

CHURCH OF PENTECOST

*History
Beliefs
Information*

2017

GREECE

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*This small book
is dedicated*

*In the name
of the Father
of the Son, and
of the Holy Spirit*

[This book is offered free of charge:](#)

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Church of Pentecost

PART A. GENERAL INFORMATION

Article 1 – What is it?

The Church of Pentecost (CoP) is a globally recognized Christian church. Its churches have a license from the Ministry of Education and Religions.

Article 2 – What is its vision?

It envisions to return to its roots, its prototype, that is the Church that was born at the day of Pentecost, in the first century, having the same beliefs, the same doctrine, witness and action.

Through studying and sharing the Gospel, it wishes to prepare honest citizens in every social class: workers, scientists, military officers, police officers...

Article 3 – What its goal is?

It intends to worship, glorify the living Trinitarian God, enjoying His blessings.

With Christ's compassion and voluntarily spirit, it wishes to help the fellow citizen and society in every spiritual, moral, medical, material need.

Article 4 – Why is it called Church of Pentecost?

Because it was founded **at the day of Pentecost**, at AD 33, having as its founding members the Mother of Jesus, the Apostles ... (Acts chapters 1, 2). Its members are Christians who believe at **regeneration, sanctification** and the **baptism of the Holy Spirit**, as in the day of Pentecost.

It is a global church. Today it exists in Greece also. It is represented in its basic principles by the following churches:

Apostolic Church of Pentecost. Free Apostolic Church of Pentecost. Church of God. Apostolic Church of Christ. Church of God of Prophecy.

Article 5 – How many members does it have and where are they?

Throughout the world today, the Church of Pentecost has more than 500 million members, together with the Charismatics, and continues to grow (World Christian Encyclopedia Oxford University press 2000. Also, mentioned by the Anglican statistician Dr. Barrett). Its members exist in almost all nations. In Greece, there are about 12,000.

Article 6 – What are the common beliefs and what are the differences between the Church of Pentecost and the Orthodox Church?

The **two Churches believe** at the same Trinitarian God. At the same Savior, the Crucified Jesus. At the same Holy Bible. At the same Creed of Faith. At the same eternity. They are both members of the World Council of Churches.

The main difference between the two is in the worship practices – communication with God. The Orthodox church communicates with God through the sacramental life – that is through sacraments, icons, incense... The CoP communicates with God through the spirit because “God is spirit, and those who worship him must worship in spirit and truth” (John 4:24) and faith (Ephes 2:8, Hebr 11:6...)

Greek pastors/ministers execute their duties without receiving payment or pension from the government for their ministry. Only in a few cases, where they pastor a large church, their congregation supports them. They also **serve their military service as everyone else**.

Article 7 - Who does it cooperate with?

The churches cooperate with one another all around the world. There are Synods, Brotherhoods, where the leaders communicate. There is the Pentecostal European Fellowship (PEF) which unites the leaders of Europe. There is a Global Committee which unites the Pentecostal World Fellowship. The two committees above have spiritual and charitable activities in many places in the world... They organize conferences. In Greece, the CoP cooperates with the Evangelical churches (in PES = PanHellenic Evangelical Association) and with the Orthodox Church (in Bible Society).

Article 8 – Why the Church of Pentecost is Christian and not a heresy?

Because it believes: 1) In the Holy Bible. 2) In the Trinity of God. 3) In the Symbol of Faith (Nicene Creed). 4) It believes in Christ and follows Him, just like His disciples in Antioch, who were called “Christians” (Acts 11:26 5). In Greece, the official church considers it as **Heterodox**, which means Christian but not Orthodox (Religious Education 9th Grade, p. 145-146, 2006). 6) It believes just like Jesus’ mother and the apostles. 7) The **Global Council** of the CoP cooperates with the Orthodox, the Evangelicals... in the **World Council of Churches**. 8) It operates legally under a license given by the Ministry of Religion, sector of **Heterodox**. 9) It is recognized by the State as a “known religion” and operates according to the Constitution.

Article 9 – No extremities and fanaticism

The CoP **does not accept extremities and fanaticism. Its standard of ministry is the first Church** (Acts 2:42-47). The apostles **served God**: “Were praising God” v.47 “Continued steadfastly in prayers” v.42... **Served one another**: “Continued steadfastly in fellowship” v.42. “They were together and **there was no man in need**” v.44, 45 and 4:34. **They were serving their community**: Through the strength of Jesus and of the Holy Spirit they performed many miracles – healings to their fellow men v.43. “Having favor with all the people” v.47.

The CoP does not claim that it is the only people of God. It believes that, in God's majesty. God has children in other Christian denominations too. Its love includes also those who disagree with the CoP.

Article 10 – What is the social work of the Church of Pentecost?

In Greece

Almost every local Pentecostal church has a support program for the poor no matter what their nation, religion, race is... It offers food, clothes, medicines...

The Youth groups of the CoP, along with youth groups from other churches visit many institutions of the country providing material and spiritual help.

In Prisons – Nursing Homes- Orphanages

From Thrace to Crete and Rhodes many of our young men and women have repeatedly visited the prisons in Komotini, Thessalonica, Chalkida, Patras, Chania... The nursing homes in Xanthe, Drama, Kavala, Katerini, Kozani, Theva, Rhodes... The orphanages in Thessalonica, Kavala, Rhodes... The psychiatric hospitals of our country by giving a heart lifting message and material support to the inmates.

Our Youth is always in alertness to help in earthquake stricken areas or the homeless and poor. There is also a blood bank available for our fellow men.



At Komotini prison



At Theva Nursing Home

Offering to the refugees

Our doctors and youth have repeatedly visited as volunteers many refugee camps in our country: in Lesvos island, in Eidomeni, Kavala, Drama, Veroia, N. Redestos, N. Kavala (Kilkis), at Lagadikia, Diavata in Thessalonica... offering medical help (test run by many specialized doctors) medicines, food...



