2020 VISION

Church of God of Prophecy
Cleveland, Tennessee

Strategic Plan

"Glorifying God through prayer, the harvest, and leadership development."
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OVERVIEW

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

This will be an ongoing process involving all levels of leadership. The next 10 years will be spent monitoring and evaluating the planning activities and status of the implementation of this plan. We will do this to ensure that we are following God’s direction and reflect that in strategic planning. We will learn by continuing to monitor and evaluate the planning activities and the status of the implementation of the plan. Plans are guidelines. They aren’t rules. As a fresh Word from God is received, discerned by a multitude of counselors, this plan will be revised to reflect the new vision.

Proverbs 29:18 “Where there is no vision, the people perish: but he that keepeth the law, happy is he.”

These words demonstrate the need to map out strategic plans. Strategic planning has always been viewed with skepticism by some who find formal planning a formidable exercise. There is also a view that planning is not biblical. However, the Bible does teach planning both implicitly and explicitly. For example, while studying creation, it is obvious that God worked with a master plan.

The process of strategic planning aids in visualizing God-mandated goals and clarifying how to achieve them. A church-specific definition of strategic planning was provided by Van Auken in 1989\(^1\) where he described planning as the process of turning vision into reality. Others, like Gangel,\(^2\) propounded the fact that church leaders should actively engage in planning. He stated that, “The development of goals in a church or any Christian organization must be accompanied by the development of a plan whereby those goals can be achieved.” Effective planning is thus a prerequisite for the success of any organization and that includes a church as well.

Often spiritual leaders begin their work with a vision of Lost souls and a clear picture of leading people into anointed service of God and others. However, over time and the routines of contemporary ministry, the fire of Godly vision begins to fade. If we as leaders of this church fail to renew and refocus on God’s vision for us, we will loose our pioneering spirit and this great movement could become institutionalized.

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Bishop R. E. Howard accepted the helm as General Overseer in 2006 as the fifth man to do so in the history of this Church. From the beginning of his leadership, a broad table of decision-making has been used. The strategic planning process has been no different as General Presbyters, the Administrative Committee, and International Office leadership joined together to seek God for an impartation of His vision for this Church.

For the past four years, this broad table of leadership has dedicated time, study, and prayer toward hearing a fresh Word from God – His direction and focus for this Church. This document is an attempt to capture the results of this process thus far.

Leadership has wrestled with...
1. Where are we now?
2. Where do we go from here?
3. How will we get there?
4. Would it be helpful to keep the church vision and mission in focus with a general strategy, annual planning, and supportive consistent strategy sessions involving the total team?

Leadership set out to:
• Seek God for divine direction.
• Define strategic issues – clarify key factors in the development of a strategic plan.
• Perform an environmental scan – do internal appraisals of the church’s strengths, weaknesses, opportunities, threats (SWOT analysis), 3 including an assessment of the present situation as well as the church life cycle.
• Analyze existing strategies – determining relevance from the results of internal/external appraisal.

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3 SWOT Analysis is a strategic planning method used to evaluate the Strengths, Weaknesses, Opportunities, and Threats. It involves identifying the internal and external factors that are favorable and unfavorable to achieving goals and objectives.
• Set objectives – define what the organization is going to do.
• Develop new/revised strategies – refine analysis of strategic issues in light of the fact that objectives sometimes need to change.
• Prepare operational and resource plans for strategy implementation.
• Establish critical success factors – needed for achievement of objectives and strategy implementation.
• Create plan for monitoring results – involves mapping against plans, taking corrective action which may mean amending objectives/strategies.

Challenges to confront:
• Identifying gaps between the church and culture, the church and its people, the church and denominational entities.
• Sorting our treasures, baggage and garbage.
• Identifying turf wars and infighting to be addressed.
• Identifying any bloated bureaucracy.
As a result, the plurality of leadership of this wonderful Church feels that God’s Harvest Call continues to be our central mandate. The call has not been rescinded nor fulfilled to date. With this burden of heart, this Strategic Plan is presented to remind us of this critical call and help us to focus all we do toward its completion. We will build upon the successes of the past and pursue the future through divine Vision.

It was a fog-shrouded morning, July 4, 1952, when a young woman named Florence Chadwick waded into the water off Catalina Island. She intended to swim the channel from the island to the California coast. Long-distance swimming was not new to her; she had been the first woman to swim the English Channel in both directions. The water was numbing cold that day. The fog was so thick she could hardly see the boats in her party. Several times sharks had to be driven away with rifle fire. She swam more than 15 hours before she asked to be taken out of the water. Her trainer tried to encourage her to swim on since they were so close to land, but when Florence looked, all she saw was fog. So she quit ... only one mile from her goal.

Later she said, “I’m not excusing myself, but if I could have seen the land, I might have made it.” It wasn’t the cold or fear or exhaustion that caused Florence Chadwick to fail. It was the fog.
May God remove the fog and give us clarity of vision. *(Proverbs 29:18)* “Where there is no vision, the people perish: but he that keepeth the law, happy is he.”

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

Core values are Operating philosophies or principles that guide our internal conduct as well as our relationship with the external world.

The question we must ask is, what is the "best" with regard to the universal ministry of this body? With that level of importance riding on priorities, our core values must always pass the test of; "Is this what God is saying to us? Does this align with what we see God doing in the world?"

Our values must not be simply good projects or ministries to do, but they must carry the weight of; "This is God's call to this movement for this time." Our core values must ring true as flowing from eternal precepts. We feel the authority of God's breath upon them. They cannot be the "better among the rest." They speak with the urgency of a mandate from God for this people at this point in God's plan. We feel this strongly about our core values of Prayer, Harvest, and Leadership Development. They are anchored in the pages of the New Testament, the life of Christ, the pattern of the early church and the need of the hour for God’s Kingdom.

This quote should be familiar to many:

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

We have been strongly convinced that God has called this movement to make the harvest the primary priority of all that we do. Clearly God has called us, along with every other gospel-believing body that will hear, to set aside all distractions and lesser priorities so that we all may pour our energies and resources into the harvest of the world in this special time.

It has been recognized and officially stated in 1989 that there was a "need to restructure the central leadership of the church in order to more accurately reflect the global nature of the church and to be faithful stewards of the resources with which God has entrusted us."

There was a strong commitment to function within the principles


5 “International Offices Official Leadership Restructuring – We are Changing ... We are Still the Same” document prepared for the 1996 Assembly.
found in the New Testament. Therefore there must be flexibility in response to the Holy
Spirit and with an understanding of the times. There was a strong commitment to the
on-going evaluation of our relevance and effectiveness and to the possibility of
adapting our functions as needed in order to best serve the church.

Over the last few years at the International Office, a review process has been at work
asking questions such as these:
• What is God doing?
• What is God saying to us?
• Where should we go from here?
• How should we proceed toward the goal God has for us?

In answer to the first question, “What is God doing?” it is believed that He is up to
something in the world – that He has accelerated His activity by sending the Holy Spirit
down on all nations and activating a great advance of His gospel on every continent.

