgia M.
 Baleni, April Zwelinzima
 Baleni, Thamsanga Lloyd

Bales, Marlene
 Baligeaya, Luke
 Baliguat, Pastor
 Baliguat, Samson F.
 Ball, Roger
 Ball, Shirley A.
 Ballast Thomas, Angela
 Balram, Robin S.
 Banda, John
 Bane, Dewey C.
 Banegas Banegas, Domingo
 Bansenga, Tshitoko
 Bantang, Gualberto
 Baptiste, Jacques Jean
 Baptiste, Navius Jean
 Barajas, Daniel Timoteo
 Barba, Tammy R.
 Barbee, Allen Jerome
 Barbes, Rocklyn A.
 Barbosa, Antonio Ines
 Bardales Galeano, Jose
 Francisco
 Bardo, Joseph Agustus
 Bardoo, Dawn Doreen
 Barends, Gert
 Baret Johnson, Juan
 Baret de Henriquez, Cirila
 Barfield, Raymond D.
 Barhona Martinez, Oscar
 Roberto
 Barillas Sosa, David Jonatan
 Barillas Sosa, Walter Enrique
 Barker, Ana Maria
 Barker, Charles (Chuck) V.
 Barker, Evelyn Rosemary
 Barker, Fairburn A.
 Barker, Richard L.
 Barker, Robert K.
 Barkley, Van Paul
 Barlow, Tommy R.
 Barnabas, Pydimalla
 Barnaby, Lois A.
 Barnaby, Webster
 Barnes, Christopher G.
 Barnes, Dell O.
 Barnes, Dorothy M.
 Barnes, Jeanette
 Barnes, Mildred E.
 Barnes, Ovedia Fayrene
 Barnes, Rachel Ann

Barnes, Thomas L.
 Barnes, Victor L.
 Barnes, Virgil E.
 Barnes, William E.
 Barnett, Conrad
 Barnett, Donna Marie Hutto
 Barnett, Eric Byron
 Barnett, Gary Aubrey
 Barnett, Lornie Mae
 Barnett, Pearlene A.
 Barnett, Roger Darnell
 Barnett, Ron D.
 Barnett, Theophilus
 Barnett, Vytel Ionie
 Barr, Karen E.
 Barrera S., Darwin
 Barrera Solis, Onan
 Barrett, Bradley C.
 Barrett, Christine
 Barrett, Cynthia Millicent
 Barrett, Marcia Lorraine
 Barrett, William Earl
 Barria, Manuel Dimas
 Barrientos Maldonado, Pedro
 Barrios Ramirez, Gregorio
 Barrolaga S., Ramon E.
 Barroso, Rodrigues Q.
 Barry, Richard
 Barthelemy, Willy
 Bartlett, Richard D.
 Bartley, Estriana Viola
 Bartley, Israel E.
 Barton, Gladys
 Barton, Michelle Angela
 Basco, Liberty Famorcan
 Basco, Rodelio R.
 Bashiri, John
 Bassier, Izett
 Basto, Osafat
 Batabedi, Lola Andre
 Bates, Maxine L.
 Bates, Patricia L.
 Bates, Ronald Lee
 Batista, David Salvador
 Batista, Kelvin Ismael Guzman
 Batista, Manuel Davilo B.
 Batista Araujo, Jose
 Batista Batista, Rafael Antonio
 Batlogile, Omponye R.
 Batson, David Marshall
 Batson, Roger D.
 Batson, Shirley Ann
 Batson, Tammy Tarel
 Bautista, Edi Calet
 Bautista Benitez, Augusto
 Bautista Torrejon, Segundina
 Bautista de G., Hilda
 Baxter, Marie E.
 Baxter, Patrick Donovan
 Bayagambe, Jacob
 Baysinger, Thomas Bryan
 Beal, Linda A.
 Bear, George Lee
 Beard, John R.
 Bearden, Myrtle Pauline
 Beasley, Judith M.
 Beaubrun, Leveille
 Beaver, Edwin V.
 Bebawy, Maher
 Becker, Edwin Henry
 Beckford, Aston E.
 Beckford, Deana May
 Beckford, John Adolphus
 Beckford, Percival
 Beecham, Lottie B.
 Beehler, Sr., Timothy D.
 Beesley, Eddie R.
 Beh Balam, Policarpo
 Belen Latimer, Gregorio
 Bell, Beryl Avira
 Bell, Coralia
 Bell, Daisy Lee
 Bell, David J.
 Bell, Esther.
 Bell, Jeffrey P.
 Bell, Lloyd C.
 Bell, Raymond
 Bell, Wanda Faye
 Bell, William Anthony
 Bello Dominguez, Rafael
 Belnavis, Cornell O.
 Belt, Joy Faye
 Beltran Horua, Manuel
 Benarji, Yalamanchili.
 Bendu, Samuel K.
 Beneby, Glen Samuel
 Beneby, Rosetta Maria
 Beneby, Shelton Livingston
 Beneby, Jr., Nathaniel G.
 Benenhaley, Tracy DeWayne
 Benitez, Gertrudiz
 Benitez, Lucio A.
 Benitez, Ruben
 Benitez Santiago, Gilberto
 Benjamin, Bodapati
 Benjamin, Edner
 Benjamin, Robert Anthony
 Benjamin Coats, Luciano
 Bennett, Betty
 Bennett, Betty G.
 Bennett, Bill L.
 Bennett, Cleveland A.
 Bennett, Clyde
 Bennett, Mary C.
 Bennett, Robert Lee
 Bennett, Scott D.
 Bennett, U. G.
 Bennette Kouassi, Francis
 Benning, John Paul
 Benning, Mark Allen
 Benoit, Gabriel
 Benoit, Jerome Clement
 Bentley, Jimmy N.
 Bequjour, Anocier
 Bermudez Rojas, Rita de
 Bernabe Condori, Angel
 Bernal, Hilarion
 Bernal Escobar, Elfidio
 Bernal M., Andres
 Bernard, Frankie M.
 Bernard, Jean Hubert
 Bernard, Muriel
 Berroa, Miguelina A. G. de
 Berry, Clarence
 Berry, Ida J.
 Bertin, Joseph Benjamin
 Bertran R., Inocente Santos
 Best, Annette L.
 Betanco Escalante, Jose Paulino
 Betancohur C., Juan Francisco
 Bethel, Cecil
 Betterson, Emma Lee
 Betu, Ntumba
 Bevel, Phillip V.
 Bevis, Travis M.
 Beyerle, Leo
 Bhaskaran, Ch. Ludhiya
 Bhaskaran, Chavvakula

Bickham, Lionel
 Bigun, Yuriy V.
 Biliati, Halison
 Binape, Kapuku Malu
 Bingham, Josset Ann
 Rosetta
 Bird, Donald George
 Bird, Gwynneth F.
 Bitchy, Mukendi
 Bitone, Joao
 Bivens, Brian Keith
 Bivens, Jimmy R.
 Black, Joshua Jeremiah
 Black, Mavin V.
 Black, Thomas R.
 Blackmon, James A.
 Blackwelder, Tina Pate
 Blackwood, Garfield
 Timotheus
 Blackwood, Maynette J.
 Blair, Clovis Viola
 Blair, Eddie Lene
 Blake, Edwin Alphanso
 Blake, Herbert R.
 Blake, Sonia
 Blake, William
 Blake, Jr., Ian Paul
 Blakley, Foster F.
 Blalock, Steven Allen
 Blanca, Angel
 Blanco, Rafael Vinicio
 Blanco Aquino, Ignacio
 Bland, Dale E.
 Bland, Ronald D.
 Blanding, Jr., William
 Blankenship, Linda Ann
 Blankenship, Walter E.
 Blanscet, L. Calvin
 Bleakney, Glenn
 Bleck, Santo Guerrero
 Bledsoe, Beatrice Mae
 Blevins, Jimmie Lee
 Boatwright, Ottis C.
 Bobblett, Christopher Allen
 Bodroe, Deneese Marsha
 Bohannon, Jethery Eugene
 Boland, Bernard R. L.
 Boland, Lavina A.
 Bolin, Sr., Calvin J.
 Boltney, Jerick
 Bolton, Sylbert C.
 Bona, Patricia M.
 Bonagas Troya, Alcides Eliecer
 Bondo, J. Opande
 Bonham, Elizabeth I.
 Bonilla, Caridad de
 Bonilla, Dolores
 Bonilla, Jaime
 Bonilla, Tomasa
 Bonilla Ordonez, Cesar Rene
 Bonilla R., Manuel
 Boone, Dorothy M.
 Booth, Jason Ray
 Booth, Jesse R.
 Boothe, Cynthia
 Boothe, Merline M.
 Boothe, Sr., Dudley Roy
 Booyesen, Godwin Lefa
 Boozer, Dellmar
 Bor Garcia, Lorenzo
 Borders, Lucy Jane
 Boren, Donnie G.
 Borjas Santos, Fabian
 Borman, James Isaac
 Bosio, John P.
 Bosler, David T.
 Bostander, Daniel
 Bostick, Nella J.
 Boteo Medrano, Edgar Ronel
 Botha, Adam Marthinus Stand
 Botha, Benjamin
 Botha, Gerard
 Botha, Willem Francois Nich
 Boucher, Edward S.
 Bowdoin, Shannon Wayne
 Bowe, Franklin D.
 Bowen, Eddie Wayne
 Bowens, James Christopher
 Bowers, Lois E
 Bowles, Sandra Maria
 Bowman, Elmaira
 Bowra, Winnifred
 Bowser, Betty Jean
 Bowser, Dale R.
 Bowser, Nancy Lee
 Box, Emily Elizabeth
 Boyce, Harold C.
 Boyd, Bertha E.
 Boyd, James P.
 Boyd, Robbie Austin
 Boyd, III, William R.
 Boyer De Kelly, Martina
 Boyette, Betty D.
 Bracho, Angel Pastor
 Bracho de Rondon, Glorgys M
 Brackett, Elsie L.
 Bradburn, Alice Elizebeth
 Braddy, Sr., Joe C.
 Bradford, Larry A.
 Bradford, Lee Roy
 Bradford, Ronald G.
 Bradford, Roy Dale
 Bradley, V. Irene
 Brady, Ruby Mariece
 Bragg, Jackie A.
 Braham, Cyril H.
 Brahmaiah, Medepalli
 Braland, Hazel A.
 Branam, Bonnie Marie
 Branch, Betty Joyce
 Branch, Paul Wilson
 Brannon, John Yuma
 Brannon, Wesley W.
 Bravo Ramirez, Ramon
 Antonio
 Brefo, Kofi Adu
 Brekeen, Estess I.
 Brenes Poveda, Mario
 Josues
 Brewer, Lawrence A.
 Brewer, Richard Lee
 Brewer, Jr., William Ronald
 Brewster, Floyd Hatfield
 Brewster, Morris
 Brewster, Vinell C.
 Briceno M., Manuel
 Briceno Marquez, Audomaro
 Bridgeman, Jr., Edgar
 Bridges, James E.
 Bridges, Rodney E.
 Bridges, Sr., Michael W.
 Bridgewater, Willa Mae
 Briggs, Vera W.
 Briggs, William O.
 Brindle, Donald A.
 Briner, Robert Allen
 Brisson, Jr., Marvin

Brito Vda. Ramirez, Reina M.
 Brits, Jacobus Johannes
 Britt, Lora M.
 Brittain, Robert K.
 Brittingham, Juanita F.
 Broach, Robert L.
 Broadnax, Howard F.
 Brock, David Melvin
 Brock, Howard
 Brock, Ruby L.
 Brock, Wilburn M.
 Brooks, Evan Maxwell
 Brooks, R. Zachary
 Brown, Andrew
 Brown, Andries Goodboy
 Brown, Audrey
 Brown, Bernard A.
 Brown, Bessie M.
 Brown, Calvin
 Brown, Charles D.
 Brown, Claris Euphemia
 Brown, Clyde C.
 Brown, Cynthia V.
 Brown, Daniel G.
 Brown, Denham Ransford
 Brown, Dervin Sylvester
 Brown, Diane P.
 Brown, Donald L.
 Brown, Edna Lucille
 Brown, Errol M. C.
 Brown, Eugenie
 Brown, Francella E..
 Brown, George Seymour
 Brown, Gerald M.
 Brown, Gladys
 Brown, Gloria Elaine
 Brown, Gloria M.
 Brown, Gwenneth A.
 Brown, Harriot Samuel
 Brown, Hilton N.
 Brown, Iris B.
 Brown, J. Michael
 Brown, James Cleo
 Brown, James R.
 Brown, James T.
 Brown, Janet Olga
 Brown, Joseph Oliver
 Brown, Judy Kay
 Brown, Kathryn J.
 Brown, Kenneth L.
 Brown, Linette
 Brown, Lorna M.
 Brown, Melbourne A.
 Brown, Mervis B.
 Brown, Neville Noel
 Brown, Patrick G.
 Brown, Paul G.
 Brown, Peggy Eversole
 Brown, Rodney V.
 Brown, Roland R.
 Brown, Rose Mary
 Brown, Scotty Ray
 Brown, Wellesley Oliver
 Brown, Winston A.
 Brown Colphan, Geraldo
 Martin
 Brown, Jr., Larry Wayne
 Browne, Reynold R.
 Browning, Debbie L.
 Browning, Roger E.
 Brugnetti, Luigi
 Bruhl, Dorothy Virginia
 Brumley, Elwood Orville
 Brumley, Mayra P.
 Bruno P., Modesto Julio
 Bryan, Dorrett L.
 Bryan, Erna A.
 Bryan, Errol A.
 Bryan, Gersham S.
 Bryan, Herman W.
 Bryan, Lucille E.
 Bryan, Jr., Chester P.
 Bryant, Jason E.
 Bryant, Michael G.
 Bryson, John S.
 Buamba, Tshitoko
 Bube, Sandra A.
 Bucardo Videa, Danilo Jose
 Buchanan, Hopeton Sergison N.
 Buchanan, Howard A.
 Buchanan, Howard D.
 Buchanan, Joseph W.
 Buchanan, Willie B.
 Buckley, Theadora
 Bucknor, Headley
 Buckson, Laura S.
 Bullard, David Larry
 Bumgarner, Floyd J.
 Bumgarner, Marion L.
 Bunch, Diane Betty
 Bunde, Domnick Okongo
 Bundrick, Thomas G.
 Burch, Bryan Keith
 Burch, Onnie Mae Hackney
 Burdett, Margie J.
 Burdette, Benjamin Mark
 Burdette, Marvin A.
 Burdine, Archie M.
 Bureenok, Jumreon
 Burgan, Lionell Melton
 Burger, Johannes Daniel
 Burgess, Joyce M.
 Burgess, Lois Virginia
 Burgher, Berisford
 Burgos, Angela De
 Burke, Astley A.
 Burke, James E.
 Burke, Mable
 Burkhardt, Jeffrey B.
 Burks, Leroy
 Burks, Roger D.
 Burns, Joyce Faye
 Burns, Jr., Rober Lee
 Burson, M. Maxine Moore
 Burton, Delphena
 Burton, Dorine Nancy
 Burton, Dorothy L.
 Burton, George T.
 Burton, Michael K.
 Busch, Philip M.
 Bustamante B., Antonio
 Busto Lopez, Francisco
 Antonio
 Bustos Poblete, Mamerto
 Miguel
 Butar-Butar, Monang
 Butler, Carl C.
 Byam, Muriel A.
 Byrd, Jeff L.
 Byrd, Paul David
 Cabales, Florenda I.
 Caballero, Juan Leonel
 Cabey, Levi Talmon
 Cabler, Lessie Rierson
 Cabral, Victor M.
 Cabrera Aguilar, Nicolas
 Cabrera Amador, Jose Antonio
 Cabrera Calderon, Agustina de

Cabrera Pereira, Rebeca O.
 Caceres, Gabino
 Caceres Garcia, Gabriel Ramon
 Caceres Mayta, Miguel Angel
 Caceres Morel, Dionisio
 Caceres Silvera, Lidelmar
 Eduardo
 Cadostin, Edmond
 Caesar, Rosabelle
 Cagle, Dorothy Jean
 Cain, Anthony R.
 Cajas Calvic, Basilio
 Calcano, Digna Galvan Vda.
 Calcano Bueno, Victor
 Calcano Galvan, Pablo Andres
 Calderon G., Carlos Alberto
 Calderon Guzman, Juan
 Calderon Lopez, Martin A.
 Calderon M., Domingo
 Calderon Sabido, Carlos Javier
 Calderon Vanegas, Jose Ines
 Calderon-Sanchez, Jehu
 Caldwell, Adelle Mae
 Caldwell, Michael D.
 Caldwell, Paul
 Calero Marin, Pedro
 Calero P., Jose Fidel
 Caley, Wilbur S.
 Caley, Sr., Joshua, Ricardo
 Calfui Namoncura, Honorio
 Jorge
 Calhoun, Elizabeth Anne
 Calizaya Iquize, Florencio
 Callahan, Ronnie Marion
 Callahuara Mundocorr,
 Alfredo
 Callender, Mark Ricardo
 Calvert, Danny Wayne
 Calymayor, Marco Antonio
 Camacho, Julio Francisco
 Camacho, Jr., Arthur
 Cameleau, Gelin Felix
 Cameron, Fitz Albert
 Cameron, Iciline V.
 Cameron, Rohan Nathaniel
 Camey Matzar, Celestino
 Camp, Donald L.
 Camp, Mae Ellen
 Camp, Norma Jean
 Campbell, Barbara M.
 Campbell, Carol Naomi Knight
 Campbell, Cody W.
 Campbell, Dorothy
 Campbell, Errol A.
 Campbell, Errol R.
 Campbell, Everton
 Campbell, Hyacinth
 Campbell, Matilda
 Campbell, Noel
 Campbell, Randal R.
 Campbell, Rejust
 Campbell, Robert
 Campbell, Shirlene
 Campbell, Stanley C.
 Campbell, Vincent Small
 Campos, Edgar Antonio
 Campos Israel Martinez
 Campos, Maribel
 Campos Aburto, Julian
 Campos Contreras, Luis
 Ernesto
 Campos Genis, Jose Gabriel
 Campoz Mejia, Rodolfo
 Cancino Ganga, Fernando
 Antonio
 Cannon, Andy E.
 Cannon, Joe G.
 Cannon, Joyce B.
 Cano Cantarero, Byron
 Cano Diaz, Francisco
 Gregorio
 Cano de Rodriguez, Justina
 Canonigo, Efren
 Canterbury, Billy Ray
 Cantero Mirans, Luis A.
 Canton, Marie J.
 Canul Caamal, Eduardo
 Capellan de Jimenez, Ana A.
 Capron, Annis Beatrice
 Capron, Lorna Beatrice
 Capron, Roslyn Beatrice
 Carbajal Zambrano, Eufemio
 Carballo Velazquez, Juan
 Santiago
 Carde Garcia, Charles
 Carden, Robert F.
 Carela Castro, Angel Benito
 Carelus, Dorleus
 Carelus, Etienne
 Carey, Theodora L.
 Caristel, Jr., Joseph
 Carlogridis, Margaret
 Carlton, Kenneth Ray
 Carmen Gonzales, Jose del
 Carmona, Emida
 Carmona A., F. Pedro
 Caro L., Tirso Jesus
 Carpenter, Robert A.
 Carpenter, Roy A.
 Carr, Angie Darlene
 Carrasco, Dominga
 Carrasco, Santos Digno
 Carrasco M., Juan Evangelista
 Carrasco Zeballos, Andres
 Carreon G., Alfredo
 Carreon G., Manuel
 Carreon Zavala, Juan Alberto
 Carridice, Sharon Angella
 Carrillo M., Anastasio
 Carrillo Romero, German
 Carrion Centeno, Leonel de
 Jesus
 Carrion Torres, Luis Arturo
 Carroll, Frances Marie
 Carroll, Hilda Fern
 Carroll, Loretta M.
 Carroll, Tony
 Cartagena, Cesar M.
 Carter, Calvin
 Carter, Christine H.
 Carter, James Lee
 Carter, Janet M.
 Carter, Jerry
 Carter, O. Diana
 Carter, Roy William
 Carter, William P. D.
 Carty, Cynthia O.
 Carty, Inez
 Carty, Marlene J.
 Carty, Valrie-Ann Adassa
 Caruthers, Vernon Lee
 Carvajal Medina, Pablo
 Carver, Joyce
 Casaya Madrigal, Jose Orlando
 Cash, Robert D.
 Cash, Steven L.
 Casimir, Remy Jean
 Casimiro Reyes, Felipe

Cason, Sarah Rice
 Cassell, Morais L.
 Cassells, David
 Cassells, Linda Campbell
 Castaneda Moran, Salvador
 Castaneda P., E. Isabel
 Castaneda R., Victor
 Castellon, Juan Martinez
 Castillo, Belen C.
 Castillo, Benjamin
 Castillo, Lino
 Castillo, Vicente
 Castillo Caballero, Antonio
 Castillo Gutierrez, Carlos
 Ablerto
 Castillo Lopez, Paz de
 Castillo Maldonado,
 Fermín
 Castillo Morales, Jorge A.
 Castillo Moreno, Rogelio
 Castillo Quintero, Francisco
 Castleberry, Cyril Keith
 Castro, Altigracia
 Castro, Andres
 Castro B., Felipe
 Castro Blandon, Juan Pablo
 Castro M., Luis Alberto
 Castro Maradiaga, Santos
 Dagoberto
 Castro Perez, Enerio
 Castro Rosario, Jose Ramon
 Catalan Luciano, Crescencio
 Catalino, Santo G.
 Cates, Gaudia Eloise
 Caudill, Ilene
 Caughron, Kathy M.
 Cavender, Connie Marie
 Cazaya Vargas, Francisco
 Cazembe, Manuel Luis
 Cea, Jose Idefonso
 Cedeno Gonzalez, Sergio
 Cedeno del Rosario, Santo
 Cedieu, Michel
 Ceford, Effit A.
 Cefort, Stephen McDonald
 Cele, Leonard
 Celestine, Louisa
 Ceresoli, Jr., John M.
 Cerna Pena, Rogelio

Cerna Pena, Rogelio
 Cerqueira, Zeli
 Cesar, Horacio
 Cesar, Phanius
 Cesar Montenegro, Julio
 Chacon, Alfonso Martinez
 Chacon, Jr., Richard
 Chaiya, Chatchai
 Chale Chan, Teofilo
 Chalupnik, Shaun
 Chalwell, Commet
 Chalwell, James C.
 Chalwell, Naaman
 Chambers, Robert
 Champagne, Jose Jean
 Chance, Leonard R.
 Chance, Monroe
 Chance, Steve L.
 Chance, Woodrow
 Chandrapal, J.
 Chapa, Elvira S.
 Chapa, Severo G.
 Chapman, Cindy L.
 Chapman, M. Gladys
 Chapman, Paul J.
 Chappel, Jr., Walter Gordon
 Charleerindra, Arphorn
 Charles, Billie R.
 Charles, Donald
 Charles, Etude
 Charles, Exavier Louis
 Charles, Jean Coentin
 Charles, Jean Marie
 Charles, Lelio
 Charles, Malachi I.
 Charles, Paroline
 Charles, Sonia Mae
 Charles, Willy
 Charlot, Esdras
 Chase, Jeffery Alan
 Chatham, Daniel Wesley
 Chatham, R. Dean
 Chatmon, Lydia Violestine
 Chatmon, Marie J.
 Chatmon, Jr., Albert Ivory
 Chauncey, Mark K.
 Chaupe G., Oswaldo
 Chavarria Castro, Marlon
 Antonio

Chavarria Gutierrez, Manuel
 Antonio
 Chavarria Olivos, Asuncion
 Chavarria R., Angel
 Chavarria Robleto, Luis A
 Chavez, Dora L.
 Chavez B., Hector Julio
 Chavez Chi, Nemeccio
 Chavez Graus, Johnny Luis
 Chavez Hernandez, Benjamin
 Chavez Valenzuela, Ricardo
 Chavez Mejia, Hernan
 Agusto
 Chavez Valenzuela, Ricardo
 Chavis, Robert
 Chellayamma, Mundru
 Chen, Samsen Bernard
 Chengula, Ayubu E.
 Cherry, Merle O.
 Chery, Citaine
 Chery, Jean Lionel
 Chery, Paul
 Chesser, Guthrie
 Chesser, Lana H.
 Chetambe, Festus Wandati
 Chevelon, Germilus
 Chibanda, Aaron Tamuwonepi
 Chibisa, Yohane S.
 Chicas Diaz, Jose Antonio
 Chidyamakuni, Pio
 Chihamba, Peter M.
 Chikawnha, Silas
 Chikwete, Joshua Aaron
 Childers, Gladys
 Childress, Nicolas Eugene
 Chin Heredia, Jose del Carmen
 Ching Meletz, Joel
 Ching Meletz, Victor David
 Chinnery, Francisco
 Chinnery, Michael A.
 Chiquin, Antonio
 Chirashe, Julius
 Chire Mamani, Teofilo
 Chirinos, Cirilo Antonio
 Chirinos N., Gregorio
 Chitakasha, Goodwin
 Chittum, Sr., Danny Lee
 Chivers, Bruce
 Chiwunda, Godfrey

Chiyota, Philemon Mweemba
 Choi, Hee Bong
 Choque Apaza, Simon
 Choque Hurtado, Fulgencio
 Choque Machaca, Facundo
 Christian, Glynis A.
 Christian, Mark Anthony
 Christian, Paul Edward
 Christie, Mary Louise
 Christie, Stalman
 Christopher, G. P. B.
 Christopher, Margaret R.
 Christopher, Mellime
 Christopher, Ricky
 Chuanguaton, Boong
 Chub, Juan
 Chukwudi, Stephen Agwu
 Chung, Glenna A.
 Chung, Young Hee
 Ciciliano Cerado, Luis Magin
 Cielto, Hillan Simeon
 Cienfuegos, Gertrudis Martinez
 Cifuentes Merida, Milton Rene
 Cineus, Andre
 Cineus, Jean O.
 Cisneros Argueta, Ruben
 Claasen, Henry Chris
 Clark, Arch Graham
 Clark, Daryl Rick
 Clark, David Leo
 Clark, Debbie Louise
 Clark, Gerald F.
 Clark, John Richard
 Clarke, Emily Pauline
 Clarke, Eulalee
 Clarke, Fitzroy M.
 Clarke, Floreth M.
 Clarke, Jane A.
 Clarke, Rocal Vern
 Clary, Michael Eugene
 Claire Tarqui, Macedonio
 Clay, Carolyn A. H.
 Cleare, Betty Siville
 Clemens, Earl E.
 Clemens, Rosalie A.
 Clemente, Juan
 Clements, Gary Wayne
 Clemmings, Trevor A.
 Cliff, Sr., Albert Harvey
 Cloete, Paul
 Clue, Lucille Lepurchia
 Coballos, David Ramon
 Cobb, Donnie C.
 Cobourne, Esau
 Coca Condori, Sabino
 Cocom Canche, Juan de la Cruz
 Coffey, Delephine
 Coffin, David E.
 Coffin, Jeffrey Daniel
 Coffin, Judy E.
 Cogburn, James F.
 Coker, Emmett L.
 Cola, Deus
 Cole, Aston S.
 Cole, Collin
 Cole, Linford L.
 Cole, Valrie Vivienne
 Coleman, Gabriel S.
 Coleman, John C.
 Coleman, Sharon E.
 Coley, Karen V.
 Colin, William
 Colinanco Garreton, Alfonso
 Omar
 Colindres Galvez, Gamaliel
 Collie, Ellen
 Collie, Lulian D.
 Collie, Luther
 Collie, Marilyn Augustine
 Collie, Talbot Warren
 Collier, Evelyn G.
 Collier, Rachel
 Collier, Regenia L.
 Collier, Sylvia L.
 Collins, Daphne M.
 Collins, Eugene
 Collins, L. Andrew
 Collins, O. R.
 Collins, Patsy E.
 Collins, Phillip Wayne
 Collins, Wendy Alana
 Collins, William R.
 Collins, III, Restee
 Collins, Jr., Elmer N.
 Colman Arias, Dinorah Vda. de
 Colque Apaza, Jorge
 Colque Escobar, Felix
 Combest, Antonio Charles
 Commons, Clive A.
 Concepcion Cardet, Coral de
 Concepcion Espinola, Ernesto
 Condor Huanca, Eugenio
 Dionisio
 Condori C., Roman
 Condori Machado, Marcelino
 Condori Medrano, Valerio
 Condori Poma, Ciprian
 Condori Ribera, Juan
 Condori Yujra, Paulino
 Connell, Sr., James William
 Conner, Michael Ray
 Conner, Rose M.
 Conrad, Carol Anne
 Conrad, Lela Mae
 Contreras, Armando
 Contreras, Felix
 Contreras, Leonel A.
 Contreras, Teodulo de Jesus
 Contreras Galindo, Agustin
 Contreras Martinez, Jose
 Manuel
 Contreras Merida, Juan de
 Dios
 Contreras Molina, Carlos
 Contreras Sambo, Nilvio
 Andres
 Contreras Valera, Nereyda de
 Cook, Carolyn Sue
 Cook, Daniel W.
 Cook, Danny Lee
 Cook, Ed Ray
 Cook, Joe C.
 Cook, Joyce E.
 Cook, Kristen Daniel
 Cook, Norris
 Cook, Timothy M.
 Cook, Wendy K.
 Cooke, Eleanor Faye
 Cooks, Lawrence
 Cooley, Eula M.
 Cooley, Richard Leon
 Coon, Mary Louise Aites
 Coon, Jr., William Robert
 Cooper, Alice Louise
 Cooper, Aphrodite Atalanta
 Cooper, Carl C.
 Cooper, Dennis
 Cooper, Harry R.
 Cooper, Larry W.