Kavala. Volunteers getting food ready for refugees



Eidomeni. Coming by refugees who get food, water for the long journey to Europe



Food distribution to 2.000 refugees in N. Kavala (Kilkis)



Mitiline. Coming by refugees taking food from us on their way to Europe

Abroad

Repeatedly, with a bus full of food, medicines, clothes, and medical supplies our youth visited and helped people in Bulgaria, Romania, Croatia, Serbia, Kosovo, FYROM, Albania, and Turkey, regardless of religion or nationality.

We also join P.E.M. (=Pentecostal European Missions) which provide help to the earthquake stricken areas, the refugees, the homeless and poor all around the world.



Our doctors in Skopia leaving for Tetovo for medical help with 7 specialties



Our doctors with our volunteers in Romania for ministry

With the “Doctors of the World”

Many times along with the “Doctors of the World” our doctors participate in special missions, offering medical support in Greece for free.

Additionally, our doctors work together as a Medical team and visit various Nations (Romania, Albania, FYROM, Bulgaria...), where they offer Medical care.

PART B. CONFESSION OF FAITH

Article 11 – Whom does the Church of Pentecost believe in?

The Confession of Faith of the Pentecostal Church is based generally on the **Holy Bible** and summarily on the **Symbol of Faith** redacted by the First Ecumenical Council in Nicaea (AD 325) and the Second in Constantinople (AD 381). The **Symbol of Faith** emphasizes and makes clear to whom **we should believe in**.

1. We **believe** in one **God**, the **Father** Almighty, Maker of Heaven...
2. We **believe** in **Lord Jesus Christ**, the Son of God, the only-begotten, ... who for us men and for our salvation came down from Heaven, and was incarnate by the Holy Spirit and the Virgin Mary. He was crucified, died... He arose again and ascended into Father's glory. He mediates for His children. His Kingdom is eternal.
3. We **believe** in the **Holy Spirit** who proceeds from the Father, who **with the Father and the Son together is worshipped and glorified**.

Thus, the Symbol of Faith admonishes us **to believe only in the Father, the Son, the Holy Spirit**. It does not encourage us to believe in **any other sacred person and worship it**.

Article 12 – The attributes – characteristics of a Christian

Christ says: 1) By this all people will know that you are my disciples, **if you have love for one another** (John 13:35). 2) And **these signs will accompany those who believe:** in my name they will cast out demons; they will speak in new tongues; they will pick up serpents with their hands; and if they drink any deadly poison, it will not hurt them; they will lay their hands on the sick, and they will recover." (Mark 16:17-18).

The apostle Paul mentions that Christians are part of the Body of Christ and have **ministries from Christ** (Eph. 4:11-12) and **gifts from the Holy Spirit:** prophesy, gifts of healing, helping, administrating, various kinds of tongues... (1Cor. 12:28).

Article 13 – Does the Church of Pentecost believe in traditions?

Yes, but only to the ones which **are compatible with the Holy Bible**, for example the Symbol of Faith. Apostle Paul wrote to the Corinthians "Keep the traditions, as I **delivered them to you**" (1 Cor. 11:2). To the Thessalonians he writes: "Hold the traditions which you have been taught, whether by word, or **our epistle**" (2 Thess. 2:15). The first church "continued steadfastly in the apostles' doctrine" (Acts 2:42). "everyone who goes on ahead and does not abide in the teaching of Christ, does not have God" (2 John 1:9). Thus, the first church **took the traditions whether by word or epistle from the Apostles. These traditions are written in the scripture. These are the ones the CoP believes in.**

Article 14 – Does the Church of Pentecost believe in the Fathers of the Church?

The CoP recognizes that there had been born again Fathers of the Church during the centuries after the Apostles e.g. John Chrysostom, Polycarp, Ignatius... It respectfully takes advice out of their work. It cannot, however, accept that their work determines the doctrine of the church because **on some doctrines they disagree with the Holy Bible and with each other.**

For instance, John Chrysostom, Tertullian, Vasil the Great, Gregory Nazianzen, Athanasius, Gregory of Nyssa, *Didache* disagree with the **baptism of infants**. There are also **disagreements**: On **“Transubstantiation”** by Augustine, Clement, Tertullian. On **“Confession to the priest”** by John Chrysostom, Clement of Rome, Origen. As far as **“Icons”** are concerned there is a special reference in the next article.

Significant Fathers, as **John Chrysostom**, were questioned and persecuted. Chrysostom (407) was fought by the bishops: Antiochos of Ptolemaida, Theofilos of Alexandria... The **Council** of the 36 bishops anathematized and **sent him into exile** where he died. **Origen** (185-254) was condemned as heretic by the Fifth Ecumenical Council with 15 anathemas. Archbishop of Constantinople, Gregory Nazianzen (AD 308), **was questioned for his enthronement** by the bishops of Alexandria. That was the reason he was frustrated and abandoned Constantinople to go to the town of Arianzo... (Holy rules-Am. Alivizatos).

Article 15 – Does the Church of Pentecost believe in the Ecumenical Councils?

The CoP believes in the Apostolic Council held in Jerusalem in AD 49 by the Apostles and the elders (Acts 15). The decisions of the Council were made in peace, love, **agreement** among the leaders of the church and the **Holy Spirit** (Acts 15:22, 28).

Several Ecumenical Councils after the Apostles made their decisions **“without agreement”** on the contrary to the Council of AD 49. On several councils, **the acting president was the Emperor**, who influenced its decisions. For example, Constantine the Great insisted the decision of the First Ecumenical Council in Nice to justify Arius (Religious Education Textbook, 9th Grade p.57, 2006). **Furthermore, the approval of the Council’s decisions depended on the people.** For example, decisions made by the Council in Florence (1438) were rejected by lay people of the East.

