

INTERNATIONAL PENTECOSTAL HOLINESS CHURCH

MANUAL

2009 - 2013



**International Pentecostal
Holiness Church**

MANUAL

2009–2013

**GLORIFY GOD
TOGETHER**

As Adopted by the 26th General Conference

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International Pentecostal Holiness Church

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Introduction

Preface

Birthed in 1898, the International Pentecostal Holiness Church is a classical Pentecostal denomination that predates, yet was greatly influenced and ultimately defined by, the outpouring of the Holy Spirit in the Azusa Street Revival at the turn of the 20th century. In April 2006, we joined our Pentecostal brothers and sisters around the globe in celebrating the 100th anniversary of that historic event. In 2011, we will celebrate the 100th anniversary of the actual incorporation of the IPHC as we know it today.

Though we are a historic church, we have not been a stagnant organization. The IPHC has a rich history of missions and evangelism. Over the years, the church has sought to redefine her mission and alter her course to meet the ever-changing needs of those she seeks to serve. As a result, we have become one of the most flexible, most innovative, and fastest growing denominations in America. Since 1990, the constituency of the IPHC has increased from 1.8 million to 4 million people worldwide. Over 1,700 new IPHC churches have been started in the U.S.A. during the last 12 years, and the membership in America has grown from 170,164 to 265,744, a 56 percent increase over the last decade. Growth of this magnitude has indeed been a miraculous phenomenon for which we give God all the glory.

Vision 20/20 is now the marching order for the International Pentecostal Holiness Church. In an effort to “Glorify God Together” as we “Multiply Disciples & Churches,” we are committed to:

- Praying daily for world evangelization through intercession and spiritual warfare.
- Multiplying believers and churches through revitalization, personal evangelism, and church planting.
- Planting strong churches in major urban centers of America and other nations.
- Developing shepherds’ hearts that reflect the compassion of Jesus Christ.
- Mobilizing IPHC members to discover, develop, and deploy their spiritual gifts.

As remarkable as our recent growth has been, there is still more work to be done. Through Vision 20/20 and the principles

outlined above, we are challenged to accomplish the following by the year 2020:

- 500,000 members in the United States.
- 5.5 million members overseas.
- 1,000 new churches planted in the U.S.A.
- Ethnic congregations doubled in the U.S.A.
- 80 percent of all existing churches moved to an annual growth mode.
- Our presence increased from 103 to 150 countries worldwide.

We are committed to the mission of apostles, prophets, evangelists, pastors, and teachers in the church today and seek to minister in the power of these God-given anointings. Our denominational ministry must be relevant, dynamic, and demonstrative. We must be relevant in that we understand the culture of our society and how to relate to it with all the technology available to us today. We must be dynamic in that we seek to impact and change our communities and cities in meaningful ways, rather than just carry out a schedule of church services weekly. We must be demonstrative in that we are filled with the Holy Spirit and allow Him to work miraculously through us to accomplish these otherwise impossible goals.

This is a *kairos* moment for the IPHC because God has chosen to use an old, classical Pentecostal denomination to demonstrate to the world the new thing He is doing in our generation. We know that “eye hath not seen, nor ear heard, neither hath it entered into the heart of man” what God has yet to reveal through His unfolding destiny for the International Pentecostal Holiness Church.

The Editorial Committee

Mission Statement

The mission of the International Pentecostal Holiness Church is to multiply believers and churches, discipling them in worship, fellowship, and evangelism as we obey the Great Commission in cooperation with the whole body of Christ.

Objectives

God has called the International Pentecostal Holiness Church to become a kingdom of worshiping priests who will worship Him with all our beings – spirit, soul, and body. We are to live lives of worship, continually giving praise to the Lord. Our churches are to be noted for their praise and celebration. We are to learn a worship lifestyle that will model for the whole world what it means to love God with all our might, mind, and means.

God has called the International Pentecostal Holiness Church to become a learning community of believers who give themselves to maturing and maximizing the gifts and calling of each member of the community. We commit ourselves to equipping the saints for their work of ministry and teaching them a lifestyle of learning that we may all grow in the knowledge of God and in effectiveness in ministry.

God has called the International Pentecostal Holiness Church to become an army of witnesses who will live to share the good news. Our entire lifestyle is to be built around the compassion to witness. We are to witness as we travel, study, eat, work, and play. We are to choose our vocations, homes, church sites, mode of dress, language, friends, and neighbors to better witness to our generation.

God has called the International Pentecostal Holiness Church to become a unique instrument of world evangelization that will penetrate many unreached peoples of this earth with the gospel. We are to gear up like an invading army to go into enemy strongholds with our lifestyle of worship, learning, and witness to build the kingdom of God and establish the reign of King Jesus.

