

Constitutional Rights Expose'

The *Constitution* of the Church of God in Christ is perverse, the holy scriptures are completely absent from its pages, certain provisions are contrary to scripture, it fails to create or establish rights for all members and is void of liberty for all its constituents the redeemed of the Lord. A careful or casual review of the *Constitution*, which can be found in the *Official Manual*, pgs. 1-39, 1973 edition reveals that the pages are completely void of scripture; even though the first three lines of the Preamble state:

“ We, the members of the Church of God in Christ hold the Holy Scriptures as contained in the Old and New Testaments of our Bible as our rule of Faith and Practice.” *Church of God in Christ, Official Manual*, 1973 edition, p. 1.

The first three lines of the Preamble create the belief and expectation that the remaining lines and pages of the *Constitution* will rest word upon word, line upon line, page upon page, upon the Word of God. The statement creates within the reader an expectation that the holy scriptures, contained in the *Bible* are the prerequisite foundation upon which the *Constitution* in its entirety is based. Yet even after a thorough reading and search for a reference or mention of the holy scriptures, sadly the search reveals there is not one and that the statement is a mere illusion. The *Constitution* must at all times and in every circumstance flow out of, in submission to and in harmony with the Word of God. The *Constitution* itself has no life and Holy Spirit is not obligated to work with it; however as we know from scripture man lives by every word that proceeds out of the mouth of God, Holy Spirit works with the word of God preached and God watches over His word to perform it. *Matthew 4:4, Mark 16:20 and Jeremiah 1:12.*

The *Bible* is and must be the standard, the banner of righteousness in the Church of God in Christ. The *Constitution* must flow out of and in submission to and in harmony with the Holy Scriptures in its every assignment and endeavor. Constitutional rights and authority established and exercised in a manner that defies, denies, or disregards the holy scriptures is generally a mirror and copy of the world's order; and we the Church have been commanded by Jesus to seek first the Kingdom of God, His way of doing and being right. We are not to conduct the Church (kingdom of God) according to the methods and ways of the world.

Authority that disregards the *Bible* or is derived from any other source, particularly a source void of scripture is ill-gotten and inevitably embraces the spirit of the world. The *Bible* tells us:

“In the beginning was the Word, and the Word was with God, and the Word was God. And the Word was made flesh, and dwelt among us” *John 1:1 & 14*. “And He is the head of the body, the church ...” *Colossians 1:18* and Jesus says, “... upon this rock I will build my church and the gates of hell shall not prevail against it” *Matthew 16:18*.

The rock Jesus speaks of is the revelation that He is the Christ, the Son of the living God. Any attempt or endeavor to conduct and operate the Church and its affairs based on and according to an established law, custom, or structure that is void of the Word of God is misguided. Nowhere in scripture does Jesus say upon the constitution “I will build My church and the gates of hell shall not prevail against it”. God has committed Himself to honor His Word and to glorify His Son. He has not committed Himself to honor a constitution void of His Word.

It has been stated that there are approximately 8 million members in the Church of God in Christ; some say the number is less and others say the number is unknown. There are approximately 220 jurisdictional bishops and probably not more than 150,000 pastors, combined the two groups comprise a small number in light of the alleged 8,000,000. Yet the *Constitution* creates and guarantees rights for a small selective number of members and simultaneously fails to do so for millions. Approximately 7,500,000 members are without constitutional rights, protections and liberty; even though they too are the redeemed of the Lord. A plethora of rights and protections exist to the benefit of bishops and pastors have certain rights and protections. If you are not a bishop or pastor, you have no constitutional right (s) and consequently where there is an absence of rights there is an absence of protection.

Lay members have one illusionary constitutional right. Pursuant to Article VIII, Section A, paragraph 2 (a) which states:

“Any member of a local church, who has just because to believe that the Church of which he is a member has committed any and all of the offenses enumerated hereinabove, may file a charge against the Church, specifically setting out the acts and things complained of.” *Church of God in Christ*,

Official Manual, 1973 edition, p. 29.

Without considering or consulting the scriptures, a casual reading of the above may cause a member to think that he or she has a constitutional right; however the *Bible* clearly states:

“In the mouth of two or three witnesses shall every word be established”.

II Corinthians 13:1.

