



**ANNUAL REPORT OF THE
BOARD OF GENERAL SUPERINTENDENTS TO THE
98th GENERAL BOARD
CHURCH OF THE NAZARENE**

25 February 2022

**Lenexa, Kansas
United States of America**

“Church in the Wilderness”

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I greet you on behalf of the Board of General Superintendents in the name of our Lord and Savior Jesus Christ. It is a privilege to come together for the 98th session of the General Board of the Church of the Nazarene. We extend warm Christian greetings to all who are joining us online for this special occasion.

Psalm 117 expresses our heart of gratitude to God: “Praise the Lord, all you nations; extol him, all you peoples. For great is his love toward us, and the faithfulness of the Lord endures forever. Hallelujah!” (Psalm 117:1-2).

It takes an enormous amount of work to make General Board possible in any year and any time, but especially one during a pandemic and the second consecutive year virtually. Our deepest appreciation is extended to our general secretary, Gary Hartke, and his entire team, including Kelsey Main, Jeff Gray, and Michelle Mellette. The addition of new technology and meticulous planning on their part have made this meeting possible.

We are also grateful for all the interpreters, translators, Information Technology personnel, and communication specialists who have worked tirelessly to provide a seamless flow for these proceedings.

We thank Cort Miller, along with Rick Guilfoil, Sarah Wise, and the rest of the Communications team, who have worked for months to bring together the varied pieces of this virtual gathering.

And finally, we are beyond grateful to Joy Hartke and all of the team in the Board of General Superintendent’s office for carefully coordinating so many details of this session of the General Board and for keeping the general superintendents on *track* and on *time*—to the extent that is possible.

For all that have been mentioned (and for those who were not but contributed, including our incredible GMC team), we want you to know that we greatly value all that you do. You are a supremely dedicated and talented group, and we could not accomplish the mission without your sacrificial service.

Finally, to our nearly 24,000 pastors, hundreds of missionaries, evangelists, district superintendents, educators, chaplains, compassionate ministry directors, regional office teams, and to all our laity, we want to recognize your faithfulness and

contribution to the work of the church. We pray for God's continued blessings upon your ministry. Truthfully, this is *your* report.

As the report is presented, it is our prayer that it will bring honor and glory to God for what He has done, is doing, and will do in the life of the Church of the Nazarene. Whatever is good, holy, and fruitful in the church is only from God and comes to us by His grace.

TRANSITIONS

Farewell

Dr. Stan Ingersol

Today we celebrate the ministry of Stan Ingersol, who has faithfully served as the denominational archivist for the Church of the Nazarene since 1985. Stan will retire on 1 March 2022. Under Stan's leadership, the denominational archives have grown exponentially. He is the author of several important books, including his inestimable contribution to *Our Watchword and Song: The Centennial History of the Church of the Nazarene*. On behalf of the Board of General Superintendents and the entire global church, we thank Stan for his many years of service and for helping keep Nazarene history and identity close to our hearts.

New Leaders

Dr. Bonnie Perry

In May 2021, following the retirement of Frank Moore, the Board of General Superintendents announced the election of Bonnie Perry as general editor. Bonnie most recently served as editorial director at The Foundry Publishing, a position she has held since 2000. She brings more than 30 years of experience in literature ministry to her new role. She has overseen the creation of numerous theological materials that have blessed the Church of the Nazarene around the world. The Board of General Superintendents and the church welcome Bonnie to this new ministry leadership role.

Dr. Mark Lail

We also welcome Mark Lail, who was elected president of the Church of the Nazarene Foundation in January 2022. As executive vice president for the Foundation for the last nine years, he has helped the Foundation establish vital relationships with donors and distribute millions of dollars to support Nazarene ministries around the world. Mark has also served as a pastor, district treasurer, and director of Stewardship Ministries. We look forward to the Foundation's future under his leadership.

New General Board Members

We welcome Dan Boone, president of Trevecca Nazarene University, as our newest General Board member. He was elected to the General Board as an International Board of Education representative replacing John Bowling who resigned due to his retirement as president at Olivet Nazarene University. Dr. Boone will serve on the Global Education and Clergy Development Committee.