Cooper, Virginia
 Coote, Shirley May
 Copali Espada, Antonio
 Copeland, Angela C.
 Copeland, Neville
 Copelli Ramirez, Cipriano Segundo
 Copen, Harry R.
 Corbett, Jonathan Ray
 Corbett, Sharon D.
 Corbin, Nigel Nathaniel
 Corbin, Roosevelt
 Cordero, Hernan Vera
 Cordero, Teodulo
 Cordero Reinoso, Francisco Rafael
 Cordova Llanos, Sergio Ricardo
 Coreas Guillen, Jorge
 Corlew, Bessie E.
 Corley, John David
 Corn, Linda C.
 Cornavaca F., Jose Leonardo
 Cornel, Walala
 Cornelio Perera, Josefa
 Cornelious, Kankipati
 Cornwall, Derrick S.
 Cornwall, Lorna Angela
 Cornwall, Jerry W.
 Coronado Cano, Feliciano
 Coronado Escamilla, Senonio
 Coronel Calle, Hermenegildo Corp, Jack W.
 Corrales Fernandez, Martha
 Correll, Michael F.
 Cortes Garcia, Oscar
 Cortez Gonzalez, Rito
 Cortez Ruiz, Samuel
 Cortez Salazar, Jose Luis
 Cotman, Elizabeth
 Cotton, Matthew
 Couch, Cecil O.
 Couch, D. O.
 Couch, Kevin W.
 Couch, Mary Elizabeth
 Courtney, Randall J.
 Coverley, Dianne L.
 Coverley, Dudley Sinclair
 Covington, Ida M.
 Covington, Richard T.
 Cowan, Joyce G.
 Cowen, Leo
 Cowin, Randall S.
 Cox, Alturo Emile
 Cox, Charlene Suzanne
 Cox, Gordon R.
 Cox, Grandville Newton
 Cox, James T.
 Cox, John D.
 Cox, Kelson S.
 Cox, Leviticus H.
 Cox, Marvin G.
 Cox, Morolene Malmela A.
 Cox, Philip J.
 Cradic, Timothy R.
 Craig, Bruce
 Craig, James L.
 Craig, Marion M.
 Crandell, Eula L.
 Crane, Henry Hollon
 Cranfield, Glenn
 Craven, Iven D. "Red"
 Craven, Lena C.
 Craver, Era Bee
 Cravey, Kaiser
 Crawford, Carol M.
 Crawford, Leonard W.
 Crawford, Jr., Conway Alfred
 Crawley, Jefferey G.
 Creasy, Richard Todd
 Creech, Donald Ray
 Creech, Roger Keith
 Creed, Sethline M. L.
 Gregoire, Mpanya Mubabimge
 Cretier, Jr., Willem
 Crews, Delmus W.
 Crisostomo, Martin Vasquez
 Cristobal, Jimmy S.
 Crocker, Darrell Keith
 Crocker, Edward (Eddie) Brian
 Crocker, Michael E.
 Crocker, Phillip M.
 Crockett, Kenneth F.
 Crook, C. Adelle
 Crooks, Lloyd G. Christopher
 Crosby, Hardy T.
 Crosdale, Alfred P.
 Crosdale, Joan Elizabeth
 Crosdale, Lincoln R.
 Cross, Raymond F.
 Crossfield, Rose B.
 Crow, Meredith E.
 Cruickshank, Rockell T.
 Crumley, Bryan Todd
 Crutchfield, Allen Jay
 Cruz, Blanca Etela
 Cruz, Delfino
 Cruz, Elier O.
 Cruz, Fello E. De La
 Cruz, Jose Arcadio
 Cruz, Luz Nereida
 Cruz, Rosalio
 Cruz, Tomas Andrade
 Cruz Bargas, Jose Humberto
 Cruz Castillo, Carlos Arturo
 Cruz Castillo, Larry Lombardo
 Cruz Dominguez, Fidel Antonio
 Cruz Giron, Ramon Rosa
 Cruz Mendoza, Narciso
 Cruz Perez, Andres
 Cruz Perez, Macario
 Cruz Perez, Mixael Francis
 Cruz Selaya, Santo Marcelino
 Cruz Sosa, Isaac
 Cruz Venegas, Felipe
 Cruz Zelaya, Gustavo Adolfo
 Cruz Zelaya, Mario Alfredo
 Cuaquira Gutierrez, Jose
 Cuaquira Lopez, Antonio
 Cuahtemoc Maldonado, Moctezuma
 Cuchuz Barro, Wilder
 Cuellar Flores, Roberto
 Cuello Morel, Florentino
 Cuentas Garces, John
 Cueto Ramirez, Juan
 Cuevas, Angel
 Cuevas, Valerio Rivas
 Culbertson, Beulah
 Culmer, Colleen Anita
 Culmer, Diana M.
 Cummings, Sherry Lynn
 Cunha Gomes, Helena L. de
 Cunningham, Edna V.
 Cunningham, Lelah Delores
 Cunningham, Lloyd
 Cunningham, William A.
 Currier, Arlyn E.

Curry, Kenardo Keith
 Curry, Mollie B.
 Curtis, Carl-Burn Berris
 Curtis, Charles E.
 Curtis, Harold Dean
 Curtis, Randolph Philip
 Cusack, Charles A.
 Cusi Calane, Jose
 Cusi Canaviri, Marin
 Custer, Valinda L.

 Da Costa, Jan Alexander
 Da Silva, Carlos Robertoo
 Da Silva, Joao Jose
 Da Silva, Jose Saturnino
 Dacius, Cedieu
 Daga Chavez, James Clean
 Dahl, Charles George
 Dailey, Charles Willard
 Daivakrupa, M.
 Dajuste, Jean
 Dale, Richard Lee
 Daley, Catherine A.
 Daley, Derrick R.
 Daley, Essie M.
 Daley, Ivy May
 Daley, Mavis
 Daley, Michael Alexander
 Dalien, Damus
 Dalton, Mark E.
 Dalton, Rocky Ellis
 Daly, Cintelia G. E.
 Daly, Estebania
 Dames, Denver W.
 Damsa, Steve Wesley
 Dandal, Jr., Mansueto Patano
 Dandi, Ferdinand
 Daniel, Arnold Simeon
 Daniel, Samuel Uriel
 Daniels, Curtis W.
 Daniels, Jacqueline Adean
 Daniels, Michael David
 Daniels, Jr., Peter F.
 Dannil, Wilford A.
 Darnell, Keenan Scott
 Darsi, Jose
 Das, Dasari Christu
 Das, Gali Maria
 Dasher, Paul I.
 Dasher, Quillie D.

 Daugherty, Gary Gene
 Daugherty, Richard Ray
 Dauzat, Carol D.
 Davenport, Zillie Mae
 David, Glynis Ann
 David, Ian Errol
 David, Juan B.
 David, M. Samuel
 David, Toluh Gold
 David Dominguez, Victor
 Aparicio
 David N., Musuma
 Davids, Jack Jacobus
 Davids, Nicolaas
 Davids, Steven
 Davis, Albert E.
 Davis, Andrea Faye
 Davis, Cara Evelyn
 Davis, Cather E.
 Davis, Charles "Ellsworth"
 Davis, Darren W.
 Davis, David M.
 Davis, Elmer Daniel
 Davis, Elza O.
 Davis, Herbert G.
 Davis, James A.
 Davis, Jason DeWayne
 Davis, John Joseph
 Davis, Leaford
 Davis, Megretta
 Davis, Nancy A.
 Davis, Nina F.
 Davis, Randy L.
 Davis, Ray P.
 Davis, Samuel Fitzgerald
 Davis, Valdez
 Davis, Verna Ernesta
 Davis, Victorine C.
 Davis, Willie B.
 Davis, Sr., Terry O.
 Davison, Lisa K.
 Davison, William Neal
 Davisson, M. Mildred
 Davy, Henry Augustus
 Daw, Janet Geraldine
 Dawkins, Lucilda Unise
 Dawkins, Olive Evangoline
 Day, Dennis Leon
 Day, Ethel Mae
 Daye, Larry D.

 De Abreu, Santa Elena Rojas
 De Alfaro, Carmen C.
 De Almeida, Elizabeth Rosa
 De Anglero, Nilda Medina
 De Assis, Jose Roberto
 De Campos, Eva Francisca F.
 De Carvalho, Crusvaldino
 Geraldoo
 De Cuello, Maricris Basilia P.
 De Dominguez, Berta Alicia
 De Gracia, Josefina Lugo
 De Gracia Antadilla, Sebastian
 De Jesus, Ulloa Jose
 De Jesus Aguirre, Rafael
 De Jesus Guifarro, Orlando
 De Jesus Peguero, Manuel
 De Jesus Ramirez, Eladio
 De Jesus Sanchez, Juan
 De Jesus Villacorta, Miguel
 De Kery, Mercedes Metivier
 De La Cruz, Anito
 De La Cruz, Domingo
 De La Cruz, Efren O.
 De La Cruz, Ernesto
 De La Cruz, Juan
 De La Cruz, Moises
 De La Cruz, Ricardo
 De La Cruz Diaz, Maximo
 De La Cruz Gomez, Ramon
 De La Cruz Gonzales, Alfred
 De La Cruz Herrera, Catarino
 De La Cruz Morales, Armando
 De La Cruz Ortiz, Rigoberto
 De La Cruz, Godinez, Maria
 Ana
 De La Mora, Mario
 De La Paz, Marcelo
 De La Rosa, Ebli
 De La Rosa, Magdaleno
 De La Rosa, De Leon, Pablo B.
 De Leal, Silvia Arriaga
 De Leoni Ballarini, Cristina de
 De Los Santos, Jose Miguel
 De Los Santos, Noemi Louis
 De Los Santos, Ruben
 De Lugo, Paula Alcalá
 De Rosa, Andres
 De Souza, Joao Francisco
 DeLeon, Joel B.

DeLos Santos, Augustine
 Deadmond, Dwayne Richard
 Dean, Anna I.
 Dean, Bruce Ellis
 Dean, Delores Ionie
 Dean, Horace Barrington
 Dean, J. Otto Von
 Dean, Rynold D.
 Deare, Joel Vincent
 Decena Rudecind, Damian
 Deenamma, Madha
 Degos, Jean Baptiste
 Del Boy Marty, Santiago
 Del Rosario, Luis Alberto
 Del Rosario, Luis Alberto
 Delancy, Donna Marie
 Delancy, Flossie Corene
 Delancy, Gloria
 Delaunay, Anthony
 Deleveaux, Rochelle Antoinette
 Delgado, Bartolo Cesar
 Delgado Saez, Ana
 Delmonte, Jean Wesnel
 Demopoulos, Emmanuel
 Demos, Linda
 Demos, Nick
 Demosthenes, Serge J.
 Denasty, Wilfrid
 Denke, Samuel Raju
 Denney, M. Lucille
 Dennis, Alverine
 Dennis, Angela Irene
 Denton, Caroline J.
 DeoCampo, Kathy Koeritz
 Depass, Peter A.
 Derick, Ogwal R.
 Derr, Jr., Glenn David
 Desir, Pierre Derius
 Desir, Saint Jean
 Dete, Lazarus
 Devadanam, Kanikelli
 Devasahayam, P.
 Deveaux, Donald Stanley
 Deveaux, Tereseta
 Dezilme, Alcegueur
 Dhliwayo, Nason Dhliwayo
 Dhliwayo, Nelson P.
 Dhliwayo, Timothy
 Guraukana
 Dias Ribeiro, Silvio
 Diaz, Aida Esther
 Diaz, Juliano
 Diaz, Rafael
 Diaz, Victor Manuel
 Diaz Alberti, Isabel Raquel de
 Diaz Cabrera, Eladio
 Diaz Cabrera, Raimundo
 Diaz Celedonio, Ramon Julio
 Diaz Chavarria, Primitivo
 Diaz Galindo, Araceli
 Diaz Herrera, Fidel
 Diaz Lopez, Nicolas
 Diaz M., Ana Maria
 Diaz Montano, Cesar
 Diaz Sanchez, Pedro Nolasco
 Diaz Santos, Leonel Celestino
 Diaz Suazo, Pedro Anastacio
 Diaz Z., Adalberto
 Dickerson, Anna Belle
 Dickerson, Leila Allen
 Dickey, Boyd Ernest
 Dickey, Lois M.
 Dickinson, Dessie F.
 Didion, Dennis Duane
 Didion, Young Naomi
 Dieulithes, Leau
 Diggs, Rebecca M.
 Dikamba, Kamani
 Dikeos, Gregory A.
 Dilbeck, Gordon Dale
 Dilldine, Ina Lynn
 Dillon, Clyde T.
 Dillon, Doris E.
 Dillon, Fidolin
 Dillon, Patrick G.
 Dinkins, David R.
 Dionicio Alvarez, Trinidad
 Disbrow, Bruce A.
 Dishmey, Elias
 Dishmey Barrett, Tomas
 Dishmey Castro, Epifanio
 Dishmey Gomez, Milagros C. de
 Disman, Ronnie W.
 Dixon, Major (Elder)
 Dixon, Mavis
 Dixon, Norma Iona Boothe
 Dixon R., Cosme Jose
 Dlamini, Sandile
 Dlamini, Vincent B.
 Dobrev, Janko Dobrev
 Dobson, Imolyn V.
 Dockery, Patricia Ann
 Dodson, Phillip M.
 Dojcinoski, Goran
 Domingos, Mario Bancue
 Dominguez, Marco
 Dominguez, Michael H.
 Dominguez M., Vicente
 Dominguez Melendez, Armando
 Dominguez Povedano, Juan
 Felix
 Dominguez de Feliz,
 Emeteria
 Dominique, Kambou Watil
 Dondo, Madara Evans Okanga
 Donnafield, Joann
 Dorce, Dieuseul
 Dorcelly, Joanis
 Dormelus, Elionaire
 Doroshuk, Brian
 Doroshuk, David D.
 Dorrell, Wallace Ricky
 Dorsaint, Messeret
 Dorsett, Adlai David S.
 Dorvil, Charles
 Dorvil, Jerome
 Dorvil, Jerome Dieucene
 Dorvil, Jumellus
 Dorvilliers, Jean-Hebert
 Dory, Roosevelt
 Dorzelma, Evalquet
 Dos Santos, Antonio Carlos
 Dos Santos Rocha, Jose
 Doss, Ricky E.
 Doss, Shirley Jean
 Dotson, Jr., Larry Joe
 Dottin, Jasma C.
 Douglas, Albert N.
 Douglas, Blaselma
 Douglas, Frank Worrell
 Douglas, Ivel Rosa
 Douglas, Joanna
 Douglas, Robert Albert
 Douglas, Jr., Ralph J.
 Dow, Holly Elizabeth
 Dowdell, Chad Richard
 Dowdell, Clifford Ray
 Dowell, Jr., Gerald Dean

Downs, Clifton
 Draai, David
 Drackett, Albertha Christene
 Dragomir, Josif
 Drake, Jr., Jimmie L.
 Drew, George B.
 Driver, Daniel B.
 Droze, Lewis Michael
 Drullard, Rafael
 Du Preez, Kerneels
 Duarte, Victor M.
 Duarte Orellana, Alvaro
 Dube, David Bobo
 Dube, Maduo
 Dube, Mahoma Mahohoma
 Dubidat, Ivanhoe Emanuel
 Dublin, Cheryl-Ann Zerelda
 Dublin-Collins, Ron Emerson
 Dubuisson, Hermann
 Duckett, Byron
 Duckett, Thelma Lucille
 Duckworth, Alice Agnes
 Duclair, Francois
 Dudding, Jr., Paul L.
 Dudley, Earl Preston
 Dugger, June P.
 Dula, Felix
 Dulo, Thomas Mboya
 Duncan, Nancy
 Duncan, Jr., Ronald Truman
 Dunlap, James Edward
 Dunn, Billy Gene
 Duque, Librado
 Duran, Gregoria C.
 Duran O., Jose Angel
 Dure, Jorge
 Durham, Christine M.
 Durham, Joseph E.
 Durham, Karen L.
 Duron Sanchez, Francisco J.
 Durosier, Milton
 Dutschke, E. R.
 Duvall, Gladys K.
 Duvalsaint, Fremoit
 Duvalsaint, Siscto
 Dwyer, Vinto L.
 Dyer, Charlotte D.
 Dyer, Kenneth A.
 Dyer, Wycliffe J.

Dykes, Roger Wayne
 Dzul Che, Ranulfo

Easterling, Eileen R.
 Ebuye, Michael Sakhulo
 Echeverria, Jose Natividad
 Eddings, Agnes
 Eden, Jr., John C.
 Edge, Danny Mikel
 Edge, Ronald Timothy
 Edmond, Linda Gail
 Edmond, William Lloyd
 Edouard, Cleremy
 Edouarzin, Jean Arnel
 Edralin, Jr., Servillano G.
 Edwards, Alice J.
 Edwards, Brian Keith
 Edwards, Doreen O.
 Edwards, E. A.
 Edwards, Ellen L.
 Edwards, James E.
 Edwards, Jubal
 Edwards, Pearl
 Edwards, Robert G.
 Edwards, Ronald
 Edwards, Ronnie E.
 Edwards, Violeta H.
 Edwards, Will
 Edwards, William E.
 Egule, Yokonan
 Elders, William Ray
 Eldridge, Carl
 Elish, Vemuri
 Elias, Mauricio
 Elias, Shirley F.
 Elien, Oles
 Elisha, B.
 Elkerson, Larry D.
 Elkins, Ralph Walker
 Elland, Mark S.
 Ellenberger, Dennis C.
 Eller, Leonard J.
 Elliott, Daphne R.
 Elliott, Lauriston
 Ellis, Allan McDonald
 Ellis, Curtis Lee
 Ellis, Earl Lee
 Ellis, James O.
 Ellis, Ralph L.

Ellis Garcia, Ernesto Rolando
 Ellis, Jr., Roosevelt
 Ellison, D. Charlotte
 Elmore, David A.
 Elmore, James Kenneth
 Elmore, Randy J.
 Eloff, David
 Elsworth, Doris Jean
 Elvy, Linda M.
 Elyse, Ndahiman
 Elysee, Elie
 Embry, Sharlett R.
 Emerick, Gregory Allen
 Emerson, Earlean
 Emert, Jr., John M.
 Emile, Eridieu
 Emmanuel, Desruisseaux
 Emmanuel, Ithi
 Enamorodo Zunigo, Enrique
 Encarnacion, Eleodoro
 Encarnacion, Julian
 Encarnacion H., Nestor
 Encarnacion, Gabriel Gregorio
 Endecott, Larry E.
 Engle, James Melton
 Englebert, Christine
 Englebert, Curtis L.
 Englebert, James A.
 Ennis, Patsy Joan
 Enxuto, Jude (Mrs.)
 Epie, Ebondene James
 Erickson, Jr., Charles C.
 Erwin, Elizabeth Carolyn
 Escalante, Salomon
 Escalante Apata, Waldo
 Escobar, Beatriz
 Escobar, Juan A.
 Escobar Castro, Marcos
 Escobar McTaggart, Atanasia
 Escobar Pascual, Leonardo
 Escobar Quispe, Fernando
 Escobar Sarate, Alejandro
 Espinal, Eucebio
 Espinal, Primo
 Espinal H., Adolfo Enrique
 Espino, Wilson Baca
 Espinola Ferreira, Juan
 Bautista
 Espinoza, Abelardo Martinez

Espinoza, Ernesto
 Espinoza, Guillermo P.
 Espinoza, Nicolas Rodriguez
 Espinoza, Pascual M.
 Espinoza Apaza, Francisco
 Espinoza Calvan, J. Santos
 Espinoza Hernandez, Juan Angel
 Espinoza Murillo, Jesus
 Espinoza Murillo, Manuel J.
 Esquivel, Bolivar Humberto
 Esson, Junior L.
 Estalilla, Jr., Ramira U.
 Estep, Billie J.
 Estep, Dana Rene
 Estep, Edmond P.
 Estes, James M.
 Estevez, Agustin
 Estira, Oremise
 Estrada Barba, Willy
 Estrada E., Lazaro
 Estrada Gutierrez, Rodolfo
 Estrada Lopez, Valentin
 Estrada M., Juan
 Estrada Morales, Adelino
 Estrella, Alejandro Rodriguez
 Estridge, Gilbert
 Estudillo Rivera, Jose Enrique
 Etienne, Claude
 Etienne, Louis
 Euceda Lopez, Maria Lidia
 Eustache, Noe
 Evaliste, Fumbije
 Evans, Christopher Brad
 Evans, Earl L.
 Evans, Gerald Wayne
 Evans, Horace E.
 Evans, Janice
 Everett, Albert George
 Everett, Vernell
 Ewen, Delphia M.
 Ewing, Cecily Elene
 Exanor, Ernest
 Exil, Proverbe
 Ezell, Ada L.
 Ezra, Marrisudi

 Fabian C., Erasmo
 Facey, Howard Hugh
 Fagin, Lillian L.

