



The Prague Christian Fellowship POST

Monthly Newsletter of the Sbor Křesťanské společnosti PCF

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John Mullen, PCF Pastor

The Church

What makes a gathering or community of people a church? Acts 2:41-42 gives us some biblical answers.

Those who believed what Peter said were baptized and added to the church--about three thousand in all. They joined with the other believers and devoted themselves to the apostles' teaching and fellowship, sharing in the Lord's Supper and in prayer.

- (1) training or equipping (learning who they are and how to live it out)
- (2) mutual support ("fellowship" here is better expressed in English as "sharing")
- (3) eating together in the presence of Jesus
- (4) prayer

Training

First, any biblical gathering of the followers of Jesus has to include training/equipping. Those who are newly committed need to learn the narra-

tive story of the life and teaching of Jesus. That is the story that tells them who they now are. They also need to learn how to live out this story in the contemporary world. In other words, they need to learn to become apprentices of Jesus.

They may also need to **unlearn** some of the **assumptions** they had before they committed themselves to Jesus. For example, unlearn that financial or racial or national differences are meaningful. Unlearn that one can give allegiance to other powers (money, a nation, or a cultural icon). This process is called re-socialization. In the Body of Christ, the more experienced followers normally are doing this training, but also each part of the body has a role to play ("iron sharpens iron").

Most of the early church teaching modeled Jewish teaching of the time and would have been interactive, question-and-answer style. Today, training is mostly done in a lecture format. We call it a sermon, but truth is it is usually a lecture. Churches are designed in a theater format (it is a

remnant of an age in which most people could not read). The idea that the priest instructs and all the others listen is something that Luther's reformation missed. We are in the beginning of another reformation.

Currently at PCF we emphasize home group (HG) participation (small groups). At times, we have
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- ◆ PCF Birthdays
- ◆ PCF Financial Update
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PCF Pastor and PCF Leadership Team

Our community might be described as "very relational." We strongly encourage meeting in small groups - many come early to Sunday gatherings and many gather informally. After the service we hang-out and drink coffee and tea and chat. Many go to dinner together afterwards. For many it seems like a family underscoring our vision to become a family of God to extend the kingdom of God.

We are making tangible efforts to move in the direction of empowering the saints to do "the work of the ministry." That means we are making room for as much participation in our gatherings as possible. Currently we have many opportunities for various people to contribute to the Sunday service, such as, praying for offering, leading communion, serving communion, leading the Sunday prayer point, giving a small group testimony, sharing a scripture /benediction/ prayer, or providing personal prayer ministry after the service.

PCF is an international community (representing 12 different countries in the membership) but continues to become more Czech over time. At the end of the year, 57% of the membership was Czech. Changes in the membership (201 people have left PCF in the last nine years) are typical for international congregations. In the last nine years we have been blessed with 227 new members to the community. Average membership has ranged from 62 to 77 over the last five years (2005 was 62, 2004 was 64, 2003 was 73, 2002 was

66, 2001 was 66, 2000 was 77).

Evaluation of Last Year

Last year was relatively stable compared to prior years. We added 19 new family members (compared to 18 the year before) representing five different countries. Four people were baptized into the Body of Christ. A total of 20 people left the community (as compared to 22 the year before). Total membership changed from 62 to 61 over the year (net growth was negative 2.5% decrease), while adult membership remained unchanged. The average membership over the year changed from 64 to 62.

Turnover in an international church is typically 30-35% (1/3). Turnover from the average membership level has fluctuated from year to year and averages just above the range (2005 was 32%, 2004 was 35%, 2003 was 59%, 2002 was 24%, 2001 was 49%, 2000 was 32%). The 2004 and 2005 levels were normal.

Attendance over the last few years has been declining and last year was no exception (in 2005 there were 2437 people in attendance, in 2004 - 2,899, in 2003 - 3,212, in 2002 - 2,791, in 2001 - 3,046, and in 2000 - 2,700). In fact, in 2005 the attendance was the lowest in the last 7 years (the reliability of the data was not as good as prior years). One big factor was in the month of July we met in the park instead of in the normal location. The park was a pleasant change.

Annual Report

Several people were a big help administratively 2005. Most notably were Zora Kounovská, Tomáš Landovský, Dawn Custalow, Dave Currin, Lukáš Port, Eva Dubová and Andy & Laura Herrman. Due to finances, PCF is without any support staff or secretarial help. Therefore, volunteers have been a huge help (otherwise the pastor would be terribly overburdened with the administrative tasks).