In Memoriam

Dr. Dan Copp

Dan Copp, former director of Clergy Development and education commissioner for the Church of the Nazarene, passed away on 18 June 2021 at the age of 65. Dan began his ministry as a pastor, serving two churches in California before being elected superintendent of the Arizona District. In 2005, he was elected director of Clergy Development, helping to mentor and develop pastors around the world. He began serving in a dual role in 2011 when he became education commissioner for the denomination, providing oversight and support for Nazarene institutions of higher learning across the six world regions.

Among his many significant accomplishments, Dan had a part in helping to create the Wesleyan-Holiness Digital Library, which now includes nearly 15,000 resources in its collection with materials in 101 languages. Since its inception in 2015, the WHDL has gone from 36,000 total sessions to 550,347 in 2022; and from 25,000 unique users in 2015 to 405,328 in 2022. After retiring from the Global Ministry Center in April 2020, Dan returned to local church ministry, serving alongside his

wife, Vicki, at the Cameron, Missouri, Church of the Nazarene. Dan will be remembered as an encourager who ensured there was a seat at the table for everyone.

Mrs. Dorothy Diehl

Dorothy Diehl, wife of General Superintendent Emeritus Jim Diehl, passed away on 30 August 2021 at the age of 85. Dorothy was known for her generosity and loved sharing what she had, from food and baked goods to monetary funds and advice based on often difficult childhood experiences. Wherever the family served, she offered friendship and prayer support to pastors' spouses, staff members, and many women—especially to women who experienced abuse or trauma. We celebrate her godly life and the eternal impact she has made on so many.

Mrs. Genell Johnson

Genell Johnson passed away on 24 November 2021 at the age of 85. She served alongside her husband, General Superintendent Emeritus W. Talmadge Johnson, for more than 60 years. During his time as a district superintendent, Genell provided special music for churches across the districts. She also had a deep love for missions work and enjoyed traveling with Dr. Johnson during his time as a general superintendent. Genell will be remembered for her generous hospitality and deep love for people.

Mrs. Judy Greathouse

Judy Greathouse passed away on 18 January 2022. She was the widow of General Superintendent Emeritus William Greathouse. Bill and Judy married late in life, but she supported him throughout his retirement as he wrote and traveled to speaking engagements. Judy spent her life caring for others, from her own children to homesick college students to her aging parents and finally her husband. She will be remembered for her compassionate and caring spirit.

Missionaries

In 2021, 13 retired missionaries received their eternal reward. Their combined service to the Church of the Nazarene totaled 371 years. They leave a lasting missions legacy that will be measured only by eternity.

STEWARDSHIP

Much of the financial uncertainty from 2020 carried into 2021, as the lingering pandemic impacted our global church, educational institutions, districts, and local congregations. However, throughout this time, the Lord has graciously sustained His church through the faithful and sacrificial giving of Nazarenes around the world.

Specifically, World Evangelism giving was \$37.8 million during fiscal 2021, an increase of 1.9% from the previous year and the highest level since 2016! Giving for Approved Missions Projects also increased during fiscal 2021 by 7% to \$27.7 million. Fiscal 2021 was a prime example of the Lord's faithful provision during a period of extreme financial uncertainty.

Because of the faithful support received from local churches and districts this past year, we were able to rescind the austerity measures that were implemented at the beginning of the pandemic. Although we still see the value of in-person gatherings, our ability to leverage web conferencing technologies has helped us increase efficiency by reducing travel and other direct costs related to interacting with our colleagues around the world. We continue to operate effectively with a reduced support staff following the personnel reductions in 2020 while maintaining our levels of missionary staff deployed in the field.

We are also thankful for the positive impact that increases in financial markets have had on our investment balances during this past year. These include our endowments, legacy gifts, and amounts designated for future ministry deployment. Investment market gains also increased our pension fund, and we no longer need to provide additional pension funding from supplemental sources going forward.

GENERAL ASSEMBLY UPDATE

The 30th General Assembly, originally scheduled for 2021, has been successfully rescheduled to 9-16 June 2023 and will again be hosted in Indianapolis, Indiana, USA. The decision to reschedule the General Assembly was due to the anticipated impact of the COVID-19 pandemic. The two-year delay proved to be necessary as the pandemic continues to present challenges by limiting or preventing international travel and large in-person gatherings.

To facilitate the preparations due to the reschedule, the General Secretary's office updated and released delegate election forms to the districts in August 2021.