 Fahie, Alcie A.
 Fahie, Maxie Faraldo
 Faile, David
 Faileaso Faileaso, Kolio
 Faircloth, D. Maxine
 Faircloth, James M.
 Falkner, Anita (O'Barr)
 Fallas Ordonez, Jose Alberto
 Familia De Felipe, Robertina Maria
 Fana, Bolivar Sanchez
 Fargas Benitez, Santos A.
 Faria, Reginaldo J. De
 Farias, Pedro Armando
 Farless, James D.
 Farley, C. Ray
 Farley, Mack
 Faroa, Amos Jeremy
 Farrar, John M.
 Farrell, Ivan Simon
 Fatu, Lisi Setu
 Faulkner, James Alfred
 Feare, Cassius Anthony
 Feare, Hyacinth L.
 Fearon, Hadna
 Feliciano, Hilario
 Felicien, Tonou
 Felipe, Daniel A.
 Felix, Lago Tape
 Feliz, Bienvenido
 Feliz, Luz
 Feliz Cornielle, Hector
 Feliz Trinidad, Miguel Angel
 Fenelon Guillen, Wilson
 Ferenc, Mucsi
 Ferguson, Carnetta
 Ferguson, Christopher Elijah
 Ferguson, Clarence
 Ferguson, Darrel Lee
 Ferguson, Dwight Laadan
 Ferguson, E. A.
 Ferguson, John Wesley
 Ferguson, Mildred E. Kemp
 Ferguson, Nathalie Beatrice
 Ferguson, Nicholas W.
 Ferguson, Norman E.
 Ferguson, Phillip David
 Ferguson, Phillip D.
 Ferguson, Romeo Robert

 Ferguson, Walter Johnley
 Ferguson, Wesley L.
 Ferguson, Sr., Harold James
 Fermin, Pilar
 Fernandes, Hernandes
 Fernandes Filho, Hernandes
 Fernandez, Altagracia
 Fernandez, Gilbert
 Fernandez, Jonah David
 Fernandez, Julio Alberto Matos
 Fernandez, Pedro
 Fernandez, Zenon Almendras
 Fernandez G., Dario
 Fernandez Gomez, Fernando
 Fernandez Hernandez,
 Josue Misrain
 Fernandez Ramirez, Jose
 Ferre, Linda J.
 Ferreira C., Maria Margarita
 Ferreira Espinola, Arminda
 Ferreira Maciel, Jose A
 Ferreira de Zouza, Alvani
 Ferrell, Autry
 Ferris, Cecelia Agatha
 Ferron, Delroy
 Ferron Gonzalez, Pedro
 Ferruffino Mendoza, Santos Genaro
 Fhon, Alberto Leonidas
 Fiel, Genaro
 Fields, Dallas W.
 Fierro Salas, J. Isabel
 Fiesta Ayma, Daniel
 Figueroa, Francisco P.
 Figueroa, Hector M.
 Figueroa, Isidro
 Filkins, Terry Witt
 Filomeno Garcia, Juan Fidel
 Fine, John Lee
 Finny, Kandavalli Samuel
 Fisher, Aleda F.
 Fisher, Charles James
 Fisher, Rodney G.
 Fisher, Stephen Lane
 Fitts, Hubert Lee
 Fitzgerald, James David
 Five, Meve
 Flakenberg, Baardman

Flanary, George G.
 Flanary, Teresa B.
 Flanigan, Charles C.
 Fleming, Davis Hays
 Fleming, Edward E.
 Flemmings, Anita McKenzie
 Fletcher, Neville
 Fletcher, Samuel L.
 Fletcher, Stanford A.
 Fleurand, Saint Clairus
 Fleurant, Adrien
 Fleurantin, Paulin
 Fleurisme, Samson
 Flick, Wendell G.
 Flick, William Harry
 Flink, Daniel
 Flink, Jane Janetta
 Flink, John Johannes
 Florentino, Isaac Misael Araujo
 Florentino Ramirez, Gilberto
 Flores, Carlos E.
 Flores, Enrique Anibal
 Flores, Ernesto
 Flores, Esteban
 Flores, Nicasio de Jesus
 Flores, Pascasio
 Flores, Patrick Daniel B.
 Flores Benitez, Elias
 Flores Centeno, Merardo
 Flores F., Abraham
 Flores Gonzales, Juan
 Antonio
 Flores R., Jose Maria
 Flores Zelaya, Rufino
 Florival, Pierre Aleus
 Florvius, Murano
 Flowers, Charles Hubert
 Floyd, Willie Ree
 Floyd II, Alvin Dewey
 Folayan, Wilma J.
 Folkes, Robert
 Folkes, Thelma Blanche
 Folley, Fourpence
 Fonseca Flores, Jose Andres
 Forbes, Clyde W.
 Forbes, Ernestine M
 Forbes, Esther V.
 Forbes, Felix Carl
 Forbes, Franklyn C.
 Forbes, Herbert Waltis
 Forbes, Hilton
 Forbes, Lallye Lee
 Forbes, Nathaniel G.
 Forbes, Peter
 Forbes, Shirleen Albert
 Forbes, Whitleen M.
 Forbes de S., Silvia Cornelia
 Forchu Shephard, Antonio
 Forchue, Arcedo
 Forchue, Cesar
 Forchue Arias, Moreno
 Ford, Annie B.
 Ford, Charles H.
 Ford, Elwyn Glenn
 Ford, Evelyn Marie
 Ford, Glenn Franklin
 Ford, William Thomas
 Forde, Keith U. B.
 Fornal, Jerry T.
 Fornal, Jose
 Foroma, David
 Forsythe, Claudette Jean
 Forsythe, Dunstan
 Alexander S
 Forsythe, Linval Adolphus
 Forsythe, Paul Leonard
 Fortun, Mietjie
 Fortune, Amiel
 Fortune, Leon
 Fortune, Marie F.
 Foskey, Sylvia L.
 Foster, Dell W.
 Foster, Derrick Anthony
 Foster, Donald Lee
 Foster, Franklin L.
 Foster, Imogene
 Foster, Joyce Marie
 Foster 11, Edgar Nelson
 Fougha, Leslie E.
 Foulter, J. Basilio A.
 Fowler, Audley O.
 Fowler, Darrell K.
 Fowler, Frank M.
 Fowler J., Fernando
 Fowler, Jr., Dewey D.
 Fox, Billy J.
 Foy, Brenda W.
 Foye, Joyce E.
 France, May Merle
 Francis, Adalbert
 Francis, Armstrong E.
 Francis, Barrington Anthony
 Francis, Beryl
 Francis, Canute Augustus
 Francis, Catherine A.
 Francis, Charles C.
 Francis, Dudley
 Francis, Edward
 Francis, Eli Nathaniel
 Francis, Iris A.
 Francis, Leslie W.
 Francis, Lois M.
 Francis, Simon
 Francisco Bemmdino,
 Hadaique
 Franco Antun, Vicente
 Franco M., Sergio R.
 Franco Menjivar, Ricardo
 Alberto
 Frangias, Demetrio (Jimmy)
 Frank, Steve.
 Franklin, Milton R.
 Fraser, Hyacinth Eunice
 Fraser, Leona Veronica
 Fraticelli, Jose Angel
 Frederickson, Michael E.
 Freeland, Pauline
 Freeman, Arthur N. E.
 Freeman, C. Paul
 Freeman, George T.
 Freeman, Hubert E.
 Freeman, John Wesley Powell
 Freeman, V. Marie
 Fregozo Ledezma, Gilberto
 Frett, Kenneth L.
 Frias Lopez, Rejinaldo
 Fritts, Edna Mae
 Frost, Marion Clay
 Fuentes, Wilmer Alexander
 Fuentes Castillo, Dionisio
 Fuentes Rosales, Lazaro
 Fulguera Chambi, Sergio
 Fuller, Delceta Isadora
 Fuller, Hubert E.
 Fuller, Kenneth
 Fullerton, Larone Alfred
 Fulmer, Everett L.

Fulton, Sr., Jerry Arnold
 Funderburk, Betty Lou
 Furber, Chloe M.
 Futch, Audrey

 Gabayno, Noli G.
 Gabriel, T.
 Gaddis, Robert M.
 Gaddy, Ralph Stanley
 Gailber Veras, Maria Luisa de
 Gailey, Cheryl Jo'nette
 Gaines, Tammy S.
 Gainey, David Lewis
 Gainey, Jerry
 Gaites, Norwood A.
 Gale, Cardenal Alexander
 Galicia R., Victor
 Galliher, Frank
 Galloway, Beulah E.
 Galvan, Guztavo Munguia
 Galvan Bautista, Josue
 Galvan M., Aniceto
 Galvez Bonilla, Guadelupe
 Gamaniel, K.
 Gamble, Samuel E.
 Garate, Hermelinda
 Garcia, Benedicto
 Garcia, Bruno
 Garcia, Genaro
 Garcia, Henry P.
 Garcia, Hilda Eusebia
 Garcia, Jesus Manriquez
 Garcia, Luis
 Garcia, Miguelina
 Garcia, Teodoro E.
 Garcia Algarin, Neftali
 Garcia Baez, Jose Felix
 Garcia C., Abel Moises
 Garcia C., Leonidez
 Garcia C., Mario C.
 Garcia Carpio, Fermin
 Garcia Escobar, Oscar
 Garcia Frias, Juliana
 Garcia Gomez, Zacarias
 Garcia Gonzalez, Juan
 Garcia Hernandez, Isidro
 Garcia L., Juan F.
 Garcia Linares, Francisco
 Garcia Lluen, Segundo Nicolas
 Garcia M., Jose Luis
 Garcia M., Wilfredo
 Garcia Martines, Sebastian

 Garcia Martinez, Patrocinio
 Garcia Matute, Manuel de
 Jesus
 Garcia Peralta, Enrique
 Garcia Polanco, Ramon
 Garcia Ramos, Ruben
 Garcia Rivera, Francisco
 Garcia Rojas, Juan Emilio
 Garcia Serrano, Alfonso
 Garcia Vela, Rafael
 Gardiner, Beatrice Gertrude
 Gardiner, Evelyn C.
 Gardiner, Messengel Oneil
 Gardner, Aldyth
 Gardner, Arnetta J.
 Gardner, Joseph
 Gardner, Rosa Mae
 Garduno L., Marcelino
 Garland, Richard Peter
 Garrick, Tommy O'Neal
 Gary, Katherine Elizabeths
 Gaskin, Colleen
 Gaskin, Judy C.
 Gaton, Guillermo R.
 Gaton Felipe, Juana Luisa de
 Gauthier, Gogoua Zadi
 Gayed, Faiz Younan
 Gayle, Darius
 Gayle, Gretell Mae
 Gayle, Sharon Elaine
 Gaylor, Darrel G.
 Gehrett, David H.
 Gehrett, Leslie H.
 Gell Gomez, Luis Alberto
 Genis Leon, Orlando Rene
 Genus, Peter E.
 George, Christiaan
 George, John Kuriyan
 George, Kappala
 George, Kenneth Alexander
 Georges, Kabore
 Georges, Reginald C.
 Georgiou, Stylianos
 Germain, Macilien
 German, Gerald
 German Morales, Francisco
 Ant.
 Germelus, Jean Michel Ricot
 Geyser, Cornelius Jacobus

 Giamboni, William L.
 Gibson, Aaron Elijah
 Gibson, Branson D.
 Gibson, Dewey A.
 Gibson, Drexel Jackson
 Gibson, Jackie Burlene
 Gibson, Rose Agatha
 Gibson-Saunders, Ruthlee
 Gil Otiniano, Samuel Eliseo
 Gilbert, Allen Dale
 Gilbert, Clarina
 Gilbert, Icilda
 Gilbert, Leslie William
 Gilbert, Patricia A.
 Gilbert, Sr., Joseph
 Gilkison, Paul D.
 Gilkison, Robert T.
 Gill, Eddie
 Gillenwater, Kenneth E.
 Gillespie, Charlotte R.
 Gilliland II, David Russell
 Gilmer, Lucille
 Gilmore, Frank Gregory
 Gilmore, Wilbert Lee
 Giordani, Francine
 Gipson, Donald James
 Gipson, Patricia
 Gipson, Samuel D.
 Giron, Rosa
 Glanville, E. A.
 Gaylor, Dexter
 Glasgow, Isalene B.
 Glaze, George
 Glover, Helen Price
 Gnaore, Modeste
 Gnoleba, Kassiri Leon
 Goberdhan, Emmanuel
 Gobourne, Carmen
 Godfrey, Daphne
 Godfrey, Winsome Delores
 Godoy, Luis Rogelio
 Godoy, Victor Manuel
 Goeieman, Frans
 Goeieman, Hendrick
 Goin, Mary Martha
 Goin, Randy A.
 Goins, Gregory D.
 Gokool, Bir
 Golden, Michael A.

Golding, Cecil Nathaniel
 Gomes, Yuri Lucio
 Gomes Dos Santos, Francisco
 Gomez, Eduardo
 Gomez, Margaret Ann
 Gomez, Miguel A.
 Gomez, Nixaelen R.
 Gomez, Norma Elizabeth
 Gomez, Pedro Roberto
 Gomez, Rudy H.
 Gomez, Rufo
 Gomez Martinez, Magdaleno
 Gomez Mateos, Gilberto
 Gomez Osegueda, Marcial
 Gomez Reyes, Eliberto
 Gomez Suarez, Luis Ernesto
 Gomez Zamaniago, Emeterio
 Goncalves, Hudson Da Silva
 Goncalves, Katia Cristina
 Goncalves de Silvas, Marcelino
 Gondo, Tavonga Shumba
 Gongora, Mireya Ofelia
 Gongora A., Gustavo Alonso
 Gonzales, Dolores (Dolly)
 Gonzales, Emilio Ruiz
 Gonzales, Enrique Lasic
 Gonzales, Indalecio
 Gonzales, Martin Angeles
 Gonzales Alegre, Rosa Ysabel
 Gonzales B., Medardo
 Gonzales Castillo, Gilberto
 Gonzales Cisnero, Juan Pablo
 Gonzales Q., Jose Alberto
 Gonzales Tellez, Juan de Dios
 Gonzales Valverde, Eligio A.
 Gonzalez, Edgar Jeremias
 Gonzalez, Elsa Violeta
 Gonzalez, Ernesto Palacio
 Gonzalez, Feliciano
 Gonzalez, Juan Carlos
 Gonzalez, Lorenzo
 Gonzalez, Maria D.
 Gonzalez, Petronila de Leon
 Gonzalez, Ramon E.
 Gonzalez, Salvador
 Gonzalez, Wilfrido D.
 Gonzalez Arebalo, Orlando
 Remigio
 Gonzalez Benevides, Camilo
 Antonio
 Gonzalez Calva, Jose Paz
 Gonzalez Cardoso, Arturo
 Gonzalez Chavez, Jose Luis
 Gonzalez Davila, Lucas
 Gonzalez Gonzalez, Sady
 Jeremias
 Gonzalez H., Celedonio
 Gonzalez Marroquin, Luis
 Alberto
 Gonzalez Mendoza, Jacinto
 Gonzalez Ortiz, Mary Luz
 Gonzalez Perez, Bonifacio
 Gonzalez Rosales, Elfego
 Gonzalez S., Santiago
 Gonzalez Vallecillo, Mariano
 Gonzalez Vasquez, Natalio
 Good, Jr., William C.
 Goode, Judith
 Gordon, Benjamin N.
 Gordon, Donald Semore
 Gordon, Headley C.
 Gordon, Karen D.
 Gordon, Marva L.
 Gordon, Winston
 Gordon, Yvonne Joy
 Gossett, Thomas G.
 Gouin, Gelesse
 Goulbourne, Stacy Athena
 Gould, Carlston
 Gould, Mamie McCormick
 Goza, Isaac
 Grady, Charles Oren
 Graham, Byron David
 Graham, Charles Riccarlido
 Graham, Edna S.
 Graham, Frank
 Graham, Gabbidon Denham
 Graham, Garry Kirkpatrick
 Graham, James W.
 Graham, Llewellyn F.
 Graham, Pansy Eloise
 Graham, Sylvena A.
 Graham, Viola
 Graham, Winford
 Grajirenesortiz, Angel
 Granda Guzman, Jose Eladio
 Grant, Anthony S.
 Grant, Doritt Bernice
 Grant, Edwin Paston
 Grant, Eric M.
 Grant, Gladys A.
 Grant, Linton Barrington
 Grant, Ronald S.
 Grant, Ronny Dwayne
 Grant, Shirley J.
 Grant, William E.
 Grant, Willis W.
 Granville, Stilford
 Grassi, Ruby M.
 Gravatt, Rita F.
 Gravely, Barbara I.
 Graves, Ron
 Gravett, Stanley D.
 Gray, Charlene
 Gray, Chevol Donahue
 Gray, George H.
 Gray, Henry H.
 Gray, M. Brenda Gail
 Gray, Margaret Robena
 Greaves, Beresford T.
 Green, Darrell
 Green, David Lee
 Green, Delores Cancio
 Green, Donald Edward
 Green, Francisca
 Green, James H.
 Green, Jerry Allen
 Green, Joseph W.
 Green, Karen
 Green, Loris
 Green, Stephen A.
 Green, Tim J.
 Greene, Rosiland
 Greene, Rowena
 Greene, Stephen Peter
 Gregerson, James
 Gregory, Cleatus R.
 Gregory, Gladstone G.
 Gregory, Ida Cook
 Gregory, Kenneth L.
 Grenz, Linda Elaine
 Gribbins, Timothy W.
 Grier, C. J.
 Griffin, Curtis Troy
 Griffin, Howard M.
 Griffin, Terry Mark
 Griffin, Tommy Walter
 Griffis, Donald E.
 Griffith, Billy L.
 Griffith, Charles
 Griffiths, Eunice
 Griffiths, Ezekiel H.

- Griffiths, Rainford R.
 Griffiths, Ronald C.
 Griggs, William Marvin
 Grigsby, Helen A.
 Grimmitt, Arietta S.
 Grimsley, J. Carlisle
 Grisham, Veleria B.
 Groom, Grace Erla
 Groves, J. B.
 Groves, M. Bryan
 Grubb, Jeffrey T.
 Grundling, Hendrik Willen
 Gualberto, Mario
 Guarte, Rafael Santos J.
 Guerissaint, Occene
 Guerissaint, Okes
 Guerra, Luis Alonso
 Guerra Bautista, Brigida de
 Guerrero, Pardedes Baltazar
 Guevara Calderon, Miguel
 Guevara Mendez, Adrian
 Guevara Reatequi, Dario
 Guido Castro, Crescencio H.
 Guillaume, Smith
 Guillen, Hector Noel
 Guillen Villalta, Gamaliel
 Guirand, Joseph
 Guire, Donna W.
 Guire, Hazel G.
 Guire, James W.
 Guire, Willard F.
 Gulo, Simon
 Gumedede, Gilbert
 Gunay, Misak
 Gunn, Horace
 Gunn, Mary M.
 Gunsar, Lumbangaol
 Gunter, Loretta Mae
 Gunter, William Eugene
 Gurupira, Armindo Wisqui
 Gusman Lopez, Jose del
 Carmen
 Gustinvil, Dorsainvil
 Guthrie, Rubie Dorothy
 Gutierrez Chambi, Paulino
 Gutierrez, Antonio Hernandez
 Gutierrez, Isidoro Hernandez
 Gutierrez, Nazario
 Gutierrez, Roberto E.
- Gutierrez Achocalla, Mario
 Gutierrez B., Noe
 Gutierrez C., Ana E.
 Gutierrez Castellano, Eduardo
 Gutierrez Contreras, Juan J.
 Gutierrez Flores, Gerardo
 Rene
 Gutierrez Gurierrez, Adrian
 Gutierrez Hernandez, Victoria
 Gutierrez Puente, Francisco
 Gutierrez Zarate, Florencio
 Gutler, Ademir Luiz
 Gutshall, Keith Allen
 Gutshall, Stanley F.
 Cuaquira Lopez, Antoni
 Guzman, Juan I.
 Guzman Estrada, Noe
 Guzman Jarquin, Valeriano
 Guzman Moreno, Jose Felix
 Guzman de Sanchez, Emilia
 Santiago
 Guzman de Sierra, Maria
 Bienvenida
 Gwabeni, Samuel
 Gwamanda, Timothy
 Gwebu, Lavinah N.
- Haase, Steadman
 Hadsell, Nikki S.
 Hagood, M. Kathleen
 Hale, Nathan M.
 Halgryn, Christo
 Hall, Albert B.
 Hall, Asa St. John
 Hall, Babe
 Hall, Delroy Wesley
 Hall, Dolly Leola
 Hall, Eulalee F.
 Hall, George Nathaniel
 Hall, Helen L.
 Hall, James P.
 Hall, Jenifer Rosemarie
 Hall, Joseph Leon
 Hall, Martin Taylor
 Hall, Marva N.
 Hall, Michael Lynn
 Hall, Olive P.
 Hall, Patricia Ann
 Hall, Paula M.
- Hall, Rodger D.
 Hall, Vincent
 Hall, Jr., Franklin
 Hall, Sr., Franklin C.
 Hall, Sr., Therell Wayne
 Halleluyamma, Ite
 Hallman, Jr., Walter Wesley
 Halpain, Shirley L.
 Halsey, Diane Fern
 Halstead, Lascelles F.
 Hamilton, Alvin T.
 Hamilton, Eudene Victoria
 Hamilton, Herman W.
 Hamilton, Hubert
 Hamilton, Lenno E.
 Hamilton, Mary Ellen
 Hamilton, Myrtis I.
 Hamilton, Rupert G.
 Hamilton, Swaby Jesler
 Hamilton, Terry J.
 Hamm, Jackie
 Hamm, Mary Lois
 Hampton, Vicky B.
 Hamright, Rodney A.
 Handfield, Alma Elizabeth
 Handfield, Annarena
 Handfield, Catherine
 Virginia W.
 Handfield, Consuelo A.
 Handfield, Evelyn
 Handfield, Jeffrey
 Handfield, Stanford S.
 Haney, Ionee L.
 Hanf, Robert H.
 Hanna, Anwar
 Hanna, Colette D.
 Hanna, Ehud
 Hanna, Emma C.
 Hanna, Guilford James
 Hanna, Sr., Brenwill J.
 Hanoch, Kadali
 Hanover, Gladwin Alexander
 Hanover, Roxanne Mayfelene
 Hans, Reuben
 Hansby, Alfred
 Hansen, Hugo Nestor
 Hansen, Robert Charles
 Harbin, Martha
 Hardee, Gerald Wayne

Hardin, Arnetter Perry
 Harding, L. Juanita
 Hardy, Betty Ruth
 Hardy, Earl H.
 Hardy, Eleanor E.
 Hardy, Wervin
 Hardy, Jr., Jerry L.
 Harford, Roland
 Harless, M. Lee
 Harless, William Joseph
 Harminto, Hardjo Harsono
 Harmon, Goldia F.
 Harmon, Patricia Ann
 Harnden, Kevin G.
 Harper, Brenda G.
 Harper, Marjorie G.
 Harper, Nannie Florence
 Harriett, Billy Lee
 Harrinandan, Victor S.
 Harrington, Keith Clint
 Harriott, Ephraim Elijah
 Harris, Asmon L.
 Harris, Callie J.
 Harris, Dennis Charles
 Harris, Eugene
 Harris, Jacquelian
 Harris, John Matthew
 Harris, Kenneth W.
 Harris, Lee Roy
 Harris, Lois Ann
 Harris, Michael Anthony
 Harris, Michael E.
 Harris, Michael James
 Harris, Neville
 Harris, Sybil Hope
 Harris, Verleane Webb
 Harris, William E.
 Harris, Jr., Elmer
 Harrison, Una Eugenie
 Hart, Alec
 Hart, Wayman Chad
 Hartley, Conrod Antonio
 Hartley, Harold Eugene
 Hartley, Jeffrey Lee
 Hartley, Jesse E.
 Hartley, Percy Gordon
 Hartley, Prince A.
 Hartley, Shirley Mae
 Hartley, Vara Elizabeth
 Hartsfield, Leslie M.
 Harvell, Phil S.
 Harvell, Randall W.
 Harvey, Fred
 Harvey, Joanne
 Harvey, Mary Jane
 Harvey, Rhonda J.
 Harvey, Vincent A.
 Harvey, Sr., Tommy John
 Hassell, Maximo Celso
 Hastings, Clarence
 Hatley, Philip D.
 Hau Kantun, Marcos Antonio
 Haughey, Jr., William M.
 Haughton, David S.
 Hauhio, William A. L.
 Haun, Charles
 Havens, Alfred P.
 Hawk, Brice D.
 Hawkins, Carl R.
 Hawkins, Jerald W.
 Hawkins, Richard M.
 Hawkins, Shirley E.
 Hayden, B. Louise
 Haye, Neville
 Hayes, A. Thelma Jones
 Hayes, Arley Glenn
 Hayes, Charles Scott
 Hayes, Larry J.
 Hayes, Roy L.
 Hayes, Violet M.
 Hayles, Mark Fitzgerald
 Hays, Donald W.
 Haywood, Lisa McLemore
 Hazel, Austin
 Hazel, Maurice Errol
 Hazel, Sandrine Lenore
 Hazel, Vincent Robert
 Hazelwood, Harvey Owen
 Heacox, Robert P.
 Heacox, S. Jason
 Head, Brian Lee
 Headen, Clyde S.
 Headen, David
 Headlam, Leroy Hylton
 Headley, Lewellyn N.
 Hearn, Barbara Fountain
 Hebert, Lettie L.
 Heckert, William D.
 Helsel, Larry J.
 Henderson, Bernard
 Henderson, Charles Mack
 Henderson, Fred
 Hendricks, Ismail
 Hendrickson, Troy Andrew
 Hendrix, Grady T.
 Hendrix, Harry D.
 Henriques, Collin
 Henriquez M., Guillermo
 Victor
 Henry, Bobbie J.
 Henry, Edwin
 Henry, Errol G.
 Henry, K. Y.
 Henry, Magory Olympia
 Henry, Maud
 Henry, Melone Monica
 Henry Mathews, Thomas
 Rafael
 Henry Matthew, Ruben Dario
 Henry, Jr., William Fred
 Henson, Patricia Ann
 Hepburn, Janet M.
 Hepburn (Collie), Archilene
 Juliette
 Hererra, Henry Suarez
 Herman, Charles T.
 Hernandez, Israel Arias
 Hernandez, Jess M.
 Hernandez, Jose Aaron
 Hernandez, Juan M.
 Hernandez, Miguell
 Hernandez, Napoleon
 Hernandez, Nicolas M.
 Hernandez, Pablo A.
 Hernandez, Salvador
 Hernandez, Victor M.
 Hernandez Alvarez, Fredis
 Hernandez Arguijo, Maria
 Haydee
 Hernandez Arraiza, Jose
 Vicente
 Hernandez C., Arturo
 Hernandez Carrisosa, Jose
 Hernandez Castro, Rafael
 Adrian
 Hernandez Cruz, Francisco
 Hernandez Degracia, Manuel S.

Hernandez E., Manuel
 Hernandez Estrada, Jesus
 Hernandez Flores, Francisco J.
 Hernandez Gomez, Daniel
 Hernandez Herrera, Ismael
 Hernandez L., Jorge
 Hernandez Paredas, Hector
 Hernandez Picado, Marcial D.
 Hernandez R., Damian
 Enrique
 Hernandez Ramirez, Mario
 Agusto
 Hernandez Rios, Jose T.
 Hernandez Rodriguez,
 Nicandro
 Hernandez Sandino, Vidal
 de Jesus
 Hernandez Silva, Roberto
 Hernandez Solis, Roberto
 Hernandez Villanueva, Isidro
 Herod, Leslie R.
 Heron, Percival Junior
 Heron, Wantworth B.
 Herrera, Christopher K.
 Herrera, Felipe Clemente
 Herrera, Israel
 Herrera Marin, Maira Esther
 Herrera Paredes, German
 Herrera Perez, Carlos
 Deciderio
 Herrera S., Carmen Carmelo
 Heyliger G., Atriz Fonel
 Heyward, Christine D.
 Hibbert, Al Lincoln
 Hibbert, Clement Roy
 Hichez Telleria, Juan
 Hicks, Bryan Clayton
 Hidalgo Luna, Humberto
 Hiers, Cindy M.
 Higgins, Daphne Yvonne
 Higgins, Samuel H.
 Hightower, E. Dale
 Hightower, James
 Hightower, Jeanette W.
 Hilaire, Louis Francius
 Hildreth, Shirley Maxine
 Hill, Curtis M.
 Hilley, Hazel Jean
 Hilliard, Cynthia Rena
 Hills, Rhoda W.
 Hinds, Walston
 Hines, Lucille
 Hiraldo, Francisco
 Hitt, Jeremy Lynn
 Hitt, Roy Lynn
 Hlatshwayo, Sherrington K.
 Hlongwane, Fanyana Zeblon
 Hobbs, Marguerite B.
 Hobbs, Tony L.
 Hodge, Carmelia
 Hodge, Walter
 Hodge, Yvonne
 Hodge T., Fedrico
 Hodgson, Paul Nigel
 Hoehle, Kurt
 Hogue, Steve W.
 Holborough, Earl W. N.
 Holcomb, Linda L.
 Holcombe, Don
 Holland, Carolyn
 Holloway, Debra S.
 Holloway, Harold R.
 Holloway, Michael A.
 Holloway, Robert Everett
 Holmes, Thomas C.
 Holmes, Virginia M.
 Holness, Monica Yvonne
 Holt, Monte Dee
 Holt, William Davis
 Holycross, Bryan Leroy
 Homondozlis, Costas
 Hooker, Daniel Gene
 Hopper, J. Harold
 Hopson, Dale Lynn
 Hopson, Sharon G.
 Horat, Isemeus
 Horne, Tommy H.
 Horner, Angela Kay
 Horton, Kevin P.
 Horton, Jr., Thomas G.
 Horton, Sr., Thomas G.
 Hoskin Jr., Ricky Dean
 Hoskins, Eugene
 Hoskins, Ruben
 House, Robert Emery
 House, Wendell L.
 Houslin, Ernest Albert
 Hover, Leroy
 Howard, Brooks Douglas
 Howard, Donna Jean
 Howard, Elva O.
 Howard, William E.
 Howden, Lionel Roy
 Howden, Victolyn Riadne
 Hoyte-Roberts, Gia La-Shan
 Huanaco Agudo, Alejandro
 Huanca Aduviri, Ruben Ismael
 Huanca Mamani, Tomas
 Huaqui Alipaza, Pablo
 Huara Pauyac, Andres
 Huarac C., Eloy
 Huaraca P., Eduardo
 Huarayo, Irineo
 Hubbard, Nancy Carol
 Hubbard, Jr., Murry
 Arthur
 Hudgins, Curtis B.
 Hudson, Delroy Horatio
 Hudson, Mary E.
 Huenul Paillaleo, Pedro
 Rene
 Huff, Anthony B.
 Huff, Darren
 Huff, Darryl
 Huff, James Robert
 Huff, John Carroll
 Huff, Phyllis A.
 Huffman, Fred
 Huggins, Danla
 Huggins, Mark Anthony
 Hughes, Albert
 Hughes, Byron C.
 Hughes, David Frank
 Hughes, Emma Lee
 Hughes, Gelene M.
 Hughes, George E.
 Hughes, George H. G. J.
 Hughes, Howard E.
 Hughes, Judy Diane
 Hughes, Richard O.
 Hughley, Kimberley Kaye
 Humes, Clevel Agustas
 Humphres, Melinda Joan
 Humphrey, Christine
 Humphrey, James S.
 Hunkins, Francisco

Hunsinger, Randolph Michael
 Hunt, Donald D.
 Hunt, Nancy
 Hunter, Wade Hampton
 Huntsman, Donald E.
 Hurd, Verlon M.
 Hurlburt, Richard D.
 Hutch, David M.
 Hutcheson, Carl E.
 Hutcheson, Karen L.
 Hutchinson, Johnette George
 Hutchinson, Leonard Lynford
 Hutchinson, Neville N.
 Hutchinson, Palma Rose
 Hutchinson, Rebecca C.
 Hutchinson, Syreta E.
 Hutchinson, Vernell
 Hutto, Daniel Phillip
 Hyatt, Roger Dan

 Ibanez Mamani, Ricardo
 Ibarra, Gabriel M.
 Ibarra Orosco, Emilio
 Idamkue, Barkia Jim
 Ien, Kevin Emanuel
 Igbon, Paul Osegie
 Ignacio, Noel A.
 Inestroza, Santos
 Inestroza Alcerro, Francisco
 Inga Anastacio, Andres
 Ingram, Glenroy Duhaney
 Ingram, Terri Michelle
 Ingram, Jr., Jerry W.
 Ingram, Jr., Robert
 Iquise Juaniquina, Vidal
 Irizarri Silves, Giovanni
 Isles, Jr., Albert
 Isom, Eugene Franklin
 Israel, Sreemantula
 Isturis, Rufina C.
 Ivins, Bertha S.
 Ivins, W. Daniel
 Ivy, Robert G.
 Ixenat, Saimbrun
 Ixpatá G., Feliciano
 Izaaks, Hendrik Pieter

 Jabalera, Jorge
 Jabalera, Juan Antonio
 Jackman, Reuben M.

