

**ITEMS ADOPTED BY THE
80TH INTERNATIONAL GENERAL ASSEMBLY**

NOMINATIONS

1. That David E. Ramirez serve as director of World Missions for the ensuing four years.
2. That Ishmael Charles serve as assistant director of World Missions for the ensuing four years.

COUNCIL OF EIGHTEEN

1. Kevin Miles McGlamery
2. Toby Stephen Morgan
3. Maurice (Mo) F. Huggins Jr.
4. Jerry D. Madden
5. H. Loran Livingston
6. Ryan William Sharpe
7. Timothy Mark Hill
8. Rob Bailey
9. Miguel Angel Perdomo
10. Barry Anthony Clardy
11. Jerry Jonathan Jeter
12. Philip Bonaparte
13. Jamie Barfield
14. James Clinton Worley
15. Niko Njotorahardjo
16. Roy Lincoln Notice
17. Eliezer Bonilla, Sr.
18. Angel B. Marcial Cordero

RECOMMENDATIONS

1. GLOBAL HARVEST

We Believe:

- That all people are created in the image of God (Gen.1:27), that salvation through Christ is available for all people (John 3:16), and that God desires all people to be saved and to know Him (1 Tim. 2:4).
- That we are called to carry the Gospel to the entire world (Acts 1:8), and that the fulfillment of this global commission requires the mobilization of our entire international body (Matt. 28:18-19; I Cor 12:12).

We Affirm:

- That after more than 100 years of sending missionaries to other nations, the Church of God now has mature national movements that are also sending missionaries to unreached areas. As we continue to pursue the fulfillment of the Great Commission, we will effectively do so by synergizing our resources, personnel and strategies as a united spiritual family. Every Church of God congregation, in every nation, reaching everyone...until all have heard the gospel of Jesus Christ.

We Commit:

- To maximize global impact by partnering, sharing best practices, resourcing, and otherwise collaborating with Church of God national movements around the world, as well as other biblically faithful Christian organizations, in good works and sharing the Gospel.
- To partner with field area Bible schools, seminaries and universities for the continued development of leaders and laborers for the global harvest.
- To identify, encourage, and support members who feel called to missionary service through discipleship, mentoring and finances.
- To support the well-being of missionaries by developing care resources through coordination with Church of God institutions and encouraging congregations to sponsor missionary care ministry.
- To resource Church of God efforts to complete the Great Commission by encouraging each local congregation to designate at least one Sunday annually to celebrate, highlight, give to, and promote Church of God missions efforts; and to commit that all states, nations, and regions celebrate, highlight, contribute to, and promote Church of God missions efforts at an annual meeting.
- Finally, to carry the Gospel to all nations, baptizing them in the name of the Father, and of the Son and of the Holy Spirit, and teaching them how to walk as disciples of Christ (Matt. 28:19-20)

2. ORDINANCES OF THE CHURCH

That we amend page 33, EXPLANATORY NOTES, II. ORDINANCES OF THE CHURCH, B. Lord's Supper (Communion) and Feet Washing by inserting the following as paragraph 2:

2. All Christian believers who are present when the ordinances are being observed are allowed to participate (2026).

3. SECRETARY GENERAL—PROCEDURE FOR FILLING VACANCY

That we amend page 82, S9. SECRETARY GENERAL, III. PROCEDURE FOR FILLING VACANCY, by striking the words “~~who were not elected to any general office.~~”

So as to read:

In the event the office of the Secretary General be vacated because of death, disability, advancement, or the incumbent in any wise being disqualified, the general overseer shall submit by the most efficient and effective methods the names of the next two men receiving the highest vote to the ordained bishops. The ordained bishops shall select the one who will fill the vacancy in the secretary general's office. Ballots must be returned to the general overseer within forty-five (45) days to be valid votes. The one receiving the majority vote shall be declared elected to fill the unexpired term of the secretary general.