A general schedule has been developed with Global NMI, NYI, and SDMI to host in-person conventions beginning on Friday (9 June) and continuing through Monday noon (12 June). As a result, these delegates will have the opportunity to hear the Quadrennial Address of the Board of General Superintendents, along with the General Assembly delegates, on Monday morning. We believe this will be a beneficial time to hear from the BGS and learn about the denominational emphasis on our holiness identity.

The General Assembly is scheduled to begin on Saturday (10 June) with legislative committees and regional caucus meetings. The General Assembly business is projected to be completed on Thursday night (15 June) with recognitions of the retirements of Eugénio Duarte and David Graves and an installation service for two newly elected general superintendents.

We continue to seek wisdom from God, monitor the situation, and dialogue with denominational leaders about how best to prepare. We are eager, and hopeful, for the global church family to gather in person and request that you join in praying with us that this will happen. We continue planning toward a great gathering of Nazarenes in June 2023.

IN THE WILDERNESS

There are certain historical moments when people remember where they were when it occurred: the death of a world leader; the fall of Communism; the end of a war.

I don't remember where I was when I first heard the phrase COVID-19. Initially, it just seemed to be another potential health scare like SARS or a bad flu—a virus from another place. But the news kept coming and coming until it didn't feel “far away” anymore—for any of us. The threat was real. And for the first time in more than a century, the world was facing a truly global health crisis.

In a matter of weeks, country borders began to close and governments moved into crisis mode. There were many unknowns and uncertainties about how the virus would spread and what its effect on people would be. It forced us to change the way we live, work, behave, and gather. Quarantines and masks and social distancing became common practices. Healthcare systems were strained, industries suffered, millions of jobs were terminated, and social unrest was heightened. In many parts of the world, children were forced to attend classes online, families were isolated, and loved ones were lost.

The church has felt the impact in significant ways. In a short time, church leadership moved from a crisis mode to an adaptive posture. Thousands of our churches that were not already offering worship services online had to quickly adjust. Churches began to separate “the wheat from the chaff”—essentials from non-essentials. And as we prayed and learned, we were able to discern between those aspects of church life that could be set aside and those that could not.

As we enter the third year of the pandemic, we had hoped for more normality and less COVID disruption by now. But positive case counts are soaring to all-time highs in many parts of the world, and 2022 is shaping up to be just as uncertain as the past 24 months. We had hoped that we would be in a post-pandemic situation, with restrictions lifted and previous ministry barriers removed. But that has not happened. It has taken longer than expected, and there is good reason to believe that we have a ways to go.

The ongoing effect upon our churches and pastors has been described by an analogy: we have gone from a *sprint* to a *marathon*, to a *triathlon*, to an *ironman* race. These realities have left many pastors discouraged and asking timely questions: What of our church do we have left? Who is still with us? And what is next for us? What will “church” look like in this new chapter of history we find ourselves in?

These questions are neither naïve nor pessimistic. They acknowledge that we are most certainly not going back to the way things were (and that’s not all bad). But what are we going toward? What is the *telos*, the goal for which we move forward?

Several biblical metaphors describe the season in which we find ourselves. But the one that feels most apt is “wilderness.” The wilderness is the opposite of the comforts of home. It is unfamiliar and rugged. With its beauty also comes a sense of a precarious unknown filled with those things that feel dangerous and wild.

The wilderness is a place where it can be hard to find our bearings—we sometimes refer to “wilderness wanderings.” And unless we are being led, we could easily become lost in the wilderness. For these reasons and others, we want out of the wilderness as soon as possible.

Yet, in Scripture, the wilderness is not a place of punishment—rather, it is a place of testing. In fact, if we ever begin to believe that the wilderness is never the will of God for our lives, it is good to be reminded of those who spent time in the wilderness before they began their spiritual leadership: Moses, Elijah, David, Paul, and yes, Jesus.

Referring to the 40 years Israel spent wandering in the wilderness, Moses said: “Remember the long way that the Lord your God has led you these forty years in the wilderness, in order to humble you, testing you to know what was in your heart, whether or not you would keep his commandments” (Deuteronomy 8:2).

Notice that this testing has a two-fold purpose:

1. To humble us. To make us realize that our dependency is on God and not ourselves.
2. To help us know what is in our hearts. Motives come to mind.

And so the benefits of the wilderness are clear: A place of preparation that refines our character, sharpens our focus, renews our dependence upon God, and prepares us for new ministry.