 Jackson, Annie L.
 Jackson, Beryl
 Jackson, Carl N.
 Jackson, Curtis I.
 Jackson, Desmond Derrick
 Jackson, Ima L.
 Jackson, Jacqueline Camille
 Jackson, James I.
 Jackson, Jannie
 Jackson, Kelvin L.
 Jackson, Luther
 Jackson, Richard L.
 Jackson, Robert A.
 Jackson, Roger
 Jacob, V.
 Jacobs, Colin
 Jacobs, Eddie W.
 Jacobs, Geraldine I.
 Jacobs, Gert
 Jacobs, Mannetjies
 Jacome, M., Victor
 Jacques, Juverne
 Jaffray, Joseph Robert
 Jakrayya, D.
 Jamerson, Michael B.
 James, Anyino
 James, Casetta E.
 James, Charles W.
 James, D. David
 James, David E.
 James, Edwin St. Clair
 James, Embra Allen
 James, Gwendolyn A.
 James, Joe Morris
 James, Natilee Delcine
 James, Reginald M.
 James, Stewart Benjamin
 James, Tommy Randall
 James, Woolsey B.
 Janakamma, Mathi
 Jantjies, Jacobus S. B.
 Jantjies, Martiens
 Januario, Jr., Jose
 Japa de Cueto, Victorina
 Jaquess, Doris E.
 Jaramillo Martinez, Eluis
 Rene
 Jarquin Vega de, Avelina
 Jarrett, Rashbert G.

 Jarvis Joseph, Thomas Aquino
 Jarvis P., Fello Alberto
 Jayasheel, K.
 Jean, Almagne
 Jean, Anouis
 Jean, Edvelt Remy
 Jean, Voyant
 Jean, Wilner Tulas
 Jean Baptiste, Jean Carlo
 Jean Baptiste, Jean
 Prezilhomme
 Jean Pierre, Pierre
 Jean-Baptiste, Elius
 Jean-Louis, Joseph Manos
 Jean-Pierre, Edward
 Jeannot, Noumen
 Jeanty, Sifrant
 Jedlicka, Laura Bonita
 Jeevanandam, Nannam
 Jeevaratnam, Kollati
 Jefferson, Ervin L.
 Jefferson, Rutha Ann
 Jeffords, Jimmy Ray
 Jenkins, Beverly Starr
 Jenkins, Etta Mae
 Jenkins, Gary W.
 Jerilus, Arisme
 Jernigan, M. Jewel
 Jernigan, III, James W.
 Jerome, BA
 Jeronimo Shephard, Negro
 Jesuratnam, Dara
 Jeudi, Arouleine
 Jevarathanam, Kulturi
 Jeveratnam, J.
 Jeyakani, Paul David
 Jhonson, Jaime
 Ji, Il Gweon
 Ji, Jeong Ae
 Jiga, Getachew Beyene
 Jimenez, Elias W.
 Jimenez, Felix
 Jimenez, Gabriel
 Jimenez, Mitre
 Jimenez, Odilio Roberto
 Jimenez, Pascual
 Jimenez, Rosalinda
 Jimenez, Samuel
 Jimenez, Vicente

Jimenez A., Felipe Mario
 Jimenez B., Erlindo
 Jimenez Berroa, Frank Otilio
 Jimenez Berroa, Israel
 Jimenez C., Eliel
 Jimenez Chi, Apolinar
 Jimenez Cueto, Pura de
 Jimenez Estrada, Francisco
 Pablo
 Jimenez L., Miguel
 Jimenez Ruiz, Jose Albino
 Jimenez Vallecillo, Mercedes
 Jimenez, Jr., Jose A.
 Jin, Yang Ree
 Job, C.H.
 Jofilisi, Smart
 Johansen, Geri L.
 Johansen, Steve E.
 John, C. Yohanan
 John, Fransika Sylvia
 John, Gampala
 John, Mbeacha
 John, Simon
 Johns, Barney C.
 Johns, Edmon Wayne
 Johnson, Atha
 Johnson, Beatrice Faye
 Johnson, Carolyn Jean
 Johnson, Cecil L.
 Johnson, Deannie Geleta
 Johnson, Dennis
 Johnson, Eulamae Patricia
 Johnson, Fred M.
 Johnson, Geneva M.
 Johnson, Hal
 Johnson, Hubert
 Johnson, I.
 Johnson, Janipella
 Johnson, Jeremiah Wayne
 Johnson, Julian Alvah
 Johnson, Laureston B.
 Johnson, Lionel George
 Johnson, Mamie
 Johnson, Melvin
 Johnson, Paulette R.
 Johnson, Pauline
 Johnson, Phillip Kermit
 Johnson, Phyllis R.
 Johnson, Randy Lee
 Johnson, Ruben D.
 Johnson, Samuel
 Johnson, Sarah E.
 Johnson, Sean Leonaldo
 Johnson, Stanley Allen
 Johnson, Susie C.
 Johnson, Timothy
 Fritzgerald
 Johnson, Uhijah
 Johnson, Willie Marie
 Johnson Geronimo, Dorcas
 Johnston, Donald Edward
 Jolly, Georgie L.
 Jombile, Maynard Makipha
 Jonas, Alice S..
 Jonas, Shelia C.
 Jonas Mafambisa, Eliya
 Jones, A. Irene
 Jones, Adam
 Jones, Adam Durant
 Jones, Charlie R.
 Jones, Christopher Lee
 Jones, George Nathaniel
 Jones, Gerald Anthony
 Jones, Harlan D.
 Jones, Jasmine B.
 Jones, Jeffrey Glenn
 Jones, John Lloyd
 Jones, Keith Anthony
 Jones, Lewis J.
 Jones, Lizzie L.
 Jones, Mildred F.
 Jones, Perry R.
 Jones, Ruby Mae
 Jones, Stephen L.
 Jones, Waymon
 Jones-Elmore, Ida J.
 Jony, Manuel
 Jordan, Charles Glenn
 Jordan, Rose Lee
 Jose, Frieda K.
 Jose, Julia
 Jose, Luiza
 Joseph, Cyril Eccion
 Joseph, Ganta
 Joseph, Harry A.
 Joseph, Harry Augustine
 Joseph, Jean Robert
 Joseph, K. Peter
 Joseph, Kallati
 Joseph, Lifaite
 Joseph, Louiceus
 Joseph, Louiscene
 Joseph, Nocius
 Joseph, Occident
 Joseph, Olius M.
 Joseph, Otito O.
 Joseph, T.
 Joseph B., Mukasa
 Josephs, Percival M.
 Joshua, Y.
 Josleyn, Treva Lee Fox
 Joy, Geddam
 Jubert-Frias, Rosa
 Jubuisson, Thermonfils
 Judd, James Elwood
 Judd, Sherry L.
 Judd, Jr, Robert L.
 Julien, Ceneque
 Jumpp, Joyce V.
 Jung, Gi Nam
 Jurado Aguilar, Jesus
 Juvenal Valdez, Fernando
 Jwando, Joshua O.
 Kabanga, Daniel
 Kadiaka, Ngonga Mwenze
 Raymon
 Kadima, Citundu Martin
 Kadiobo, Mbumba Thadee
 Kaisharis, George P.
 Kalamba, Tshitadi
 Kalonji, Baya Salomon
 Kamba, Mukundayi
 Kamba, Wilbert
 Kambadi, Lufu Mbupele
 Kanaday, James D.
 Kande, Lubemba Paul
 Kandolo, Katende Nicodeme
 Kanemile, James J.
 Kanervirta, Anita A. M.
 Kanjuye, Alfred
 Kankonde, Tshipangu
 Kankanga, Kabulo Gaston
 Kanyandu, Ndaye Jean
 Pierre
 Kaotsane, Jiles
 Kaperevere, Nyamudzai J.

Kapinga, Kabemba Paul
 Karera, Augustin
 Kargbo, Alfred B.
 Karr, Israel E.
 Kasambala, Adam
 Kasanda, Manya Aaron
 Kashamoyombo, Wakadikuni
 Kasumu, Jiadharini Mwalulili
 Katambi, Ntambua Charles
 Kateta, Ilunga
 Katsvamutima, Lloyd
 Tavengwa
 Kawamata, Arlene D.
 Kawesa, Lovemore M.
 Kayembe, Mbongo Samuel
 Kearing, Norma Edralin
 Kearns, Mark Howard
 Keaton, Sr., Scotty Ray
 Keeling, Eileen
 Keith, Anna Pearl
 Kelemete, Elisaia
 Kell, Hershel Lee
 Kelley, Gregory L.
 Kelley, Lawrence C.
 Kelley, Mary A.
 Kelley, Rhett Bronson M.
 Kelly, Brazil
 Kelly, Dale P.
 Kelly, Daniel
 Kelly, Daniel E.
 Kelly, Everett L.
 Kelly, Gerardo
 Kelly, Venecia J.
 Kelly, Wayne Linton
 Kelly-Hauhio, Nancy
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 Kendrick, Vondena Gail
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 Kennedy, Edna M.G.
 Kennedy, Marie L.
 Kennedy, Rickey K.
 Kephart, William Norman
 Kernazhytski, Henadzi
 Kerr, Wesley Robert
 Kersey, Andrew H.
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 Ketchum, Odessa Mae
 Key, Pauline
 Keys, Jr., Roosevelt
 Khaemba, Faucett Makokha
 Khanna, Shanta S.
 Khawula, Johnson
 Khokhar, Sardar Masih
 Khweleta, Michael
 Kiarie, Amos Karanja
 Kibiki, Pascal
 Kidd, Jr., William Clyde
 Kietas, Benjamin
 Kifer, Scott L.
 Kim, Geoung Mi
 Kim, Weol Sun
 Kimble, Shirley Ann
 Kincaid, Judi
 Kinder, Joy K.
 King, Ana Mericy Moris
 King, Burton Stump
 King, Cephas Edward
 King, Cesario
 King, Charles
 King, Irvin T.
 King, Joel Green
 King, Luis J.
 King, Mary Jane
 King, Norma E.
 King, Ray Louis
 King, William Lewis, Jr.
 King Coats, Samuel
 King Pena, Hilario
 King Redman, Jose
 Kinghorn, Petrona M.
 Kinglock, Worrel O.
 Kinsey, Betty Jean
 Kinsey, Jr., D. Artis
 Kinslow, Jeffrey D.
 Kirchoff, Helen Nadean
 Kirk, Clyde Thomas
 Kirkman, David Allen
 Kirkman, Jim
 Kirkpatrick, Tommy W.
 Kirksten, Nicolaas Stephanus
 Kirui, Joel Kipkorir
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 Kishor, Korumilli
 Kissinger, Jason Shane
 Kissinger, Mark S.
 Kissinger, Robert William
 Kissinger, William Robert
 Kitchen, David A.
 Kitchens, Roger Dale
 Kittrell, Dorothy Louise
 Kivett, Wesley Glenn
 Klah, Guire
 Kleinhans, Solman Johannes
 Kleinmoedig Morales, Criselma
 Knauer, Charles L.
 Knight, Jackie R.
 Knight-Jones, Andria
 Elizabeth
 Knights, Wilma E.
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 Knowles, Frances A.
 Knowles, Jeffrey Wayne
 Knowles, Jeffrey Collins
 Knowles, Sandy
 Knowles, Sarah Ulrica
 Knowles, Vernell
 Knowles, Jr., Curtis M.
 Knowles, Jr., Gary Clinton
 Koch, Colin Drew
 Koiner, Jessie Baldwin
 Koissi, Adjiman Antoine
 Kola, Adebola
 Konichek, Richard L.
 Korir, Augustine C.
 Kosgey, Philip Kiplangat
 Kota, Monde Reginald
 Kouma, Moses Onyango
 Kourmouzi, Evanthia
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 Kpanti, Jean
 Kraft, Edward A.
 Kress, Roger
 Kroger, Jouni Antero
 Krupabayamma, Kanikelli
 Krupadas, P.
 Krupanandam, Mallineedi
 Krupavaram, G.
 Krupavati, Medipati
 Ku Mazun, Jose Dolores
 Kubas, Jeff P.
 Kubibwa, Mwa Mbuyi
 Kublick, Fannie Morrene
 Kuhl, Jacqueline B.
 Kumar, M. Prema
 Kumar, Padala Vijaya

Kunzu, Leveni
 Kurbis, Daniel Lee
 Kurz, David Duane
 Kurz, William Duane
 Kwan, Alofa

 La, Mi Sug
 LaBorde, Colin B.
 Ladd, Brian K.
 Ladouceur, Esaie
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 LaFever, Jimmy Kenneth
 LaFever, Mark Anthony
 Lafleur, Dumas K.
 Lafon, Kenneth Lee
 Lafortune, Jean Philius
 Lagattuta, John P.
 Lagos Anduray, Lazaro
 Bernardo
 Lagos O., Jose Sergio
 Lagos Rebollo, Victor Manuel
 Lagunas, Nicolas
 Laillet, Bernard
 Lainez, Cesar Javier
 Lainez, Victor Manuel
 Lair, Robert Albert
 Lairsey, Ralph Lamar
 Laka Apanaya, Genaro
 Lake, Glenda "Kay"
 Lake, Wanda Faye
 Lam Fuentes, Luis Antonio
 Lamb, Carroll Dean
 Lamb, Michael L.
 Lamont, Dionne
 Lampley, Buna M.
 Lamy, Mercilus
 Lane, Barbara J.
 Lane, Kelly S.
 Lane, Linda Jane
 Lane, Maisie O.
 Lane, Robb
 Lane, Robert D.
 Laney, Jr., Clarence
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 Langat, Paul Kimutai
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 Langley, E. Bruce
 Langley, Leon M.
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 Lanter, Roger Dale
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 Laurencio, Cristobal
 Lavender, Bobbie L.
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 Lawrence, Charles G.
 Lawrence, Derrick Fernando
 Lawrence, Donald Wade
 Lawrence, Henry T.
 Lawrence, Mark A.
 Lawrence, Nehemiah
 Lawrence, Pearlina
 Lawrence, Uriah E. G.
 Laws, Sr., Arnold R.
 Lawson, Aaron Brent
 Lawson, Anthony W.
 Lawson, Jack Wayne
 Lawson, L. Bernice
 Lawson, Ruth H.
 Lawson, Shelia Diane
 Lay Figueroa, Jose Santiago
 Layne, James Nolan
 Layne, Millicent A.
 Layne, Sheldon Lindsay M.
 Lazar, Chirra
 Lazare, Dadi Gago
 Lazarus, Medapati
 Lazo, Ariel De Jesus
 Le Roux, Janette Stephanie
 Le Roux, Johannes Stephanus
 LeGrand, Ralph Lowe
 Leachman, Yvette R.
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 Leal Q., Miguel Benjamin
 Ledbetter, Caroline Sue
 Ledbetter, John A.
 Ledezma Cheng, Angela de
 Ledford, Brian Alan
 Ledford, Carolyn
 Ledford, Raymond E.
 Ledford, Richard L.
 Ledford, Robert

 Lee, Chang Ho
 Lee, Donald
 Lee, Eva M.
 Lee, Ewart Gordon
 Lee, Fannie Cecilie
 Lee, Gene Leroy
 Lee, Harold
 Lee, Jung Hoon
 Lee, Jung Min
 Lee, Kenneth Wayne
 Lee, Kyu C.
 Lee, Lena
 Lee, Mark Scott
 Lee, Myung Kwuy
 Lee, Naomi L.
 Lee, Nettie R.
 Lee, Rick
 Lefler, Ellen P.
 Lefler, Karen Arleta
 Leger, Joanes
 Leggett, Lavon
 Leith, Heidi Pretoria
 Leitner, Clarice Taylor
 Leiva, Fernando
 Leiva Gutierrez, Juan
 Leiva Mendoza, Francisco
 Leiva Recinos, Cesar Augusto
 Lemoan, Jim
 Lemus Rivera, Juan Carlos
 Lennon, Lucilda
 Leon Rosales, Joel Abdias
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 Leonard, Dewey Lee
 Leoncio de DeLa Cruz,
 Carmen Lidia
 Lepe, Miguel Gomez
 Lephutha, Anthony T.
 Lephutha, John N.
 Leshou, Johannes
 Leslie, Hurriah E.
 Lester, S.
 Letlisa, Cammilus M.
 Leva Mamani, Gregorio
 Levantis, Christo Immanuel
 Levons, Elecia S.
 Levy, Victoria Z.
 Lewin, Clifton C.
 Lewin, Kenrick F.
 Lewin, Leaford O.

Lewis, Aliser D.
 Lewis, Audrey L.
 Lewis, Avena
 Lewis, Chris
 Lewis, Curtis
 Lewis, Eric Adolphus
 Lewis, Eugene A.
 Lewis, Gary D.
 Lewis, Marlene
 Lewis, Ronald Alexander
 Lewis, Rosezella
 Leyva, Daniel Dean
 Liburd, Stephen E.
 Lightbourn, Timothy A.
 Lightbourne, George Leroy
 Lightner, Ivy N.
 Lim, Dong I.
 Lima Orellana, Filiberto
 Lincoln, Jeremy Francis
 Linder, Jimmy H.
 Lindo, Miriam Elizabeth
 Lindo, Sylvester George
 Lindsey, Charles A.
 Lindsey, Eloise F.
 Lindsey, John T.
 Lindsey, Steven V.
 Lindsey, Jr., Charles F.
 Lineberry, Calvin Coy
 Ling, Eunice
 Linhart, Robert Wayne
 Link, Robert
 Lino, Soto Jose
 Lino Estrada, Jose
 Linton, Veron Keith
 Linville, Cleo
 Linville, Irene T.
 Lira, Omar Colindres
 Lisenby, Larry
 Lister, Clifton R.
 Little, Derrick Sylvester
 Little, Pauline Graciane
 Llewellyn, Reginald
 Llovera Guzman, Artemio
 Lloyd, Lucille N.
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 Lobban, Daisy Maye
 Lobos, Maximiliano
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 Lockwood, Mozella Linnette
 Lofton, Shelley S.
 Logan, Ira E.
 Logan, Jeffery W.
 Logsdon, Fred Lovell
 Logsdon, Zelma L.
 Loiras, Jose Zecae
 Long, Alfred
 Long, Buster Eugene
 Long, Drew William
 Longin, Septimus A.
 Lonzo Ancajima, Walter
 Ernesto
 Looper, Barry Steven
 Looper, Mitchell Lynn
 Lopez, Bernardita Lourdes
 Lopez, Cipriano Rogelio M.
 Lopez, Daniel Segundo
 Lopez, Felipe
 Lopez, Juan Louis
 Lopez, Maisy
 Lopez, Migdonio Urbina
 Lopez, Patricia Nell
 Lopez, Ramon
 Lopez, Santos Israel
 Lopez Aguilar, Moises
 Lopez Calle, Teodocio
 Lopez Chavez, Manuel de
 Jesus
 Lopez Cruz, Fernando
 Lopez Escobar, Jose Javier
 Lopez Garcia, Francisco
 Lopez Gonzales, Marcial
 Lopez Guillen, Trinidad
 Lopez Gutierrez, Javier
 Lopez Hernandez, Carlos
 Alberto
 Lopez Juarez, Julian
 Lopez Ku, Sebastian
 Lopez Lara, Rosa Ma
 Lopez Lucio, Delfino
 Lopez M., Angel Miguel
 Lopez M., Felix
 Lopez Mendoza, Julian
 Lopez Midence, Edgardo
 Antonio
 Lopez Perez, Juana Ercilia
 Lopez R., Alejandro
 Lopez Raymundo, Jose Manuel
 Lopez Reyes, Jose Encarnacion
 Lopez Wright, Obed Wilfido
 Lopez-Perez, Jose Eliverto
 Lord, Barbara J.
 Lord, Laura Ethel
 Lord, Lloyd Leonard
 Lord, Tina
 Lorenzana N., Alcides
 Loreus, Jacques
 Lott, Bobby Joe
 Louis, Balekelayi Tshishiqu
 Louis, Eddy
 Louis, Edvard Jean
 Louisema, Jean-Claude
 Love, Anna Lois
 Love, Daniel R.
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 Lovo, Julio Ricardo
 Lovos Maradiaga, Zoila E.
 Lovvorn, R. Donn
 Lowe, Elwood L.
 Lowe, Herman J.
 Lowe, Irine
 Lowe, Lela
 Lowe, Orman E.
 Lowe, Tammy Renee
 Lowery, Jimmie Ray
 Lowery, Paul Leland
 Lowery, Terry Ellis
 Lowman, J. Dudley
 Loyed, Robert E.
 Lozada Caballero, Gabino
 Lozano Mendez, Joel
 Lubanyane, Madamu
 Lubrun, Joseph Odency
 Lucas Condori, Hernan
 Lucien, Guillaume
 Lucien, Jean Denes
 Luckadoo, William P.
 Lugo Otero, Jose Luis
 Lugo Rivera, Jose Luis
 Luis, Daniel Metivier
 Luthle, Michael
 Luiz Cala, Daniel
 Luka, David
 Luka, John M.
 Lukeson, K.
 Lukunga, Kalamba Francois
 Lumbala, Anallet
 Lumbantobing, Wilton

- Lumbantoruan, Sorta
 Lumbantouran, Frans D.
 Lumbi Rivas, Nazer Lorenzo
 Lumpu, Biabuloba Jean Claud
 Lumu-Lua-Nzambi, Gustave
 Luna, Debra E.
 Luna, Jose C.
 Luna Fisher, Ramon
 Luna Huerta, Noel Carlos
 Luna R., Luis Alberto
 Luna Serrano, Presentacion
 Lungowe, Wele
 Luria Perez, Fabricio
 Lusch, Stephen Allen
 Lutta, Wilson Habra
 Luttrell, Michael D.
 Lux X., Tomas
 Lycans, P. Chalmer
 Lyle, Napoleon
 Lyles, Judy Marie
 Lynch, David Anthony
 Lynch, Fitchyou
 Lynch, Ruthven E.
 Lynn, Barbara A.
 Lynn, Johnny H.
 Lynn, Joshua K.
 Lyons, Barry D.
- Machado, Claudir De Souza
 Machogu, Peter O.
 Mack, Ivan
 Mackens, James David
 Mackens, Kathleen
 Mackey, Mary Lou
 Madden, Christine Y.
 Maddix, Doris
 Madede, Isaac
 Madhunge, Dendenge Ferguson
 Madiba, Japhta B.
 Madiba, Mavis B.
 Madjiga, Gabriel
 Madric, Zackery S.
 Madywe, William Z.
 Magando, Nazalio
 Mageso, Christopher
 Mageo, Teresa T.
 Magubane, Bonginkosi
 Mahema, Johannes
 Mahoney, Sr., Kenneth R.
- Maignan, Jean Elisois
 Mair, Sophie Anita
 Mais, Albert George
 Maitland, Spencer M.
 Majano Saravia, Nehemias
 Ottoniel
 Major, Mavis Perline
 Major, Theresa Elizabeth
 Makaya, Doreen M.
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 Makhetha, Jim M.
 Makhoebane, John
 Makhotla, Hendrick M.
 Makhotla, Vengeline K.
 Makota, Daniel Michael
 Maksimova, Vera S.
 Makwetu, Rufus
 Malcolm, John C.
 Malcolm-Murray, Viveen A.
 Maldonado C., Jose Anaiais
 Maldonado Gonzalez, Jorge
 Alberto
 Maleho, Mokapa Isaac
 Malit, Naman Okun
 Mamani, Rosa Q.
 Mamani Flores, Rene
 Mamani Huarachi, Lucio
 Jaime
 Mamani Quispe, Basilio
 Mamani Quispe, Hulian
 Mamani U., Emilio
 Mamani Uchasara, Martin
 Manaka, Philip
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 Manasse, Beauvais
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 Manes, Cecil W.
 Mangena, Jeffrey
 Manghane, Terry Lee
 Mangozho, Edward T.
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 Manley, Walter Barry
 Mann, Gerald
 Manning, Norma Leone
 Manning, P. Lloyd
 Manrique Vasquez, Jose D.
 Mansilla, Antonio A.
 Mansilla, Roberto Jorge
- Manteca Veliz, Nicolas
 Manuel, Dennis H.
 Manuel Lopez, Saul Antonio
 Manzanares, Oscar
 Manzanarez Z., Fausto
 Manzueta, Maria Altagracia
 Vda
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 Mapunda, Joyce Aaron
 Maquera Torrez, Jose
 Marcellus, Noe
 Marcum, Jimmy D.
 Mariaca Flores, Juan
 Mariamma, Mentu
 Marin, Alejandro
 Marin, Angela de la Caridad
 Marin Quesada, Ruben
 Marique, Mary
 Mariyamma, K.
 Markland, Bernice
 Markland, Sidney A.
 Marko, Adam Kamettah
 Marling, Daniel Lee
 Marlow, Craig
 Marlow, Jack
 Marlow, Karen
 Marmalya Martinez, Miguel
 Antonio
 Marquina Pena, Jose V.
 Marrero Morales, Ismael
 Marriott, Anthony
 Marroquin, Connie
 Mars, Elisthomme
 Marsh, Cherry Scotton
 Marshall, Harry William
 Marshall, Roy Glenn
 Marte, Antonio Drullard
 Marte, Enrique Aquino
 Martel, Desrosier
 Martes, Maria Francisca de
 Marthinus, James
 Martin, Barbara
 Martin, Ceola
 Martin, Elzie L.
 Martin, Eudel Bonica
 Martin, Fannie L.
 Martin, Frandy M.
 Martin, Glasper R.
 Martin, John A.