Not surprisingly we had another very active year. We hosted several teams from abroad, led nine small groups and many events (see page 4), were consistent in serving the poor (visiting refugees), and had a large variety of social events. Unfortunately the refugee camp we visited closed down in the fall.

Finances are always a challenge but also a lesson in faith. Once again we were able to see God's faithfulness and the commitment of brothers and sisters in Christ to one another. Last year the income increased slightly due to a large gift to the mercy fund. Our total income changed from 570,907 Czech crowns in 2004 to 577,148 crowns in 2005. Excluding the mercy fund, the income decreased 8.5% from the prior year. Fortunately, we were able to reduce the expenses 6%. The year-end bank balance exceeded the year-end liabilities by 6,177 crowns. Thank you to all of you who tithed faithfully to the Lord and gave offerings to the mercy fund.

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Family Member of the Month

Matthew Elphick



Do you remember that first day you entered the world? All that crying as the doctor passed you to your mother so that you could be cuddled for the first time?

Well neither do I! As significant as it was, my current memories of my life mainly consist of the relationships I have developed and the lessons I have learnt.

Whilst I grew up, my family hosted over a dozen exchange students. This helped me develop an interest in other cultures. But it wasn't until 2002, after completing my university degree, that I made my first ever trip to somewhere outside of Australia.

By this time I had experienced another birth—becoming a Christian at the age of 12. Like my physical birth, I remember very little of this event. Yet it has brought me into an amazing relationship with God, surrounded me with some amazing people and enabled me to learn and experience many things.

So as I headed off overseas on my first big journey, I was thankful to know that God was close beside me. My plans were altered many times during both the preparation stage and the trip itself. At first I found this very difficult. But slowly I learnt to see God's hand at work, directing me and providing for me. The end result was one of the most amazing experiences I have ever had. I spent two months sharing the gospel with children on government-run camps in St. Petersburg, Russia, two weeks helping to produce health brochures in Kazakhstan and then a few months visiting various friends in England and Sweden.

When I returned to Australia I was offered a job at one of Australia's biggest conference centres and campsites. There I was able to minister to children on our Christian camps during the holidays and then spend the rest of the year training staff to run ropes courses, abseiling, archery, canoeing and many other high adventure activities.

I spent the next two years saving up my money and holiday-leave so that I could return to Russia. In 2004 I made a second trip overseas. I spent another four weeks on camps in St. Petersburg before fulfilling another dream of mine, traveling into Eastern Europe. I had only been able to spend three days of that trip in Prague, just enough time to realize that I would need to return here again one day.



When I returned to Australia I had no intentions of traveling again for a while. I felt that it was time to save money and focus on the ministry I was doing in Australia. However, in early February of 2005 I was sent a life changing email. It was requesting that I join a team of people on a trip into Moscow to do similar ministry to what I had previously done in St. Petersburg.

At first I was hesitant, having already decided not to travel during that year. But I couldn't get the idea of the trip out of my head. So after a lot of prayer and contemplation I made a commitment.

Now whenever you go to the effort to travel all the way from Australia to this part of the world it is worth making the most of it. So I requested three months leave without pay and booked in to spend three months overseas. The first month, June, was going to be spent here in Prague where I had booked in to study a course in Teaching English as a Foreign Language. July would see me helping two teams of Australians in a camp in Moscow. Then in August I was to spend a few weeks helping a Belarusian church run a camp for 16 and 17 year old orphans in Minsk.

Half way through this trip I felt a strong calling to stay on in Prague. After a number of different indications from God I sent a letter back to my boss in Sydney and began applying for work in Prague. By the time September arrived I had finished my work in Moscow and Minsk and had found a job teaching English to young learners here in Prague.

Prague Christian Fellowship became a great answer to prayer, a church where I feel at home, that surrounds me with family and enables me to continue being a part of God's transforming work here in Prague.

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The year was characterized by an emphasis on community and the formation of nine small groups with various emphases. The groups varied in format and times which gave the community lots of options to pick from. We also changed the length of the service slightly to make more room for various people to share in each service. A third change was the introduction of coffee/tea time immediately after the service. Finally, we created a new web page to make our community more interactive and to streamline some of the administration.

Outlook for the Year 2006

Every year we look ahead and attempt to predict what will be next. In reality, for a community with a changing membership, PCF has not changed that much over the years (although people define who we are, the vision, location and pastor have remained for over 9 years). What has changed is Prague. We have seen the city transform in the last ten years and become more and more western. Now as a part of EU the country is conforming more and more to European standards.