There are things to be learned in the wilderness that can be experienced nowhere else. As one writer said, “The wilderness holds answers to questions [we] have not yet learned to ask” (Nancy Newhall). It is in wilderness places that we learn the mystery of our great dependence and reliance on the provision and guidance of God.

Could it be that God intends to bring the church to new levels of learning and dependence in the wilderness season of this pandemic?

Could it be that the wilderness of this pandemic may become—as J.D. Walt put it, “the proving ground of the Holy Spirit, who takes our circumstances and translates them into the deep formation of Jesus Christ in us”?

And could it be that even in the midst of what feels chaotic, we are able to receive the precious gift of clarity?

Like the children of Israel in the wilderness so long ago, we know God is providing—we have received daily manna, water from rocks, and signs of His presence in pillars of cloud and fire. There are stories to tell from every missions region to verify that.

But what should the strategy of the church be when the way feels unclear? What does “waiting for God” look like in such a season?

Psalm 27 tells us: “I remain confident of this: I will see the goodness of the Lord in the land of the living. Wait for the Lord; be strong and take heart and wait for the Lord” (Psalm 27:13-14).

Commenting on the psalm, British pastor G. Campbell Morgan said: “Waiting for God is not laziness. Waiting for God is not going to sleep. Waiting for God is not the abandonment of effort. Waiting for God means, first, activity under command; second, readiness for any new command that may come; third, the ability to do nothing until the command is given.”

Modern leadership studies and strategic planning are not bad things. Indeed, they can be helpful tools to help us fulfill our mission. But we cannot allow previous strategies and reliance on past successes as a denomination to undermine our commitment to prayer and seeking God’s guidance in such a time as this. In light of this new terrain, only doing what we’ve done before seems naïve at best and unfaithful at worst.

There is an important leadership lesson in the wilderness from the life of Moses. A few months ago, my wife, Christi, and I had the privilege of traveling to Jordan along with our Eurasia regional director, Jim Ritchie, and his wife, Maggie. We were hosted by Khalil and Randa Halaseh, strategy coordinator of the East Mediterranean Field and pastor of the Ashrafieh Church of the Nazarene in Amman, Jordan. They took us to the ancient city of Petra. Just outside of Petra, there is a rock that is believed to be the “second rock” that Moses struck in the wilderness.

You remember, in Exodus 17, the people of God were traveling in the Desert of Sin and they had no water to drink. God commanded Moses to go in front of the people, including the elders of Israel, with the same staff he had used to free the people from slavery in Egypt and to strike the rock at Horeb. Moses obeyed, and the people were given the water they needed and miraculously saved.

Several years later, Moses finds himself in another desperate place. Once again, the people of God are in need of water. But this time, God’s command is different. Instead of saying “strike” the rock (as in Exodus 17), this time the LORD says to Moses: “Take the staff . . . Speak to the rock before their eyes and it will pour out its water” (Numbers 20:8; emphasis added). It was the same need (water) with a different command (speak TO, *not* STRIKE the rock).

But Moses was frustrated with the complaining and quarreling of the people, and he wasn't listening clearly. He struck the rock, not once but twice. He was impatient, and as Khalil pointed out to me, he decided to do what had worked before instead of listening to the new command from the LORD. He chose to do what was most familiar and what required the least amount of faith.

His lack of discernment was an act of disobedience that personally cost Moses the opportunity to enter the Promised Land and left the people of God wandering in the wilderness for decades.

Moses was only doing what he had done before. But God had a new word—a new command—a new direction.

This leadership lesson from the wilderness calls all of us to listen carefully, to wait upon the LORD's new direction, and to have the discipline to wait until the new command is given. The old ways are not bad, but what if God is doing a new thing in His church?

Humble listening and uncompromising obedience are the keys for spiritual leadership in the wilderness. Perhaps the greatest tragedy of this season would be that we would not learn the lessons God wanted to teach us in the wilderness.

Like the water stories from Exodus and Numbers, God may choose not to immediately rescue us FROM the wilderness but instead to deliver us IN the wilderness.

If we arrive at the Promised Land without first being delivered by the strong hand of God while in the wilderness, we may begin to believe that our hope is in the new land instead of in the God who brought us there.

Moses only saw the Promised Land from a distance, but he experienced the glory of the LORD in the wilderness.