Martin, Kevin Lee
 Martin, Laney Reed
 Martin, Marvin Dale
 Martin, Maude
 Martin, Myrna Louise
 Martin, Ndimma
 Martin, Olivene D.
 Martin, Olivia S.
 Martin, Owen Z.
 Martin, Paulalee P.
 Martin, Ronald L.
 Martin, Roy P.
 Martin, Shannon Earl
 Martin, Vickie Jean
 Martinez G., Vitalino
 Martinez, Daniel V.
 Martinez, Emily D.
 Martinez, Ernest B.
 Martinez, Federico Hilario
 Martinez, Francisco Ramon
 Martinez, Henry
 Martinez, Humberto Abad
 Martinez, Jose Miguel
 Martinez, Miguel A.
 Martinez, Miguel Angel
 Martinez, Noemi
 Martinez, Robert L.
 Martinez, Tomos
 Martinez Alvarado, Juan Jose
 Martinez Arias, Maria Mercedes
 Martinez B., A.
 Martinez Davila, Rafael
 Martinez De Leon, Isabel
 Martinez Escobar, Manuel de Jesus
 Martinez Gutierrez, Alfredo
 Martinez Hernandez, Melvin
 Martinez L., Ramon
 Martinez Lopez, Victoriano
 Martinez Lugo, Juan Rosario
 Martinez Martinez, Marvin Giovany
 Martinez Martinez, Santiago
 Martinez Moreno, Roman
 Martinez Ordonez, Cristian C.
 Martinez Pacheco, Juan
 Martinez Polanco, Marino
 Martinez R., Jesus Endy
 Martinez R., Luis Enrique
 Martinez Ramirez, Delfino
 Martinez Servellon, Denys
 Martinez Trujillo, Fernando Humberto
 Martinez de Juarez, Delia Margarita
 Martinez de Robinson, Angela
 Martinez de Soza, Barbara
 Martins Ferreira, Reginal
 Marusak, Annie R.
 Marwa, Charles
 Masanjole, Simbani
 Masengale, Martha Joyce
 Masense, John
 Masih, Iqbal
 Masih, Nathaniel Bantu
 Masih, Sadiq
 Masih, Tanwir
 Masla, Reynaldo P.
 Mason, Densel Lloyd
 Mason, Dumy
 Mason, Theresa C.
 Masora, Magogomera
 Massenat, Jean Emile
 Massengale, Roy L.
 Massengill, Tim Lee
 Massey, Darren R.
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 Massey, Larry B.
 Maston, Jerry D.
 Matamoros, Anastacio
 Matamoros, Ines Silva
 Matangi, Godfrey
 Mateo, Grecia
 Mateo Mendez, Gabriel Dario
 Mateo de Jimenez, Miguelina
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 Mathai, P. Philip
 Matheny, Ealon Jerome
 Mathew, Kollie
 Mathews, Timothy L.
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 Mathis, Bill F.
 Mathis, James Stephen
 Mathis, John
 Mathis, Mattie V.
 Mathis, Jr., Billy Eugene
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 Matienzo, Melecio Adolfe Valle
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 Matos Morla, Silvia
 Matthews, Benny V.
 Matthews, Dexter Levon
 Matthews, Fitzroy Gerald
 Matthews, Iseolorunkanni Dada
 Matthews, Jesse Jenkins
 Mattis, Lester George
 Matunga, Kabasu Joseph
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 Mawaza, J. L.
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 Mawuko, Semondji
 Maxwell, Clarence George
 Maxwell, Timothy Leroy
 May, Arrie
 May, Errol G.
 May Chay, Francisco de Sales
 Maycock, Arthur Leroy
 Mayfield, Joel L.
 Maynard, D. Alex
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 Maynard, Lynda R.
 Mayton, Whitfield M.
 Mazara, Jose
 Mazibuko, Musa B.
 Mbambo, Mahlarathi Johannes
 Mbengayi, Nkumbikumbi
 Mbewe, Samison
 Mbiga, Freddie Mponi
 Mbombo, Tshitenge
 Mbugua, Joseph K.
 Mbumba, Ntumba
 Mbuy, Musungay
 McAdoo, Rosa L.
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 McAtee, John Charles
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 McBean, Delores C.
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 McBean, Rennie Livingston
 McBride, William J.
 McCall, Marion L.

McCalla, Boris P.
 McCalla, Edward Alexander
 McCalla, Vincent L.
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 McCleary, Myrtle V.
 McClure, Marlene A.
 McClure, Steven J.
 McClure, Verna Joyce
 McCormick, Dolly Faye
 McCoy, Eddy Ray
 McCoy, Meredith J.
 McCoy, Nellie Sue
 McCoy, Willie Louis
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 McDaniels, Shawn Renee
 McDonald, Avis
 McDonald, Diana L.
 McDonald, Leon Roy
 McDonald, Locksley H.
 McDonald, Millicent M.
 McDonald, Willoughby A.
 McDougle, Reginald E.
 McDowald, Oliver
 McDowall, Marilyn
 McDowell, Hyacinth D.
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 McDowell, Jr., George T.
 McEachern, Matthew D.
 McFarlane, Janet D.
 McFarlane, Trevor A.
 McFarlane, Yvonne M.
 McFerron, Neal B.
 McGlothlin, Onaway
 McGowan, Gloria
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 Fitzmaurice
 McGrew, Carl Richard
 McGruder, Nellie V.
 McGuffey, Gary Scott
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 McGugan, Sandra
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 McHargue, David Yancey
 McHatantha, Montfort
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 McIntosh, Barrington
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 McIntosh, Esmelda
 McIntosh, Hazel J.
 McIntosh, James Emmitt
 McIntosh, Rosa Lee
 McIntyre, William Kenneth
 McKay, Ella Aurora
 McKay, Frances Jane
 McKay, Junior A.
 McKenzie, Benjamin
 McKenzie, Fay Ann
 McKenzie, Karen Sue
 McKenzie, Odoline Ramona
 McKenzie, Rita May
 McKey, Clifton E.
 McKinley, Debra Jean
 McKinley, Shaun David
 McKinney, Florence
 McKinney, Rudolph W.
 McKinnon, Sylvia D.
 McKoy, Astley L.
 McKoy, Sheila Johnson
 McLaren, Estella
 McLaren, Louisa
 McLaughlin, William Larry
 McLawrence, Augustus
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 McLean, Fredericka
 McLeggan, Elmera
 McLemore, Dennis Leroy
 McLendon, Evelyn Spinks
 McLendon, Franklin E.
 McLendon, James E.
 McLennon, Wilbert
 McLeod, Kenneth D.
 McMasters, Brent S.
 McMillan, Terry L.
 McNeil, Barbara May
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 McPherson, J. Dale.
 McPherson, Sr., Basil E.
 McTaggart, Lottie C.
 McTear, Eola
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 Mdlalose, Patrick
 Meade, David Lee
 Meade, Melroy
 Meadows, Jr., R. C. (Chip)
 Mears, Ilean Anetta
 Medders, Edward Earl
 Medders, Robert William
 Medina, Bienvenido
 Medina, Christian Omar
 Medina, Elias Mijares
 Medina, Tony
 Medina Andrade, Carlos
 Medina C., Domingo Manuel
 Medina Couoh, Jose Ruperto
 Medina Espinoza,
 Gumersindo
 Medina Lopez, A. Antonio
 Medina Lopez, Leandro
 Medina Macoto, Julio Cesar
 Medina Rivas, Marllines
 Medley, Robert T.
 Medrano, Luis Ruben E.R.
 Medrano Mendoza, Hector
 Salvador
 Meek, Steven Ray
 Meesuk, Sombut
 Mefford, Danny Lester
 Meindy, John P.
 Meireles, Jerozino Jacques de
 Mejia, Mario Antonio
 Mejia, Pascual
 Mejia Ciri, Ludovino
 Mejia Duarte, Gregorio Antonio
 Mejia Garcia, Juan Antonio
 Mejia I., Jose Antonio
 Mejia Mejia, Porfirio Uriel
 Mejia Morales, Jose Candido
 Mejia Perez, Mary Elizabeth
 Mejia Perez, Saturnino
 Mejia de Fria, Leoncio
 Melee, Mondelus
 Melendez, Jose M.
 Melendez Calero, Segundo Alberto
 Melendez Chicas, Valentin
 Melendez Marroquin, Edgar
 Leonardo
 Melius, Mezadieu
 Melo Cedeno, Juan
 Melvin, Cleo L.
 Membreno J., Gregorio
 Mena A. de Rodas, Judith
 Mendez Amador, Alonzo
 Mendez Ceniceros, Jose
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Mendez S., Jose Domingo
 Mendez Sanches, Pedro Jose
 Mendoza, Jose Paz
 Mendoza, Santos G.
 Mendoza Blandon, Valerio
 Mendoza Hernandez, Gabriel
 Mendoza Martinez, Daniel
 Mendoza Mojica, Carlos
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 Mendoza Tolentino, Mauricio
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 Menendes, Manuel
 Merat, Willy
 Mercado, Lazaro A.
 Mercado, Remigio
 Mercedes, Ines Ubiera
 Mercedes Berrora de, Santa E.
 Mercedes DePena, Eusebio
 Mercedes Mota, Santa M.S. de
 Mercer, Robert John
 Merchant, Christine
 Merchant, Doreen Elaine
 Merck, David Eugene
 Meredith, Murrell T.
 Merizier, Jean Lucien
 Mesa Pena, Manolo
 Mesana, Leonardo Fernando
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 Metcalf, Grant Jessie
 Metcalf, Jr., Willie O.
 Metheny, Jr., Richard L.
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 Mezac, Kouassi Kouassi
 Mezeta Alcocer, Moises
 Mezeta Lopez, Elmer Gertrudes
 Mganga, Phares Y.
 Mgeshane, Daniel
 Mhina, Emmanuel Lameck
 Mich, George
 Michail Bakkit, Shokry
 Michel, Alejandro
 Michel, Jean C.
 Michel, Joseph
 Michel, Saint Aubert
 Michel, Saintilien
 Middlebrook, Rose Mavis
 Middlebrook, Jr., A. Harry
 Midgett, James
 Miggels, Jan
 Mighty, Louise
 Mignott, Verley
 Migol, Noncent
 Mijangos Pacheco, Jovito
 Mijares Avina, Arnulfo
 Mikhail, Issac Labeeb
 Milburn, Mary Rose
 Milburn, Prentice David
 Miles, Belisana A.
 Milian, Rodrigo Canahui
 Milien, Millus
 Millar, George Anderson
 Millard, Ronald N.
 Millen, Edgar
 Miller, Anthony E. L.
 Miller, Betty Jo Potterbaum
 Miller, Charles A.
 Miller, Charles Reston
 Miller, Devon Bill
 Miller, Eric
 Miller, Eva Mae
 Miller, Jeff H.
 Miller, Lovina
 Miller, Mark Stephen
 Miller, Mavis A.
 Miller, Miranda L.
 Miller, Nannie E.
 Miller, Novella Shari
 Miller, Richard W.
 Miller, I, Chris Allen
 Millet, Albertha D.
 Mills, Curtley Warriston A.
 Mills, Michael A.
 Mills, Roy E.
 Millsap, Beulah Mae
 Millsap, Floyd Leslie
 Miltz, Jason J.
 Milwood, Loretta
 Minor, Debra S.
 Minor, Ernesto
 Minor, Lillian M.
 Minor, Ora Mae
 Minor, Richard E.
 Minor Lopez, Graciela de
 Minter, Byron E.
 Minter, Charles Frankie
 Minter, Eric Malone
 Minter, Phillip D.
 Minter, Timothy Mark
 Mirand, Pierre Richard
 Miranda Blanco, Baltazar
 Miranda Castellon, Celso
 Jose
 Miranda Fulguera, Eduardo
 Miranda Jarquin, Teodoro M.
 Miranda M., Gustavo
 Miranda Medina, Dionisio
 Miranda S., Jesus Dacio
 Missasse, Yose S.
 Missick, Dewey R.
 Missick, Wesley W.
 Mita Quispe, Juan
 Mitchell, Albert James
 Mitchell, Clyde Wilburn
 Mitchell, Frank Lee
 Mitchell, Gaston
 Mitchell, Ival H.
 Mitchell, Valrie V.
 Mixon, Roy D.
 Mkandawire, Newton
 Mkhize, Elijah Mxhakaza
 Mkhize, Sibongile
 Mmila, Samson
 Mnisi, Benjamini Iamon
 Moates, Gerald R.
 Modeste, Urban Derrick
 Moe, Karen A. Hairston
 Mohammed, Nazim
 Mojica, Alejandro
 Mojica, Juan Jose (Joey)
 Mojillo, Carlos S.
 Mokaya, James Nyachaki
 Molapo, John Mmolawa
 Molina, Feliciano
 Molina, Soriano Rodolfo
 Molina Martinez, Roger
 Molina Verdugo, Javier
 Enrique
 Momblach Alvarez, Eugenio
 Mondespan, Oreste
 Moni, Cecilio de Larosa
 Monosso, Bahi Rene
 Monroe, Carolyln Fay
 Monsalve L., Ruben Dario
 Montano Caseres, Carlos
 Montealegre C., Eulogio

Montenegro, Manuel de Jesus
 Montero, Jose Montero
 Montero Morillo, Juan
 Montes, Daniel G.
 Montes, Victor
 Montes Garcia, Felipe Rigoberto
 Montgomery, Davy Joe
 Montgomery, Maxine
 Montiel Reyes, Carmelo de la Cruz
 Montijo Flores, Esteban
 Montilla Mateo, Jose Altagaracia
 Montoya, Marilyn June
 Montoya Dominguez, Rufino
 Mooeng, Leeto Sonnyboy
 Mooney, Eva Sue
 Moore, Donald Earl
 Moore, Jolene
 Moore, Junior B.
 Moore, Keith D.
 Moore, Kenneth D.
 Moore, Lessie M.
 Moore, Luevertia
 Moore, Mary R.
 Moore, Rhonda R.
 Moore, Velma Joyce
 Moore, Victor
 Mora, Freddie
 Mora Valero, Josefa
 Mora, Jr., Robert George
 Morales, Christian David
 Morales, Epifanio S.
 Morales, Hilario
 Morales, Myrta
 Morales, Santos
 Morales, Sebastian
 Morales Garcia, Marcos A.
 Morales Lobo, Fernando Alberto
 Morales Pari, Nemeccio
 Morales Pena, Juan Jose
 Morales Romero, Efrain
 Morales S. de M., Rosa Nelly
 Morales Samora, Prudencio
 Morales H., Froilan
 Moran Garcia, Vitalino
 Moran Jama, Byron Adalberto
 Moranchel Pacheco, Jose Antonio
 Moreira, Luciano
 Morel, Milien
 Morel, Sergio
 Moreland, Charles B.
 Moreno, Jose Luis
 Moreno, Luz Noemi Mantilla
 Moreno Godines, Ascencion
 Moreno M., Juan Felizardo
 Moreta D'la Cruz, Julian Antonio
 Morgan, David
 Morgan, Ivy
 Morgan, W. Earl
 Morgan, II, Roy Houston
 Morinvil, Marcel Hughe
 Morla de Tavarez, Natividad
 Morris, Adella L.
 Morris, Alice E.
 Morris, Barry B.
 Morris, Bernard Allanzo
 Morris, Berchell
 Morris, Clarice
 Morris, Daisy T.
 Morris, Elizabeth
 Morris, Frederick Christophe
 Morris, Gloria C.
 Morris, Heather A.
 Morris, Manton M.
 Morris, Ronald G.
 Morris, Wycliffe S.
 Morrison, David Antony
 Morrison, Eva May
 Morrison, Inton
 Morrison, John Henry
 Morrison, Kingsley Jeffreyson
 Morrison, M. Anesta
 Morrison, Samuel A.
 Morrison, Winston
 Morrow, Timothy D.
 Mortimer-Harris, Shirley Onita
 Morvan, Elitesse
 Morvan, Erosier
 Mory, Salam Konate
 Mosala, Johnson K.
 Moseley, Errol Roy
 Moseley, Jerry Glenn
 Moser, Albert Lee
 Moser, Harry D.
 Moses, G.
 Moses, Kakilaty
 Moses, Pidakala
 Moss, Cecilia
 Moss, Dale A.
 Moss, James E.
 Moss, Samuel Buster
 Moss, Sterling L.
 Moswedi, Knox Thatoyabone
 Mota, Gregorio
 Mota, Ismael
 Mota, Virginia
 Mota Rodriguez, Ofelia de
 Motes, Avis
 Motsa, Nathaniel
 Moussiane, Tomagui Joseph
 Mowmen, Felimon Felipe
 Moya Azor, Manuel Estaban
 Mpanza, John M.
 Mphahlwa, Limile
 Mpindula, Paul
 Mpoyi, Kabengele
 Mpumbulula, Kusambuki
 Mpunga, David
 Mputu, Nukengeshayi
 Mputu Ntambwe, Marie Jean
 Mrutu, Fadhili Jonathan
 Mtetwa, Ellen
 Mthimkhulu, Thanduxolo
 Mtisi, David
 Mthshakazana, Yoyo
 Muamba, Nzambi Francois
 Muamba, Wakamba
 Mubanga, Chilufya
 Mudikolele, Kasongo
 Mugema, Livingstone
 Mugwanju, Petros Chemakore
 Muir, Rupert A.
 Mujangi, Mawanga
 Mujica Bautista, Arcenio
 Mukeba, Mukendi Martin
 Mukengeshayi, Musangu
 Mukhuna, Benard
 Mulaja Kenga, Kashinda Jacques
 Mulenga, Mungu Jean Paul
 Mullings, Lewellyn
 Mullings, Linda J.
 Mullings, Sheila A.

- Mullins, Adam D.
 Mullins, Alton Duane
 Mullins, Arnold D.
 Mullins, Billie Geraldine
 Mullins, Denver Lamar
 Mullins, Joel Dean
 Mulomba, Joseph T.
 Mulowa, Kabangu Bertin
 Mulumba Panu, Shambuyl
 Munga, Peter Oburu
 Munoz, Antonio
 Munoz, Candido
 Munoz, Isaias
 Munoz G., Marvin J.
 Munoz Garcia, Juan Pablo
 Munoz L., Fortunato
 Munoz Pineda, Juan Angel
 Munoz Salvatierra, Gabriel
 Munroe, Ralph Berlin
 Munroe, Sheila Cassandra
 Muntunemuine, Dikebele
 Munyengabe, Sylvester
 Muro E., Samuel
 Muro M., Ezequiel
 Murphy, Harold
 Murray, Edna
 Murray, Harvey G.
 Murray, Marie R.
 Murren, Vickie Renay
 Murrieta Perez, Agustín
 Murty, P. S. N.
 Murua, Rita
 Murua-Ornelas, Alfredo
 Murva, Alfredo Morales
 Musgrove, Catherine
 Leonilda
 Musgrove, Donald Earl
 Musgrove, Jr., Bobby W.
 Mushiya, Kayembe Josephine
 Music, Curtis Lee
 Musngi, Alice Bernabe
 Mususa, Guveya
 Musyani, Andindilile
 Mutevan, Phillip
 Muthupalackal, John Samuel
 Mutombo, Mande
 Muzambi, Nellia
 Mvududu, Sydney
- Mwakabaga, Asangalwisye
 Burton
 Mwakalinga, Emmanuel
 Mwakalukwa, Edward Charles
 Mwakapesa, Lazaro
 Mwakipesile, Jescar Beatrice
 Mwalemba, Jankey Captown
 Mwalubandu, Dickson S. M.
 Mwamatenge, Emmanuel
 Mwamba, Mpondo Stanislas
 Mwambigija, Eric
 Mwandampapa, Roma
 Anangisye
 Mwandiambira, Justin Mutsa
 Mwandiambira, Prisca
 Nyamhuka
 Myers, Benny E.
 Myers, Vaughn Edward
 Myeza, Christopher Sizuyise
- NB'omba, Fanuwel
 Nababan, Labvan Pasman
 Nababan, Punia
 Nababan, Tiddorix
 Nabors, J. R. Mitchell
 Nagel, Frederick H.
 Naidoo, Dorasagren
 Naidoo, Ernest Lucky
 Najera Almendares, Maria
 Agustina
 Najera de Garcia, Vicenta
 Naliato, Luciano
 Nambwambwa, Wellington
 Lwande
 Namntu, Pumeleni Ernest
 Namukoa, Maurice Juma
 Nan Luka, Faye
 Nandolo, Samson
 Napoleon, Cristobal
 Narro M., Nicolas
 Nasif, Roque Salomon
 Nasr, Adly Tawfik
 Nava, Aurora Obispo
 Navarro Trejo, Juan
 Navgire, Suceilabai
 Naylor, Ricky A.
 Nazaire, Lenord
 Ndallu, Joshua Peter
 Ndaya, Denise
- Nde, Martin
 Ndede, Harrison
 Ndimande, Robert
 Ndraha, Gelisa
 Ndumbulula, Kalombo
 Neal, James W.
 Neal, Richard
 Nehangani, Elizabeth
 Nehul, Nelio
 Neibarger, Helen B.
 Neill, Scotty E.
 Nelkitts, Francisco Richard
 Nelson, Alexander
 Nelson, Barbara Y.
 Nelson, Guy
 Nelson, Kimberly Dawn
 Nelson, Mavis
 Nelson, Ronald Levey
 Nelson, William Kevin
 Nembhard, Estina A.
 Neptune, G. Verlene
 Nesmith, Mary L.
 Neto, Antonio V. Amaral
 Nevarez de R., Aida R.
 Newberry, Joseph Hoy
 Newbold, Howard F.
 Newkirt, Sr., Edwin C.
 Newson, Jr., Richard W.
 Newton, Jr., Raymond E.
 Neyra Serrano, Alejandro
 Ramiro
 Ngalamulume, Tshimpanga
 Bandouin
 Ngalile, Reuben A.
 Ngaluye, Cypriano
 Ngambi, Anderson K.
 Ngeno, Richard Kiprotich
 Ngetich, Julius Cheruiyot
 Ngirazi, Henereki
 Ngwenya, Amon V.
 Ngxingolo, Wilson
 Nibbs, Beryl B.
 Nichols, Claude
 Nichols, Clyde Jeff
 Nichols, Edith Sue
 Nicholson, Joy D.
 Nickalson, William Edward
 Nicolas, Crucito
 Nicolas, Nelzil

Nicolas, Jr., Emmanuel
 Nieves Varela, Elizabeth
 Nimbesh, Angel
 Nino, Jose Inocente
 Nino, Jr., Fidel R.
 Nkanyi Bungi Tsh, Norbert
 Nkatala, Richard
 Nkhoma, Rickson R.
 Nkomo, Simon
 Nkundabera, Redias
 Nobles, Dorothy F.
 Noe, Dorothy L.
 Noe, Larry David
 Noe, Nelson Greg
 Noe, Rogelio D.
 Noel, Antoine Farnes
 Noel, John
 Norman, Mabel A.
 Norman, Thomas M.
 Norris, Ray
 Norton, Jonathan Richard
 Norton, Ruth
 Norton, William J.
 Nosworthy, Josette Madge
 Nottage, Lorina B.
 Novelo Torres, Rafael D.
 Nsambo, Zambiya
 Nthomba, Nyirenda
 Ntimbane, Johnson
 Ntlola, Simanga Aaron
 Ntombolo, Muamba
 Ntuli, Goodenough
 Ntumba, Kapuku Eugennie
 Nulph, M. Alberta
 Nunez, Hacsalon
 Nunez, Harrieta
 Nunez, Juan A.
 Nunez, Julio Osvaldo
 Nunez Blandin, Rodrigo
 Orlando
 Nunez De Jesus, Marie de
 Nunez Guerrero, Pedro
 Nunez Peralta, Hector Rafael
 Nunez Rivera, Paulino
 Nunez Santana, Esaul
 Nunez Toribio, Carlos
 Nunnery, Flora Laws
 Nutter, Zelda R.
 Nya, Philippe
 Nyairo, Thomas N.
 Nyamadzi, Grace
 Nyamhuka, Francis
 Nyamhuka, Gladys N.
 Nyamohanga, Moses J.
 Nyangi B.
 Nyamuki, Joseph Mongare
 Nyandiga, Charles Omolo
 Nyanga, Moses
 Nyanor, Frimpong Kwame
 O'Brien, Terence P.
 O'Connor, Abraham M.
 O'Connor, Gilmore A.
 O'Dell, Angela Wilson
 O'Gilvie, Nathan A.
 O'Lear, Kelly Lane
 O., Dada J.
 Oaks, Audrey
 Ober, John Onyango
 Obert, Michael E.
 Ocampos Avolos, Jorge
 Ocheita, Jose Alberto
 Ochieng, Joshua Kangie
 Ochoa, Lionel H.
 Ochoa Gimenes, Eugenio
 Ochoa Guirado, Pablo
 October, Samuel
 Odegi, Isaac Ojwang
 Odendo, Cyril Apondo
 Odendo, Rose Anyango
 Odhiambo, Felix Barclay
 Odhiambo, George Owino
 Odhiambo Nyagena, Peter
 Odia, Budila
 Odindo, Protas Paul
 Odom, Alice Marie
 Odongo, Paulina V.
 Odongo, Walter Roderick Otie
 Odongo O., Martin
 Oelf, John Johannes
 Ofula, Henry Opondo
 Ogam, Vincent Polo
 Oglesby, Sarah Ann
 Ogoda, Gordon
 Ogola, Isaya
 Ogolla, Sylvanus Otieno
 Oguma, George Odoyo
 Ogundele, Caleb O. John
 Ogweno, Charles O.
 Ohale, Damian Obbona
 Ojeda, Pedro S.
 Ojeda Copali, Clemente
 Ojeda Pech, Jose David
 Ojenge, Jeremiah
 Ojwang, Robert
 Okello, Ochieng Harryson
 Okello, Susan
 Okelo, Naphtaly Onyango
 Okelo, Tobias
 Okongo, Sylvanus
 Okosun, Blessed Eromonsele
 Okudah, Pat C.
 Okwuonu, Johnson Nwankwo
 Olabode, Caleb
 Olan Perez, Pedro
 Oliva Saravia, Licino
 Humberto
 Oliver, Errol Alfonso
 Ollivierre, Cecily Maria
 Olou, Samuel
 Olyn, Jantjie
 Ombakua, Z. Gamason
 Ombima, James D.
 Ombima, Mary
 Omoleme, Churchill Odion
 Omolo, Joseph Owili
 Omonayin, David Kolawole
 Omondi Ogolla, Victor
 Onani, Andrew Orego
 Ondego, Joseph O.
 Ong'iro, Sabensia Amonjong'o
 Ongcas, Ricardo V.
 Ongere, Michael Ndiege
 Onyango, Francis O.
 Onyango, Gaddy Otieno
 Onyango, Mark O.
 Onyango, Vitalice Mbeche
 Opondo, Samwel Menya
 Oporta G., Tomas Antonio
 Oporta L., Angel Tranquilino
 Oporta Lopez, Julio
 Oporta Oporta, Julian
 Oporta Reyes, Santiago
 Oporta Rodriguez, Jose R.
 Oporta Somoza, Juan Ramon
 Oracio, William
 Orange, Jr., James C.
 Orcino, Ernesto M.
 Ordenez, Leopoldo Franco