Consequently, a charge against a church cannot be biblically established out of the mouth of one witness and herein the *Constitution* contravenes the written Word of God. The *Constitution*, further states that after certain procedural filings, an appointed investigating committee is to examine the facts and ascertain whether there is reasonable grounds for having the church brought to trial. An examination of the facts based upon the word of one witness, will always fail to meet the scriptural requirement that every word be established out of the mouth of two or three witnesses and in this scenario the investigating committee is mandated by scripture to recommend that the charge be dismissed, due to the scriptural procedural defect. The illusionary right is much like a mirage that vanishes in light of the truth, the Word of God.

Pastors have several constitutional rights. Article VI, Section J, establishes the pastor as the chief executive officer of the local church.

“ The Pastor ... shall have the general oversight and supervision thereof ... the right to appoint or remove officers of the local church, and to administer his office in accordance with the Charter, Constitution, By-Laws of the Church of God in Christ”. *Church of God in Christ, Official Manual*, 1973 edition, pgs. 26-27.

A pastor cannot be charged with an offense or brought to trial except by majority of the local membership and the *Constitution* guarantees him procedural due process before adverse action can be taken against him.

Even though ordained elders are ministers of the gospel, they are without constitutional rights or protection. Elders may perform church ordinances; however there is not a constitutional right or safeguard which accompanies and protects the positional responsibility. These men do not have the

guarantee of procedural due process before a suspension or worse. Additionally, pastors and elders have certain nominal rights that can become insignificant at the pleasure or displeasure of a jurisdictional bishop. Both constitutionally qualify as delegates to the General Assembly; however their jurisdictional bishop can hinder or prevent either or both from being elected and certified as a delegate.

A jurisdictional bishop at his pleasure or whim can hinder or prevent a pastor, elder, district missionary or the one constitutionally permitted jurisdictional lay person from being certified as a delegate to the General Assembly; by controlling or tampering with the jurisdictional assembly election process and instructing his jurisdictional secretary to withhold the delegate certification. Jurisdictional appointees serve at the will of the bishop and can be removed according to the will of the bishop (without cause); it is unlikely that a fearful or corrupt secretary or other such appointee in this scenario would defy or oppose the bishop. **Is there scriptural support for the removal of brethren from an appointed position without cause?** Removal without cause facilitates intimidation and a lack of accountability. Where intimidation and unaccountability exist, inconsistency and chaos ensue.

As the chief presiding official in the jurisdiction, a bishop can single handedly control who will sit as a delegate in the General Assembly from his respective jurisdiction. Additionally, a bishop can theoretically hinder or prevent a pastor or elder from becoming a member of The General Council of Pastors and Elders, by asserting that the individual is not a member in good standing in the ecclesiastical jurisdiction. The following applicable provision reads as follows:

“All Pastors and Elders of the Church of God in Christ, who are in good standing with their local churches and in their respective Ecclesiastical Jurisdictions shall be members of the “General Council of Pastors and Elders of the Church of God in Christ Inc.,” which may be referred to as the General Council of Pastors and Elders”. *Church of God in Christ, Inc., Memphis, Tennessee, Proposed Amendments II, Part II Amendments, Passed By The General Assembly, November, 1968 - November, 1990, The General Council Of Pastors And Elders, paragraph 1, p. 46.*

The above provision sets forth membership qualifications for the General Council of Pastors and Elders, prospective members must satisfy the two

prong test as follows: (1) pastors and elders must be in good standing with their local church and (2) they must be in good standing in their respective ecclesiastical jurisdiction. A jurisdictional bishop's assertion that a pastor or elder is not in good standing in the ecclesiastical jurisdiction can at the very least delay or hinder membership and in some cases prevent it.

Jurisdictional bishops are appointed by the Presiding Bishop, with the majority approval of both the General Board and pastors of the respective state. These appointments generally continue for the remainder of the appointee's life. Men with an abundance of rights and protections are made chief in the chain of command over others, who have no rights or protections, with the exception of pastors. Bishops are given the right to appoint pastor (s) to local churches, to ordain elders, appoint, and remove district superintendents, departmental heads and all other state officials in the ecclesiastical jurisdiction. These men allegedly represent the Church of God in Christ, with respect to all church matters and have the general supervision over all departments and churches in their jurisdiction, as well as preside over their respective jurisdictional assemblies. As the constitutionally established chief of the jurisdictional assembly, coupled with the power to appoint pastors and ordain elders, these men enabled by the *Constitution* often enslave those without rights and protections and intimidate those who possess lesser rights, the pastors. Unfortunately, the *Constitution* is not designed to create rights and protections for individual members, though the number is 7,500,000 or establish rights for the local church.