4. YOUTH AND DISCIPLESHIP BOARD

That we amend page 83, S10. MINISTRY OF YOUTH AND DISCIPLESHIP by inserting the following as, I. YOUTH AND DISCIPLESHIP BOARD, and renumbering the remaining items.

I. YOUTH AND DISCIPLESHIP BOARD

A. Selection

The Youth and Discipleship Board shall consist of not less than seven members, two of whom are internationals, with all appointed biennially by the International Executive Committee. The members shall be appointed to a two-

year term with a member being able to serve one additional consecutive term. After serving for two consecutive terms, a member is ineligible to be reappointed until two years have lapsed.

B. Duties and Authorities

The Youth and Discipleship Board shall:

1. Support the vision and leadership of the director and assistant director of Youth and Discipleship.
2. Serve in an advisory role to enhance the ministries of the Youth and Discipleship department by participating in annual and specially called meetings.
3. Engage with the ministries of the youth and discipleship department by promoting and attending those ministries within the local church, state/region, and country where they serve.
4. Strengthen the partnership with state/regional youth and discipleship directors and their respective administrative bishops and provide appropriate resources and promotional materials.
5. Adopt the annual YWEA Missions Project and assist in raising financial support.
6. Review and approve the annual budget of the youth and discipleship department for presentation to the International Executive Council.
7. Promote creative and relevant ministries to reach the youth of our church.

5. MODIFYING EXHORTER LICENSURE

- 1) That we amend page 114, S24. EXHORTER, by striking “EXHORTER” and inserting “LICENSED MINISTER.”

Further, that all appropriate references of the change be adapted to comply with this modification throughout the *Minutes*.

So as to read:

S24. LICENSED MINISTER

- 2) That we amend the introductory paragraph, page 114, S24. EXHORTER, by striking the current wording and inserting the following:

The church shall have an initial order of the ministry known as licensed minister, whose credential is signed by the state/regional administrative bishop where his/her membership is and endorsed by the general overseer.

Licensed minister applicants can apply to receive a designated ministry specialization, if approved by the state/ regional administrative bishop, such as youth, children, music, evangelist, church planter, missionary, Christian educator, pastor, institutional chaplain, general ministry, or other approved ministry specializations as designated by the International Executive Council.

The licensed minister must report online monthly to the state/regional office and the International Offices unless approved by the state administrative bishop to report by mail.

- 3) That we amend page 114, S24. EXHORTER, II. **RIGHTS AND AUTHORITIES**, by adding the following to item 3: “or in a designated area of ministry specialization.”

So as to read:

3. Serve as pastor of a church or in a designated area of ministry specialization.

- 4) That we amend page 114, S24. EXHORTER, II. Rights and Authorities, by adding the following as item 7:

The licensed minister credential is granted for a two-year period. To maintain the credential, renewal is required, and relevant continuing education training in the licensed minister’s area of ministry specialization must be completed.

- 5) That we amend page 114, S24. EXHORTER, I. Qualifications of Exhorters, by adding the following as item 6:

Beginning January 1, 2028, all licensed ministers will be required to renew their credentials every two (2) years, at every level of licensure advancement.

Note: This does not apply to current ordained ministers or ordained bishops.

- 6) That we amend page 115, S26. MINISTER OF MUSIC AND MINISTER OF CHRISTIAN EDUCATION by substituting the following for the current content:

S26. INSTRUCTIONS FOR SPECIALIZED MINISTRIES

I. APPLICATION AND TRAINING

Those persons seeking to be licensed ministers with a specialization in an approved ministry area, must include their request in their application.

Further, they must possess the necessary training, either formal or an approved substitute thereof, to enable him/ her to serve the church effectively in any of the approved specialized areas of the ministry.

After receiving their licensed certification in a specialized area, they must maintain proficiency in that area as required by the Executive Council.

II. ADVANCEMENT IN MINISTERIAL RANK

Those persons who have been licensed with a ministry specialization can advance in rank to ordination with the approval of their state/regional administrative bishop.

6. MINISTERIAL REPORTING

- 1) That we amend page 117, S28. MINISTERIAL REPORTING, by striking item I. FORMS FOR MONTHLY REPORTING.