Ordonez Jorge, Florencio
 Orellana, Jose Manuel
 Orellana, Roman Lima
 Orellana Oliva, Ovidio
 Orellana Perez, Misael de Jesus
 Orisme, Frederic
 Orlando Linarez, Mario
 Orlyn, K. Kerneels
 Orman, Johnny Arthur
 Ormsby, Beverley
 Ornelas, Jr., Nazario
 Orona, Daniel R.
 Orona, Joe M.
 Orozco Castillo, Jose Pilar
 Orozco Chino, David Esteban
 Orozco Duarte, Daniel
 Orozco Luna, Ramiro
 Ortega, Cesar Augusto
 Ortega, Rebeca J. de
 Ortiz, Celso
 Ortiz, Francisco
 Ortiz, Jacob Montano
 Ortiz, Joaquin Chavez
 Ortiz, Joseph
 Ortiz, Tiburcio
 Ortiz Linares, David
 Ortiz Martinez, Abraham
 Ortiz, Jr., Joel J.
 Osban, Kay
 Osborn, Esther Fay
 Osborne, Robert H.
 Osbourne, Derek Morgan
 Osbourne, Samuel E.
 Oscar, Clinton George
 Oscar, Winston Rudolph
 Oshadare, Fargas Abel
 Osio, Jose Luciano
 Osoi, Patris Abondo
 Osorio Billela, Hugo Leonel
 Osuju, Dalmas Omollo
 Osumba, John Opiyo
 Osumba, Kelly Odhiambo
 Osuna Martinez, Julio
 Abenamar
 Otarola Zamora, Marcos
 Vinicio
 Otway, May T.
 Oudo, Fredrick M.
 Outerbridge, Marcia P.
 Ovalles D., Miguel
 Ovando, Daniel Valejos
 Ovando Gonzalez, Rony
 Estuardo
 Overfield, Jr., Noble Eugene
 Overstreet, Hilda
 Owen, Earnest E.
 Owen, John Leon
 Owens, John Franklin
 Owens, Lillian E.
 Owens, Michael Eric
 Owiti, John Owana
 Owoshuyi, John Rolorunsho
 Owvor Obondi, John
 Oyaga, Jacktone
 Oyat, Polino
 Oyungu, Jared Otieno
 Ozuna, Jorge
 Ozuna, Luis Manuel
 Ozuna Santamaria, Juan
 Francisco
 Ozuna de Paula, J. Felix
 Paatan, Jeanna L.
 Pacheco, Fernando
 Pacheco, Pablo
 Pacheco M., Benito
 Pacheco Otero, Humberto
 Pacheco Potten, Julio
 Pacheco de Ramirez, Ana Lucia
 Pack, Gary J.
 Padgett, C. Linda Fay
 Padilla, Edward
 Padilla Castro, Natanael
 Padilla Z., Julian
 Pagan Lorenzana, Alejandro
 Page, David S.
 Paige, Brian D.
 Pain, Dennis R.
 Pains Camara, Elizabeth E.
 Pakdahan, Marlon Kaman
 Palacios Zarate, Saturnino
 Pallangyo, Lazaro P.
 Palmer, Davie Joe
 Palmer, Ethle M.
 Palmer, Hugh L.
 Palmer, Jean Elaine
 Palmer, Keith Benjamin
 Palmer, Matthew
 Palmer, Steve Dolton
 Palmer, Tony Wayne
 Panduro Cardenas, Wilson
 Panduro Estrella, Cresencio
 Panduro Estrella, Heber
 Panie, Daniel Jemis
 Paniogua, de la Cruz, Lidia
 Maria
 Panjaitan, Kanan
 Papageorgiou, Nicolas S.
 Papaiaouvou, Savvas
 Papapostoloy, Iraklis
 Paquette, Sheri Marie
 Parayil, George Kutty
 Pardede, Huntal
 Pardede, Perwira Kasa
 Pardede, Tiur Elisabeth
 Paredes P., Jorge Camilo
 Pari, Benigno Torrez
 Parichuk, John
 Parker, Edwin L.
 Parker, Hoplyn L.
 Parker, James M.
 Parkerson, Billy James
 Parkinson, E. M.
 Parkinson, Norma J.
 Parmar, Rasiklal S.
 Parra Araneda, Carlos
 Eduardo
 Parraga M., Victor
 Parris, Daniel F.
 Parrott, John D.
 Parry, Rupert
 Parton, Bettye June
 Parton, Evan L.
 Pasaribu, Sabam
 Pascual, Agustin Rincon
 Pascual Puente, Felipe
 Pastor Montero, Juan
 Miguel
 Pate, Ganus Clifton
 Pate, Kenneth Shane
 Paton Osco, H. Javier
 Patrick, George Lee
 Patrick, Paul G.
 Patrick, Ruby L.
 Patterson, Betty
 Patterson, Bobby Wade

Patterson, Joe
 Patterson, John W.
 Patterson, Julia M.
 Patterson, Nettie
 Patterson, Veronica Eulalie
 Pattishall, Susie A.
 Patton, Gregory N.
 Paul, Barthlos Chinedu
 Paul, G. Kumar
 Paul, Inovoi
 Paul, P. Ezra
 Paul, Pierre
 Paul, T.
 Paul, T. George Grace
 Pauley, Sr., Dennis L.
 Paulin, Bounon
 Paulino, Angel
 Paulu, Tumma
 Paulus, Budiono
 Pavon Garcia, Jose Abraham
 Pavon Garcia, Roberto
 Antonio
 Payano Cabo, Felicia de
 Payano P., Antonio
 Payne, Amber Dawn
 Payne, Catherine H.
 Payne, Christopher John
 Payne, Keith Maxine
 Payne, Mary Juanita
 Payton, Sr., David S.
 Paz Ayala, Maria Francisca
 Pearce, Albert Nathaniel
 Pearson, Lester George
 Pearson, Roy Tommy
 Pearson, Victor Eugene
 Peavy, Benjamin Keith
 Pebworth, Lois J.
 Pech Euan, Jose Gaspar
 Pech Jimenez, Crisanto
 Pech Polanco, Dionicio
 Peedin, James Ronald
 Peek, Celia J.
 Peek, Roy P.
 Pelaez Aguilar, Victor David
 Pelegrin Zorrilla, Rafael
 Pelfrey, William Daniel
 Pelham, T. Joyce Curenton
 Pellington, Carmen I.
 Pemberton, William
 Pembu, Mejikayi Vincent
 Pena, Abelardo
 Pena, Francisco
 Pena, Isidro
 Pena, Jacinto
 Pena, Jaime Ernesto
 Pena, Jaime Wilfredo
 Pena, Rafael Geronimo
 Pena Ancalle, Victor Benardino
 Pena Sequeira, Santos
 Pena Silva, Fernando
 Pentecost, Helen L.
 Peoples, Robert L.
 Peralta, Santos Samora
 Perdomo, Rafael
 Pereira, Antenor Vicente
 Pereira, Edmar Alves
 Pereira, Wanderlim Holliday
 Pereira Cerqueira, Iracema
 Pereira Toledo, Wilma
 Rosangela
 Perez, Abel
 Perez, German
 Perez, Jonas Jose
 Perez, Jorge A.
 Perez, Leida Mazara de
 Perez, Natividad
 Perez, Paz de
 Perez, Roberto Arturo
 Perez, Roberto D.
 Perez, Wilfredo
 Perez Acosta, Santo
 Perez Ceron, Juan Manuel
 Perez Espino, Froilan De Jesus
 Perez Fajardo, Hector Antonio
 Perez Francoiz, Marcoeu
 Francique
 Perez Gaitan, Jose de Jesus
 Perez Hernandez, Pedro
 Perez M., Orlando
 Perez Morales, Sebastian
 Perez Perez, Sergio
 Perez R., Daniel Macario
 Perez Ramirez, Cesar
 Humberto
 Perez Rodriguez, Aura
 Esperanza
 Perez Rodriguez, Eduvigis de
 Perez Roman, Andres
 Perez Sanchez, Alfredo
 Perez Sanchez, Antonio
 Perez Urbina, Socorro
 Martin
 Perkins, Cleveland Delroy
 Perkins, Paulette L. Walters
 Perrill, Nancy
 Perry, Joan Esther Rose
 Perry, Sr., Audie James
 Persinger, F. Gertrude
 Pertiras, Fearlease Roselda
 Peter, Herricks
 Peter, N.
 Peters, Desmond L.
 Peters, Kelly J.
 Peters, William E.
 Peters, Winston L. E.
 Pethuru, Bathula
 Pethuru, Nukapeyyi
 Pethuru, Vyrala
 Petrona Dominguez, William
 Rafael
 Petrowich, Vladimir Gearich
 Petty, Elmer Houston
 Pettyjohn, Woodrow W.
 Paturee, Battula
 Peturu, Dara
 Peyton, Fronie Daisy
 Pflug, Donald Bruce
 Pharelus, Ironce
 Pharelus, Jules Julien
 Philip, Palivela
 Phillips, Darrell Ray
 Phillips, Jerome P.
 Phillips, Morgan A.
 Phillips, Ray Dean
 Phillips, Roy E.
 Phillips, Jr., Johnnie
 Phillips, Jr., Larry Wayne
 Phipps, Lynn
 Phipps, Sr., Lloyd G.
 Phiri, Chakhomba
 Phiri, Saidu
 Picado Chavarria, Juan Alberto
 Picard, Armand
 Pichardo M., Fernando
 Pichardo Moran, Mario Salome
 Pickering, Nellie
 Picklesimer, John L.

Pier, Mattheus
 Pierce, Ralph L.
 Pierre, Bernie
 Pierre, Emile
 Pierre, Etienne
 Pierre, Henry
 Pierre, Joseph Nevien Louis
 Pierre, Macedoine
 Pierre, Marie B.
 Pierre, Michel
 Pierre, Sabales
 Pierre, Sagesse
 Pierre Herane, Eugene
 Pierre-Charles, Claude
 Pierre-Louis, Louiner
 Pierre-Louis, Mrs. Holdman
 Pierrot, Ilunga Mutombo
 Pimentel, Carlos Julio
 Pimentel, Juan
 Pimer, Sarah Evon
 Pinales Hibrea, Clara E. de
 Pinaya Flores, Tiburcio
 Pineda, Julio Cesar H.
 Pineda Garcia, Porfirio
 Pintos, Miguel Angel
 Pittman, Geraldine
 Pittman, J. K.
 Pittman, Macey
 Pitts, James C.
 Pitts, John B.
 Pitts, Leland D.
 Pitts, Lucille R.
 Plaatjies, A.
 Plaatjies, Andres
 Plata M., Santiago J.
 Plata S., Ramon
 Pleril, Baptiste Edouane
 Pleril, Piervilus
 Plumley, Jr., Bernie
 Plummer, Stedman G.
 Poindexter, Dorothy Marie
 Polanco, Daniel
 Polanco, Diana Veras
 Polanco, Eligio
 Polanco, Manuel de Jesus
 Polanco Bravo, Juan
 Anastacio
 Polanco Marcolfo, Eddy A.
 Polanco Martinez, Samuel
 Pole, Rita C.
 Policarpio, Abundia
 Pollard, E. Jean
 Polycarpe, Ovigot
 Polyrakis, Pavlos
 Pompa, Rudy G.
 Pompey, Maude E.
 Pondiwa, David
 Pool M., Moise Rolando
 Poole, Jr., Gordon J.
 Pooler, Norval Shane
 Poot Cab, Julio
 Poot Uc, Freddy Alberto
 Pope, H. Romaine
 Pope, Kimble Nathan
 Pope, Margaret Mae
 Pope, Jr., Gibson "Kelly"
 Poppell, Michael Brian
 Popplewell, Judy V.
 Pordie, Richard Frank
 Pore, Sr., Willie M.
 Porter, David P.
 Porter, Leslie E.
 Portilla Higueredo, Edain
 Portillo, Misael Danis
 Portillo Alanez, Luis
 Portillo Alvarado, Salvador
 Alberto
 Portillo Alvarez, Mercedes
 Posey, David D.
 Posey, Helen Christine
 Possinger, Blaine L.
 Posuwan, Thongdaeng
 Potter, Duncan Wade Lee
 Potter, Esmie
 Potter, Kenneth
 Poulin, James Lorrien
 Poulos, Chris
 Pounders, Bobby
 Pounders, F. Tracy
 Pounders, Lenneth O.
 Powden, Sally L.
 Powell, Alberga
 Powell, Betty H.
 Powell, Charles Leslie
 Powell, Colin C.
 Powell, Eugennie Rebecca
 Powell, J. C.
 Powell, Joseph W. H.
 Powell, Livingston Samuel
 Powell, Lydia Gloria
 Powell, Wesley Agustus
 Powers, Douglas Y.
 Powers, M. Marie
 Powers, Sr., Carson A.
 Prabhudoss, Ithi
 Prakasam, Amuldala
 Prakash, G. Joy
 Pralin, Tessier
 Prasad, B. D. V.
 Prasad, Kunchala
 Prasad, Rajala John
 Prater, James David
 Pratt, Carole Genean
 Pratt, Ernest W.
 Pratt, Gersham Anthony
 Pratt, Minerva F.
 Pratt, Patricia Louise
 Predelus, Presendieu
 Preece, Karleen
 Premabhushanah, B.
 Prescott, Roy Keith
 Presley, Susan D.
 Presnell, Clifford
 Preston, Johnnie H.
 Prevost, Orel
 Prewett, Ronald Dion
 Prewitt, Charles E.
 Price, Freda
 Price, Robert S.
 Priego Penaloza, Jesus
 Primus, Roland Clyde
 Prince, Carlene (Freeman)
 Prince, Gregory Wayne
 Prince, Josephine R.
 Pringle, Sophia Venetta
 Prins, Gert
 Prins, Jacobus Johannes
 Proctor, Elaine N.
 Proveaux, Sr., Jerry Wayne
 Providence, Cornelius
 Pruett, Morris Scott
 Pruitt, Ella M.
 Pryce, Annett Ponsetta
 Pryce, James Alexander
 Pryce, Jessica Junious
 Puc May, Tertuliano
 Puckett, Harmon L.
 Puckett, Stephen Erwin

- Pugh, Leonard L.
 Puicon Mayanga, German
 Purba, Yusup Parsadaan
 Purboo, Junior Alphanso
 Purchis, Michael D.
 Purdham, Vernon D.
 Purvis, Josephine Wilkes
- Quarles, Doris
 Quaye, Ebenezer Ardey
 Quelex, Salome
 Quembo, Albino Alverinho
 Quenaya Condori, Zenobio
 Quenha, Domingos
 Quenun, Jordan
 Queroz Garate, Hector Sergio
 Quesinberry, Kurtes D.
 Questelles, Agatha N.
 Quetzal Ch., Juan Francisco
 Quevedo Paz, Antonio Orestes
 Quillen, Mark E.
 Quinn, Bessie Marie
 Quinn, Harvey O.
 Quinones Rosario, Ernesto
 Quinonez Bernal, Emner Obed
 Quintana, Patrick J.
 Quintao, Venny
 Quisbert Escobar, Javier
 Freddy
- Quispe Cahuaza, Roberto
 Quispe Choque, Juan
 Quispe Limachi, Antonio
 Quispe Limanchi, Aquilino
 Quispe M., Angel
 Quispe Mamani, Eusebio
 Quispe Mamani, Francisco
 Quispe Vissa, Luis
- Rabess, Madeline A.
 Rabon, Charlie H.
 Race, Denver E.
 Rachier, Maurice Seda
 Radkiewicz, Sr., Anthony O.
 Rahming, Jacqueline B.
 Rahming, Jarenda Blonique
 Rahu, Kusno K.
 Raines, Charles Michael
 Rainford, Sr., Fitz A.
 Rajamahanthi, Jillella
- Raju, Dasari Victor
 Raju, G. Samuel
 Raju, Goda Solomon
 Raju, Golla
 Raju, J. John Wilson
 Raju, Jalaparathi
 Raju, K. Elisha
 Raju, K. Solomon
 Raju, Kappala Solomon
 Raju, Kunche Issac
 Raju, Kunda Solomon
 Raju, M. David
 Raju, Madda Samuel
 Raju, Mortha David
 Raju, Naladi Navamani
 Raju, P. Joel
 Raju, P. Samuel
 Raju, Penke David
 Raju, Penumaka Samuel
 Raju, Tirukoti Paul
 Rakes, Fred Ramsey
 Rakshananadam, J.
 Ralda Cano, Rigoberto
 Ramarao, Panda
 Ramcharitar, Motilal
 Ramirez, Angel Gomez
 Ramirez, Daniel
 Ramirez, Ernesto
 Ramirez, Joel Garcia
 Ramirez, Juan
 Ramirez, Juan A.
 Ramirez, Juan Roberto
 Ramirez, Tomas Martin Urena
 Ramirez A., Primitivo
 Ramirez Flores, Juan
 Bautista
- Ramirez Grujalva, Daniel
 Ramirez H., Natividad Ismael
 Ramirez Hernandez, Francisco
 Ramirez L., Constantine Eli
 Ramirez M., Guillermo
 Ramirez Manuel, Hipolito
 Ramirez Perez, Pedro
 Ramirez R., Irlando Fabio
 Ramirez Rivera, Aroldo
 Ramirez Ruelas, Luis Armando
 Ramirez Santana, Martin V.
 Ramirez V., Benito
- Ramirez Valancia, Hugo Odilio
 Ramirez Valle, Santos D.
 Ramirez, Jr., Miguel
 Ramirez, Jr., Pedro
 Ramiriz Blandon, Alberto
 Ramkisson, Kelvin R.
 Ramos, Alejandro
 Ramos Cepeda, Humberto
 Ramos Joseph, Alejandro
 Ramos Perez, Jose Miguel
 Rampersadsingh, Larry A.
 Ramsay, Pauline Y.
 Ramsey, John Phillip
 Ramsey, Mary Hartsel
 Ramsey, Ruel Gary
 Randle, Richard Doylea
 Randolph, Sr., Matthew
 Rangel, Ezequiel
 Rangel, Mabel June
 Rankin, John W.
 Rao, A. Ananda
 Rao, Atluri Rama
 Rao, Ch. Ananda
 Rao, Ch. Prakasha
 Rao, Ch. Prasada
 Rao, D. Subba
 Rao, Gutala Ananda
 Rao, Juthuka Ananda
 Rao, K. Bhaskara
 Rao, K. Syamasundara
 Rao, Kakarla Sundar
 Rao, Kaladasi Bhaskana
 Rao, M. Ananda
 Rao, M. Sampuona
 Rao, M. Sundara
 Rao, N. Prasada
 Rao, Padavala Sampatha
 Rao, Sadhu Yesupadam
 Ratcliff, Jr., Bueford Rayfield
 Ratliff, Marcia Latrell
 Ratnam, Jalli
 Ratnam, Juthuka John
 Ratnam, N. Vijaya
 Ratnam, V. Vijaya
 Ratnavathi, M.
 Rav, Pilli Samarpana
 Raviprakash, Nandhika
 Rawlins, Jettie L.

Rawlins, Robert E.
 Ray, Bary Nelson
 Ray, Michael B.
 Ray, Ruth R.
 Ray III, Fred Ace
 Rayburn, Andrew W.
 Raymond, Bakatuyila Kanda
 Raymond, Boswell R.
 Rea, Deric Lee
 Reaves, Laura Scott
 Rector, Johnny Mack
 Redd, William Stacy
 Reddy, Karri John
 Redfearn, Carol Anns
 Reding, Victor
 Redman Hilton, Isaias
 Redmond, Troy G.
 Reece, Imelda
 Reed, CDR. William A.
 Reed, David R.
 Reed, Edna E.
 Reed, Sandra L.
 Reedy, Vanita A.
 Reeves, Malachi Nathaniel
 Reeves, Stanley M.
 Register, Curtis Wayne
 Register, Margaret Annaley
 Reid, Clifton E.
 Reid, Daisy
 Reid, David James
 Reid, Fenton Lambert
 Reid, James A.
 Reid, Leanna E.
 Reid, Trevor Alexander
 Reid, Zelpha C.
 Relaford, Dicie S.
 Renford, Roxroy G.
 Restrepo Restrepo, Santiago
 Revanger, Edner
 Revangile, Maurice
 Revels, II, Furney
 Revers, Gladstone
 Reyes, Adriano
 Reyes, Bienvenido Medina
 Reyes, Ulises
 Reyes A., Domingo
 Reyes Bock, Pedro
 Reyes Flores, Fortino
 Reyes Garcia, Josefina de
 Reyes Hernandez, Valente
 Reyes Lopez, Santos Alejandro
 Reyes Minaya, Tomas Rafael
 Reyes Moran, Jose Maria
 Reyes Oporta, Julio Cesar
 Reyes P., Gamaliel
 Reyes Rojas, Sergio Alexi
 Reyes T., Francisco Jose
 Reynaldo Reyes, Green
 Reynolds, Bertha E.
 Reynolds, Cynthia Carlene
 Reynolds, Fraser
 Reynolds, Jesse Bernard
 Reynolds, John F.
 Reynolds, Larry D.
 Reynolds, William R.
 Reynolds, Sr., Timothy B.
 Rezkallah, Fayez Yassa
 Rhea, Jeffery Lynn
 Rhoden, Randall
 Rhoden, Robert Paul
 Rhoden, Stanley G.
 Rhodes, Alan Eugene
 Rhodes, Marion W.
 Ribueno Flores, Andres Roberto
 Rice, Tami H.
 Rice, Sr., Lewis D.
 Richard, Kadato Ounsu
 Richard, Omara
 Richard, Samson
 Richards, Aston B.
 Richards, Bob
 Richards, Juanita
 Richards, Leeland A.
 Richards, Luther George
 Richards, Noel O.
 Richards, Pearl M.
 Richards, Sandra Melover
 Richards, Treva Mae
 Richards, Viviene I.
 Richardson, Aleta Virginia
 Richardson, Kenneth Ray
 Richardson, Londa Joylene
 Richardson, Phillip W.
 Richmond, Connie G.
 Rickard, Joe A.
 Ricker, Verna
 Ricketts, Joyce Lyn
 Ricketts, Lily A.
 Rico, Rachel R.
 Rierson, Mary Joan
 Rigby, Emmanuel W.
 Riggsbee, Cecil T.
 Rijo, Rafael Castillo
 Riley, Jerlena Fae
 Riley, Sr., Thomas Wade
 Rimes, James E.
 Rincon, Beato Pascual
 Rincon Ramirez, Alejandra
 Maria
 Riojas, Alberto M.
 Riojas, Nina S.
 Rios Aliendo, Urbano Ramon
 Rios Jaldin, Emeterio
 Rios Romero, Cesual Serapio
 Rios Ruiz, Manuel S.
 Rippee, Randy Dean
 Rippee, Jr., Robert G.
 Ripper, Kenneth R.
 Ripper, Thelma Mae
 Rising, Kirk D.
 Rising, S. Irene
 Ritchie, Keble B.
 Rivas, Leonard L.
 Rivas Rodriguez, Atiliano
 Rivas Ruiz, Abel
 Rivas Z., Juan Esteban
 Rivera, Felix Luna
 Rivera, Irma
 Rivera, Maximo
 Rivera, Porfirio Sequeira
 Rivera, Ramon
 Rivera Casanova, Dolores
 Rivera Davila, Santos
 Rivera Guante, Demetrio
 Virgilio
 Rivera Guante, Marcos
 Herminio
 Rivera Molpei, Maria
 Rivera Perez, Juan Apolonio
 Rivera Quintero, Julian
 Rivera de Guererro, Pascuala
 Rivero, Jose Agustin
 Rivero, Justo J.
 Rivers, Charles
 Roach, James R.
 Roach, Joseph Samuel
 Roach, Kenneth Wayne