A bishop is not constitutionally required to seek out input and cooperation from the local congregation before appointing a pastor, which allows a bishop to appoint men whose primary allegiance, is to the bishop and self, rather than God and the local members. Pastors are often appointed in a self-serving manner, to deliberately maintain and increase the bishop's livelihood. The current manner in which pastor (s) are appointed enabled by the *Constitution* gives place to the spirit of venal, creating a process whereby members of local churches have no constitutional voice in the selection and appointment of their pastor, this must be corrected. Webster's Dictionary defines venal as "capable of being bought or obtained for money or other valuable consideration; purchasable esp. open to corrupt influences esp. bribery".

Ironically, during the consecration charge bishops are instructed that the

General Assembly of the Church has assigned them with the duty “To seek out and discover, in cooperation with your district superintendents and congregations a suitable pastor for each congregation under your care”. Each bishop is asked “Will you give diligence to faithfully perform all the duties assigned to you as a Bishop of the Church of God in Christ, according to the order and direction of the General Assembly?” and the bishop answers by saying “I will, by the help of God”. *Church of God in Christ, Official Manual*, 1973 edition, pgs.215 - 216. However, far too many bishops have elected to ignore the consecration charge as merely ceremonial (not within the first 39 pages of the *Official Manual*) and therefore discretionary.

Some bishops survive by appointing men who pledge and commit to help maintain the prelate’s livelihood, rather than instruct in word and deed the truth that God is each brother’s provider. The pursuit of seeking a suitable pastor in cooperation with the congregation and district superintendents promotes relationship rather than a system of chain of command. In the chain of command system maintaining power is the focus not relationship. God the Father, Jesus, and Holy Ghost, all three God, yet one, values the other and relates to each in love, respect and unity.

A staggering number of individual members have systematically been enslaved and greatly harmed, as some bishops execute and protect their constitutional rights. Some choose to operate according to the letter of the law rather than the spirit of liberty; these may say it is okay for a bishop to follow the procedure set forth by the General Assembly; however the prescribed procedure is not part of the *Constitution* and is discretionary. The *Constitution* enables the decision to lightly esteem the promise made to the General Assembly. The *Bible* speaks of men in the last days that would become lovers of self and the last days as described in the *Bible* are here. The procedure assigned to jurisdictional bishops when appointing a pastor must be made a part of the *Constitution*.

The all too prevalent teaching emanating from adhering to the *Constitution* teaches members, obey your leader (s), and intricately woven into this teaching, is the exhortation that saints do not, should not question leadership. Yet, it is contrary to scripture to teach the redeemed of the Lord, not to question leaders. Jesus our perfect elder brother, at the age of twelve was found by His parents in the temple hearing and questioning the doctors. *Luke 2:46*. Members are systematically taught to obey leadership and make financial reports without question (s).

If constitutional rights were depicted by a diagram or picture, the visual aid would have 12 men with an abundance/overflow of rights, 208 men with a bountiful/overflow of rights, and most likely not more than 150,000 men with ripple effect rights, and 7,500,000 with no rights or protections at all. The diagram or picture would visually demonstrate the wealth of constitutional rights possessed by bishops. Most bishops are also pastors and simultaneously enjoy the combined rights, protections, and benefits of being a bishop and pastor; thereby exercising all rights created and established by the *Constitution*, which places in their hands a wealth of constitutionally provided benefits. Pastors enjoy a smaller wealth of rights and a whopping 7,500,000 members are in abject constitutional right poverty, with absolutely no rights. The constitutional rights diagram is undeniably top heavy. (See diagram, inverted pyramid)

The *Constitution* proclaims that:

“ The Local Church is the basic unit of the structural organization of the Church of God in Christ. Its membership shall consist of all who have been set in order as a Church by those authorized to do so after having first declared their faith in Jesus Christ as their Savior ...” *Church of God in Christ, Official Manual*, 1973 edition, Article III, Section D, p. 14.