So “What is He saying to us?” We hear God saying, “come with Me, Harvest with Me,
work with Me as I open fields for reaping.”

“Where should we go from here?” Lay aside all that does not contribute to this great
gospel surge and pour all your energies into following Him in this special day. We hear
the seeds of this thinking in Bishop Murray’s introductory comments.

“How should we proceed toward that goal?” By reviewing all we do now in the light of
God’s activity in the world, His call to us, and how we can move with Him.

Over the course of the review process, three immediate core values were discerned
that demand priority.

**Prayer** is the element which ought to form the foundation for all that we do as the Body
of Christ. Therefore it touches everything, informs all activities, empowers all ministry
and service, and permeates our work from beginning to end.

**Harvest** has been the call heard consistently since 1994, which was really only a
re-alignment to our call when this movement was birthed. Those efforts should be even
more closely defined toward harvest.

**Leadership Development** is the third value of priority. In Harvest-rich locations,
leadership development is essential so that the fields God has prepared can be
penetrated even further. In Harvest-challenged locations, the key to progress in
reaching the lost is to develop pastors and leaders that can hear the voice of the
Master Reaper and move forward with His inspiration and guidance. So in either
environment, developing leaders is the key that must receive priority. The model of
Jesus certainly affirms this. His ministry here on earth did not focus on His ability to
reach massive numbers of people. He realized that the greatest work He could do was
to develop twelve solid leaders that could in turn develop others, spreading the leadership strength and so multiplying harvest impact in time.

These core values are central to our being, actions, ministries, and relationships. Alignment of our activities and functions at all levels with these values is crucial. In a limited financial environment, realignment is challenging because it means discerning how to use all resources to support most effectively these values. This may mean narrowing the focus of some ministries, redefining others, eliminating others and creating others.

S.M. Hutchens said, “Only a lean body can be truly healthy, and this is a body that has learned to know its calling, to be satisfied with the competence required for its labors, and to say in a way proper to its original constitution, ‘Enough’ at the proper time.” It is always easier to sustain all ministries than to take a hard look and to make hard choices as to which ones remain relevant and continue to contribute to our central call or our highest priorities.

Andy Stanley wrote, “Narrowing your focus means that you must resist complexity and pursue simplicity. Many of our staff (at Northpoint Church in Atlanta, GA) had previously been involved with churches that were program heavy, and we knew how quickly things could grow out of control. So we became tenacious about staying simple ... (he lists common church programs they have simply avoided). It’s not that anything is wrong with any of these programs. There’s just not enough room in our organization to do them and be as effective as we need to be with other programs ... We have mostly just said no (to new programs) and instead encouraged key leaders to take their ideas and start organizations outside our church. We cannot afford to implement competing systems that could make our organization unhealthy.”

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

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

Finally we are pressed by limited resources. Whether rising to respond to opportunities or responding to meet important needs the difficulty factor rises when we understand

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"Glorifying God through prayer, the harvest, and leadership development."
the reality of limited resources. When there is not enough for everything, then choices have to be made.

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

As these core values have been shared in previous leadership meetings in North America, Central America, South America, Europe, the Caribbean, and the International Offices, we have heard affirmation that these values resonate with others and deserve to be named as the focus of our Divine Calling as a movement.

PRAYER

There are two profound statements made by Christ describing prayer. Jesus said, “Men ought always to pray and not to faint,” and he also said, “It is written, my house is the house of prayer.” These two quotes from the Lord are well known and well worn, but let’s take a fresh look at them. They continue to reveal the most rudimentary key to Christian life and Christian activity in this world.

The International Children’s Bible says, “Then Jesus used this story to teach his followers that they should always pray and never lose hope.” Perhaps we might start by observing that the Word uses this absolute word, “always.” Marriage books and counselors teach young couples that two words should be strictly avoided in conflict since they are “never” fully accurate. Nothing in marriage is totally “always” or “never.” Yet the Holy Spirit who knows all vocabulary and its limitations intentionally says men should “always” pray and “never” faint.

There are only a very few mandates in scripture that carry with them the totality of “always.” Few things are all inclusive regardless of the context and with no consideration for the circumstances. Yet, Christ gives this absolute status to the call to prayer. And Paul picks up on this vital key several times as he wrote: “praying always

8 Luke 18:1

9 Matthew 21:13
with all prayer and supplication in the Spirit ...”\textsuperscript{10} and “pray without ceasing ...”\textsuperscript{11} The New Testament is clear that believers should be involved in prayer “always.”

From Luke 19, verse 46, Jesus declares a truth about His house. Nowhere else in scripture will we find Jesus giving a definition of His house. This is the only place where Jesus provides insight, or paints a picture for the coming church of what His house is going to look like. This is His declaration about His house. With this as the framework for the words of Christ our curiosity rises. What is the only descriptive that Christ would use for His house? “My house is the house of prayer.”\textsuperscript{12}

Now, this revelation may be surprising to some. There are so many things that Jesus could have said to describe His house. He might have said it was a house of gospel proclamation, or worship, or His Word, or multiple other functions. The fact that He chose prayer is significant. How will the church proclaim the gospel, preach the Word, worship, or spread His Kingdom? The church will only be capable of fulfilling these fundamental calls as they pray.

If in His own personal life Jesus felt the need to pray regularly, repeatedly, and rigorously, how could His church survive, much less accomplish His mandate, without the same? These two small and well used verses focus the call to prayer at the bedrock level. The people of God must be houses of prayer “always” engaged in touching heaven for the Divine provision to carry out the Kingdom mandate on earth. Without prayer there is a weakened connection to heaven. Without a strong connection to heaven there is little flow of Divine provision. Without flowing Divine provision there is little empowerment to achieve the mandate. No wonder Christ said, “Men ought always to pray!”\textsuperscript{13}

The prayerless Christian and the prayerless Church will always encounter great problems with Satan, his weapons, influences and the whole of the fallen world environment.

- Prayer changes everything.
- Prayer is the channel for us to come into God’s presence.
- Prayer is the channel for God to pour his grace upon us.
- Prayer is the agent that transforms the Christian version of Pop Eye into the victorious.

Can this church become a powerful praying church? Can prayers from this church

\textsuperscript{10} Ephesians 6:18

\textsuperscript{11} 1 Thessalonians 5:17

\textsuperscript{12} Matthew 21:13

\textsuperscript{13} Luke 18:1
push back the work of darkness in this world? Can prayers from this church open the windows of heaven and bring down God’s victorious grace and power for ministry and Christian witness? Will this church run into the battle? What could a church fully given over to prayer look like?

Prayer prepares us for the job ahead. And, prayer mysteriously moves the hand of God to work behind the scenes preparing the way. Prayer helps us distinguish between a good idea and a God idea. It helps us make sure that we are in line with what God is up to in the world.

Prayer keeps us looking. It keeps the burden fresh. It sensitizes us to the subtle changes in the landscape of our circumstances. When God begins to move, we see it. Praying helps us not miss the opportunities that come our way.