What has impacted our community most was the drop-off in ex-pat jobs. Czechs filled the positions in the business communities in the mid 90's at a much more affordable price. We expected more British to come after the Czech Republic entered the EU, but increased tax costs to local companies put downward pressure on employing British ex-pats. The result for local international /English-speaking churches was less people attending and less financial resources available.

Meanwhile our Czech denomination has been experiencing a serious decline in membership, attendance and the number of churches. The most apparent explanation is lack of interest. It is as if many Czechs have lost their first love. Churches appear to deal with the change by applying more pressure and in turn grow more legalistic – the fruit of which may appear good in the short run. However, it has been going on for such a long time that any short-term gains have been eroded by long-term loss of committed followers of Christ. At PCF we have seen many instances as well where people seem to lose their spiritual interest and are consumed with the world outside of the church. This last year several people were dropped from the roles.

Every year we attempt to reach out to our community. Last year we saw good fruit from the English Camp, and we started an English group for Czech kids. We hope we can continue to be a blessing and share the love of God with our neighbors.

This year we hope to host the 6th Annual Úvaly English Camp. As the Úvaly ministry builds momentum and requires more of the Mullens' focus, we will have to look to God to provide more support for the international ministry of PCF in Prague. Until then the Mullens will have to limit their meetings in Úvaly and plan to cut back from three meetings per week to once a week.

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interactive messages. The Sunday gatherings include sharing from one of the HGs and testimonies. At each Sunday meeting we have at least four people sharing something about offering, communion, their small group, and a message.

How will our "gatherings" best fulfill this mission of training? What can we do different to facilitate equipping the saints? Are we willing to change the familiar to move into something possibly better? If we want to reflect New Testament learning we are going to have to get used to speaking up in our corporate gatherings. We all would have to be self-learning with the Holy Spirit and coming to gatherings with something to share with others.

The test of whether training is being done is whether or not the people of the community are actually living like Jesus (one aspect of this is whether they have missional lifestyles). Certainly, the results are more important than the means.

Mutual Support

Followers of Jesus act like a family and care for one another. The Book of Acts makes it clear that this sharing was not the sharing of some throw away items, but of significant financial resources. Healthy families care for one another – as do healthy churches.

For this to happen, the family gathering must be "safe" enough that they trust one another with information about their needs. Also, the other members of the family must recognize that their time, energy, and resources belong to the family (and in particular to Jesus) and not to themselves personally. Finally, vehicles must exist for getting the resources to the people in need.

Currently, PCF has in place an organized way of sharing resources. The benevolence or "mercy" fund is for members of this community who are in need. It functions under the supervision of HG leaders. If a member has a need, they can ask their HG leader about financial help from the fund. The HG has access to the funds at their discretion.

What else can we do to fulfill this aspect of being a community of Jesus? I suspect we could be more sensitive to the people around us. Of course, gathering in small groups is the best way to accomplish intimacy. To be a healthy community we have to mature past the "Sunday Christian" and invest the time to meet individually and in small groups.

All biblical communities of Jesus will recognize that they are a family that is joined to a larger body, and out of this sense of family (not out of a sense of duty, or a desire to impress God or others) they will share with those members of the family that are in need. We see Paul's examples in "Corinthians." That means we have to be sensitive to the needs of Christian groups around us and offer our help (e.g. giving toward the Methodist Church's reconstruction project).

Eating Together

Biblical gatherings of the followers of Jesus will eat a family meal together. In the Old Testament period the central act of worship was not the sin or guilt offerings, which were preparatory, but the thanksgiving/fellowship/peace offering, which was a meal that the worshipper ate along with his or her extended family in the presence of God.

In the New Testament the characteristic gathering of the followers of Jesus was a meal modeled on the final Passover that Jesus ate with his closest followers. This act of worship was commanded by Jesus himself. It was three centuries before the meal aspect finally faded into the symbolic eating of a bite of bread and the symbolic drinking of a sip of wine that is practiced today.

The first implication is that to live "church" in this sense, the community must gather in small enough groups so that eating together is possible. It is in such groups that we know one another well enough to know each other.

The second implication is that these groups should express family care for one another (the poor and rich, slave and free, men and women, sharing the same table). It is not enough to know whom someone is; we must know each other's needs.