Yet the *Constitution* fails to create and establish rights and protections for the local church, the basic structural unit. With the exception of bishops and pastors, local churches are comprised of congregants who are without constitutional rights and regardless of the size of the congregation each local church generally has one and no more than two members with constitutional rights.

The *Constitution* seemingly gives a local church that has an appointed pastor the right to file charges against the pastor, when the following procedural requirements are satisfied.

“ When a majority of the members of the Church of God in Christ have documented evidence that a Pastor of a local church has committed any or all of the offenses enumerated hereinabove they may file charges against such Pastor ...” *Church of God in Christ, Official Manual*, Article VIII, Section B, paragraph 2 (a), pgs. 31-32.

The above provision gives pastors great constitutional protection, since it is highly unlikely that a majority of members are in appointed or elected positions, which afford them access to obtain documented evidence of pastoral wrongdoing. Additionally, those that are in position to access and obtain documented evidence of pastoral wrongdoing have to garner enough members to constitute a majority before even filing a charge. The majority requirement appears to be a deliberately institutionalized door, designed to discourage and prevent the filing of charges against pastors. Scripture sets forth the procedure to apply and follow when trespasses occur among brethren in *Matthew 18:15-17*:

“Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church....”

The *Bible* requires two or three witnesses before going to the church to report a trespass or wrongdoing, whereas the *Constitution* requires a majority of the local church membership before a charge may be filed against a pastor. The constitutional provision which requires a **majority** of the members before a charge can be filed against a pastor is directly contrary to scripture. In all matters of controversy between Christians the old and New Testament scriptures must be accepted as supreme, the Word of God is the only authority in all matters and no doctrine can be true or essential, if it does not find a place in the Word. *Church of God in Christ, Official Manual*, the Articles of Religion, Section II, pgs. 40-41. The *Bible* creates an avenue designed to maintain and promote continued relationship among brethren, whereby two or three witnesses can come before the church, rather than a locked door than can only be opened by a majority.

A local church that does not have an appointed pastor has absolutely no constitutional right (s), illusory or otherwise. Another example of an illusory right is found in the following provision:

“No local church shall be authorized to change or transfer its jurisdictional affiliation unless at least two-thirds of the church’s membership agrees for such transfer. Two-thirds of the membership must be present and voting after due notice, before authorization can be given to move the church from one jurisdiction to another” *Church of God in Christ*,

Inc., Memphis, Tennessee, Proposed Amendments II, Part II Amendments, Passed By The General Assembly, November, 1968 - November, 1990, Section D, paragraph 18, p.45.

Under the current *Constitution* there is a veiled deception that gives the threshold appearance that a local church can transfer to another jurisdiction with a 2/3 membership approval; however upon closer scrutiny the local congregation's right is riddled with institutionalized irregularities and hindrances. Allegedly, the intent to transfer notice must be sent out by the pastor, even though the notification process is a secretarial act rather than one peculiar solely to ministry. Church secretaries, the recording secretary, corresponding secretary and membership secretary typically record minutes, send out notices and comprise the membership list. As a general rule pastoral duties do not include recording minutes, sending out notices or comprising membership list; however the transfer provision is riddled with anomalies. The pastoral anomalies easily enable pastors the ability and opportunity to delay, deter, and thwart a congregation's desire to transfer.

The *Official Manual*, clearly identifies the expectation and intent that each local church is to have a secretary. *Church of God in Christ, Official Manual*, 1973 edition, pgs. 87 and 96. According to the manual each local church is to have a membership secretary, a recording secretary, and possibly a corresponding secretary. In many local churches it is likely that the church secretary performs the various secretarial duties. It is the correspondence secretary's duty or the church secretary's duty to send out notices; however the current transfer provision nullifies the corresponding secretary's duty to send out the notice of the intent to transfer and makes the duty inherent in the pastor. The nullification of the corresponding secretary or church secretary's duty in the transfer provision is done without justification or reason. Church secretarial duties are widely recognized and expected to be executed by the secretary or secretaries, not the pastor and this irregularity causes confusion. It is an anomaly for the presiding officer of the local church (the pastor) to fill the position of corresponding secretary or secretary with himself. The current transfer provision mandates disorder and confusion. The corresponding secretary should send out the notice of the intent to transfer, since the duty is inherent to the office/position.