Councils were rejecting decisions of other Councils. The Council of Hieria, in 754, legislated against the worship of icons. The Seventh Ecumenical Council in Nice **cancelled the decision of Hieria** and restored the icons. In 815, emperor Leo the 5th **brings back the decision** made in Hieria **with a new Council**. Theodora called a Council in AD 843, cancelling the prohibition of worshipping the icons (Religious Education Textbook 9th Grade p.74, 2006) and **restored the icons** in the Church.

Finally, how to describe the Third Ecumenical Council, in AD 431, where the decisions were hasty and **blood was shed!** (Stephanides p.216; “Christianity and Science”, Prime Minister P. Kanellopoulos p.134).

[Article 16 – The Church of Pentecost believes in the Holy Bible](#)

The Holy Bible (Old and New Testament) comprised by the 66 canonical books is the **foundation of faith** for the CoP, and is the same Bible the Orthodox Church uses. We believe that everything changes but the Word of God is timeless and never changes.

[Article 17 – Old Testament](#)

The Old Testament mentions that God is the Creator of the universe and of mankind (Gen. 1:27). God called the people of Israel to “announce His virtues”. Israel did not respond neither to the love of God nor to its mission to influence the nations to believe in the real God.

The Old Testament **prophesied that the “sperm” would come, thus Jesus**, through whom the Nations will be saved by using the mission of His church. (Gen. 3:15, Is. 7:14, Gal. 3:14, 4:4).

[Article 18 – New Testament - Revelation of God](#)

In the Old Testament, **God gave us the Law as a tutor**. In the New Testament, **He gave His grace through the crucifixion of Jesus** for man’s salvation.

In the Old Testament, God did not reveal Himself as Father, Son and Holy Spirit. In the New Testament, Jesus, who preexisted (John 1:1), came from the Father, **was born in Bethlehem**, died, rose again, was glorified and will always be next to the Father (John 17:5). **On the day of the Pentecost** (Acts 2), the **Holy Spirit came and revealed Himself** dynamically in the Church of the Apostles, where the blessed mother of Jesus was also present.

[Article 19 – Who is God?](#)

God is **One: the Father, the Son and the Holy Spirit**. The Father is God (1 Cor. 8:6). Jesus is God (Rom. 9:5). Holy Spirit is God (Acts 5:3-4). Jesus was born and came from the Father (John 16:28). The Holy Spirit proceeds from the Father (John 15:26). The Father testifies for the Son (Mat. 3:17). The Son testifies for the Father (John 17:6). The Holy Spirit testifies for the Son (John 15:26). All the above reveal that, **on a divine level, there is unity-communion-relationship among the three divine Persons and not identification of the Persons**.

[Article 20 – The Trinity of God](#)

God is ONE, but how? “Listen, Israel, that our Lord God is One Lord”. In the Hebrew text, ‘our Lord God’ is ‘Yahweh Elohim’, which means ‘Yahweh the Gods’; the word ‘one’ is EHAD (Deut. 6:4). Jewish theologians D. Cooper and M. Pearlman write in their books that EHAD means one, but not in an absolute sense but in a collective sense. For instance, “Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and

they shall be one flesh. (=EHAD)" (Gen. 2:24). Thus, EHAD does not mean one person. Another example is "The people gathered as ONE (EHAD) person" (Ezra 3:1, Ezek. 37:17, Gen. 11:1). **EHAD differs from GIAHID** because the second means ONE in an absolute sense: 1 sheep, 1 table, etc.

Some verses on God's Trinity:

From the Old Testament.

Gen 1:1 "In the beginning **God (ELOIM=the Gods)** created the heaven and the earth".

Gen 1:26 "And God (ELOIM) said: **Let us make** man in **our** image".

Is. 6:8, 48:16... "I heard the voice of the Lord, saying: Whom shall I send, and who will go **for us?**"

New Testament.

Mat. 28:19 "...baptizing them in the name of the Father, and of the Son, and of the Holy Ghost".

Eph. 2:18 "For **through him** we both have access by one **Spirit** unto the **Father**".

Also, 2 Cor. 13:13, Eph. 4:4-6, John 14:16-17.

[Article 21 – Jesus Christ- The Savior](#)

Jesus was God next to the Father (John 1:1) and became a man without 'stopping' His divinity. He served mankind on Earth. He was crucified and died to pay for our sins (1 Cor. 15:3). He is our Savior (Luke 2:11, Acts 4:12). By shedding His blood on the Cross, He fortified the Salvation of our souls (Hebr. 2:17, 13:12, Eph. 1:7). Now, He is mediating for His people (1 Tim. 2:5).

[Article 22 – The Holy Spirit – Paraclete](#)

The Holy Spirit is God (Acts 5:3); He is Lord (2 Cor. 3:13). He proceeds from the Father (John 15:26). He is sent by Christ (Acts 2:33). He distributes gifts to the Church (1 Cor. 12). He convicts the world (John 16:8). He intercedes for the believers (Rom. 8:26). He appoints leaders in the church (Acts 20:28).

[Article 23 – Does the Church of Pentecost believe in the sacraments?](#)

The Orthodox church speaks of seven sacraments, using the Greek word *mistiria* (mysteries). However, the mysteries mentioned in the Bible are many and not only seven. For example, there is the mystery of the **Kingdom of God** (Mark 4:11), the mystery of the **Resurrection** (1 Cor. 15:5), of **Faith** (1 Tim. 3:9), of **Piety** (1 Tim. 3:16) etc.

John of Damascus claimed they were just **two** (8th century). Theodore the Studite said they were **six** (9th century). Monk Job lasitis talked for **eight mysteries** (13th century) while Nikolaos Kavassilas mentioned **three** (14th century). Symeon of Thessalonica mentioned **seven** mysteries for the first time in 1429.

It is argued that the Grace and Blessing of God come upon the believer through the seven mysteries. The Word of God says that the **Grace of God** comes upon us by faith and not by deeds, for us to be saved (Eph. 2:8). Whatever we receive from God, we receive it by faith.