But most importantly these gatherings clearly reflect the coming consummation of the kingdom (when we will all sit down at the banquet table with Jesus). It is a prophetic proclamation that Jesus will sit down someday and eat and drink with us again.

At PCF we emphasize small groups for this reason. I encourage leaders to include food at their gathering. It is why we have the coffee/tea time after church and encourage people to go eat together afterward. It is why we organize "Dinners for 6." The idea of sharing a meal is why Kelsie and I have Shabbat dinners on Friday nights. It is reflected when Garth invites people out to see a movie and get something to eat, or when Chris, Peter and Charles invite people over for a potluck.

How can we further identify with the principal behind the concept of family meals? We certainly have to gain an appreciation for a shared meal and be more intentional as we gather together in small groups to make time to eat together. We also need to end the categorical lifestyle of speaking about the kingdom in "church" and not outside of it. Shared meals are platforms to share spiritual truths and open our lives up to one another.

Some have different views about what structures best express the principles that Jesus desired us to practice (i.e., at PCF we practice communion every week), but what is important is that the meal is central to our existence as a community of Jesus.

Prayer

Finally, biblical gatherings include communicating with Jesus. Family members present their needs to him, they give their thanks to him, and they expect him to guide them as they express this dependence upon and submission to him. A community cannot claim to be following Jesus if it is not marked by such communication with him and the Father.

How that prayer is organized is a matter of preference. One way the Jerusalem church did this was by participating in the formal prayers in the Temple. At other times in Acts, spontaneous prayer gatherings came together according to the need. It models people praying on beaches, in ships, and in homes. Some prayers were sung, sometimes using new songs and sometimes using the ancient text of the Psalms. There were a wide variety of

forms and styles of prayer. But prayer is a characteristic function of the gatherings of the followers of Jesus.

At PCF we corporately pray before the service, and we pray for one another after the service. We also pray for one another at our small groups. We sing our prayers at IHOPP. We pray individually. I join other pastors monthly to pray for the each other and each other's ministries.

How can we change things to improve our community prayer life? We can remind one another that we are completely dependent on Christ. Too often we live as if things depend on our efforts and/or we take things for granted. We see the temporal world but need to remember that heaven is our home.

The important part is that group prayer is repeatedly modeled and commanded in the New Testament. It is part of what defines us as a Christian community.

Summary

So what is a church? A church is a structured (complete with leadership) gathering of followers of Jesus in which people (1) are equipped to reflect Christ, (2) support one another financially and emotionally, (3) eat communal meals together anticipating the return of their Lord, and (4) participate in prayer and worship together.

How this is expressed will vary with time and culture, but without applying these principals, it is difficult to understand how a group is functioning as a "New Testament church." ■

Adapted from the article by Peter Davids titled "What is the Church" and Published in the Vine-line Magazine, Fall 2005 edition.

http://www.vineyard.ca/resources/Vineyard_253.pdf



Upcoming Birthdays

The following PCF members past and present will be having birthdays in the next few weeks.

Lulit Demissew	February 1
Vince Reed	February 2
Barret Kropf	February 2
Martin Kouklik	February 3
John Kantke	February 4
Phil Evans	February 4
Marvin Lang	February 5
Stephen Old	February 6
Natasha Pimenova	February 13
Bogdan Pilch	February 13
Michael Stadler	February 14
David Snell	February 16
Tamara Nickle	February 20
Chris McLaughlin	February 22
Michelle Šebestová	February 24
Lisa Niederheitmann	February 26
Tamara McLaughlin	February 26
Michael Overwater	February 27
Mirek Šedivý	February 28
Ariel Robbins	February 29



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In 2006 we hope to build on the strength of 2005 - our relationships. We plan to continue to emphasize small group ministries and opportunities to share our lives together. We desire to share the love of God with the people around us.