A local church should have the right to transfer with or without a pastor for the following reasons; the *Constitution* denies the local congregation a voice in the selection of its pastor and in no circumstance should a pastor or any

other person be constitutionally able to thwart the will of 2/3 of the local membership. The *Constitution* allows a jurisdictional bishop to appoint a pastor in a self-serving manner, easily planting the seed of corruption by permitting the spirit of venal in the appointment of a pastor. A successful pastoral appointee's allegiance and loyalty can easily be predetermined and monitored by a jurisdictional bishop, so as to insure the maintenance of the bishop's livelihood.

A pastoral appointee who accepts an appointment following the dictates of the spirit of venal embraces that spirit and inevitably has lost sight of the truth that God is his promoter (*Psalms 75:6-7*); this awful circumstance is compounded when the appointee seeks jurisdictional appointments. Jurisdictional appointments are often sought after and viewed as a means to increase income and as an enhancement of power and prestige. Some men are afraid of the ire of the bishop. They fear the loss of their perceived livelihood and jurisdictional position, having lost sight of the truth that God is their provider and promoter, these men may choose to oppose the express will of the local membership. If a pastor chooses to oppose a jurisdictional transfer under the current transfer provision the local church congregation is in a precarious situation, without constitutional right(s) or protection.

Some may argue that the local congregation by majority vote may file charges against the pastor. It is noteworthy to point out that the charges would be submitted to jurisdictional officials appointed by the bishop, officials who can easily be removed without cause and that the investigating committee is also appointed by the bishop. It is highly probable in this scenario that the jurisdictional bishop will appoint individuals committed to protect his interest, as well as their own and thereby protect the pastor committed to maintain the bishop's livelihood. Further, the pastor can easily argue that the majority do not have documented evidence to support the charge. The current transfer provision states that:

“The vote on the transfer shall be by secret written ballot. The respective Jurisdictional Bishops shall be authorized to have a representative present to observe the voting and the counting of the ballots.” *Church of God in Christ, Inc. Memphis, Tennessee, Proposed Amendments II, Part II Amendments, Passed by the General Assembly, November, 1968 - November, 1990, Section D, Local Churches, paragraph 18 (c), p.46.*

A close look at the above provision reveals an unusual anomaly; nothing in

the provision requires that the votes be counted publicly and the results communicated to the local congregation immediately following the counting of the ballots. It is highly irregular for the result of the vote not to be immediately conveyed to those local church members who just voted. Some may argue the members are told immediately following the vote; however the provision does not contain such a requirement. If the results are not readily made known to the membership and documented by the recording secretary, there is virtually no other way for a majority membership to access and obtain documented evidence of a pastoral violation, in the event the pastor misrepresents the voting results.

An immediate announcement and official recording by the recording secretary, helps to bring additional integrity and accountability to the transfer process. The actual counting should take place in front of the local church membership, with the respective jurisdictional representatives and recording secretary observing. Each member after previously being verified by the membership secretary to be a local church member, should have cast their anonymous written ballot at the meeting convened for that purpose, and remain present if desired while the ballots are counted.

Further subsections 18 (b) and (d) are inconsistent for the following reason; subsection (b) reads:

“The respective jurisdictional Bishops or their designee where the Church is affiliated and where the Church seeks to transfer shall be entitled to be present at the membership meeting convened for this purpose.” “The respective Jurisdictional Bishops and the Pastors of the local church shall within seventy-two (72) hours notify the General Secretary of the Church of God in Christ of the results.”

Subsection b, creates a mandatory entitlement on behalf of the respective jurisdictional bishops or his designee to be present at the local church membership transfer meeting; however a bishop may choose not to exercise his entitlement. He may not attend or send a designee to the meeting, subsection (d) fails to address this possibility. Subsection (d) mandates that the respective jurisdictional bishops who may have elected to not attend or send a designee, be an active participant in the General Secretary’s notification of the voting results. If a jurisdictional bishop does not attend or send a designee to the meeting, his mandatory notification to the General Secretary should be waived. Additionally, for reasons previously stated the

pastor should not send the notice of the results to the General Secretary, the corresponding secretary or church secretary should do so.

Also, subsection (d) further complicates matters by mandating that “pastors” shall notify the General Secretary of the results. There is generally one senior pastor in each local church. Is the assistant pastor, youth pastor, etc., to participate in the mandatory pastoral notice? Also, since the notification is to be made within 72 hours, it is wise to prepare the notification forms in advance, and obtain all the required signatures before the conclusion of the meeting to facilitate and expedite the 72 hour notice to the General Secretary.