~~I. FORMS FOR MONTHLY REPORTING~~

~~In keeping with the financial system of the Church of God, it has been decided by the International General Assembly to furnish Report Forms upon request, in triplicate, to all ministers, for reporting to international and state headquarters on the first of each month.~~

- 2) That we amend page 117, S28. MINISTERIAL REPORTING, II. Recording of Monthly Reports by striking items 1–3 and inserting the following:
 1. All ministers are encouraged to report online, if possible. Reports received digitally by the International Offices shall be forwarded to the minister's state/regional office.
 2. Where online reporting creates a hardship, ministers must request paper reporting forms. If reporting by paper form, a copy of the monthly report

shall be sent to both the International Offices and the minister's state/ regional office by the minister.

3. Ministers may become exempt from reporting due to retirement from active ministry or due to disability.
 - a. Requests for exemption from reporting may be submitted by the administrative bishop or by the minister personally to the department of business and records.
 - b. Exemption from reporting does not affect a minister's standing or ability to perform ministerial functions.
 - c. Ministers who return to active ministry after being exempt from reporting shall be required to resume monthly reporting.
 - d. Ministers who have been exempted from reporting shall notify the International Offices of any change in contact information (mailing address, email address, telephone number, etc.).

So as to read:

II. RECORDING OF MONTHLY REPORTS

The secretary general [his office] shall maintain the following record system for all ministers' reports.

1. All ministers are encouraged to report online, if possible. Reports received digitally by the International Offices shall be forwarded to the minister's state/regional office.
2. Where online reporting creates a hardship, ministers must request paper reporting forms. If reporting by paper form, a copy of the monthly report shall be sent to both the International Offices and the minister's state/ regional office by the minister.
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 - a. Requests for exemption from reporting may be submitted by the administrative bishop or by the minister personally to the department of business and records.
 - b. Exemption from reporting does not affect a minister's standing or ability to perform ministerial functions.
 - c. Ministers who return to active ministry after being exempt from reporting shall be required to resume monthly reporting.
 - d. Ministers who have been exempted from reporting shall notify the International Offices of any change in contact information (mailing address, email address, telephone number, etc.).

7. ANTI-HUMAN TRAFFICKING

We Believe:

- That every human being is created in the image of God and possesses inherent value, dignity, and purpose (Gen. 1:27; Ps. 139:13–16).
- That any form of human trafficking, exploitation, or enslavement violates both the character of God and the Gospel of Jesus Christ (Isa. 61:1; Luke 4:18–19; Mic. 6:8).
- That the Church of God is called to stand against every manifestation of evil that destroys life and distorts God’s design for human freedom and flourishing (John 10:10; Gal. 5:1).
- That human trafficking includes, but is not limited to:
 1. Child soldiering
 2. Criminal exploitation
 3. Cyber exploitation and online sexual abuse
 4. Debt bondage and coercive labor conditions
 5. Domestic servitude
 6. Forced begging
 7. Forced labor and bonded labor
 8. Forced marriage
 9. Organ trafficking
 10. Sexual exploitation and child sexual trafficking
- That the Gospel compels the Church to proclaim freedom to the captives, defend the oppressed, and work for justice on behalf of the vulnerable (Isa. 1:17; Ps. 82:3–4; Prov. 31:8–9).

We Affirm:

- That the Church of God must actively oppose all forms of trafficking and exploitation through prayer, education, prevention, intervention, and restoration (Eph. 5:11).
- That the sin of exploitation must be addressed through the power of the gospel and not through silence, complacency, or indifference (James 4:17).
- That our global fellowship provides both opportunity and responsibility to act collaboratively across nations, languages, and cultures (Rev. 7:9; Eph. 2:13–14; 1 Cor. 12:12–13; John 17:20–23).
- That every church, ministry, and believer has a biblical mandate to protect the vulnerable and resist the powers of darkness that prey upon human life (Eph. 6:12).