Article 24 – Does it believe in Confession?

We are saved by God's grace, but confession of sins and faith are demanded. "If we confess our sins, he is faithful and just to forgive us our sins" 1 John 1:9, Prov. 28:13, 14.

To whom, however, do we confess? **To the Lord.** "To the Lord, I shall confess" (Psalms 32:5, 51:1, 136:1). **To Father God.** "And forgive us our debts" (Mat. 6:12, Acts 8:22). **To each other.** "Confess your faults to one another... that you may be healed" (James 5:16). It is known that in AD 250 a confessor was placed (elder of repentance) and after a scandal, that was paused until 390. By AD 1200 the confession to the elder was optional. (Historians: Socrates, Sozomenos, V. Stefanides p.305-306).

Article 25 – What does the Church of Pentecost believe on water baptism?

Jesus after His resurrection taught about baptism. "Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit" (Mat. 28:19). "Whoever believes and is baptized will be saved" (Mark 16:16).

Peter preached "Repent, and be baptized every one of you" (Acts 2:38). **Philip** said to Eunuch that he could be baptized in water if he believed in God with all his heart. (Acts 8:37). Thus, the Word of God stresses that we must first believe and then be baptized. The baptism in water symbolizes the burial and resurrection with Christ. "Therefore, we are buried with him by baptism" (Rom. 6:4).

The **baptism of infants** was spread after the **4th century**, (V. Stefanides p. 307 – Religious Law, Vavouskos p.296).

Article 26 – Do the members of the Church of Pentecost take communion?

The Lord's Supper or Holy Communion is a blessing for every Christian. "The cup of blessing that we bless, is it not a participation in the blood of Christ? The bread that we break, is it not a participation in the body of Christ?" (1 Cor. 10:16). The church members participate in the Body and Blood of Christ **in remembrance** of His sufferings, and **to proclaim His death until His second coming** (1 Cor. 11:24-26).

There is no rule on how often to take communion. There is a rule on who will participate, in order to receive it as a blessing and not as a judgement (1 Cor. 11:27-30). Thus, those who take should examine themselves, be born again and live a holy life.

Article 27 – Where do the Pentecostal Churches operate?

The Pentecostal Churches operate officially and legally in oratories under a license given by the Ministry of Education and Religion. All the ceremonies (e.g. weddings, funerals, ordination of leaders) are legal and recognized by the State.

In the New Testament, God "does not live in temples made by man" (Acts 17:24) but He lives in the heart of Christians or in the church (=assembly of believers) (1 Cor. 3:16, 6:19, Heb. 3:6).

Article 28 – The worship of the Church

The CoP tries to worship God according to the example of the first century church, in oratories or houses (Acts 2:16, 10:7). Back then, there was a reader – pastor or elder – who used to read the Old Testament scriptures and interpreted them. Also, he would read and interpret epistles from the apostles which, in turn, they would also copy to other churches by the apostles' command. (1 Thes. 5:26, 2 Peter 3:15, Col. 4:16)

Apart from the sermon and the teaching of the apostles, they used to sing to God (Acts 2:47) and pray. They were praying kneeling (Stefanides p. 109) and they used to sing both with their minds and with their spirit, that is in tongues (1 Cor. 14:15). During prayer, the gifts of the Holy Spirit would act: Words of wisdom, prophecy, tongues, gifts of healing, interpretation of tongues, and others (1 Cor. 12:6, 28, 14:26-31). The practice of singing all prayers and biblical readings came to the church in the 6th century (Stefanides p.309).

Moreover, the first century church had the so called Love Gatherings and the Lord's Supper. The worship in the CoP is similar.

Article 29 – Is Regeneration necessary?

Jesus, when speaking to the teacher of Judaic Law, Nicodemus, stressed the importance to be born again by the Holy Spirit: “Except **a man be born again**, he cannot see the kingdom of God” (John 3:3). When we are born by our parents, we enter our family. Later, **we are born again by the Holy Spirit and enter the Body of Christ** – the Church (1 Cor. 12:13). By being reborn our sinful nature changes. Our life is happy, virtuous, dynamic, hopeful, full of love, especially for our fellowman.

Article 30 – What is Sanctification?

An example of what sanctification or holiness is, is Gen. 2:3 “And God blessed the seventh day and made it holy”. Thus, He **distinguished** the seventh day. **Sanctification means I distinguish my position and take position with God. I dedicate myself and serve the Lord** fulfilling His will because “this is the will of God, your sanctification” (1 Thess. 4:3). Sanctification means pure heart and denial towards sin.

What are the means of sanctification? 1) **The blood of Christ** (Heb. 13:12), 2) **The Holy Spirit** (1 Cor. 6:11, Rom. 15:16), and 3) **The Word** (Eph. 5:26, John 15:3). We believe that it is God's will to be sanctified daily, continuously growing in faith (Heb. 6:1).

Article 31 – The Salvation of the Soul

Salvation is a **free gift from Christ**, which was highly paid through His sacrifice on the Cross. It is a **continuous pleasure** of happiness, joy, peace, hope, and freedom that the Christian enjoys, who has been born again (John 3:3), justified (Rom. 5:1), and lives a holy life till the end (Mat. 24:13).

Article 32 – Divine Healing

As in the 1st century, Christ today is healing the mentally and physically sick, because He is “the same yesterday, and today, and forever” (Heb. 13:8). The healing of a person is performed through **faith in Christ** (John 14:11-14, Mark 5:34), through **anointment with oil** (James 5:14-16), through the **laying of hands** (Mark 16:18), or through the use of **the gifts of healing** (1 Cor. 12:8, 28).