We are hereby challenging all levels of leadership to make prayer a core value and to insure its continuance through specific prayer-goals and objectives.

HARVEST

Most people who are aware of the ministries of the Church of God of Prophecy will say that the call to the Harvest has been the impetus that God has used to bend and reform this ministry over the last twenty years. Some point back to God’s call to repentance that moved through our churches, and really all around western Christianity in the mid-eighties, as the beginning of the Harvest Call. Most would point to the Assembly of 1994 as the critical turning point where God spoke to us to “Turn to the Harvest,” joining a world-wide call He was giving through those years. The list of adaptations, shifts, and reformations that this body has experienced since then would be too large to mention here. We can only summarize to report that this church is much more aligned with God’s Harvest priority today than she was twenty years ago. One simple result of that has been a growth in our worldwide ministry so that today we are four times larger than we were in 1994. We give God the glory as He has honored our attempts to respond to His call.

Today the plural leadership of this wonderful family of ministries feels God’s Harvest Call continues to be our central mandate. It has not been rescinded nor fulfilled to date. With this burden of heart, the document you now read has been created – a strategic plan toward our vision. And, the central element of that vision is to reap the great harvest of God. May each local church, state and region be so consumed with this passion that they will align every activity to the harvest and focus every resource on reaching the Lost.
As we consider this Harvest Core Value, God has elevated four areas that should not be overlooked:

- Nurture Strong Local Churches
- Plant New Churches
- Young Harvest Call
- Mission Participation

**Nurture Strong Local Churches**

Growth happens at the local church level. Converts are baptized, members are received, communion is observed, and discipleship takes place—all at the local church level. However goes the local church, so goes this great movement.

Many of our current local churches are small. In order for them to become strong and vibrant, some nurturing is needed. To nurture is to...

- foster: help develop, help grow
- rear: bring up, as in; “raise a family,” “bring up children”
- nourish: provide with nourishment
- breeding: helping someone grow up to be a producing part of the community of faith

The New Testament repeatedly emphasizes the importance of the local church. In fact, it was the pattern of Paul’s ministry to establish local congregations in the cities where he preached the gospel. Hebrews 10:24-25 commands every believer to be a part of such a local body and reveals why this is necessary.

“And let us consider how to stimulate one another to love and good deeds, not forsaking our own assembling together, as is the habit of some, but encouraging one another; and all the more, as you see the day drawing near.”

It is only in the local body to which one is committed that there can be the level of intimacy that is required for carefully stimulating fellow-believers “to love and good deeds.” And it is only in this setting that we can encourage one another.

The New Testament also teaches that every believer is to be under the protection and nurture of the leadership of the local church. These godly men and women can shepherd the believer by encouraging, admonishing, and teaching. Hebrews 13:7 and 17 help us to understand that God has graciously granted accountability to us through godly leadership.

Furthermore, when Paul gave Timothy special instructions about the public meetings,

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14 Hebrews 10:24-25

"Glorifying God through prayer, the harvest, and leadership development."
he said, “Until I come, give attention to the public reading of Scripture, to exhortation and teaching.” Part of the emphasis in public worship includes these three things: hearing the Word, being called to obedience and action through exhortation, and teaching. It is only in the context of the local church that these things can most effectively take place.

Acts 2:42 shows us what the early church did when they met together: “They were continually devoting themselves to the apostles’ teaching and to fellowship, to the breaking of bread and to prayer.” They learned God’s Word and the implications of it in their lives; they joined to carry out acts of love and service to one another; they commemorated the Lord’s death and resurrection through the breaking of bread; and they prayed. Of course, we can do these things individually, but God has called us into His body. The church is the local representation of the worldwide-body, and we should gladly minister and be ministered to among God’s people.

Active local church membership is imperative to living a life without compromise. It is only through the ministry of the local church that a believer can receive the kind of teaching, accountability, and encouragement that is necessary for him or her to stand firm in their convictions. God has ordained that the local church provide the kind of environment where an uncompromising life can thrive.

Congregations and their pastor must be fostered, nourished, and encouraged. Without sustaining strong, vibrant, local churches, our future will be in question.

We are challenging leadership at all levels to find new and effective ways to nurture strong local churches, and pursue specific goals and objectives to accomplish this.

The Next Billion movement says (about winning the next billion souls), “If we plant twice
as many churches there will be no need to worry about winning one billion, they will be won as we plant churches.”

Plant New Churches

Church planting is Biblical. (Refer to Acts 1:8; Acts 11:19-30, 13:1-3, 14:21-23). The first verses of Acts 13 mention five leaders from the church at Antioch who started nine churches and literally changed their world. It is interesting to observe that these five men were very different. They came from diverse backgrounds, of education and training, ethnicity, experience, economic status, religious traditions, and lifestyles. Church planting is a Biblical practice that started with the disciples of the first century.

Church planting is a typical Church of God of Prophecy action. Even when church planting wasn’t a popular term, the Church of God of Prophecy was planting churches. More than a denomination, it can be said that the Church of God of Prophecy is a church planting movement. Church planting has been in our DNA since the beginning. This is how the church gained presence in over 130 nations that plant an average of two churches daily.

Church planting makes sense. Without exception, the denominations that are growing are the ones that are planting churches, particularly those who are planting ethnic churches.

• Planting churches is rewarding. Partnering churches experience a great sense of mission and fulfillment.
• New churches grow faster than established churches but also, stimulate the growth of existing churches.
• The different ethnic groups need culturally relevant churches.
• New communities and newly developed areas need new churches.

Evangelism is the act of winning someone to Christ. That is good, but more is needed. Evangelization is the process of winning someone, enfolding them, delivering them, nurturing them, equipping them, mobilizing them, and sending them. There is no single ministry that does evangelization better than planting churches.

We need new churches, we need different churches, we need young churches, we need ethnic churches, we need churches for different kinds of people, different cultures, different languages, different levels of education, economy, ethnicity.

When the great commission says “Go ye into all the world and make disciples of all nations,”

16 Mark 16:15
as ambassadors of Christ. Church planting is the unique ministry that did all of this throughout Christian history.

The apostle Paul said, “My one ambition is to proclaim the gospel where the name of Christ is not known, lest I build on someone else’s foundation.”17 The New Testament church was very aggressive in planting churches.

Starting a new church is an effective way of reaching the Lost. Numerous studies have shown that 68% of the new adult members of new congregations are people who were not actively involved in the life of any worshiping congregation immediately prior to joining a new mission. Only 17% of Americans are attending a Christian worship service on any given weekend. That number is dropping and the number of those who claim no faith is increasing. Reams of research consistently demonstrate that new churches reach previously unreached people more effectively than established churches are able to. Thus we need to plant churches because the harvest is plentiful, but the laborers are few.

“What kind of church do we need to plant?” A disciple-making church that reproduces itself.