YEAR 2005 Ministry Summary

1. LEADERSHIP

1.1. pastors

John & Kelsie Mullen

1.2. elders

John Mullen, Kelly Kuest (resigned in October)

1.3. church leadership

John & Kelsie Mullen, Kelly Kuest, Markéta Lišková, Zora and Katka Kounovská, Dan Drápal, Michelle Šebestová, Tomáš & Eliška Landovský, Teodora Paligorova, Dawn Custalow, Garth Wright

1.4. leaders and hosts of small groups

John & Kelsie Mullen, Markéta Lišková, Katka and Zora Kounovská, Dawn Custalow, Pavla Křížová, Hope Edgar, Dan Drápal, Teodora Paligorova, Kelly Kuest, Tomáš & Eliška Landovský, Garth Wright, Tomáš Knapěk, Dave Currin, Martin Kouklík, Eva Dubová, Loren Stoehr

1.5. other ministries

a) Sunday school

Dawn Custalow, John & Kelsie Mullen, Mira & Michelle Šebestová, Mirek & Klára Šediví, Martin & Mari Kouklíkovi

b) worship

Markéta Lišková, Faith Oguk, David Lubwama, John & Kelsie Mullen, Zora & Katka Kounovská, Tomáš & Eliška Landovský, Kamila Šuterová, Mirek Šedivý, Martin Kouklík, Andy Herrman, Dave Currin, Chris Bauman, Jeff Harding, Lukáš Port, Lukáš Sedláček

c) accounting and mercy fund

Tomáš Landovský, John Mullen, Dave Currin

d) leading offering and communion

members

e) preaching

John & Kelsie Mullen, Dawn Custalow, Kelly Kuest, Dan Drápal, John Parrott & guest speakers

f) MP3/ book and video library

Tomáš Landovský, Andy & Laura Herrman, Eva Dubová, Lukáš Port, Marcus Frakes

g) student ministry

Dave Currin (KS Praha), Kelly Kuest (Co Ze)

h) missionaries in the fellowship

John & Kelsie Mullen (PCF), Kelly Kuest (ESI), Samantha Trad (ESI) and Hope Mares (ESI)

i) English camp

John & Kelsie Mullen, Michelle Šebestová, Petra Barťová, Lukáš Port, Hope Mares, Martin & Mari Kouklíkovi, Klára Šedivá, Kelly Kuest

j) sound system

Tomáš Landovský, Marcus Frakes, Peter Gohman, Erik Maršoun, Katka Kounovská

k) translations / interpreting

Zora Kounovská, Eliška Landovska, Tomáš Landovský, Tomáš Sedláček, Pavla Křížová, Magdalena Čejková, Dan Drápal

l) publications ministry

Andy & Laura Herrmann, Lukáš Port, Dan Drápal, Dawn Custalow, Kelly Kuest, John & Kelsie Mullen, Kamila Šuterová and member articles

m) men's and women's ministry

Dan Drápal, Dave Currin, Kelsie Mullen, Dawn Custalow

n) church administration

Andy & Laura Herrman, Dave Currin, John Mullen, Lukáš Port, Eva Dubová, Zora Kounovská

o) refugee camp ministry

Katka a Zora Kounovská, Martina Vošahlíková, Allen Nishie, Andy & Laura Herrman, Eric Baldwin, Mikuláš Pstross, Samantha Trad, Lukáš Port, Asondjo Oleko, Jonathan Der, David Currin, Dan Munzert, Chris Bauman, David and Linda Snell, Marcus Frakes, Tomáš & Eliška Landovský, Magda Čejková, Scott Prose, Aaron Johnson, David Gottlieb, Christina Reid, Renee Ray, Tasci Gibson, Janina Heywood

p) intercession / IHOPP ministry

John & Kelsie Mullen, Markéta Lišková, Zora Kounovská, Michelle Šebestová, Kelly Kuest, Kamila Šuterová, Teodora Paligorova, Mirek & Klára Šediví, Martin & Marie Kouklík, Katka Kounovska

q) Bible study ministry

Eliška Landovský

r) evangelism (outreaches besides those listed above)

John & Kelsie Mullen, Marcus Frakes, Chris Bauman, Peter Gohman, Garth Wright, Eugenie duPreez, Charles Jolly, Matthew Elphick

s) social ministry/ special events

John & Kelsie Mullen, Dawn Custalow

t) counseling/discipleship ministry

John & Kelsie Mullen, Dan Drápal, Dawn Custalow, Kelly Kuest

u) web page

Dave Currin, John Mullen and Home Group Leaders

2. MEMBERSHIP INFORMATION

2.1. incoming members

Martin, Mari, Rachel, & Rebeka Kouklíkovi (Czech), Kamil and Hana Dětkovi (Czech), Zdeněk Horak (Czech), Lukáš Port (Czech), Lukáš Sedláček (Czech), Davor Cupic (Bosnian/Dutch), Peter Gohman (USA), Chris Bauman (USA), Lambert Asondjo-Oleko (Congo), Charles Jolley (USA), Markus Frakes (USA), Renata Vankova (Czech), Stuart Redgard (England), Will Porter (USA)