The provision truly must give the 2/3 local membership the right to transfer by implementing the following; (1) eliminating the provision that only a pastor can send out the transfer intent notice (2) recognizing the corresponding secretary’s duty to send out the notice of intent to transfer (3) eradicating the notion that the 2/3 local membership must have a pastor to oversee the meeting, the respective jurisdictional bishops have a mandatory entitlement to attend the transfer meeting if they choose (4) implementing that the anonymous written ballot count be conducted in the presence of the entire membership and the results announced immediately following the count (5) implementing that the recording secretary immediately record the results and make it a part of the church record (6) waiving the mandatory notice requirement by the jurisdictional bishop if he has elected to not attend or send a designee (7) implementing the use of prepared written forms to obtain the necessary signatures at the conclusion of the transfer meeting to facilitate the General Secretary’s notification of the results (8) recognizing the corresponding secretary’s duty to send out the notice of the transfer results.

Millions are constitutionally denied rights, protections and liberty, yet **God purchased the church with His own blood** (*Acts 20:28*). Jesus bought and paid for Liberty for all His followers; the purchase price was high, His life, and blood. Freedom and redemption none of us could purchase, yet sadly some bishops and pastors enabled by the *Constitution* have actively engaged in the systematic denial of liberty to millions who call upon the name of our Lord. A staggering number of members in the Church of God in Christ, are without liberty even though the Preamble states:

“We the members of the Church of God in Christ, hold the Holy Scriptures, as contained in the Old and New Testaments of our Bible as our rule of faith

and practice”. *Church of God in Christ, Official Manual*, 1973 edition, p. 1.

However, the words, lines, and pages of the current *Constitution* are repeatedly void of scripture and liberty for all members, even though the holy scriptures specifically speak of the liberty Christ has given to His. All those who belong to Jesus Christ have been called to liberty and are commanded to:

“ Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.” (*Galatians 5:1*)

“... brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another.” (*Galatians 5:13*)

The liberty which Christ has given to each of His, is never to be used to promote selfishness. Individual members are not to use their liberty in Christ to promote their own selfishness nor are members to relinquish their liberty to another to aid or assist another in promoting selfishness.

It is noteworthy that the founders of this country incorporated the biblical requisite of liberty for all in the following documents; the *Declaration of Independence*, and the *U. S. Constitution*. *The Declaration of Independence* reads:

“ We hold these truths to be self-evident that all men are created equal, that they are endowed by their Creator with certain unalienable Rights that among these are Life, Liberty and the pursuit of Happiness”.

Certainly the Church of God in Christ, should do no less than the founders of this country. The *U. S. Constitution*, Preamble, and specifically the 5th Amendment esteems liberty:

“We the People of the United States, in order to form a more perfect Union, establish Justice, insure domestic Tranquility, provide for the common defense, promote the general Welfare, and secure the Blessings of Liberty to ourselves and our posterity, do ordain and establish this Constitution for the United States of America”.

“ No person shall be ... deprived of life, liberty, or property, without due process of law; nor shall private property be taken for public use, without just compensation”.

Whenever liberty is denied, disregarded, even despised the curse of the law bondage manifest, sadly the very fiber, and stitching of the constitutional quilt is inevitably permeated with the biblical evil respecter of persons. Scripture warns us repeatedly to avoid yielding our necks into the grip of respecter of person (s). *James 2:1 & 9* and *Proverbs 28:21* instructs as follows:

“My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons”.

“But if ye have respect of persons, ye commit sin, and are convinced of the law as transgressors”.

“To have respect of persons is not good; for a piece of bread that man will transgress”.

Father, is mindful of every member of the Church, His children, His family and with full knowledge of every sin we would commit; He still called each of us forth out of Himself. His primary purpose is to demonstrate Himself, Love to us. To each reader of this expose, He loves you, He loves you, and He loves you. He will never stop being in love with you. Awaken, awaken, awaken “ **If My people, which are called by name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways, then will I hear from heaven and will forgive their sin, and will heal their land**”.

II Chronicles 7:14.

“That He ... present ... to Himself a glorious church, not having spot, or wrinkle, or any such thing, but that it ... be holy and without blemish”.

Ephesians 5:27.

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