“How should we plant a church?” Once we understand the right reason and the right kind of church we need to plant, the correct methodology should be the best approach for the context. Factors that determine approach include demographics, leadership competency, partnership structures, etc.

We are challenging leadership at all levels to plant new churches and establish specific goals and objectives to accomplish this.

**Young Harvest Call**

Pastors most often in the deep center of their hearts are change agents. They are hungry to lead a congregation into vibrant change that will bring great harvesting, bring great ministry, and bring great community revival and impact. Of course as pastors pray and strive for this, many get distracted by other demands and expectations, yet the desire for deep and genuine change never goes away for a God called pastor.

Pastors that are hungry for revival (deep change), remember that revival through the ages has nearly always included the young (Youth and Children). Most often revival begins with the young because they are more willing to respond, they have less fear of man or other’s expectations, and they can be more sensitive to the fear of God, conviction, and His call to them. Youth by nature are more spiritually ready, even

17 Romans 15:20
seeking spiritual solutions without as much baggage toward religious involvement.

Pastors that are looking for partners for change must remember the young are willing to take a risk, willing to make changes, and willing to give radical service. The young still have that naive sense that they can make a difference in the world. Though the researchers or the secular may call it naive, most likely God calls it faith like a child and honors it high above others. The young are willing to invite, relate, serve, and win others. The young are more available to give their time, money and energies for the cause of Christ than many others.

Pastors that want to make disciples that will join in changing a community should not overlook the young. Youth and Children are willing to learn, and grow, and to be taught, and to try new experiences. While it may be hard to find those in the ranks of adults ready to leave their nets and follow in discipleship, the number of young ones ready and willing to join a cause is high. Remember, they may be the spark plug that will ignite the fire for your entire congregation to join. Church leader, as you read this strategic plan, God may remind you of the secret key to dynamic change and ministry you have been searching for. A plurality of leaders in the Church of God of Prophecy feel God is speaking to us to reach out more effectively to the “Young Harvest” now.

Remember:

- The “Young Harvest” was a passion of Christ. Remember those most familiar words of Christ, “Suffer the little ones to come unto me and forbid them not.” May our hearts be in perfect sync with the heart of Christ as we reach out with that same compassion.
- The “Young Harvest” is also a strategy of the enemy. It is no secret that the Devil has prioritized our children to steal, kill and destroy. So let the church rise up and stand in his way, holding the cross of Christ as a shield of rescue and protection for the little ones.
- The “Young Harvest” is our window of opportunity in evangelization. What is the most ready, reachable, and receptive segment of the population in your community? If you said the children then you will be right 99% of the time. The church must not miss the opportunity to reach a soul when it is most ripe for the gospel. So let’s reach the children.
- The “Young Harvest” is the key to a strong, vibrant, local church. Who has seen a strong, alive, and growing church that did not have children? It would be a rare case indeed. Churches that are effective in community outreach know that one key to success is to touch the hearts of the young.
- The “Young Harvest” is how we will transmit the faith to a future generation. Someone said that the church is always one generation from extinction. Though that sounds extreme, the logic is simply undeniable. We must share the faith with our children so that a new generation will receive this Kingdom faith.

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18 Matthew 19:14
• The “Young Harvest” accounts for 50% of the world population. Therefore if we will be obedient to the Great Commission we will be planning strategies to reach the children and youth. We cannot leave half of the harvest out as we aim to evangelize the world. What farmer would only reap half of his crop and believe he was done?
• The “Young Harvest” is still God’s call. The Savior is still leaving the ninety-nine sheep in the fold to reach out to the one lost and wounded lamb that is out alone and in danger. Can His church do anything less?

Mission Participation

A margin is the blank border of a printed page. When something is marginal it is neither central nor significant. Evangelism that spreads the message of God’s eternal rescue from wherever believers in Christ are, to the farthest places and people of the world is the opposite of marginal; it is at the center of divine significance. God wants every person, everywhere, to be reached with His life-altering message of salvation. Our vision of what God desires for human beings is not limited by personality, geography, nationality, language, culture, race, education, income, or religion; its scope is universal; its reach is global; its intent is world-encompassing; its perspective is personal, its purpose is transformational.

We reject any self concept that tends to portray us a maintenance organization or as tied to a primarily institutional identity. We are at our deepest core a missionary movement and we are striving to live this passion individually, congregationally, and in all our corporate expressions. We are convinced that global missions is the call of God, communicated in Old Testament Scripture beginning with Genesis. It was transmitted in the call of Abraham, in the founding constitution of the Old Covenant people (Israel), embodied most eloquently in the life, death, resurrection, and ascension of Jesus of Nazareth; and continued through Spirit-empowered followers of Christ as narrated in the Acts of the Apostles. It continues into the present moment as our reason for being, individually and corporately.

Participation in mission is at the core of biblical faithfulness. We believe that following Christ today means embracing a Christ-centered approach to evangelism that sees Jesus as the model for our evangelistic ministry. Emboldened by the continuing experience of His personal and powerful presence we proclaim Him to all people with the Spirit’s anointing, the Father’s express approval, in spoken words and acts of mercy and power.

Participation in mission is urgent. Our Pentecostal forefathers in the early twentieth century interpreted the supernatural phenomena accompanying the Spirit’s outpouring as indicators of the end time restoration of New Testament apostolic power for world evangelization. With the belief that Jesus would soon return, many of these missionary pioneers left their homes for distant lands with little in the way of needed financial
support, or language/cultural preparation. We, their spiritual children, still believe that the promise of Christ’s coming demands we take the whole gospel to the whole world using all means available, urgently, sacrificially, and cooperatively.

Participation in mission is informed by the reality of billions who are still lost from our Father’s house. These precious objects of God’s love are on every continent, including North America and Western Europe, and in every nation – rich, but often poor, living in wealthy nations but often in extremely impoverished ones, suffering from injustice, corruption, and indifference. Our missionary passion calls us to proclaim Christ and speak up against oppression perpetrated on individual levels as well as through the structures of society.

Our missionary passion drives us to reject the maintenance modality that is prevalent in many parts of Christendom in the West where the church’s consumer orientation, isolation from the society, and diminished belief in our capacity to impact the world around us, have resulted in a survival mentality. We are convinced that part of the solution to this situation is to fan the flame of missional living in every local church so they focus simultaneously on winning lost people outside the church and discipling those within the church. Success will require methods and ministries that identify the church as indigenous (rooted in the unique culture and context), intentional, and incarnational (putting flesh on the gospel message through words and deeds).

Multi faceted mission involvement is essential to the growth of strong healthy churches. Individual members of growing congregations see evangelism and witness as biblical imperatives that impact their lifestyles outside the four walls of their buildings. Congregational leaders mobilize the members to pray for missionaries and the global spreading of the message of Jesus. They make special efforts to support the sharing of the Good News of Christ in their neighborhood and around the globe. These members make time to take the message of God’s love to people in other parts of the world from Los Angeles to Nicaragua, Indonesia, New Zealand, Congo Brazzaville, Armenia, Peru, Dominica, and on and on… These members know missionaries personally and they see themselves as missionaries living purposefully, generously, and sacrificially so Jesus will be known everywhere.