- That our response must especially address sexual exploitation and the exploitation of children, reflecting the heart of Christ for the least of these (Matt. 25:40; Mark 9:36–37).
- That in standing against human trafficking, the Church of God bears witness to the redeeming power of the Gospel and the sanctity of all human life (John 8:36).

We Commit:

- To champion awareness campaigns that include education on sexual exploitation, labor abuses, and every form of human trafficking.
- To confront the social, economic, political, and moral conditions that allow trafficking to thrive (Amos 5:24).
- To partner with faith-based and humanitarian organizations that provide care for survivors and seek systemic justice (Isa. 58:6–7).
- To pray diligently for those who are enslaved, exploited, or endangered, asking God to bring deliverance, healing, and restoration (Phil. 4:6; 1 Tim. 2:1–2).
- To proclaim and live the message of Jesus Christ who came to proclaim liberty to the captives and to set the oppressed free (Luke 4:18).
- To resource ministries that restore survivors and reintegrate them into communities of faith and safety. This commitment shall be considered a priority of the international/state/regional offices, and local churches of the Church of God. (Ps. 147:3).
- To teach a biblical theology of human worth and freedom in our churches, schools, and homes (Gal. 3:28; Rom. 12:10).
- To train pastors, missionaries, and congregations to recognize and respond to the signs of trafficking in their communities (Prov. 24:11–12).

8. ETHICAL USE OF ARTIFICIAL INTELLIGENCE

We Believe:

- That Christian ministry is a sacred calling that demands responsibility, faithfulness, and dependence on the Holy Spirit. Thus, it cannot be reduced to technical function but must be practiced in a way that fully realizes divine vocation sustained by the holiness of Christ and in theological training that equips the minister to serve with excellence.

- That artificial intelligence (AI), as a widely used tool, is enhancing administration, communication, and preparation for teaching and preaching, thereby strengthening the Church's ability to complete its mission.
- That human value is intrinsic, rooted in our being image-bearers, and not merely our capacity for production or efficiency. AI is not a replacement for genuine communion with God or the guidance of the Holy Spirit (Prov. 4:7; John 14:26).
- That technology is a valuable support, but the indiscriminate, excessive, or substitutive use of AI undermines the essence of ministerial calling and personal development fostering a dependence on human instruments and weakening the personal relationship with the Holy Spirit (1 Cor. 6:12).

We Affirm:

- That the Church of God recognizes the appropriate use of AI for research, educational, ecclesiastical, and missional purposes. Ministers, leaders, and educators should use these tools as support, without delegating to them the spiritual and ministerial responsibility of the individual.
- That we recognize the need to establish clear principles guiding the use of AI so that it may be fully utilized in its proper place.
- That theological reflection, sermon preparation, and pastoral care require spiritual discernment and formation.
- That human beings are a special and unique creation as image bearers that cannot be replaced by artificial intelligence.

We Commit:

- To ensure that AI is to be used in ethical, transparent, and responsible manners, as a support tool and never as a substitute for spiritual gifting, anointing, or the necessary labor of ministry.
- To condemn the use of technological tools for unlawful or immoral acts, including identity theft, the generation of content violating human dignity, the dissemination of misinformation and malinformation, digital fraud, intellectual property infringement, and harassment.
- To teach our ministers how to use emerging technologies wisely and securely, ensuring that tools remain servants of the calling and never substitutes for spiritual depth or theological labor.
- That the Church of God will not fear the future of technological development but will endeavor to lead the conversation related to AI and its possibilities, developing strategic and ethical guidelines ensuring technology serves the church and its mission and vision.

- To protect the privacy and security of the Church of God, its members, and its leadership, confidential or sensitive information shall not be entered into or processed by publicly accessible artificial intelligence (AI) services. Such information may only be used with AI systems that provide appropriate safeguards for its confidentiality and security.