Article 33 – The Baptism in the Holy Spirit

At the day of His ascension to the heaven, Jesus commanded His disciples to wait for a few days in Jerusalem **until they would be baptized with the Holy Spirit**. After ten days, at the day of Pentecost, the disciples “were filled with the Holy Spirit and started speaking in tongues”. **The first time of being filled with the Holy Spirit is called baptism in the Holy Spirit** (Acts 1:5-2:4). Among the 120, who spoke in tongues, there was the mother of Jesus and the apostles.

The baptism in the Holy Spirit **changed and empowered** (Acts 1:8) the life of the apostles. It empowered their prayer. It empowered their ministry so much, that people were looking for the shadow of the ex-coward Peter in order to be healed. It gave boldness in the times of persecutions.

The baptism in the Holy Spirit is a **second experience** following regeneration. Some biblical examples of this experience are a) on Pentecost (Acts 2:4) b) in Samaria, c) to the apostle Paul, d) to Cornelius and his household, e) in Corinth, f) in Ephesus.

Article 34 – The gifts of the Holy Spirit

The Bible calls the Church as the Church **of Christ, the Church of God**. It is a supernatural Body. **The apostles acted with supernatural gifts**.

The Holy Spirit revealed Himself to the Church through the gifts (1 Cor. 12:7, 8). It is impressive for a visitor to enter the Church and say “God is present” listening to words of prophecy (1 Cor. 14:26). Generally, the gifts are for the edifying of the body of Christ, for the perfecting of the saints (=Christians), and for the work of ministry (Eph. 4:12). **How can a pastor minister to his church without the gifts of government, words of wisdom, and knowledge? How is someone able to act as a prophet if he does not have the gift of prophecy?** The church of Corinth had all the gifts, but did not act in order and love (1 Cor. 1:7, 13:1-3, 14:40). In the New Testament, the term speaking in tongues is mentioned twenty-one times. The apostle Paul stresses in 1 Cor. 14:5 that he wants everyone to be speaking in tongues. “Forbid not to speak in tongues” (v.39). “I will sing in the spirit”, thus with tongues (v.15). Speaking in tongues is a sign for those who do not believe (v.21). Christ says that these signs shall follow those who believe (Mark 16:17).

Article 35 – Love is above everything

We believe that love is above any gift. How are we supposed to have love if we are not full of the Holy Spirit, since “the **fruit** of the Spirit is love” (Gal. 5:22)?

How are we going to evangelize people if our speech and our preaching is not in demonstration of the Spirit and of power? (1Cor. 2:4). The apostles “captivated the world” by the gifts of the Holy Spirit. At the day of Pentecost, they spoke in tongues and by Peter’s sermon approximately 3.000 souls were saved. By performing the miracle on the lame, 5.000 men were saved (Acts 4:4).

Yes, love is above all. The gifts, however, are necessary for us to be empowered for ministry (Eph. 4:8-12).

Article 36 – The leaders of the Church

In the New Testament, there are 3 types of overseers - ministers of the Church: The elder, the pastor, and the bishop. All three in some verses are identified: Acts 20:28, 1 Peter 5:1-2, Titus 1:5-6, Phil. 1:1-2.

One of the elders has the ministry of the pastor (Eph. 4:11). We can say that the pastor is the leader of the presbytery. He guards (oversees) staying awake for the support of his flock. He is overall responsible for representing the local Church on multiple cases (social, religious, legal). He performs ceremonies: weddings, funerals, communion... which are recognized by the State.

Article 37 – Qualifications of a leader – pastor

The **ministering pastor** ought to be an honorable citizen; a Christian who is honest, hospitable, dedicated, “**an example for the flock**”; he must have a good witness (1 Tim. 3:1-5); he must be ordained.

The most important however is: 1) **to have gifts such as governing, word of wisdom, word of knowledge** (1 Cor.12:5-28), and 2) **to have God’s calling**. The pastor is not a representative of an organization or an educational institution. He is a servant of Jesus and the Church. We are not against Theological or secular University Education. For this reason, we have throughout the world Theological Colleges and pastors who are doctors, lawyers, professors, and others.

Apostle Paul was well-educated and yet he proclaimed: “My speech and my **preaching** was not with enticing words of **man’s wisdom**, but in **demonstration of the Spirit** and of power” (1 Cor. 2:4).

Article 38 – Marriage

The CoP believes in the sanctity of marriage. The husband and wife become “one flesh” (Gen. 2:18, 22-24, Mat. 19:5-6). The bond of marriage is sacred and for life. The wedding ceremonies that are held in the Pentecostal churches are legal and recognized by the State.

Article 39 – Judgment and Eternity!

In the end, there is judgment (Eccl. 11:9, Rom. 2:6-13). What is going to happen after the final judgment of the non-believers in the white throne of God? (Rev. 18:11-13). The drop curtain of eternity will open.

a. For the believers

New heaven and earth (Rev. 21:1-6). Who will be there? **God's people** (Rev. 21:3). "The one who conquers" (Rev. 21:7). **The Lamb's wife** (Rev. 21:9-10).

b. For the non-believers

Second Death (Rev. 21:8), thus, the eternal separation from God's presence. Eternal hell (Mat. 25:46). Who? Those who were not born again (John 3:3). Those whose names were not written in the book of life (Rev. 21:8, 27). Those who will not remain faithful till the end (Mat. 24:13).

PART C. HISTORY OF THE CHURCH OF PENTECOST

Article 40 – The baptism of the Holy Spirit and the spiritual gifts in general continued to manifest throughout the Church History

Why? Because the Holy Spirit is the same yesterday, today, and forever. The Orthodox archimandrite Papastefanou writes in his book: “Is it possible that the Lord removed the Gifts of the Spirit on all centuries of the Church? The gifts ceased to operate wherever and whenever Christians lost their fervor...” (page 40).

Article 41 – A) Testimonies from Church Fathers

At AD 155 “Men and women exercise the gifts of the Spirit” **Justin Martyr**.