Mission participation embraces the reality that we are a missionary movement and our mission has always been missions. Emil Brunner’s observation is not an exaggeration for us: “As fire is to burning, so missions is to the church.”

**LEADERSHIP DEVELOPMENT**

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19 Heinrich Emil Brunner (December 23, 1889 – April 6, 1966) was a Swiss Protestant (Reformed) theologian. Along with Karl Barth, he is commonly associated with neo-orthodoxy or the dialectical theology movement.
“Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.”

It has been said, “The church is the hope of the world, and leaders are the hope of the church.” Satan does not want churches to develop leaders because of the positive impact such a process will have in promoting God’s kingdom over Satan’s.

In order for this church to be all that God wants us to be, it must develop men and women with a passion for the heart of God. One of our primary tasks must be equipping new leaders/workers and the encouragement of present ones. An emphasis must be placed on life-long learning.

We know that the church is an organization that has a critical role to play in this world. In order to perform that role, we must engage this ever-changing environment. So how do we engage or connect with a moving target? We must be on the move as well, and there are two motivations behind this movement for change. The church will either be motivated to change because she is not hitting the mark in this shifting environment, or because she realizes the world is changing and she begins to aim ahead in order to hit the mark of tomorrow. One motivation is reactionary, and the other is proactive and positive. Either motive will help activate needed change, and the key element will always be leadership. Leadership will lead change in a ministry or change will lead while the ministry stumbles along to catch up.

This line of reasoning has helped the plurality of leadership in the Church of God of Prophecy to declare that developing leadership is one of our Core Values. We believers have a mandate from heaven to lead change that will transform culture and build God’s great Kingdom. God calls leaders to rise up and carry this out among His people.

Comparing nurturing, equipping, and developing:

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20 2 Timothy 2:15

21 William (Bill) Hybels (born 1951, Kalamazoo, Michigan) is the founding and senior pastor of Willow Creek Community Church in South Barrington, Illinois, one of the most attended churches in North America, with an average attendance of 17,115 as of 2003. The church has been listed as the most influential church in America for the last several years in a national poll of pastors. He is the founder of the Willow Creek Association and creator of the Global Leadership Summit. Hybels is also an author of a number of Christian books, especially on the subject of Christian leadership.

Simply put, leadership development is an effort that enhances the learner's capacity to lead people. Leading is setting direction based on vision and guiding others to follow that direction. A critical skill for leaders is the ability to manage their own learning.

Different personal characteristics can help or hinder a person's leadership effectiveness and require formalized programs for developing leadership competencies. But, everyone can develop their leadership effectiveness. Achieving such development takes focus, practice and persistence more akin to learning a musical instrument than reading a book. We must provide academic and practical leadership development opportunities around the globe for existing leaders and emerging leaders including the young harvest.

Recent years have seen a seismic shift in our perspectives on vision, especially as it relates to leadership. A new book by Jimmy Long calls this *The Leadership Jump*. Top-down, controlling leadership is fading. No longer can people with titles and power set the agenda and expect everyone else to follow. A new form of leadership has emerged where the leader stimulates ideas and plans but where teams combine their creative ideas to set vision and shape directions together. Visions and vision casting are still relevant and motivating. What’s changing is the shift of control, creativity and ownership from an influential individual to teams.

“You know that those who are regarded as rulers of the Gentiles lord it over them, and their high officials exercise authority over them. Not so among you …”

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*Mark 10:42-43*
We will promote the following qualities in leadership:

- Servanthood
- Teamwork
- Caregiving
- Mutual transparency
- Personal growth
- Plurality

We must avoid the desire for:

- Power
- Prestige
- Prosperity
- Personal charisma

“Power offers an easy substitute for the hard task of love. It seems easier to be God than to love God, easier to control people than to love people, easier to own life than to love life.”

Plurality of Leadership

The transition toward plurality of leadership has taken a stronger surge in recent years. As has been mentioned in this document in several places, a larger table of leadership continues to expand. There is a very strong unction felt by the leaders of this church to not only instill the concept of leadership plurality at the International level, but to advocate the use of this concept throughout this organization at all levels in all nations. This is becoming the very core of who we are.

For example, while the General Overseer works in conjunction with the General Presbyters to provide leadership, inspiration, vision, and governance, yet he remains the leader among leaders. In doing so, all members of the General Presbytery and International Presbyter should show deference in relevant matters. A General Presbyter with the Regional/National/State Overseers under his jurisdiction, sit together for discussion and counsel on regional/national/state issues or any area-wide matters that may be referred to them or about which they may be consulted as a body. The regional/national/state overseers in their respective jurisdictions in communication with their General Presbyter and the pastoral bishops in their respective region, must consult for purposes of recruitment, licensure, discipline and restoration of ministers with their Ministerial Review Boards as recommended by the Assembly. It is just as imperative that plurality of leadership function at the local church level.

Plurality is clearly seen from the New Testament example: Acts 6:1-7; 15:1-6; 20:16-20. They led the congregation into vital and effective ministry to their community.

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24 Henri Jozef Machiel Nouwen (Nouen), (January 24, 1932 - September 21, 1996) was a Dutch-born Catholic priest and writer who authored 40 books on the spiritual life.
Shared leadership cannot function in the same manner as a single leader whether International, National, Regional, State, or local church. The anointing of God must play the primary role in placing persons graced and gifted by God at the table of decision-making.

We are challenging every level of the Church of God of Prophecy to develop leaders more effectively. Ask God what part you can play in this great challenge.

**Pastor Passionate**

The key factor to realizing vision is the pastor. He or she is the central figure in God’s divine plan to evangelize the world, build His Kingdom, and demonstrate His glory over all. It is the pastor that God has chosen to play the prominent role in moving this great and noble task forward. Therefore, our commitment is to be a church that is pastor-passionate. Our passion for pastors will run even more deeply in this church as we are challenged by the Holy Spirit to raise up more means and new avenues to encourage these crucial leaders and to build them up in their ministries.

We as leaders have been gripped with the awareness that we must raise the intensity level of our service to pastors. We want to become more pastor-passionate than ever before.

In the western world, it is obvious that the old idea of denominational unity and strength is eroding. Our conviction is that as this movement pours and invests into our pastors, we will be securing the future strength of our churches and ongoing ministries. With passion, we want to serve pastors so that they can become the God-given, grace-filled, Spirit-activated leaders that will lead every local congregation or mission.

However goes the pastor, so goes the local church. The pastor is the key to the growth and success of this movement. Of all the levels of leadership from the local church pew to the office of the General Overseer, the pastor may be of utmost importance.

The nature of the service provided by pastors and their families is unique. God has entrusted to them one of the most precious of assignments – the spiritual well-being of His flock. When a pastor becomes ineffective, the very souls of his or her parishioners are endangered. When eternity is in the balance, we should all be concerned.