9. IMMIGRATION 2026—INTERNATIONAL PERSPECTIVE

We Believe:

- That every human being is created in the image and likeness of God (Gen. 1:26–27).
- That Abraham, Sarah, and the patriarchs were strangers in the land of promise (Heb. 11:9) and were protected by God in their sojourning (Ps. 105:13–15). And further, God instructed Israel to never forget their time as strangers and that He loves the stranger (Deut. 10:18–19).
- That Jesus taught that our treatment of others is, in essence, how we treat Him. (Matt. 25:25, 40).
- That God’s eschatological vision for His kingdom is one redeemed community gathered “from every nation, tribe, people, and language” (Rev. 7-9, 5:9).
- That the Church must be a place of prayer, compassion, mercy and ministry to all, regardless of their immigration status.

We Affirm:

- That our dialogue regarding the laws and policies of nations must be founded on the Word of God.
- That we support just policies for immigration that safeguard and monitor national borders in an efficient manner, while also respecting the dignity of all humans.
- That governments establish and maintain functional legal mechanisms for the entry of immigrants and recognize the central importance of families when considering the number and categories of visas available for family unification.
- That governments provide a sound process toward legal status for currently undocumented immigrants, legislate fair labor and civil laws for all, and enforce immigration in a manner that respects due process.

We Commit:

- To ensure that all immigrants encounter love and are treated with dignity in our churches and institutions.

- To encourage policies that maintain secure borders while respecting human dignity.
- To support the establishment of more functional legal mechanisms that allow for the entry of immigrants, migrant workers, refugees, and asylum seekers while prioritizing family unification.
- To encourage the establishment of a sound process toward earned legal status for currently undocumented immigrants.
- To encourage all Church of God members to comply with the laws and policies of any nation to which they migrate. (This should not be considered a prohibition on missionary activity in nations hostile to Christianity.)
- To support the legislation of fair immigration, labor, and civil laws that protect all people.

10. LIMITED MINISTRY

That page 122, S30. DISORDERLY MINISTERS [MINISTERIAL DISCIPLINE], II. Definition of Terms, be amended by inserting the following:

C. Limited Ministry

A candidate in the restoration process may enter a period of “Limited Ministry” only after one-half of the required restoration period has been completed. Within the scope of Limited Ministry, the candidate may preach or teach only with the prior approval of the supervising pastor in consultation with the administrative bishop. The candidate shall not engage in any other ministerial duties until the restoration process has been fully completed and restoration has been formally recognized. During the entirety of the restoration period, the candidate’s local church membership shall be maintained at the church pastored by the supervising pastor. These provisions shall constitute the governing policy for limited ministry during restoration and shall be administered and applied consistently in all cases of ministerial restoration.

11. RESTORATION PROCESS

- 1) That we amend page 122, S30. DISORDERLY MINISTERS [MINISTERIAL DISCIPLINE], III. DISORDERLY CONDUCT, A. Explicit Heterosexual Misconduct, item 3 by inserting: “***and the state/regional council***” following “recommendation of the state/regional overseer”

So as to read:

8. At the conclusion of the two-year period, upon successful completion of the restoration program, and with the recommendation of the state/regional overseer ***and the state/regional council***, the International Executive Council shall make a decision concerning the reinstatement of credentials and at what level.
- 2) That we amend page 122, S30. DISORDERLY MINISTERS [MINISTERIAL DISCIPLINE], III. DISORDERLY CONDUCT, B. Other Heterosexual Misconduct, item 2 by inserting: ***“and the state/regional council”*** following “recommendation of the state/ regional overseer”

So as to read:

At the conclusion of the one-year period, upon successful completion of the restoration program, and with the recommendation of the state/regional overseer ***and the state/regional council***, and the approval of the International Executive Council, the minister shall be reinstated to his/her former rank of ministry.

12. OFFENDING MINISTERS [MINISTERIAL DISCIPLINE]

- 1) That we amend page 129, S31. OFFENDING MINISTERS [MINISTERIAL DISCIPLINE], I. Ministerial Discipline, TRIAL PROCEDURES AND APPEALS FOR CHURCH OF GOD MINISTERS, B. Trial Procedures by adding the following as the opening paragraph:

The deadlines established in this disciplinary process shall be understood as business days (Monday–Friday).