At AD 185 **Irenaeus** was saying: “many believers have the gifts of prophecy and other tongues. Dead are raising... (Κατά αιρέσεων 2: 4 και 6: 1).

At AD 190 **Clement of Alexandria** reported the outpouring of the Holy Spirit in his area.

At AD 210 **Tertullian** described a manifestation of the Holy Spirit with prophecies and speaking in tongues.

At AD 230 **Origen** reported that the believers of his time enjoyed the gifts of the Holy Spirit (Contra Celsum 3:24).

At AD 360 **John Chrysostom** in his first speech for Pentecost emphasized: “We can always have Pentecost...” In his second speech reports: “the gifts of the Spirit decorate the Church of God”.

At AD 380 **Augustine** declared: “Supernatural signs like those of the first century happen even today”.

Article 42 - 1) Medieval Church Fathers in the East

At 1600 Patriarch Cyril Lucaris of the Orthodox Church tried to reform the Church emphasizing the study of the Holy Bible. He fought hard, with honesty, despite he was exiled four times...

At 1770, the physician and scholar **Adamantios Korais** declared: “Only the teaching of the Gospel will save our nation...” He urged priests to explain the gospel to the Orthodox Churches.

At 1775 Cosmas of Aetolia was preaching Jesus the Crucified. We prophesied. Unfortunately, they killed him throwing him to a river...

At 1800 Seraphin de Sarov writes: “The real purpose of Christian life is the possession of the Holy Spirit...”

At 1845 Christians from Russia, Armenia, Balkan countries ... enjoyed experiences with the Holy Spirit.

Article 43 - 2) Medieval Church Fathers in the West

At 1170, Peter Waldo distributed his riches to the poor and left for France and Scandinavia to preach the gospel “with signs following”.

At 1517, professor Martin Luther caused the Western church to turn towards the Principles of the Gospel. The phrases *Sola Scriptura, sola Gratia*... made history. Some say that Luther

did not accept the gifts. Others that he accepted them. Alban Butler in his work: “History of the Christian Church” writes that Luther was speaking in tongues... he was preaching Mark 16: 17 – 18 emphasizing the signs of the believers.

At 1744, John Wesley traveled long distances with his horse, preaching the infilling of the Holy Spirit. He was waking up at 4am to pray and be filled with the Holy Spirit...

At 1820, the layman Ch. Finney in the USA, was baptized with the Holy Spirit and was speaking in tongues, while a tongue of fire was on his head (Memoris page 108).

At 1822, pastor **Edward Irving**, initially in Scotland and then in Germany and America was preaching: “Seek and enjoy the gifts of the Holy Spirit”.

At 1890, D.L. Moody, who brought more than one million souls to Christ ... a year before his death said: “I was nineteen years old when I was born again. Sixteen years later I was filled with the Holy Spirit”. Writers R. Boyd and W. Danielt in their book, The Lives and Labours of Moody and Sanky, report: “On Sunday evening, August 1873, at Satherland, after a fiery sermon from Moody, his students spoke other languages and prophesied...”

[Article 44 - C\) Outpourings of the Holy Spirit in many Nations](#)

At 1727, J. Greenfield in his book “Power from on High” writes: “On 1727, at the Nations of Central Europe a new Pentecost fell. Many experienced the Holy Spirit”.

Between 1850 – 1900 the outpouring of the Holy Spirit spread in many nations: Brazil, Canada, Russia, Armenia, India, Germany, Switzerland (History of the Christian Church, page 374, by bishop Hurst).

[Article 45 – The Church of Pentecost on the 20th century](#)

On the 20th century God poured out his Holy Spirit in various places, like the day of Pentecost.

In **Topeka, USA**, at **Charles Parham’s** bible school, students were praying all night to experience the Holy Spirit like on Pentecost. As the 20th century was rising, God started to pour out the Holy Spirit, like on the first century. In a few centuries, thousands were baptized with the Holy Spirit, received gifts of the Holy Spirit throughout California and other places of the earth after the revival on Los Angeles...

In **India** (1905 – 1906) 350 people were baptized in the Holy Spirit at Mukti. In **Armenia, Europe, South America, Canada, Korea, Iran, Indonesia** (two million Muslims accepted Christ as Savior) and in other nations thousands of believers were baptized with the Holy Spirit. So, the Pentecostal movement, that is, the Church of Pentecost, appeared in a global scale.

[Article 46 – The Church of Pentecost is not an offspring of a denomination or a movement of one leader](#)

The archimandrite. Papastefanou in his book writes: “The appearance of the Pentecostal Movement is **not an offspring of another Church**. It is not related with one person, a certain place or a center. **It appeared with the simultaneous outpouring of the Holy Spirit in various places around the globe:** Armenia, Whales, USA, India... (page 147)

Donald Gee (1891 – 1966) in one of his books writes: “The Pentecostal movement is **not owing its existence to one personality or one denomination**, but to a spontaneous revival that spread simultaneously to the whole world.

Other historians named the “Church of Pentecost” as the Third Power in the Christianity in the West, between Protestants and Catholics. (article “Third Power in Christendom”, by Harry Van Dusen, in Life Magazine (6/9/58)).

[Article 47 – The Holy Spirit among Charismatics](#)

God is great. He does not look upon denominations or church signs... He looks open hearts. Many times, He manifests His grace because He loves us and not because we are “good”. He pours out the Holy Spirit upon many who seek it (Luke 11:13). He gave prophetic messages to high priest Καϊάφα (John 11:51), to Balaam (Numbers 24:17)... From 1960 many **Catholics, Protestants** asked the infilling of the Holy Spirit like on Pentecost and received it.

On July 1973, at Detroit, 120 **orthodox** Christians were gathered for a conference and were filled with the Holy Spirit. All participants enjoyed the gifts of the Holy Spirit, with their hand risen and devotion. At AD 54, the Lord gave many gifts to the Corinthian church, despite the divisions they had (1Cor 1:7, 3:4).