Pastors and their families live under incredible pressures. Their lives are played out in a fish-bowl, with the entire congregation and community watching their every move. They are expected to have ideal families, to be perfect people, to always be available, to never be down and to have all the answers we need to keep our own lives stable and moving forward. Those are unrealistic expectations to place on anyone, yet most of us are disappointed when a pastor becomes overwhelmed, seems depressed, lets us down or completely burns out.
That’s why God has instructed us to recognize His servants. “The elders who direct the affairs of the church well are worthy of double honor, especially those whose work is preaching and teaching.”

Pastors are in the heart of God, and we want to place them in the heart of this ministry network as well. We will give special attention to pastors everywhere. Discipline has its place, but ministerial restoration is of far more importance. May this never be an organization that assassinates our wounded.

Today more than ever there is a need for an all-out effort to give the best care possible to our precious pastors and their families. Across Christian circles, ministerial dropout, burnout and other problems are at an all-time high. Ministers themselves and their families are under a great deal of stress. Pastors are feeling isolated and yet extremely vulnerable as they function in the “fish bowl.” However, the stigma frequently associated with requesting pastoral care can be a barrier to those most in need of assistance. Concerns about confidentiality and “political” repercussions deter many from seeking help. We must recognize the importance of confidentiality. We know that being able to share problems without fear is vital to the healing process. That’s why Pastoral Care (care for pastors) is so vitally important.

We are challenging every level of leadership to become Pastor-Passionate and make Pastoral Care (care of Pastors) a priority by initiating goals and objectives for your area to accomplish this.

Someone said the greatest regret in heaven will be to see what we could have done for God compared to what we actually have done for God. We have been called of God and given our commission. As we unite around our core values and our foundations in ministry we will more effectively fulfill the purpose of God and advance His Kingdom building effort in this world.

25 1 Timothy 5:17
VISION

Many times we fail, not because we’re afraid, nor because of peer pressure, nor because of anything other than the fact that we lose sight of the goal.

The vision that God has placed in our hearts:

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

Proverbs 29:18 "Where there is no vision, the people perish: but he that keepeth the law, happy is he."

• The courage of vision is to say, “Lord if that is you, let me come to you walking on the water.”
• The courage of vision is to say, “As for me and my house, we will serve the Lord.”
• The courage of vision is to say, “If God be for us, who can be against us.”
• The courage of Vision is to say, “The trials of this life are not worthy to be compared with the glory of the next life.”

It is easy to get discouraged and to give up on being available to God to be used in seeing the vision come to completion. The most frightening thing about the role of church leaders is that when you look at Biblical leaders who were not obedient to God in the vision He gave, their followers always suffered the consequences.

George Barna:26 “Vision for ministry is a reflection of what God wants to accomplish through you to build His kingdom.” Vision is a reflection of what God wants to do through us to impact the world. It is not about maintaining the status quo.

Staying where we are can become comfortable. We can loose sight of the need. Do you see the needs that are around you? This is a hemorrhaging and hurting world. There are broken hearts and fractured families. Do you see the brokenness of humanity? People are looking for meaning and value.

A visionary person sees the need and feels the need. There is no such thing as emotionless vision. Once vision is caught, there is passion!

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26 George Barna (born 1955) is the founder of The Barna Group, a market research firm specializing in studying the religious beliefs and behavior of Americans, and the intersection of faith and culture. He also serves as the chair for Good News Holdings, a media distribution outlet.
“... Christ-exalting, Holiness, Spirit-filled, all-nations, disciple-making, church-planting movement with a passion for Christian union.”

**Vision Components**

**Christ Exalting**

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

**Holiness People**

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

**Spirit Filled**

The prophetic promise of God that “*in the last days He would pour out His Spirit over all the earth*”\(^{27}\) has been and continues to be a central part of the DNA of this global family, the Church of God of Prophecy. We declare our entire dependence on the Holy Spirit who has been given to lead and empower the Church of Jesus Christ.

**All Nations**

By God’s design this international ministry has from its early days held to the ideal that God’s church would be composed of every “*kindred, and tongue, and people, and nation.*”\(^{28}\) They have to the best of their limited ability attempted to fashion this church along those lines, even before multi-cultural was acceptable. Today we celebrate multi-cultural diversity in every level of leadership in this international body, and covenant to continue such a rich heritage.

**Disciple Making**

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

\(^{27}\) Joel 2:28, Acts 2:17

\(^{28}\) Revelation 5:9, etc.
Church Planting Movement

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

Christian Union Seed

The title “Christian Union” at Camp Creek signified a determined understanding among our forefathers that there could be a unity above and beyond religious creeds of the day, which God would use to glorify His name in the earth. Today we intend to cooperate with all that exalt the name of Christ and His great Gospel.

Vision is;
• the ability to see what others can’t
• faith to believe what others will not, and
• courage to do what others say can’t be done.

We believe that God is challenging us to become a Christ-exalting, Holiness, Spirit-filled, all-nations, disciple-making, church-planting movement with a passion for Christian union. We challenge you to catch this vision with us.
MISSION

We feel God is calling us to His mission as He placed these specific calls on our hearts:

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

This mission flows directly from our three Core Values and affirms them in its callings.

HARVEST

The mission of the Church of God of Prophecy is articulated in the New Testament commands of Jesus Christ to the early church: “And Jesus came and spake unto them saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen” (Matthew 28:18-20).

This passage of Scripture, affectionately known as the great commission, has been characterized as Christ’s last command before ascending to heaven. (Acts 1:9; Hebrews 7:25). His last command is our first concern, and all of our resources and energies will be focused on the completion of the task He has given to all believers.

PRAYER

Jesus said, “Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you” (John 15:16). This truth not only reminds us that we are called to the divine purpose of reaching the world for Jesus Christ, but also inextricably connects prayer with the completion of this task.

He further reminds us, “I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing” (John 15:5). Recognizing our utter lack of ability apart from His Presence and Power, the Church of God of Prophecy is deeply committed to prayer as a spiritual discipline.

LEADERSHIP DEVELOPMENT

Writing to a young pastor Timothy, the apostle Paul gave instruction concerning the core value of leadership development; “Thou therefore, my son, be strong in the grace that is in Christ Jesus. And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others..."
This pattern, of training faithful leaders is an integral part to the success of fulfilling the great commission.\(^\text{29}\) As each generation passes the mantle of leadership to the next, it is imperative that they receive the best possible preparation to bring completion to the mission. With this understanding, we are committed to raising up succeeding generations in the most holy faith, utilizing every means available.

Along with the rapid expansion of modern technology, we will apply these new technologies along with proven methods of learning to develop educational models that will systematically and consistently equip the men and women of the Church of God of Prophecy to preach, teach and model biblical truths to our existing churches, and emphasize the planting of new churches in every nation of the world.

As a church-planting movement, we will encourage existing churches to “mother” new congregations and we will encourage our ministers and laity to hear the call of the Spirit to plant churches in every possible location.