- 2) That we amend page 129, S31. OFFENDING MINISTERS [MINISTERIAL DISCIPLINE], I. Ministerial Discipline, TRIAL PROCEDURES AND APPEALS FOR CHURCH OF GOD MINISTERS, B. Trial Procedures, 3. Notification of Defendant, by striking the following:

~~The state overseer shall set the date of trial and notify defendant of charges, time and place of trial, at least seven (7) days prior to trial.~~

and inserting the following:

Once ecclesiastical charges have been substantiated, and there are no criminal charges pending, the state/regional overseer shall have a maximum of 30 days to set the date of the trial and notify the defendant of the charges, as well as the time and place of trial, with said notice being at least fourteen (14) business days prior to trial.

- 3) That we amend page 129, S31. OFFENDING MINISTERS [MINISTERIAL DISCIPLINE], I. Ministerial Discipline, TRIAL PROCEDURES AND APPEALS FOR CHURCH OF GOD MINISTERS, B. Trial Procedures, 3. Notification of Defendant by adding the following as the second paragraph:

The defendant has the right to request a change of the trial date. Refusal to attend shall be considered contempt of the process, and the charges shall be deemed valid by the trial board.

- 4) That we amend page 129, S31. OFFENDING MINISTERS [MINISTERIAL DISCIPLINE], I. Ministerial Discipline, TRIAL PROCEDURES AND APPEALS FOR CHURCH OF GOD MINISTERS, B. Trial Procedures, 7. Notification of Decision, paragraph d., by inserting the following after “trial board”:

“within a maximum of 10 (ten) business days”

So as to read:

Both the one charging and the one being charged should be notified of the decision of the trial board within a maximum of 10 (ten) business days, and (a) recommendations for conforming to said decision and/or (b) a record of this follow-up should be kept in the individual’s file.

13. RIGHTS OF THE PLAINTIFF IN ECCLESIASTICAL TRIALS

That we amend page 129, S31. OFFENDING MINISTERS [MINISTERIAL DISCIPLINE], I. Ministerial Discipline, TRIAL PROCEDURES AND APPEALS FOR CHURCH OF GOD MINISTERS, B. Trial Procedures, 6. Trial Procedures, paragraph e. by inserting the following after the words “heard individually.”

After a defense witness has testified, the plaintiff shall be given an opportunity to question the witness before that witness is dismissed.

So as to read:

e. After all prosecution witnesses have testified, the defendant shall be given an opportunity to face each witness individually and to defend himself/herself. After the defendant has had opportunity to face his/her accusers, defense witnesses will then be called and heard individually. After a defense witness has testified, the plaintiff shall be given an opportunity to question the witness before that witness is dismissed. Character witnesses may be heard individually or collectively at the discretion of the board.

14. STATE WOMEN'S MINISTRIES BOARD

That we amend page 152, S45. WOMEN'S [DISCIPLESHIP] MINISTRIES (STATE), by adding item III as follows:

III. STATE WOMEN'S MINISTRIES BOARD

1. Each state/region shall have a Women's Ministries Board appointed by the administrative bishop consisting of credentialed and non-credentialed women who are filled with the Holy Ghost from the state/region.
2. The purpose of the board is to promote and implement Women's Ministries in the state/region as outlined by the State Women's Ministries president.

15. FINANCIAL TRANSPARENCY IN PASTORAL APPOINTMENTS

That we amend page 163, S51. PASTOR, I. APPOINTMENT OF PASTORS, by inserting the following as Item 6:

6. Prior to the appointment of a pastor, the state/regional overseer shall obtain a current report of the church's financial condition including all bank account balances, all outstanding debts/liabilities, monthly financial obligations, church state/regional and international reporting status, anticipated pastoral compensation package, and recurring expenses. This information shall be confidentially provided in writing to the prospective pastor prior to his or her acceptance of the appointment.