2.1.1. births: 1

Oliver Šedivý (Czech)

**total new members: adults (number): 16
children (number): 3**

2.2. outgoing members

Eric Zanger (USA), Dita & Ian Crowther (Czech), Paul Stoeter (England), Gabriela Peková (Czech), Vlad Jonnson Siminov (Russian), Natasha Pinimov (Russian), Andy and Laura Herrmann (USA), Hope Mares (USA), Allison Crawley (USA), Lukáš Port (Czech), Vincent & Martina (England/Czech), Nikolas Mugeru (Kenya), Faith Oguk (Kenya)

2.2.1. dropped from the rolls

Oleg Pinimov (Russian), Alan Crowther (Scottish), Samantha Trad (USA), Jana Kristofičová (Czech)

2.2.2 expelled

None

2.2.3 deaths

None

**total outgoing: adults (number): 19
children (number): 1**

2.3. weddings: 1

Chris & Lies Krajenbrink (Holland)

2.4. number of members as of 12/31/05: 61 (from 12 different countries)

number of adult members : 50

number of baptized children (to age 18): 3

number of unbaptized children (to age 18): 8

2.5 people baptized during the year: 4

Matthew Mullen (USA), Lukáš Port (Czech), Monika Šebestová (Czech/American), Zdeněk Horak (Czech)

3. EVENTS AND SPECIAL ACTIVITIES

3.1. for the congregation

a) conferences / events

- Women's Retreat

- Passover Seder Service and Meal

-Thanksgiving Church Retreat

-All-Church Feast with Angel Mountain, IHOPP, & CIEJ

-Cross-cultural adjustment seminar

b) special Sunday programs

- Candle-light Christmas service

c) ministry training events

-Ministry workshop with Manchester Vineyard team

3.2. outside of the congregation

a) evangelism / social ministry

- Youth meeting in Úvaly

- Gateway Team Outreach to the Jewish Community

- Monthly Refugee Camp Visits

- Business Group

- Weekly English Conversation Group

- 5th Annual English Camp in Úvaly

- Christmas Homeless Gifts

- Visiting Kolin Orphanage

b) social events

- Coffee/tea after Sunday services

-Church Picnics/BBQs

-Dinner party for Prague English-speaking pastors

- Dinner Parties (Supper 6 and 8s)/Shabbat dinners

- Attended Summer Worship Conference

- Maják Fellowships/Parties

- Thanksgiving Retreat

-Christmas dinners/party

-Birthday parties

c) mercy ministry events

- Collection of clothing /toiletries for refugee camp

- Collection of offering for the Kolin Orphanage

- Prisoner visits at Pankrac Prison

d) prayer events

- Úvaly prayer walks

- Pre-service prayer

-House of Prayer meetings

-Weekly Prayer Focus at Sunday gatherings

-Participation in The International Day of Prayer for the Peace of Jerusalem

4. FINANCIAL INFORMATION

4.1. income

tithes: 518,754 Kč

special offerings/other income: 333 Kč (Mercy Fund)

mercy fund: 58,061 Kč (not included in the totals)

total: 519,087 Kč plus mercy fund: 58,061 Kč

4.2. outlay

contribution to the KS denominations: 8,620 Kč

salaries (pastor, administrative support): 112,999 Kč

health and social insurance: 57,482 Kč

office and church rent: 181,061 Kč

overhead: 102,758 Kč

investments and repairs: 10,224 Kč

evangelism and advertising: 18,004 Kč

gifts: 27,333 Kč plus mercy fund of 28,141 Kč (not included in the totals)

total: 518,481 Kč plus mercy fund of 28,141 Kč

status of congregation account as of 12/31/05:

11,468 Kč (plus Mercy Fund of 30,033 Kč)

PCF Finances

December 2005

49,065.48

5,847.00

5,000.00

8,500.00

795.00

750.00

20,506.00

0.00

7,000.00

553.50

916.00

49,867.50

-802.02

5291.00

Total Income

Internet & Communications

Office Rent & Electricity

Church Rent

Supplies & Equipment

Copying & Publishing

Salaries/Employer Tax

Evangelism & Teaching

Church Giving

Fees & Advertising

Miscellaneous

Total Expenses

Net Income

Current Liabilities

All amounts shown are in Czech Crowns.

Should you have a testimony to share please email us. The deadline is February 20, 2006