Christians who were baptized with the Holy Spirit on the above three Churches and remained in their Churches, were named Charismatics. Other Christians who were baptized in the Holy Spirit in various **Christian or Non-Christian denominations** and **various nations** were added to the Church of Pentecost.



Catholic charismatic leader Suenens, with the leader of the Pentecostal Church Thomas F. Zimmerman



Pan-Orthodox Charismatic Gathering
July 4th 1974

[Article 48 – A Summary History of the Church of Pentecost](#)

With Jesus Christ as Leader, and having His Mother and His Apostles as founding members, through the Holy Spirit, the Church of Pentecost was founded at the day of Pentecost, at about AD 33. **This is our root. This is the Church we envision to reach and live.**

With the power of the Holy Spirit, the Apostles spread to the whole world. They faced persecution and false accusations. After them, the ministry of the gospel continued by the apostolic Fathers.

Then, the Church was influenced by heresies, false teachings. Church Councils were held. Later, additional doctrines entered the Church. Political authorities were involved. Icons, infant baptism, sacraments entered... the power of the Holy Spirit left.

At AD 1054, the Church was separated to the Eastern Orthodox Church and the Western Catholic Church.

However, in the centuries that followed, **the Holy Spirit did not vanish**. God gave it to individuals, like in the Old Testament.

At the dawn of the 20th century, God gave His grace according to His prophetic word (Joel 2:28-29) and gave the Holy Spirit to groups of Christians in various nations: Canada, USA, France, Armenia ... not only to Christian groups, but also to Budists, Muslim, atheists ... that He called! This way, **the Holy Spirit founded again the global Church of Pentecost, in which we are members**.

Article 49 – The Church of Pentecost at Greece in the first century

At AD 50, the Lord used the Greek Titus and Timothy, the Jews Paul and Silas, and the Syrian doctor Luke, to bring the gospel of Jesus Christ and the experience of Pentecost to Greece, initially in Macedonia, Athens, Corinth, Crete, Patmos, and the rest of Greece. (Acts 16, Titus 1:5 – 7, 2Cor 8:5). At AD 96, the apostle John was exiled to the island of Patmos.

Unfortunately, our fellow Greek did not accept initially the Christian message of the Apostles and reacted with persecution and imprisonment...

Later, they believed in the message of the Apostles and Christian Churches were found in Phillipi, Thessaloniki, Berea, Corinth, Crete...

Greece, the country of philosophers, became the base for the evangelism of Europe.



Macedonia: Acts: 16: 9-12, 20: 1-6,
A' Timothy: 1: 3...

Neapolis (=Kavala): Acts: 16: 11

Philippi: Acts: 20: 1-6...

Lydia: Acts: 16: 14,15

Amphipolis: Acts: 17: 1

Thessalonica: A' Thessalonians: 1: 1

Pella (=is the birth city of Alexander
the Great)

Berea: Acts: 20: 4

Neapolis: Titus: 3: 12

Athens: Acts:18: 1

Corinth: Acts: 18: 1,2

Achaia: Acts: 19: 21

Cenchrea: Romans: 16: 1

Apollonia: Acts: 17: 1

Crete: Titus: 1: 5

Phoenix: Acts: 27: 12

Rhodes: Acts: 21: 1

Cnidus: Acts: 27: 7

Fair Havens: Acts: 27: 8

Coos: Acts: 21: 1

Patmos: Revelation: 1: 9

Chios: Acts: 20: 15

Mitylene: Acts: 20: 14

Samothrace: Acts: 16: 11

Cauda: Acts: 27: 16

Lasea: Acts: 27: 8

Salmone: Acts: 2: 7

Article 50 – The Church of Pentecost in Greece at the 20th century

The Lord, in Old Testament times, used shepherds (David, Amos...). In New Testament times, He used fishermen (Peter, James...). At the **20th century in Greece** he used six simple men who preached the message of the Apostles, that is the message of salvation through the Cross of Jesus and the baptism of the Holy Spirit. This way, the Church of Pentecost that started at the first century was organized again.

Those ministers – leaders that God used in Greece, are now in glory of God, and are: **1) Katrisiosis, 2) Kounnas, 3) Mamalis, 4) Dictiopoulos, 5) Davis, 6) Kourpas, and others.**



Dimitris Katrisiosis



Charalambos (Harry)
Mamalis



Aristotelis Dictiopoulos' family
(Eddie Dictos)



Michalis Kounnas and his wife



Theodore and Mary Davis



Family of Herodotos Kourpas

Dimitris Katrisiosis

At 1923, **Dim. Katrisiosis** from Vagia, Thebes, full of the Holy Spirit visited many villages and cities in Greece ... by feet! Wherever he went, other people accepted him and others rebuked him. In his own village, 150 people were baptized with the Holy Spirit. He was persecuted, sentenced to imprisonment, exiled to Macronissos island together with G. Tselos, G. Papavasiliou and K. Pali. Of course, all this out of ignorance.

Michalis Kounnas

At 1927, Cyprian **Michalis Kounnas** came to Greece. The Lord used him for the salvation and healing of many souls. He became the pastor of the first Pentecostal Church in Petralona, Athens. His home was open for every poor and hurt soul. He was persecuted, even stoned! In Petralona and Lefkaditi Doridos the Lord poured out the Holy Spirit to many people.

The Lord used brother Kounnas for the salvation of many souls in Cyprus, too.

Charalampos (Harry) Mamalis

An 1930 he came in Athens. He was a humble minister of God. His sermons were full of power and blessing. The gifts of the Holy Spirit were manifested upon him. He was poor. He sent his six children in Katerini to survive during the German occupation. The Lord used him to establish the Church in Athens that later pastored Louis Fengos.