- Robb, Rebecca A.
 Robbins, Dianna Lynn
 Roberson, Robert Douglas
 Robert, Nimlin Wle
 Roberto de Martinez, Piedad A.
 Roberts, Anthony Paul
 Roberts, Anthony R.
 Roberts, Gennis
 Roberts, Jennifer V.
 Roberts, Richard Alexander
 Roberts, Ronald L.
 Roberts, Wynn Lambert
 Roberts, II, Lamont David
 Robertson, Anna L.
 Robertson, Jack M.
 Robinson, Alma Melvina
 Robinson, Beryl C.
 Robinson, Brenda F.
 Robinson, Cleaver U.
 Robinson, Dwight G.
 Robinson, Earl Antonia
 Robinson, Gary Oniel
 Robinson, Georgetta G.
 Robinson, Henry J.
 Robinson, Iris E.
 Robinson, Irvin H.
 Robinson, John Robert
 Robinson, Marita M.
 Robinson, Merva Deliah
 Robinson, Patricia A.
 Robinson, Paulette V.
 Robinson, Richard Keith
 Robinson, Vickie I.
 Robinson, Jr., Otto
 Robinson-Wilkerson,
 Shirley "Sherle"
 Robles Hernandez, Alejandro
 Robles Jimenez, Rafael
 Roby, Thelma L.
 Rocha, Jose Ivan
 Rochester, Freda I.
 Rochester, Paul Ray
 Rockwell, George Franklin
 Rodarte, Ernesto
 Rodas, Ovidio
 Rodas Furnes, Jorge Alberto
 Rodgers, Lawanda Louise
 Rodney, Trevor
 Rodney, Valentine A.
 Rodrigue, Jacques Jean
 Rodriguez, Adela C. de
 Rodriguez, Alberto Marcelino
 Rodriguez, Alfredo William
 Rodriguez, Cipriano
 Rodriguez, Cristina Hernandez
 Rodriguez, Domingo
 Rodriguez, Francisco
 Rodriguez, Gabriel
 Rodriguez
 Rodriguez, Genoveva M. de
 Rodriguez, Gerardo Arturo
 Rodriguez, Gerardo Jesus
 Rodriguez, Ignacio
 Rodriguez, Joe A.
 Rodriguez, Juan
 Rodriguez, Juan
 Rodriguez, Julian Gerardo
 Rodriguez, Lloyd
 Rodriguez, Milciades
 Rodriguez, Nidia Celide
 Rodriguez, Onofre
 Rodriguez, Pedro Laureano
 Rodriguez, Ramon Ranulfo
 Rodriguez, Ruben
 Rodriguez, Victor Manuel
 Rodriguez Alvarenga, Lesbia
 Ondina
 Rodriguez Arzate, Juan
 Manuel
 Rodriguez B., Daniel
 Rodriguez B., Victor M.
 Rodriguez Cabrera,
 Esteban B.
 Rodriguez Castillo,
 Maximandro
 Rodriguez Cuello, Jose Ramon
 Rodriguez Cueva, Apolinar
 Rodriguez Dos Santos, Osvaldo
 Rodriguez Estrada, Noe
 Rodriguez Garada, Esequiel
 Rodriguez Jarquin, Orlando
 Rodriguez Jimenez, Bulmaro
 Rodriguez M., Rafael
 Rodriguez Mamani, Jesus
 Rodriguez Matuz, Nabel
 Rodriguez Molina, Santos
 Rodriguez Moreno, Ramon A.
 Rodriguez Papa, Esteban
 Rodriguez Perez, Pedro
 Ramon
 Rodriguez R., Dionisio
 Rodriguez R., Esteban
 Rodriguez R., Teofilo
 Rodriguez Ramos, Eustaquio
 Rodriguez Reyes, Rudy Antonio
 Rodriguez Rijo, Epifanio
 Rodriguez Rosa, Edwin
 Rodriguez V., Misan Antonio
 Rodriguez Vargas, Silvestre
 Rodriguez Zelaya, Santos
 Eduardo
 Rodriguez de Sanchez, Hilda
 Maria
 Roe, Tannie T.
 Roe, Sr., Robart Jackson
 Rogers, Bobbie Jean
 Rogers, Don A.
 Rogers, Doreen O.
 Rogers, Verona M.
 Rogers, Sr., Garnet L.
 Rojas, Elba Maria B. de
 Rojas, Francisco Antonio
 Rojas B., Hernando
 Rojas Ticona, Guzman
 Roker, Michelle Rose
 Roker, Sr., Anthony Templeton
 Roldan, Mardoqueo Toj
 Roldan Perez, Jose
 Rolle, Dora Mae
 Rolle, Garnet L.
 Rolle, Isabelle
 Rolle, Joseph W.
 Rollins, Wilkinson D.
 Roman, Alfonsia S.
 Roman, Berris May
 Roman, Pedro
 Roman, Rohan Anthony
 Roman Baez, Luis Felipe
 Roman Chavez, Calinerio
 Ignacio
 Romero, Pascual
 Romero A., Luciano J.
 Romero Espinal, Victor
 Radhames
 Romero Perez, Secundino
 Romero Romero, Martin
 Romero S., Martin
 Romilus, Oxygene

Rondon D., Miguel A.
 Roodamma, Bavana
 Root, James R.
 Roper, David H.
 Roper, Nehemiah N.
 Roque B., Alejandro
 Rorrer, Wanda J.
 Rorrer, Jr., James Daly
 Rosa, Miguelina
 Rosa Ortiz, Beatriz de
 Rosales, Alberto R.
 Rosales, Manuel Antonio
 Rosales, Matute
 Rosales Ayma, Mario
 Rosales Salablanca, Marcelino
 Rosario Perez, Quiterio
 Rose, Anthony Glen
 Rose, Bobby Ray
 Rose, D. Matthew
 Rose, Deloris
 Rose, Jimmy
 Rose, Leo Stanley
 Rose, Margaret K.
 Rose, Sophia Camille
 Rose, Uriah A.
 Roseboro, Janice L.
 Ross, Franklyn E.
 Ross, Freda Mae
 Ross, Jeremiah O.
 Ross, Lacy Earl
 Ross, Leonard A.
 Ross, Rebecca A.
 Ross, Tracy Lee
 Ross, Sr., James C.
 Rotich, Joseph Kiprono
 Rouchon, Iris E.
 Rowe, Lenford G.
 Rowe, Lloyd W.
 Roy, Jashodra Devi
 Roy, Stephen Binod
 Roybal, Nathen R. A.
 Roybal, Ramon Arthur
 Ruano Hernandez, Jose Luis
 Rubianes Grugnola, Nelson
 Rubie, Sr., Orrett Lloyd
 Rucker, Daryle S.
 Ruddell, Paul N.
 Rudecindo Santana, Julian
 Rueda, Carmen Emilia T.
 Rueda Antezana, Joaquin
 Ruedas, Emilio
 Ruedas, Martha
 Ruis, Cecilia Leonicio
 Ruiz, Alfonso
 Ruiz, Armando Luis
 Ruiz, Jose
 Ruiz, Ysidro J.
 Ruiz Agundez, Maria C.
 Ruiz Carmona, Chaver
 Ruiz Dominguez, Pablo Jesus
 Ruiz Dominguez, Jose
 Guadalupe
 Ruiz Galicia, Jose
 Ruiz Medina, Mauro
 Ruiz R., Diego
 Ruiz Soto, German
 Ruiz de Zambrana, Martha
 Runnels, Vernon L.
 Rupe, D. Wayne
 Rushing, Jr., Leonard
 Russell, Beatrice Letetia
 Russell, Collette M.
 Russell, Michael D.
 Russell, Nettie May
 Russell, Neville Anthoney
 Russell, Viris Maud
 Rutherford, Jr., E. L. (Ed)
 Rutledge, Ann
 Ruwanya, Achiwandala
 Ryans, Mamie Jeanette
 Rye, Sammy T.
 Rymer, Ramona
 Saavedra Halanoca, Luis
 Hernan
 Sabelo, Aaron
 Sade, Kolawole Ellen
 Sadler, Florence
 Sadler, Lawrence
 Sagastume, Catalino
 Sagimo, Joshua
 Sain-Velus, Dieujuste
 Sainatus, Joseph Sylphra
 Sainjour, Justin
 Sainsoit Simeus, Pierre
 Saint Cilaire, Nesly
 Saint Jean, Stephen
 Saint-Clair, Iltor
 Saint-Cyr, Jean Franck
 Saintal, Marthiel
 Sainval, Jean B.
 Sainvelus, Jesus-Sauveur
 Sainvil, Pierre S.
 Sakellariou, Agamemnon
 Sakellariou, Dimitrios
 Salas, Pedro C.
 Salas Rayo, Tomas Antonio
 Salazar, Maria E.
 Salazar U., Jose T.
 Salazar, Sr., Roque M.
 Salbatierra Munos, Casimiro
 Salcedo, Confesor
 Salcedo, Edita L. de
 Saldanha Rocha, Ercilia
 Salgado, Jose Armando
 Salgado A., Carlos A.
 Salido, Vicente
 Salinas Huanca, Francisco
 Salinas, Jr., Raymond
 Salmeron B., Francisco
 Salmon, Arnold E.
 Salmon, Herbert A.
 Salmon, Lynette
 Salmon, Samantha S.
 Salo, Timo H.
 Samarpan, Mortha Satya
 Samboy, Inocencio
 Sammy, Kelvin P.
 Sampathamma, K.
 Sample, Jason L.
 Sample, Johnny G.
 Samraj, Juthika
 Samson, Anthony Echefu
 Samson, D. L.
 Samson, I.
 Samson, Pierre-Louis
 Samuda, Elsa
 Samuda, Lynford Joseph
 Samuel, Dolston C.
 Samuel, Eugene Sylvester
 Samuel, G.
 Samuel, Joseph Ezekiel
 Samuel, Kasilinka
 Samuel, Koyya
 Samuel, Maria Mota Vda.
 Samuel, P. V.
 Samuel, Sabbithi

Samuel Reyes S., Brigida de
 Samuels, Daphne E.
 Samuels, Fay Evadnie
 Samuels, Ida
 Samuels, Middleton H.
 Samuels, Ralston Clive
 Samy, Beya Beya
 Sanchez, Froilan
 Sanchez, Gerardo
 Sanchez, Julian G.
 Sanchez, Julio Antonio
 Sanchez, Lawrence S.
 Sanchez, Lidia Estela
 Sanchez, Ramon
 Sanchez, Ramon
 Sanchez, Raul Adam
 Sanchez, Santos Gabriel
 Sanchez Aguilera, Toribio
 Sanchez Ampie, Nicasio de
 Jesus
 Sanchez Cantillano, Jose
 Antonio
 Sanchez Castillo, Teresa de
 Sanchez Cerda, Ramon
 Sanchez Evaristo, German
 Sanchez Fermin, Elio Alcibiades
 Sanchez G., J. Antonio
 Sanchez Garcia, Maria De
 Los Angeles
 Sanchez Javier, Ramon
 Sanchez O., Veronica Leticia
 Sanchez Paredes, Alfonso
 Sanchez Ruiz, Hilarion
 Sanchez S., Santos Tomas
 Sanchez Sanchez, Carlos
 Horacio
 Sanchez Tinajero, Antonio
 Sanders, Joseph
 Sanders, Rena
 Sandino Lopez, Feliciano Jose
 Sandoval, Felisa
 Sandoval Soza, Carlos Jose
 Sands, Jerry L.
 Sands, Kathleen Pearson
 Sanford, David H.
 Sanford, Faye
 Sankar, Pooran
 Santana, Arsenio
 Santana, Carlos Manuel Rijo
 Santana Abreu, Pablo
 Santana Guerrero, Josefina A.
 Santana Jimenez, Manolo
 Santana Perez, Vicente
 Santana Ramirez, Jesus
 Santana Vargas, Ismael
 Santana Y Santana, Tomas
 Santiago, Alfredo C.
 Santiago G., Marcelo
 Santiago Mateo, Porfirio
 Santiago Nunez, Carlos
 Enrique
 Santiago Trinidad, Anselmo
 Santis, Alex N.
 Santizo Rodriguez, Genaro
 Santos Acosta, Isabel
 Santos Ake, Manuel de Jesus
 Santos Murillo, Maria
 Santoyo Macedo, Ruben
 Santucho Gonzales, Irma R. de
 Sappington, Ruby
 Saramma, K.
 Sarante, Juan Lopez
 Sardar, Augusteen
 Sare, Joseph
 Sarris, Androulla
 Sarris, M. I.
 Satila, Heli Kristina
 Satyam, Mortha
 Satyam, Mygapula
 Satyam, Pilli
 Satyanandam, Borusu
 Satyanandam, Tatapudi
 Saucedo, Leopoldo
 Sauls, Richard Burley
 Saunders, Janice L.
 Saunders, Rhoan F.
 Saunders, Veta M.
 Sauveur, Lavanty
 Savieri, Eston D.
 Sawtelle, Rory W.
 Sawtelle, Teresa
 Scallions, Shelly R.
 Scarbrough, Jerry W.
 Schall, Jerry Lee
 Scheffer, David
 Scheurer, Murphy J.
 Schuy, Kitty Jo
 Schwenke, Karl T.
 Schwing, Bryan K.
 Schwing, Janis Lynna
 Scott, Jack Randall
 Scott, James D.
 Scott, Lawrence D.
 Scott, Mary Ann
 Scott, Mervelyn
 Scott, Noel Ray
 Scott, Willie Mae
 Scotton, Bruce Anthony
 Scotton, Gladys
 Scotton, Harry F.
 Scotton, Sr., Johnny T.
 Scotton, Sr., Ronald M.
 Scoville, Charles Ray
 Scrivner, Lounez L.
 Scully, Ralston U.
 Sculthorp, Curtis D.
 Sculthorp, Durand B.
 Sculthorp, Elizabeth
 Sealy, Benjamin
 Sears, Betty Jo
 Seay, Diana Mae
 Sebotso, Wanyane Moses
 Sede, Paulin Rufus
 Sedillo, Joyce Vaillancourt
 Seebaran, Rosey
 Seekoei, Petrus S.
 Segundo, Juan Lopez
 Segundo Lopez, Francisco
 Segura, Julio Anibal
 Selemogo, M. Gaseitsewe
 Sellers, Lotton
 Seme, Leonord
 Senat, Andre M.
 Senior, Canute C.
 Senior, Clifford A.
 Senior, Roderick George
 Senior, Ronald Dean
 Septimus, Pierre Paul
 Seraphin, Joseph
 Sergeant, Jerome Benedict
 Serpas, Leoncio
 Serrano Lira, Fermin A.
 Serrano Rivas, Eduardo
 Serrano S., Juan
 Serrant, Ismay
 Serrette, Anslim Jonathan
 Servandieu, Estin Manuel

Nicolas
 Servellon Mazariego, Ignacia
 Sesay, James P.
 Sesay, Joseph
 Sesay, Tommy Y.
 Sever, Charlotte Ann
 Sevilla Escobar, Tomas
 Antonio
 Sewsankar, Khemraj
 Sexton, Zelmer R.
 Seyama, Zephania S.
 Seymour, Delegal
 Seymour, Eugennie
 Seymour, Mayrona
 Seymour, Trevor Francis
 Shand, Charley
 Sharpe, Ronald
 Shaver, Jr., Gerald Lee
 Shaw, Letitia
 Shaw, Vincent Roderick
 Shehen, Bonnie S.
 Sheline, Philip L.
 Shelton, Lee F.
 Shelton, Mary Beatrice
 Shepard, Jose
 Shephard, Cesario
 Shephard Capois, Amador
 Shephard Forchue, Elisito
 Shephard Miller, Moises
 Shepheard, Guida F.
 Shepherd, Jacobo
 Shepherd, James
 Shepherd, Leshia
 Shepherd, Shirley F.
 Sherman, William G.
 Sherriff, Ruth
 Sheshulamma, A. V.
 Shewmaker, Gerdia
 Shezi, Qeku Michael
 Shiakallis, Odysseas C.
 Shiakallis, Vasiliki
 Shields, Allen D.
 Shim, Jae Moon
 Shin, Ki Soon
 Shinault, Bobby Joe.
 Shipley, Timmy
 Shirley, Ruby S.
 Shite, Bindu
 Shockley, Clinton R.

Shroyer, Jeffery Dell
 Shultz, Walter E.
 Shupe, Bertha L.
 Siagian, Selamat
 Siaji, Steven Odipo
 Sianipar, Wilher
 Sibisi, Solomon Z.
 Sibuet Rios, Ruben
 Sidebottom, Denzil R.
 Sides, Michael Q.
 Sides, Quay I.
 Sierra Coro, Rajael
 Sigalingging, Jony Krisman
 Sihombing, Emmy
 Silencieux, Joseph
 Siler, Marie
 Siler, Pattie B.
 Siles Gutierrez, Cirilo
 Silva, Abraham Trujillo
 Silva, Baptista
 Silva Casco, Felix Jafeh
 Silva Castro, Marlon
 Jeronimo
 Silva Reyes, Braulio Waldemar
 Silveira Souza, Aurelino
 Silveira Souza, Nicanor
 Silver, David R.
 Silver, Sedrick Roy John
 Silvestre, Faustino Ponciano
 Silvestre Araujo, Ciprian
 Simamora, Lemyung
 Simangunsong, Bonar
 Simanjuntak, Osman
 Simeon, Dieudonne
 Simmonds, Joslyn D.
 Simmons, Salathaniel
 Simmons, Samuel Liniex
 Simms, Claudette B.
 Simms, Denzil L.
 Simms, Jacob
 Simms, Maurice Dominic
 Simms, Robert L.
 Simms, Rodney E.
 Simo, Otilio Guarocuya
 Simon, Gunnepalli
 Simon, Raymond
 Simon, Vincent M.
 Simon, Wilbert Alexander
 Simon Quijano, Javier

Simpson, C. S.
 Simpson, Daphine A.
 Simpson, Girlie V.
 Simpson, Hattie G.
 Simpson, Joseph R.
 Simpson, Luklen
 Simpson, Luna O.
 Simpson, Pamela K.
 Simpson, Yvonne Joan
 Simpson, Jr., Walter S.
 Sims, David
 Sims, Gary D.
 Sims, Lottie M.
 Sinanan, Nazir
 Sinani Ticona, Gregorio
 Sinceris, Sincima
 Sinclair, Beverley
 Sinclair, Icyline A.
 Sinclair, Linberth R. E.
 Sinclair, Noel Norbert
 Sinclair, William George
 Singh, Daniel Michael
 Singleton, Dennis R.
 Singleton, L. Steve
 Singleton, Sr., Lawrence
 Sion, Kollam
 Sisco, Doris Jean
 Sitepu, Marta
 Sitorus, Ngolu
 Situmorang, Demak
 Situmorang, H. M. T.
 Situmorang, Nahor
 Situmorang, Roselly
 Skaggs, Jr., Frank
 Skilpad, Michael
 Skiver, Carol F.
 Skiver, Glen E.
 Skyers, Joan May
 Slayton, Charles E.
 Sloan, Robert D.
 Sloan, Tim Crain
 Slone, Ray
 Slone, Stewart A.
 Slowley, Iona
 Small, Bernice Amanda
 Small, Lawrence J.
 Smallwood, Buddy E.
 Smellie, Niddia Yvonne
 Smith, Allard L.

Smith, Brent L.
 Smith, Carl A.
 Smith, Carla Ann
 Smith, Clarence G.
 Smith, Cleveland L.
 Smith, David Wayne
 Smith, Delano C.
 Smith, Delano E.
 Smith, Elizabeth
 Smith, Errol G.
 Smith, Eunice
 Smith, Eva May
 Smith, Fabion Rodney
 Smith, Frank W.
 Smith, Frankie
 Smith, George
 Smith, George Headley
 Smith, George L.
 Smith, Hilda K.
 Smith, Hubert C.
 Smith, Isaac
 Smith, James David
 Smith, Jason Ray
 Smith, Jeff H.
 Smith, Jerry Hilton
 Smith, Jimmy "Jim"
 Smith, Linwood
 Smith, Mary Elizabeth
 Smith, Michael R.
 Smith, Mike
 Smith, Neita Fay
 Smith, Nelson Scott
 Smith, O. Maxine
 Smith, Peter C.
 Smith, Phillip U.
 Smith, Randall D.
 Smith, Regina Mae (Foster)
 Smith, Robert A. C.
 Smith, Robert Gloucester
 Smith, Roger C.
 Smith, Ronald Craig
 Smith, Ruth Ann Elizabeth
 Smith, Samuel Ryan
 Smith, Samuel Scott
 Smith, Shirley Maria
 Smith, Sonia C.
 Smith, Thomas Allen
 Smith, Timothy E.
 Smith, Urel Miles
 Smith, Vicki Lou
 Smith, Victor Emmanuel
 Smith, Willa B.
 Smith, William Dean
 Smith, William Russell
 Smith de Leonard, Emelinda
 Smith, Jr., Floyd
 Smith, Jr., Sam G.
 Smith, Jr., William
 Smith, Sr., Clarence Edward
 Smith, Sr., James H.
 Smith-Barrick, Doreen M.
 Snedegar, Edith K.
 Snethern, Melvin J.
 Snow, Bobby Ray
 Snow, Glenda Faye
 Snyder, Jeffrey E.
 Snyder, Zachary Arden
 Soares, Aldin Loy
 Soi, Mary Chepkurui
 Solano Aguero, Luis Armando
 Solis, David
 Solis Che, Cristino
 Solis Che, Gamahiel
 Solis Che, Isaias
 Solis Ortiz, Benjamin
 Soliz Quino, Javier
 Solomons, Mentoora
 Solorio, Richard
 Somasekhar, Kommu
 Somoza S., Jose Esteban
 Somoza Somoza, Alfonso de
 Jesus
 Sona, Jose Rede
 Song, Alexander
 Song, Joung Lang
 Soriano Rijo, Julio
 Sornrit, Thongby
 Sosa, Valerio
 Sosa A., Francisco
 Sosa Marin, Mauro Adan
 Sosa Martinez, Rolando Rene
 Sosa Solano, Efigenia
 Sotelo Vasquez, Lucas Evan
 Soto Borbon, Ramon
 Wenceslao
 South, Walter E.
 Souza, Ruth Ribeiro de
 Sobalbarro, Isidro Diaz
 Spangler, Jr., Archie Vinson
 Sparkes, Anthony Lloyd
 Spears, Elsie Mae
 Spears, Odie H.
 Spell, Lutrell
 Spence, Azariah
 Spence, Calbert Uriah
 Spence, Carlington Deland
 Spence, Jr., Alvia L.
 Spencer, Denzil
 Spencer, Michael David
 Spicer, Rebecca
 Sporer, Verla Jean
 Springer, Cecil E.
 Springer, James P.
 Spruell, Shirley J.
 Spurgin, Neill Cornelius
 Sreemantula, George Babu
 Srinivasarao, Beera
 Srygler, Alpha J.
 St. Clair, Brenda Gail
 St. Clair, Scotty Harold
 St. Felix, Emmanuel
 St. Louis, Delva
 Stafford, M. S.
 Staggs, Florence
 Stagner, Lillian
 Stamatidis, Dimitris
 Stanberry, Lyndon B.
 Stanford, Betty Jane
 Stanley, C. Diane
 Stapleton, Ralph W.
 Starling, Linda Mae
 Starling, Paul E.
 Staten, Sylvia B.
 Steele, Stacy L.
 Stein, Michael A.
 Stenger, Donna Jean
 Stenger, Eric Quinn
 Stennett, Herven S.
 Stephenbabu, Chagalamavi
 Stephens, Jack Verlin
 Stephens, Levi Garth
 Stephenson, Tina G.
 Sterling, Winston C.
 Sterling, Sr., Micahel
 Anthony
 Sterling-Wilson, Gwendolyn
 Stevens, Billy R.

- Stevens, David H.
Stevens, Gert
Stevens, Jerry D.
Stevens, Levi
Stevens, Rick E.
Stevens, Sherman A.
Stevenson, Catherine B.
Stevenson, Horace Winston McD.
Stevenson, John Richard
Stewart, Anthony
Stewart, Burchell
Stewart, Donovan O.
Stewart, Hugh Jeffrey
Stewart, James Wallace
Stewart, Mavis
Stewart, Michael A.
Stewart, Sonia D.
Stewart, Steven Wayne
Stewartson, Bassel M.
Still, Kitty Sue
Still, Roy S.
Stilwell, Bobby
Stilwell, Danny D.
Stinnette, John B.
Stinnette, Margie J.
Stinson, Betty C.
Stiverne, Emmanuel
Stockdale, Dottis Elaine
Stone, Andrew Antony
Stone, Glenna June
Stone, Lucille
Stone, Stephen C.
Stone, Syble F.
Stoneburner, Clarence W.
Stonell, Raymond Dewey
Story, Flossie E.
Story, Richard R.
Stovall, Jon R.
Strauss, Petrus A. S.
Strickland, Anthony L.
Strickland, Bruce
Strickland, Darryl Glenn
Strickland, James B.
Strickland, Margaret J.
Stroman, Ada P.
Strong, Danny Ray
Strossner, Edward N.
Stroud, Clifford E.
Stroud, Jr., Tommie L.
- Stroup, Tommy Leon
Stubbs, Becca Mae
Stubbs, Blanche Albertha
Stubbs, Felix Alexander
Stubbs, Leon J.
Stubbs, Vivian Janet
Studdard, Leland
Stultz, Joyce Y.
Stump, Jesse T.
Sturdivant, Carolyn Hart
Sturdivant, Harford Lee
Suarez Cerdas, Silvestre
Suaste, Maria Yam
Subratie, Junior Gifford
Succes, Elnevers
Succes, Jean-Marie Annoual
Sudarsanam, Peeta
Sudarshanam, Kothapalli
Sudarshanam, Pydimalla
Suero Feliciano, Felina de
Suffrin, Joel
Sugandharatnam, Mekala
Sugiyu
Sullivan, Elizabeth May
Sullivan, Gregory L.
Sullivan, J. V.
Sullivan, Pearl
Sullivan, William
Sullivan, Yvette D.
Summerford, Charles A.
Summers, Evelyn Vickie
Sumugat, Benedicto Amar
Sumwike, Lugano M.
Sunio, Joel N.
Sunio, Paz N.
Suping, Jacob
Surwumwe, Jonathan
Suryakanthamam, G.
Suseelamma, Netala
Sutherland, Lloyd G.
Sutherland, Rae Anthony
Sutton, Arlene
Sutton, Doris
Sutton, Gloria H.
Sutton, Hilda M.
Sutton, Jimmy L.
Sutton, Patrick Harold
Swain, Doris L.
- Swan, Dorothy
Swann, Roselyn Fairlene
Swartz, Julian Andrew
Swaw, Terry E.
Sweat, Rayford L.
Sweeney, William O.
Sydebothom, Wyndell R.
Syffrain, Delorme
Sykes, Geneva
Sykes, James T.
Sykes, James Vernon
Sykes, Ruth V.
Sylvestre, Mauricette
Synal, Manaty
- Tabor, Willard Glenn
Tachie, Bernard Mawuli
Tackett, Floyd V.
Tackett, Virgil E.
Tadlock, David Earl
Taft, Dennis L.
Talavera, Maria L.
Talavera Valle, Dario
Alejandro
Talbot, Oscar A.
Talkington, C. J.
Tamayo R., Carlos Antonio
Tamayo Rujano, Lilia de
Tambosi Cespedes, Sr, Gian
Carlo
Tampubolon, Jamin
Tampubolon, Sabam M.
Tancara, Isaias R.
Tanchez Lopez, Emilio
Tanner, Jr., Beecher L.
Tapusoa, Sunema F.
Taque Chajon, Angel
Tarin, Pablo G.
Tasker, Vernard
Tate, Beniah Augustas
Tate, Marty Ray
Tavara Perez, Juan R.
Tavarez Moreno, Casimiro
de Jesus
Taveras Cabrera, Alexis
Taveras Gil, Braulio Antonio
Taveras Rojas, Francisco
Tawfilis Gerges, Talaat
Taylor, Betty L. (Messer)