**Mission Components**

**Gospel Spreading**

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

**Missionary Motivated**

From the first Minute of the Assembly of this movement the writer described how “strong men wept” when they thought of the lost people of the world dying without the knowledge of Jesus Christ. Today we renew our covenant to carry the gospel to the ends of the earth together.

**Prayer Empowered**

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

**Leadership Equipping**

\(^\text{29}\) Matthew 28:28-20
From age to age in the history of this body the understanding has developed consistently that to reach the lost and build the kingdom of our King we must develop leaders on every continent. Today we realize leadership development is the key to greater harvest effectiveness.

Bible Based

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

Enabled by the Holy Spirit

“But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth” (Acts 1:8).

Jesus made it clear that the baptism in the Holy Spirit would enable His followers to complete the mandate to reach the world with the Gospel. Recognizing that our own strength is insufficient, we trust fully in the working of the Holy Spirit among us. We embrace His guidance, and empowerment, and unashamedly confess our commitment to be people of the Pentecostal blessing, and by His help we will be a kingdom oriented movement, working with believers around the world in the spirit of Christian unity.

In our collective hearts, we believe we hear God calling us to this Mission:

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

Will you join us on this mission?
FOUNDATIONS

This church is blessed that those before us have honored and preserved the thoughts of our founders and of our founding moments. Wilfred McClay\textsuperscript{30} wrote that a founding is a unique moment that carries authority over the future of a movement. A founding moment is an ongoing guide and even a presence in the life of a movement.

This past January as we gathered once more near the First Assembly House and read the small Minute from that meeting we touched again what had stirred in the hearts of those pioneer men and women. The authority of our founding moment could be felt. Their passion for the lost, their hunger for Christ in all of his holiness, their deep longing for the Word to guide and teach them, their moving vision that these elements must be taken to the far corners of the earth, and their strong sense of calling that they should shoulder that responsibility personally; all of these powerful motivations are included in our founding.

Such is the blessing passed on through generations in the Church of God of Prophecy. Our foundations force us to think more deeply about who and what we are today. And certainly what is good in the past cannot be passed along mechanically to the next generation. Each rediscovers those things for themselves. McClay shares that often crisis causes individuals and movements to renew themselves. Arnold Toynbee said the dynamic of challenge and response is the chief source of civilization’s greatness and renewal. He said civilizations die from suicide rather than murder, meaning they lack the will to respond vigorously to challenges that would otherwise make them stronger.

As in many God-called and God-graced movements, the Church of God of Prophecy has a rich heritage from which to draw strength and guidance to set our sail and forge ahead toward our destiny. From our foundations we give serious consideration to past acts of the will, promises, covenants, resolutions, and sacrifices, which express resolve and binding principles that rise above the considerations of the moment. Founding moments give a movement anchor points in the drifting tide of change, a compass in the shifting winds of what is in vogue.

\textsuperscript{30} Wilfred M. McClay is a a Senior Scholar at the Woodrow Wilson International Center for Scholars in Washington, D.C., and serves on the editorial board of the Center’s journal “The Wilson Quarterly;” a Senior Fellow at the Ethics and Public Policy Center in Washington, D.C.; and a member of the Society of Scholars at the James Madison Program of Princeton University. He was appointed in 2002 to the National Council on the Humanities, the advisory board for the National Endowment for the Humanities. He is also a member of the editorial and advisory board of the journal “First Things,” “Society” (formerly “Transaction”), “Historically Speaking,” “The University Bookman,” and “The New Atlantis.”
McClay refers to philosophers from Aristotle\textsuperscript{31} and beyond that have insisted that republics must periodically recur to their first principles, in order to adjust and renew themselves through a fresh encounter with their initiating vision. It is certainly true that our founding moments function as a kind of covenant entered into with understanding of a claim on the future. Therefore a willingness to look back is required. Naturally a movement cannot move ahead while looking backward, but a constant interplay between founding ideals and current realities is vital.

As the Church of God of Prophecy looks strategically into this new century and this amazing season of Harvest, our founding moments provide wonderful reminders of our callings and destiny as a people. We draw from these to strategically aim for God’s purposes planted within this body from those cold days in January in the mountains of North Carolina more than 100 years ago.

We feel strongly that our foundation stones, or God given DNA that can be seen in our heritage, form the base of God’s destiny for this movement. For this reason these twelve callings have been woven into our vision and mission. These stones form our identity and propel us toward our destiny:

• Christ Exalting
• Holiness
• Spirit Filled
• All Nations
• Disciple Making
• Church Planting
• Christian Union
• Gospel Spreading
• Missionary Movement
• Bible Based
• Leadership Equipping
• Prayer Empowered

\textsuperscript{31} Aristotle (384 BC – 322 BC) was a Greek philosopher, a student of Plato and teacher of Alexander the Great. His writings cover many subjects, including physics, metaphysics, poetry, theater, music, logic, rhetoric, politics, government, ethics, biology, and zoology. Together with Plato and Socrates (Plato’s teacher), Aristotle is one of the most important founding figures in Western philosophy. Aristotle’s writings constitute a first at creating a comprehensive system of Western philosophy, encompassing morality and aesthetics, logic and science, politics and metaphysics.
PLAN CONCEPT

International Office Commitment and Your Participation

The International Office has made a commitment among the members of the Administrative Committee and the General Presbyters that we will work annually through the Values, Vision, and Mission to plan strategically. Our desire is that all of our resources would be focused effectively toward these central callings so that little or nothing is used on lesser activities. We believe these things form the heart of God’s Will for this movement and we want to commit to them through strategic planning each year.

It is the intention of the plurality of leaders at the International Office that we will return from this Assembly to follow through with the stages of our strategic planning that remain, ie., setting goals and objectives, designing strategies, choosing what to measure, and naming benchmark to help us determine our progress at each level. In the months to come we will involve each ministry and service area of the International Office in this process so that we can effectively do what we feel is most vital as God’s Call to us. We are excited and believe that our efforts will use resources more effectively and our ministries will bless this family of ministries as we work to attain our callings.

Here at this International Assembly, we the plurality of leadership of the Church of God of Prophecy, challenge Continental Areas, Nations, Regions, States, and Local Churches to join us in embracing our common values of Prayer, Harvest, and Leadership Development. We invite leaders on every level to align your ministries and efforts toward these values and our God-given Vision and Mission. We invite leaders to pray through these pages and to reflect about their own local ministry context. We believe God will inspire leaders at all levels to begin to think seriously and strategically about your own ministry moving with us at the International Office to become more missional and intentional.

A diagram (chart) is included in this document that shows the beginning of the process of strategic planning. There you will find the Values, Vision and Mission. At the International Office we will be prayerfully and strategically filling out the columns from the middle toward the right side of the page with goals, strategies, and more for ministry. This chart is a simple guide to walk along a strategic planning path. It may be that you as a leader will feel impressed to begin to walk the ministries of your leadership through these steps.