In light of these realities, the Board of General Superintendents has prayerfully reflected on the characteristics of the church in a time of wilderness. While some things have clearly changed and will likely never be the same again, we also

recognize things that were at first perceived as obstacles have become opportunities and open doors for our mission to be refined and renewed.

Whatever else may be true, the past year has reaffirmed the eternal truth that the church is not a building—the church is a people. The church is wherever the people of God are, individually and collectively.

While the pandemic may have restricted our gatherings, it has not “closed the church.” We are not “reopening the church” because the church has not been closed in any sense.

Indeed, the church has creatively adapted to accomplish our mission of making Christlike disciples in the nations. The Holy Spirit has faithfully guided innovation and adaptation that has catapulted many Nazarene congregations to clarify their core values and ministries. This includes looking beyond “traditional” ministries that are tied to physical buildings. What were first perceived as *disruptions* have become *dispersions* for the glory of God.

This has certainly been true for our 51 International Board of Education (IBOE) schools around the world. Klaus Arnold, director of Global Education and Clergy Development, reports that our schools have realized that Christian education is not limited to physical spaces in specific locations.

Klaus shares: “As many students could not come to the campus of the schools anymore, the schools decided to come to the students—no matter where they are located. All schools moved to some form of virtual education.”

“These new delivery modes made it possible for people who could not come to a campus to now engage in theological education. We want to focus more on people than on buildings!” Amen!

We believe it is important to remain missionally focused. And to do so, we must remember who we are.

- **We are Christian**

In a world of ever-increasing secularism and biblical illiteracy, the church is faced with an incredible opportunity to articulate the Christian faith. The pandemic has left many in society without hope and searching for answers. The rise of secular-humanism has resulted in a world filled with anxiety and fear, leaving people to believe that they must be their own personal savior. Providing clear Christian teaching from the Word of God is a way in which to express the hope of Christ to a distressed society.

- **We are Holiness**

Love of God and love of neighbor in a Christlike manner is the simplest way to define the holy life. As churches regather, we see an increased need to focus on holiness discipleship. The pandemic has revealed some of the weaknesses within the life of the church, including an overemphasis on the gathered worship experience, to the detriment of holistic discipleship.

As holiness people, we believe that we are called to a deeper walk with Jesus Christ, expressed by loving God with our whole heart, soul, strength, and mind. This is both a crisis and a process, and the church must foster opportunities for greater accountability and discipleship throughout the Journey of Grace.

Nazarenes around the world have received the discipleship framework *A Journey of Grace* with open arms. God is using it to unify the church in our mission “to make Christlike disciples in the nations.”

Discipleship is not only a process for believers. We believe that disciple-making includes reaching the lost. To make disciples, we must not only lead people into a relationship with Jesus but intentionally disciple them into the deeper things of faith, including entire sanctification and growing in grace.

In its simplest form, Nazarene Discipleship, as summarized by Scott Rainey, SDMI global director, is walking with others from *no* faith to *new* faith to *mature* faith.

Since the launch of *A Journey of Grace* on 1 March 2021, thousands of Nazarenes have received discipleship training in a variety of ways. For this we are grateful.

Ultimately, holiness discipleship is a love for God that overflows into loving our neighbors. The polarization of society has the potential to damage the life and witness of the church. Only when we embrace the life of holiness can we intentionally bridge the divide that societies often create. Holiness people stand in the gap, reaching out to one another over the divide, united by God's holy love.

- **We are Missional**

We celebrate that our churches have reflected God's love to their communities throughout the pandemic and encourage these activities to continue. Whether feeding the hungry, providing healthcare for the sick, or educating children, the church in the wilderness must remain actively engaged in revealing God's love to local communities.

Missional expressions for many of our churches today will be both physical and digital in nature. With God's help, thriving churches can have powerful in-person expressions *and* meaningful and robust online ministry. A hybrid model of both can serve to strengthen outreach and discipleship.

The reach of local churches can now stretch beyond the bounds of the church building, the community, or even the city in which they are located. A church in one city may discover that they are ministering to people thousands of miles (kilometers) away, possibly even in another country.

Pastor Tim Gates from the Northwest Indiana District USA shared the story of a dear saint in the church who asked him to pray for her 49-year-old son, David. Though growing up in the church, David had endured a hard life filled with pain, a bitter divorce, the death of his father, and the loss of a young family member to suicide. David vowed to run as far from God and the church as possible. His praying mother invited him to return to church every week, but his reply was always the same: "No, I'm not coming."