Aristotelis Dictiopoulos (Eddie Dictos)

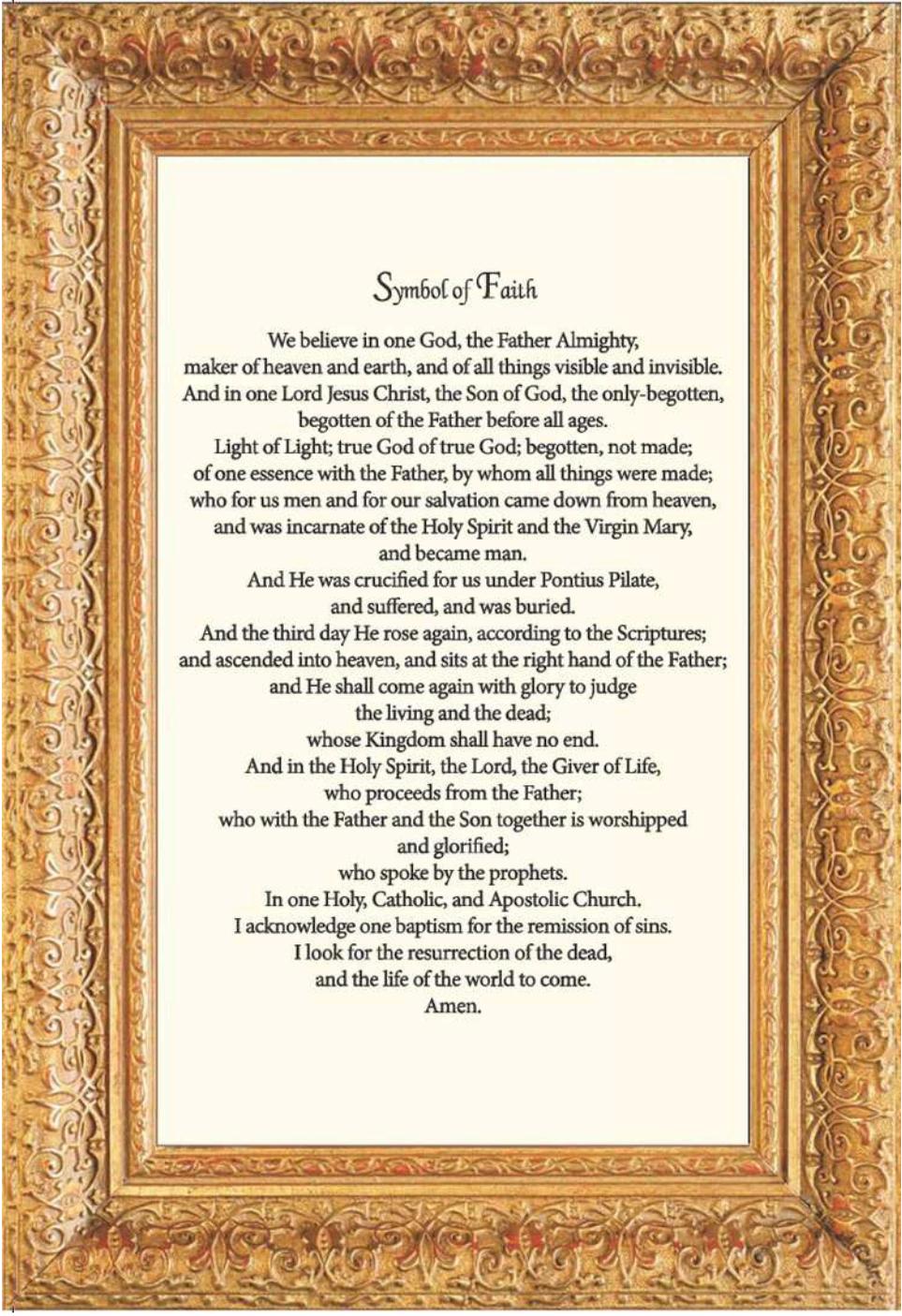
He has born in Pontus. In 1931 came to Greece. He was a gentle and fruitful believer. Initially he helped the ministry in Athens, but later he moved to Macedonia. At Sevasti, a village close to Katerini, forty people were baptized with the Holy Spirit... With his wife, Sofia, followed the principle: "It is better to give than receive". They helped and supported many poor and sick people. Brother Dictiopoulos made history in Greece with his Christian character.

Theodore Davis

Theodore Davis came to Greece from the USA, at 1952, together with his wife Mary. They visited their relatives in West Greece. Many were saved. Many poor people were helped... In their church in Athens, the commander of the local police station was miraculously healed and he emphasized: "I will not allow anyone to stop your meetings". The Davis couple had a warm love for the "lost ship".

Herodotos Kourpas

Herodotos Kourpas was a simple and dynamic preacher of the gospel in Athens. Through his ministry many were baptized in the Holy Spirit. When some of his coworkers went through persecution and trial, the presiding judge told the police officers: "Why are you bringing me such people? Go, and arrest some thieves instead!".



Symbol of Faith

We believe in one God, the Father Almighty,
maker of heaven and earth, and of all things visible and invisible.
And in one Lord Jesus Christ, the Son of God, the only-begotten,
begotten of the Father before all ages.

Light of Light; true God of true God; begotten, not made;
of one essence with the Father, by whom all things were made;
who for us men and for our salvation came down from heaven,
and was incarnate of the Holy Spirit and the Virgin Mary,
and became man.

And He was crucified for us under Pontius Pilate,
and suffered, and was buried.

And the third day He rose again, according to the Scriptures;
and ascended into heaven, and sits at the right hand of the Father;
and He shall come again with glory to judge
the living and the dead;
whose Kingdom shall have no end.

And in the Holy Spirit, the Lord, the Giver of Life,
who proceeds from the Father;
who with the Father and the Son together is worshipped
and glorified;
who spoke by the prophets.

In one Holy, Catholic, and Apostolic Church.
I acknowledge one baptism for the remission of sins.
I look for the resurrection of the dead,
and the life of the world to come.
Amen.