The passion for us as General Presbyters and leaders has been a motivation from God to help bring our work into focus with the Core Values, Vision, and Mission that we know God has spoken into our hearts. We also feel it is our responsibility as leaders to share these values with you so that you may be challenged to align the ministry of your leadership with these calls also. Just as God called this entire movement, as well as
many others, back in 1994 to “Turn to the Harvest,” we believe God is calling us to embrace these three values and make them the priority of all of our work.

What might happen if your local church had such clarity and simplicity to focus all you do on three great priorities? What if that were done in a nation, a region, or state? We all see how forceful it could be to engage in these priorities and do all in our power to press them forward in the years to come. Christ is at work in the world to spread His Gospel and build His Kingdom. His Last Days are upon us. This is His time and His people must become focused like a laser on His crucial work in this hour. With the stirring of the Holy Spirit we issue the challenge to whosoever will hear. Let the Church of God of Prophecy all around the world join us in alignment to Prayer, Harvest, and Leadership Development, for His glory in His Last Days to build His Kingdom now.
GOALS & OBJECTIVES

Goals are what we do in order to fulfill our vision. They are simply more detailed and defining steps that specify the actions that need to be taken in each nation, region, or state if the vision is going to come into fruition.

A goal is a long-range target that is set for a specified period of time. It must be specific, realistic, measurable, and attainable. These long-range goals, which are set by the process of strategic planning, are translated into activities that will ensure reaching the goal through operational planning.

Objectives are even more detailed directions that state in simpler terms the actions that will be taken to achieve the goals. The objectives begin at the current status, and continue to point the way to reaching the outlined goals, and eventually seeing the vision come into reality.

An objective is a specific step or milestone which enables you to reach a certain goal. Setting objectives involves a continuous process of research, decision-making, evaluating, and assessing where you are in your quest to reach the goals that you have set. Knowledge of yourself and your local church/district/state/region/nation is a vital starting point in setting objectives.

It is left to each nation/region/state/district/local church to systematically work through the process of setting goals and objectives for your particular area with inspiration and input from your team. A very important thought to keep in mind as you work through this process is that it may take some time to actually put your goals and objectives in writing, but the time it takes will be rewarded greatly when you begin the actual implementation.
STRATEGIES AND METRICS

Why Measure?
• Progress – Are we moving forward? What needs to be directed and managed?
• Performance Analysis – Are we doing the job?
• Knowledge – You can’t manage what you don’t know.
• Metrics are an objective and important “scorecard.”

Strategies and metrics are to be developed by the International Offices, each Area, nation/state/region, district and local church.
**BENCHMARK MEASURES**

As a noun, the word benchmark is defined as a “standard or point of reference against which things may be compared or assessed.” Benchmarking is often described as a method of developing requirements and the setting of goals to assure the best possible performance.

For our purposes, the topic is discussed here to assist in the development of targets, strategies and implementation of our core values. However, it is important to remember that benchmarking goes beyond the mere setting of goals, and focuses on practices that will produce positive results.

The first step in implementation is the necessity to determine what is to be measured. This is perhaps the most critical issue of the entire process. Every ministry must be reviewed to determine its compliance with the core values of prayer, leadership development and harvesting (outreach/church planting) efforts.

The benefits to benchmarking at any level of leadership within the church creates a culture that:
- Values improvement and excellence
- Enhances creativity
- Increases sensitivity to planned, positive change
- Moves the mindset of leadership from one of complacency and “status quo” to that of a strong sense of urgency
- Focuses resources on performance
- Prioritizes improvement in needed areas

The benchmarking process encompasses five particular stages of development:

1. **Planning**
   a. Identify areas to be benchmarked. Examples would be;
      i. Worship attendance
      ii. Membership
      iii. Financial budgeting
   b. Determine what method will be used to collect data;
      i. Monthly, Quarterly, annual reports
      ii. Comparison to other church/groups with similar ministry philosophy

2. **Analysis**
   a. After gathering data, a comparison should be made of different time periods, e.g., monthly, quarterly, annually with like-kind time periods in both the recent and distant past.
   b. Projections should be made for improvement in each area studied, setting desired goals, in realistic, attainable measured increments.

3. **Integration**
   a. Results of analysis should then be communicated with the constituency.

"Glorifying God through prayer, the harvest, and leadership development."
b. Every method of communication possible should be utilized to focus the constituency on the goals, with regular updates of progress toward implementation of our core values.

4. Action
   a. Develop action plans to implement changes to any program or ministry that do not support the core values of prayer, leadership development and harvest. This may mean the creation of new ministries, or the cessation of existing ministries which are not in alignment.
   b. Monitor benchmarks previously identified to insure progress, with regular updates to our constituency.
   c. Recalibrate benchmarks to insure the progress of the implementation of core values at all levels (local/translocal).

5. Maturity
   a. The goals previously set are realized.
   b. Core values are fully implemented, and the process is repeated.

We must bear in mind that benchmarking is never the primary strategy for improvement, but rather that it is a tool to measure progress.

Benchmark measures will be developed specifically by the International Offices, each Area, nation/state/region, district and local church.
FUNDING THE PLAN

Strategic planning and budgeting are integral components of realizing the vision. The strategic plan charts direction, while the budget provides resources to implement the plan. A strategic plan neither grounded in fiscal reality nor linked to the budget would only be a dream. On the other hand, resource allocation without strategic thinking would be shortsighted and unresponsive to future conditions.

Strategic planning guides the budget process. The strategic plan comes first. It establishes and affords leadership an opportunity to reevaluate existing allocations of funds. Ministries can develop strategies and action plans that detail what will be accomplished to achieve strategic planning goals and objectives each year. These action plans, together with performance measures, provide the strongest links between the operating and capital outlay budgets.

Planning and budgeting are interactive. Assumptions about available resources affect what can be achieved in the plan; the plan also sets priorities for resource allocations. Since funding continues to be limited, strategic planning can help as we strive to “do more with less” while remaining focused on results.

The Internal/External Assessment component of the strategic planning process can be valuable in identifying trends, demand factors, and strategic issues to support budget development. Well-conceived strategic plans, with missions and goals that emphasize accomplishment of meaningful results in a constrained fiscal environment provide strong justification for resource allocation.

We are realigning funding at the International level in keeping with our Vision, Mission, and Core Values. We encourage the same process at every level. Unless our funding follows our priorities, they are really not priorities at all.
IMPLEMENTATION

In a changing world, organizations need to be able to redefine themselves and their strategic visions. However, many change initiatives are unsuccessful due to the lack of consideration for organizational cultural variables. Strategic planning can increase the chances of success. We encourage you to use this tool to allow God to direct your work.

We challenge you to catch the Vision and apply yourself to the Mission. Allow God to direct you as you discern God’s specific goals and objectives for your ministry or leadership area. The International Offices, each Area, nation/state/region, district and local church will seek God and discern His heart for your specific goals and objectives. Strategies and metrics will be developed as a next step.
Reading List


References


Glorifying God through prayer, the harvest, and leadership development.


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