Taylor, Calvin Anthony
 Taylor, David L.
 Taylor, David W.
 Taylor, Earl Thomas
 Taylor, Edward
 Taylor, Egbert George
 Taylor, George
 Taylor, Gerald W.
 Taylor, Gregory Leon
 Taylor, Levern C.
 Taylor, Lloyd George
 Taylor, Mager M.
 Taylor, Melvin C.
 Taylor, Myrtle E.
 Taylor, Pearlina Douglas
 Taylor, Peter E.
 Taylor, Punchetta
 Taylor, R. Larry
 Taylor, Robert Glen
 Taylor, Segismund A.
 Taylor, Sharon Elizabeth
 Taylor, Teresa Ann
 Taylor, Vincent Roy
 Taylor, Jr., C. Alvin
 Taylor, Jr., Herbert A.
 Teape, Bursha E.
 Teasdale, Robert Frank
 Teik, Peter Chee Koon
 Teixeira Melo, David
 Francisco
 Teixeira dos Santos, Celia
 Tejada Guzman, Yolanda
 Tejado Lara, Felix S.
 Tembe, Moses Mthunzi
 Tennyson, Norma Hyacinth
 Terrell, Billy Ray
 Terrero Zarzuela, Juan
 Agustin
 Terry, Bernard Gerald
 Tesheira, Maurice O.
 Tessnear, Paul William
 Thadey, Lugano Ignas
 Tharp, Terry L.
 Tharvorn, Akrapol
 Theogene, Michel
 Thelisma, David
 Thigpen, Preston E.
 Thomas, Alma Mae
 Thomas, Alvin
 Thomas, Ardell
 Thomas, Bernice
 Thomas, Bettelyn de
 Thomas, Brenda Joyce
 Thomas, Damon
 Thomas, Dennis C.
 Thomas, Edward
 Thomas, Egbert A.
 Thomas, Evon Edward
 Thomas, Floyd Joel
 Thomas, George David
 Thomas, Horace E.
 Thomas, Isaac
 Thomas, James Livingstone
 Thomas, Janet J.
 Thomas, Kathleen
 Thomas, Larry E.
 Thomas, Marie C.
 Thomas, Maybelle
 Thomas, Minnette R.
 Thomas, Oral O.
 Thomas, Pearl Agatha
 Thomas, Ralford
 Thomas, Ralph E.
 Thomas, Randolph C.
 Thomas, Rayfield
 Thomas, Roslind O.
 Thomas, Samuel
 Thomas, Sharon I.
 Thomas, Stanley Brent
 Thomas, Urcella
 Thomas McGoverns, Moise
 Elier
 Thomas, Jr., Edward
 Thomas, Jr., Ollie C.
 Thomas, Sr., Edward L.
 Thompson, Andre R.
 Thompson, Arthur F.
 Thompson, Basil M.
 Thompson, Charles H.
 Thompson, David
 Thompson, David E.
 Thompson, David S.
 Thompson, Emma Arlene
 Thompson, Emory Jay
 Thompson, Gregory E.
 Thompson, Herbert
 Thompson, Herman M.
 Thompson, Joe Miller
 Thompson, Joseph D.
 Thompson, Julin Veronica
 Thompson, Leroy Isaac
 Thompson, Levi A.
 Thompson, Linton S.
 Thompson, Loretta
 Thompson, Luther M.
 Thompson, Mary J.
 Thompson, Mary Sadie
 Thompson, Nathaniel A.
 Thompson, Odis S.
 Thompson, Oliver P.
 Thompson, Viola
 Thompson, Violet Adossa
 Thompson, Wayne Harrison
 Thompson, William Eric
 Thompson, William K.
 Thompson, Winston Peter Brice
 Thompson, Woodroe W.
 Thompson, Jr., George E.
 Thomson, Evadne
 Thornburg, Charles B.
 Thornton, Erma Jean
 Thornton, Hayward E.
 Thornton, Ronald Steven
 Thornton, Sr., Harold J.
 Thorpe, Imogene
 Thsianyi, Kabamba Jean
 Pierre
 Thupaemang, Kelopile Frans
 Thys, James
 Ticas, Ismael
 Tickle, D. Rodney
 Ticona Cahuaya, Rufino
 Tidwell, Perry William
 Tijerino Cabrera, Consuelo
 Tillman, Iris
 Tillman, M. Ernestine
 Tilton, Roy George
 Timmons, George Phillip
 Timothee, Faustine
 Tindle, Doris Marie
 Tindle, Henry Edgar
 Tinsley, Edna C.
 Tito Ibanez, Felix
 Tivil, Estiverne
 Tiznado Rojas, Jose William
 Tobar, Carlos Rene
 Todd, Luna Mae

Todd, Mary E.
 Todman, Inis
 Todman, Leroy
 Toledo Lorca, Hernan
 Havacuc
 Toledo Silva, Isaura de
 Arauja
 Tolentino, Angela N.
 Toler, Roy
 Tomlinson, Michael Leon
 Tonog, Luis A.
 Topham, Laura Allene
 Toribio U., Anibal
 Torrealba, Victor
 Torres, Ausberto
 Torres, Joe S.
 Torres, Manuel Morales
 Torres, Wilfredo
 Torres Collazo, Angel Jose
 Torres E., Jose Manuel
 Torres Santos, Nida R.
 Torres Velasquez, Marco
 Antonio
 Torrez Botello, Marco
 Antonio
 Torrez O., Jose A.
 Tosh, Randall E.
 Toussaint, Flerius
 Toussaint, Leon
 Tovar, Margarito
 Townsend, Arthur St. Claire
 Townsend, Hilda Mae
 Trammell, Bertie
 Tranquille, Marc M.
 Travieso, Daniel
 Traylor, Ferman L.
 Treadwell, Jason Lee
 Treminio Urvina, Israel
 Triana Rueda, Apolinar
 Trimmingham, Marcus
 Trogdon, Leatha
 Tronco Castro, Jose Luis
 Trotman, Richard A.
 Troupe, Timothy A.
 Trowbridge, Todd
 Trujillo, Everardo
 Trujillo, Robert
 Trujillo A., Ruben
 Trujillo Ayanegvi, Celia de
 Trusty, Leslie A.
 Tseki, Caswell K.
 Tselapedi, Shadrack
 Tshamala, Mbala
 Tshibangu, Kazadi David
 Tshibola, Kalala Richard
 Tshinyama, Ndaye Georges
 Tshisuaka, Nkumbi Pierre
 Tshisuaka Betu, Samuel
 Tshituala, Mbuyi
 Tsvanhu, Nyasha Shelton
 Tucker, Charles Edward
 Tucker, Edward Keith
 Tucker, Hallie Lourine
 Tucker, Lou Leann
 Tucker, Rick J.
 Tudor, Jr., James Henry
 Tulloch, Edith
 Tulloch, Thomas
 Tulus, Jean Abner
 Tun May, Juan Bautista
 Tunez, Victor Jesus
 Tungwarara, Lovemore
 Turcios, Nelson A.
 Turnbow, Kerry L.
 Turner, Charles E.
 Turner, David Lee
 Turner, Frederick
 Turner, Kenneth C.
 Turner, William E.
 Turner, Sr., William L.
 Tuyub Chan, Ernesto
 Tuyub Huh, Alfredo
 Tuz Covoh, Zacarias
 Twambo, Israel L.
 Tweten, Mary L.
 Tyler, Betty M.
 Tzvetkov, Peter Teodosiev
 Udoeka, Johnson James
 Ugarte Obando, Juan
 Evenor
 Ugorji, Charles Uzoma
 Uicab Dominguez, Roger David
 Uirutia Rodrique, Justo
 Francisco
 Uitzil K., Jose Elias
 Uitzil M., Eladio
 Ukpogon, Joshua Ukpogon
 Ulises Jose, Eleazer
 Ulloa, Jose Manuel
 Upchurch, A. Dallas
 Upton, Dixie Phillips
 Urbina Gastulo, Luis Alberto
 Urbina Guzman, Camilo
 Urbina Lopez, Lorenzo
 Urcadis H., Alejo
 Urcadis C., Daniel
 Urimubenshi, Simon
 Urquiza Bustos, Daniel Juan
 Urvina S., Guillermo
 Uti, Chris
 Vaca Avarico, Pedro
 Vadilla Fonseca, Walter Delio
 Vaimili, Iosefo F.
 Valcin, Harold
 Valdez, Andy L.
 Valdez, Juan Manuel
 Valdez Cardeno, Bernabe
 Valdez Ruiz, Cristobal
 Valdiviezo G., Juan Jose
 Valencia, Andres A.
 Valentine, John
 Valenzuela, Edgar
 Valenzuela R., Isabel
 Valiente Ochoa, Pedro
 Valle Cano, Isidro
 Vallecillo, Santos Silvano
 Valles Dominguez, Luis
 Alfonso
 Valley, Alinesi
 Valsala, Thomas
 Valverde, Luis Aguilar
 Van As, Joseph Henri
 Van Coller, Jacobus Albertus
 Van Der Ross, Michael
 Van Niekerk, Gerhardus J.
 Van Rooyen, Pieter
 Van Zyl, Gillean
 Vanderlei Lima, Nivaldo
 Vandever, Oleta C.
 Vanhoozier, Charles W.
 Vanover, Morton Wayne
 Vanover, Morton Y.
 Vaporis, Jr., Nicholas John

Varela, Simon
 Vargas Gonzales, Luis Eriberto
 Vargas Trejo, Jose Luis
 Vargas Zamora, Raul Antonio
 Vargas de Lake, Paula Silvia
 Varlack, Carl L.
 Varlack, Clive S.
 Varlack, Rena D.
 Varnadoe, William Wayne
 Vasiu, Daniel
 Vasquez, Carlos H.
 Vasquez, Guillermo
 Vasquez, Jose Donald
 Vasquez, Raul
 Vasquez Valerio, Amado
 Vassell, Aston E.
 Vassell, Lionel
 Vaughan, Anthony W.
 Vaughan, Willard Roy
 Vaughn, Lula
 Vaughn, Steven O'Neal
 Vazquez, Ronald J.
 Vazquez Encinas, Ramon
 Vazquez M., Jose Benito
 Vazquez Mejia, Marie del Refugio
 Vazquez Sanchez, Carlos
 Vazquez Sanchez, Pascual
 Vega, Judith Antonia
 Vega, Ramon
 Vega C., Fernando
 Vega M., Alberto Augusto
 Vega de Vasquez, Juana
 Veiro, Norma Delores
 Velasco Ramirez, Angel J.
 Velasquez Barragan, Daniel
 Velasquez Lucas, Fidel
 Velasquez Mejia, Jose de Jesus
 Velasquez de Leon, Napoleon
 Velie, John Mark
 Veliz M., Roberto J.
 Venable, Veronica Moore
 Vencill, Herman E.
 Ventura Julian, Eddy Danilo
 Venus, Inocencio C.
 Venus, Noli Famisan
 Venus, Rizalito F.

Veras Mariano, Salomon
 Vergara Hernandez, Marina
 Verma, Catherine R.
 Verma, Jason S. K.
 Verney, Jean
 Vernon, Beatrice
 Vernon, Jason Edward
 Vernon, Nyle T.
 Vesnel, Figaro
 Veteto, Bobby Timmes
 Vicars, Betty J.
 Vice, Thomas Lee
 Vicente Agreda, Persi Alberto
 Vicks, Shirley Ann
 Victory, Ray A.
 Vidal, Juan Cirilo
 Vieira, Maria Joanna
 Vieira De Sousa, Getulio
 Vigil, Ismael
 Vijaya Kumar, Bontu
 Vijayakumari, Palnati
 Vilcamiche Pumacahua, Anatolio
 Villalba Pereira, Lorenzo
 Villalta A., Guido
 Villalta Gutierrez, Salvador Antonio
 Villanueva, Jesus Taveras
 Villanueva, Jose Crisostomo
 Villanueva, Manuel
 Villanueva, Miguel A.
 Villanueva G., Mario
 Villanueva Paca, David Ruben
 Villanueva Paca, Nelly Wilma
 Villanueva Paca, Raul Isaías
 Villanueva Taveras, Fredesvinda
 Villasenor, Elias
 Vilca Javier, Leonardo
 Vinyu, Kenneth
 Violet, Carl V.
 Virgil, Edward Newman
 Vizcaino, Severiano
 Vlasoff, Laurinda
 Volcy, Rambau
 Volmar, Paulemon F.
 Voltz, Sharon S.
 Vorchaisong, Surisak

Wabwaya, Gilbert Akelo
 Waddell, Jimmy D.
 Wade, Margaruite L.
 Wade, Mattie M.
 Waden, Vivian C.
 Wagenhals, Geraldine C.
 Waggett, Betty Jean
 Wagoner, Phyllis Cooper
 Wahongo, Joseph Odhiambo
 Waite, Janet Angela
 Walcott, Hamilton K. L.
 Waldrop, Wallace Ronald
 Walker, Andrew
 Walker, Charles D.
 Walker, Danny E.
 Walker, Debrah L.
 Walker, Ewan Alexander
 Walker, Geneva B.
 Walker, Iris Davis
 Walker, Jandell
 Walker, Louise Eloise
 Walker, M. A.
 Walker, Martha
 Walker, Richard Tyrone
 Walker, Sonia June
 Walker, Stephen Clarence
 Walker, Jr., Alfred
 Walkin, Yvette Joan
 Wall, Thomas E.
 Wallace, Christopher Eugene
 Wallace, Crosley E.
 Wallace, Daisy A.
 Wallace, Leroy Frank
 Wallace, Ridley F.
 Wallen, Anthony L.
 Wallen, Helen M.
 Wallen, Paul B.
 Wallis, Randy R.
 Wahraven, Donna G.
 Walraven Jr., Wallace E. "Walkie"
 Walsh, Adassa Agatha
 Walsh, Lebert A.
 Walters, Bernard E.
 Walters, Eloise E.
 Walters, Nyenty
 Walters, Willie Edward
 Wambura, Linus Werema
 Wandabusi, Julius Mabonga

Wanga, Stanley Matanga
 Ward, Aaron Lee
 Ward, Derek A.
 Ward, Philbert Baldwin
 Ward, Robert C.
 Ward, Jr., Michael Eugene
 Warmoth, Bobby Gene
 Warren, Debbie D.
 Warren, W. H.
 Warren, Jr., Thomas N.
 Washburn, Elex Andrew
 Washburn, Eric Shawn
 Washburn, Jr., Royce Leon
 Waters, James Lester
 Watkins, Lynn
 Watkins, Matthew G.
 Watson, Douglas J.
 Watson, Fred Amos
 Watson, Mavis
 Watson, Marceline S.
 Watson, Richard Curtis
 Watson, Sarah I.
 Watts, Charles G.
 Watts, Johnny A.
 Watts, Louise M.
 Waugh, Isaac Benjamin
 Waugh, Melonia May
 Waugh, Timon Ezekiel
 We, Jung Hi
 Weah, Ferdinand S.
 Weatherford, Jadean T.
 Weathers, Christopher David
 Weathers, Marianne
 Webb, Jeffrey
 Webb, Larry Dee
 Webb, Louise Cooley
 Webbe, Ira Vendol
 Webbe, Lionel Phillip
 Wedderburn, Daniel Stephen
 Weddle, Lucy May
 Weekes, Jennifer S.
 Weeks, Betty
 Weeks, Jimmie H.
 Weems, James L.
 Weill, Norma S.
 Weir, Howard A. D.
 Welch, Barry W.
 Welch, David N.
 Welch, Verley Sullivan
 Welch, Winsome M.R.
 Wellington, Leonard
 Wells, Edna L.
 Wells, Marie
 Wells, Perry
 Wells, Vera L.
 Wells, Sr., Ralph V.
 Welsh, Yvis Diana
 Wepukhulu, Ferdinand
 Mukhebi
 Wesley, John
 Wessel, Roger D.
 West, Barry Gene
 West, Billy Gene
 West, Jeanetta J.
 Westberg, Mary Louise
 Westberry, Rufus
 Whalen, Mary Nell
 Whaley, Scott Jacob
 Whitaker, Arner B.
 Whitaker, Connie C.
 Whitaker, Jack W.
 White, Arlene
 White, Donald Jeffrey
 White, Della G.
 White, Edward T.
 White, Gary W.
 White, Hilda L.
 White, Jeffrey Lee
 White, John Lee
 White, Johnnie Mae
 White, Mary Alice
 White, Michael D.
 White, Minnie B.
 White, Nancy Carol
 White, Petrona E.
 White, Robert Sean
 White, Sandra Deloris
 Whitley, Jimmy W.
 Whittington, Brett E.
 Whittington, Earlene
 Whittington, Jerrod Wayne
 Whittle, Clarabel Athens
 Wicklief, G. John
 Wickline, Samuel M.
 Wier, Jr., Robert F.
 Wiggs, Bessie C.
 Wiggs, Beulah Mae
 Wiggs, Carroll M.
 Wilbanks, H. David
 Wilbanks, Ricky L.
 Wilchocombe, Lornal P.
 Wilcox, Rodney Eugene
 Wilcox, William S.
 Wiley, William R.
 Wilhelm, Aaron W.
 Williams, Martina de
 Wilkins, Delroy Joseph
 Wilkinson, Cassie J.
 Wilkinson, Hilda M.
 Wilks, Clarence
 Wilks, G. E.
 Willemse, Adriaan Timotheus
 Williams, Albert M.
 Williams, Alfred D. E.
 Williams, Annie V.
 Williams, Barbara F.
 Williams, Beryl C.
 Williams, Bobby L.
 Williams, Claudius W.
 Williams, Cleveland T.
 Williams, Conrad
 Williams, Dannette
 Williams, Donovan A.
 Williams, Doreen
 Williams, Elvis Kenrick Levi
 Williams, Ephraim H.
 Williams, Esmelin M.
 Williams, Ethel Elizabeth
 Williams, Festus E.
 Williams, Geneva K.
 Williams, Isabella I.
 Williams, Isak
 Williams, James C.
 Williams, James D.
 Williams, Janice I.
 Williams, Jeffery L.
 Williams, Joan P.
 Williams, John A.
 Williams, Joseph
 Williams, Josephine
 Williams, Larry Sherman
 Williams, Lascelles G.
 Williams, Lessie Lenora
 Williams, Maisie V.
 Williams, Marion Oleato
 Williams, Marjorie D.
 Williams, Myrtle H.

Williams, Naphtely
 Williams, Norris J.
 Williams, O'Neil C.
 Williams, Oral Jackson
 Williams, Pagel J.
 Williams, Rafael
 Williams, Rasheed D.
 Williams, Rita F.
 Williams, Robert
 Williams, Rosie Lee
 Williams, Sally Cemona
 Louise
 Williams, Samuel Rupert
 Williams, Shirley F.
 Williams, Tezrah R.
 Williams, Thelma M.
 Williams, Violet E.
 Williams, Wayne Anthony
 Williams, Willie J.
 Williams, Willy
 Williams Acosta, Gregorio
 Williams Balbuena, Jesus
 Williams-Wallace, Lorene
 Esseneth
 Williamson, Bonnie F.
 Williamson, James Douglas
 Williamson, Verbileene
 Williford, Clarence B.
 Williford, Debbie Ann
 Willis, Beatrice E.
 Willis, Cecil A.
 Willis, Jack R.
 Willis, James R.
 Willis, Mack A.
 Willis, Patricia A.
 Willis, Siddy Maud
 Willis, Steadman
 Wilson, Bobby Wayne
 Wilson, Bruce Allen
 Wilson, Cleveland M.
 Wilson, Dean A.
 Wilson, Devon Hupert
 Wilson, Edor Bernice
 Wilson, Edwin Eugene
 Wilson, Felipe Chery
 Wilson, Henry B.
 Wilson, Homer
 Wilson, Isolyn
 Wilson, John Wesley

 Wilson, Kerry G.
 Wilson, Leonard A.
 Wilson, M. Carolyn
 Wilson, Nancy C.
 Wilson, Novel G.
 Wilson, Stephen Dennis
 Wilson, Wilbur D.
 Wilson, William Ashley
 Wilson, Jr., Steve
 Wiltshire, Carmen E.
 Wiltshire, Mary M.
 Wimer, Jerry Roger
 Wimmer, Shirley Kay
 Windham, Horris L.
 Winemiller, Randy R.
 Winfree, Dinah C.
 Winkles, Jr., Carl Lee
 Winstead, Caleb L.
 Winstead, James S.
 Winstead, Sharon M.
 Winters, Wanda F.
 Wirshing, Glen Michael
 Wisdom, Alford
 Wiseman, Gary D.
 Wiswosser, Roxanne K.
 Wnadabusi, Charles Juma
 Wolff, Chester L.
 Wolfgong, Ronald Lee
 Woliver, Clyde Eugene
 Womack, Brenda Sue
 Womack, Clayton E.
 Womack, Julian
 Womack, Steven Ray
 Wongsachant, Suriyan
 Wood, Gary R.
 Wood, Glen J.
 Wood, James W.
 Wood, Logan E.
 Wood, Maudie
 Wood, Rickey E.
 Woodard, Cornelius
 Woodard, Eunice Mae
 Woodard, Rolf Hampton
 Wooden, Clara L.
 Woodling, Barbara G.
 Woods, Bernard Benjamin
 Woods, Glenna Rae
 Woods, Robert Lee
 Woodside, Margaret Yvonne

 Woolever, Sharon D.
 Wooten, Donnie E.
 Wooten, John B.
 Wooten, Linda Sue
 Word, Christine E.
 Worges, Angella A.
 Work, Samuel E.
 Worley, Arthur L.
 Worley, Belinda Jane
 Worley, Dennis Wayne
 Worrell, Nora G.
 Worrell, Sideous
 Worten, Donna Caddell
 Wray, Leopold S. G.
 Wray, Maureen Minerva
 Wrench, Thomas Earl
 Wright, Cynthia
 Wright, Etega
 Wright, Gerald Augustus
 Wright, Gloria
 Wright, John L.
 Wright, Judy Kidd
 Wright, Keith Alan
 Wright, Latiman Dennis
 Wright, Lurline
 Wright, P. Ronald
 Wright, Riley A.
 Wright, Shirley
 Wynn, Stephen L.
 Wynniss, K. F.
 Wynter, Agatha
 Wynter, Lincoln U.
 Wynter, Urbane
 Wyrick, John
 Wysong, Keith L.

 Xec Chay, Secundino
 Xequé Solis, Jorge Adalberto
 Xona Macz, Camilo

 Yahuana Jimenez, Jose Franco
 Yajahuanca Flores, Albertanio
 Yam Suaste, Silverio
 Yamamoto, Charles S.
 Yaque Ramos, Eduardo
 Yard, Michael N.
 Yates, Saundralynn
 Yeh Teh, Edilberto
 Yesudanam, Vijjana

Yesudas, Talari
 Yesudass, Guthula
 Yesudoss, Ithi
 Yesupadam, Natta
 Yesupadam, Pinipe
 Yesuratnam, D.
 Ykegawa, Julian
 Ynoa, Felix Ramos
 Yohan, Ch. Pushpa
 Yohanu, Chandadi Puspa
 Yonce, James C.
 Youmans, Brandon Vernon
 Young, David E.
 Young, Edna J.
 Young, Herbert Alton
 Young, Michelle R.
 Young, Roger Carson
 Young, Timothy
 Young, Zane L.
 Younger, Arthur E.
 Younger, Carl L.
 Youssef, Basher Dawood
 Yucra Ochoa, Joaquin
 Yucra Tito, Carlos
 Yuit Pacheco, Carlos

 Zabell, Aaron Walter
 Arnold
 Zaki Sous, Kamel
 Zamarron Castillo, Enrique
 Zamor, Eliphone
 Zamora, David Coello
 Zamora, Iris Patricia G. M.
 Zamora, Marvin Icabalceta
 Zamora Archila, Victor Manuel
 Zamora Calero, Dominciano
 Zamora Cruz, Ruben
 Zapata Barahona, Juan Cesar
 Zarate Cahuantzy, Maria
 Rocio
 Zarzuri Gutierrez, Ernesto
 Zavedo, Peter
 Zebua, Fonazaro
 Zebua, Peringatan
 Zelaya, Vidal Eduardo
 Zelaya Osorto, Rigoberto
 Zeledon G., Donaldo

 Zeledon G., Luis C.
 Zeledon G., M. Eleazor
 Zeledon G., Martin
 Zellars, Coline K.
 Zelon Mendez, Castulo
 Zendrato, Fasaaro
 Zepeda L., Valeriano
 Zetino, Hector Armando
 Zetino, Juanita
 Zetino Carcamo, Ricardo
 Zhoroni, Sonny Thom
 Zincume, Elias M.
 Ziqubu, Petros M.
 Zondo, Clement
 Zongo, Albert
 Zorn, Hugh G.
 Zorrilla Calcan, Deoris
 Zorto Alfaro, Arnulfo
 Zulu, Joseph B.
 Zuma, Reuben
 Zumaya Dominguez, Enrique
 Zungu, Isaac
 Zuniga, Santos Tomas
 Zuniga, Victor Manuel
 Zuniga D., Wilfredo
 Zurbano, Arturo Almin

DECEASED MINISTERS
JUNE 2002–MAY 2004

BAHAMAS

Henry Alfred Butler
Labon J. Ferguson
Patsy Russell
Joseph Strachan

Phalmon L. Collie
Lillie E. Ferguson
Charles Cedric Seymour

BOLIVIA

Fernando Apaza Nina

EGYPT

Dawood Youssef Kaldos

ENGLAND

Herbert Lawrence

JAMAICA

Lionel Adolphus Shepperd

MEXICO

Salomon Hernandez C.

NORTH AMERICA

James D. Abel
Henry Adderley

Kenneth A. Abrams
Ellis Arrington

Herman W. Bell
Veola McKoy Brewington
Clara Louise Butts

Terrill F. Brewer
Melvin Earl Brock
Vivian E. Byrd

Dewitt Talmadge Caldwell
June E. Carter
Veda M. Clark
Donald E. Colvard
Leman Crader
Audrey C. Criswell
Ethel Nina F. Cureton

E. Gladwell Caldwell
Franklin Leroy Clark
James F. Colley
Perry Ezequal Conner
William F. Cress
Mable Cupit

Guy H. Dean	Wade Lee Duncan
Guyton M. Elrod Sam Ewing	Stella Emery
James Russell Ferguson	Ella Mae Foster
Leona Gibson Bennie F. Goodwin	William Lee Goins Julia J. Gregg
Robert L. Hanna Carl Wilson Henley Grady H. Hix	Willard C. Henderson Elizabeth Herring Jackie S. Howell
Michael L. Isbell	
Sarah P. John Virginia Jordan	Florence M. Johnson
Albert L. Kee Harold J. Kinard	William Harley Kelley
Daisy D. Lance Wallace C. Lane Alberta N. Leader Wilce Litton Betty Lou Love	Ricky Lee Lane Samuel H. Lawson Albert E. Lee T. David Lofton, Sr.
Billy E. Mathis, Sr. Mildred C. McCright Odis Merriett Betty J. Monroe Robert T. Morris Lula M. Murray	Luner B. McBride Martha B. McKee-Sims John W. Messick Orville L. T. Morris Cecilia Moss
Josephine Nicholson	
Manuel J. Ortega, Sr.	Joel Hernandez Ortiz
Doreen Paoletti Daryl W. Patterson	Thomas C. Parker Robert W. Patterson

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David C. Phillips
Roy Andrew Pressley

Arthur C. Pope
Elmer Clarence Pruitt

William Alonzo Quick

Nola Randolph
Uldine Rountree
Edna M. Rye

Esmada Estella Robinson
David Samuel Russell

Edwin E. Samples
William E. Scroggins
Rea Dona Smith
Hobert Lee Snow
J. Leslie Spurlock
Evan G. Sullivan

Bertha Scott
Shirley Hess Shewbridge
Sam Allen Smith
Lowron M. Spell
Nellie L. Stanley
Ormie Sutherland

Edmond E. Tadlock
Grevell Thompson
Larry D. Turner

George W. Teems
Henry J. Turner

Philip Walker, Sr.
Delbert Wilmer Waugh
John Henry Williams
Mary Ellen Wyatt

Loyal C. Washington
J. W. Wilkerson
Clifford E. Woods

VIRGIN ISLANDS

Sylvia Thomas