But one day during this past year, David felt impressed to watch the worship service online. David not only watched Pastor Tim's message from the previous week but the entire sermon series that night, five messages total. At the end of the final message, David got on his knees in his living room and committed his life to Christ.

The following Sunday, David came to the worship service and sat by his mother, and at the conclusion of the message, he went to pray at the altar. Pastor Tim reports: “It was a glorious, remarkable sight—an overjoyed 81-year-old mother embracing her wayward son, who had finally returned home.”

This redemption story illustrates how God is at work through the technology implemented due to the crisis of a pandemic. What felt like an interruption to ministry has not limited the mission of God. Thus, the Board of General Superintendents believes that this season requires us to review the metrics of ministry as we learn to measure the impact of the new methods God is using to keep His church on mission.

Likewise, we continue to engage through the Global Missions enterprise of the church. Opportunities remain for people to respond to the call to serve as missionaries in cross-cultural settings. Technology simply opens up new avenues and methodologies for taking the gospel into far-reaching corners of our world and for global missionary training. This year, 60 percent of those who participated in missionary training events were from countries other than the United States. This number is up 35 percent from before the pandemic.

There is no question that the pandemic has highlighted the value of being an interconnected global family. The worldwide network of the Church of the Nazarene prepared us for an instantaneous response of support and care. From local to district, from district to field, from field to region, we have been reminded of the importance of our systems that are easily taken for granted.

A recent visit to Africa by General Superintendent Eugénio Duarte illustrates this. Last October, Dr. Duarte traveled to Cote d’Ivoire, where he ordained the first indigenous Nazarene elder who is serving in the country of Niger.

From there Eugénio, traveled to Rustenburg, South Africa, where he ordained 57 candidates, only two of whom were white, showing how the church can overcome cultural and racial barriers that have long existed in societies.

The government of Angola requires that a denomination can only be recognized if it has a significant presence in nine of the nation’s 18 provinces. The Church of the

Nazarene is registered in 12 of those provinces, and Eugénio ordained 52 ordinands from seven of those provinces.

That was followed by a visit to Cabo Verde to celebrate the 120th anniversary of the Church of the Nazarene in this island nation. Another six people were ordained. During his visit to the capital in Praia, the president of Cabo Verde affirmed that the Church of the Nazarene is the best fruit of Cabo Verde's history of migration.

In a few weeks, Dr. Duarte ordained 142 elders from Abidjan to Brava, Maputo to Lubango, and Rustenburg. Thanks be to God!

Wilderness seasons like COVID-19 are opportunities for reviewing our core identity as a church—our denominational DNA. Getting back to basics helps refocus our missional purpose.

When we get back to those basics, *our* basics, the Spirit of the Lord will be upon His church, and the gates of hell will not prevail against us. Not even a global pandemic can prevent a God-ordained, Jesus-commissioned, Holy Spirit-empowered mission such as that.

CONCLUSION

Psalm 48:14 declares “For this God is our God for ever and ever; he will be our guide even to the end” (Psalm 48:14).

Holiness scholar Dennis Kinlaw reminds us that in the Hebrew language, the future is behind a person and not out in front. Instead of stepping confidently into the future, the Hebrews talked about stumbling backward into it. In other words, we can see the past, but we cannot see the future.

This seems relevant for the uncertainty of life in the wilderness. Rather than clinging to what has been, as if our lives depended on it, we cling to our God because our lives do depend on Him.

We put our collective hands in Christ's hand because He knows the past and the future. He transcends time's boundaries. Indeed, He beckons us toward His future even as He walks with us on the way.

Jesus is Lord of yesterday, today, and tomorrow!

And so it is never irresponsible to throw ourselves onto the care and providence of God. We do *not* know what the future holds, but we do know who holds the future and who holds us.

We no longer retain the rights to the direction of our lives. We belong to Him—He leads us wherever is best.

Whether the storm of the pandemic subsides or not, whether our sojourn in the wilderness continues for some time, our ultimate confidence is in our unchanging, all-powerful, holy, and good God. The Lord Jesus has never forsaken His Bride in persecution, calamity, poverty, or plague.

Therefore, we do not fear the future.

The way forward may look different than the past, but the One who is “the way, the truth, and the life” remains the same. So let us continue “to make Christlike disciples in the nations.”

Respectfully and prayerfully submitted,

The Board of General Superintendents

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