GMC Vision

The vision of the Global Ministries Center (GMC) of the International Pentecostal Holiness Church is to:

- Communicate prophetic vision to the International Pentecostal Holiness Church.
- Empower and assist Conference and local church leadership.
- Make available resources for equipping church leaders.

- Network resources and identify opportunities for effective obedience to the Great Commission.

HISTORY

One of the most significant developments in Christianity during the past century was the appearance of many Pentecostal fellowships throughout the world. Beginning in the United States and spreading rapidly to most nations of the world, these groups now comprise a major “third force” in Christendom whose phenomenal growth has commanded the attention of the world.

The Pentecostal Holiness Church was one of the first groups to designate itself officially as a member of the Pentecostal Movement. With roots in the midwestern and southeastern United States, the Pentecostal Holiness Church has played a significant role in the movement from the beginning.

The character of the church is seen in its name, which places it astride two major revival streams: the Holiness revival of the late nineteenth century, and the Pentecostal revival of the twentieth century. As its distinctive contribution to contemporary Christianity, this church has attempted to preserve the Wesleyan tradition while perpetuating the Pentecostal tradition.

The church’s fundamental faith is that God’s power to redeem man and society is resident in Jesus Christ, Son of the Father, who sent the Holy Spirit into the world as the Agent of salvation. It is this faith – that God’s power is directly available to everyone to save, cleanse, empower, and heal – that gave the Pentecostal Holiness Church its birth.

Spiritual Heritage

The theology and heritage of the Pentecostal Holiness Church flow from many sources. Basically, its people look to the Day of Pentecost as the beginning of the early Christian church that ultimately produced the movement. The atmosphere of the Upper Room (Acts 2), with the “sound of a rushing mighty wind,” the “cloven tongues as of fire,” the speaking forth in “other tongues as the Spirit gave utterance,” and the dynamic public witness that followed, has inspired the church to perpetuate the power of Pentecost in this generation.

In its statement of faith, the International Pentecostal Holiness Church distills and preserves the three great spiritual reforms of recent Christianity – Lutheran, Wesleyan, and Pentecostal. Each of these revival movements brought to light and reemphasized truths concerning the Christian experience that apparently had been lost since the times of the early church.

The first spiritual reform was the Lutheran Reformation of the sixteenth century. Martin Luther's doctrine of the believer's justification by faith alone was the most enduring contribution of the Protestant Reformation to Christian experience. This doctrine became the bedrock of the Reformation and remains the basic doctrinal foundation of all evangelical churches, including the International Pentecostal Holiness Church. The church regards the "new birth" as the conversion experience that admits the believer into the family of God. The church's belief on this crucial point of doctrine is expressed in her eighth Article of Faith.

We believe, teach and firmly maintain the scriptural doctrine of justification by faith alone (Romans 5:1).

Pentecostal Holiness people thus regard themselves as spiritual heirs of the Reformation. Therefore, great importance is given to evangelism. The saving of the lost is seen as the church's primary task.

The Methodist Movement, begun by John Wesley in eighteenth-century England, produced the second major contribution to the church's theology, the doctrine of sanctification as a second work of grace. In Pentecostal historiography, this is seen generally as the second spiritual reformation of the church.

From the beginning, Wesley's Methodist Societies emphasized sanctification as a "second work of grace" following conversion, calling for a life of holiness and separation from the world. Wesley also used the terms "heart purity," "perfect love," and "Christian perfection" to describe the work of sanctification and the life of holiness in the believer.

The burden of the Wesleyan revival was that the converted believer need not live out his lifetime as a slave to inborn sin; Christ "suffered without the gate" to "sanctify his people with his own blood." This experience of sanctification is the birthright of every Christian.

The Holiness Movement

When American Methodism was formed in 1784, the church accepted Wesley's mandate to "reform the continent and spread scriptural Holiness over these lands." For over a century, Methodist preachers and churches throughout the nation promoted the Holiness cause. As the church grew larger and wealthier, however, the Holiness testimony tended to fade as a distinctive teaching and experience in the church. Despite attempts to renew the Holiness message in the church both before

and after the Civil War, the trend away from Holiness theology and experience was clearly established by the end of the nineteenth century.

The last major Holiness revival among the Methodists and other mainline Protestant churches came after the formation of the National Holiness Association in Vineland, New Jersey, in 1867. But the resulting revival failed to bring the majority of the American church back to the Holiness cause. When the Southern Methodist Church rejected the Holiness Movement in 1894, over 25 new Holiness groups dedicated to the promotion of Holiness preaching and living formed in the United States.

The Pentecostal Holiness Church was one of the groups begun after 1894 as a result of the controversies over the question of sanctification.

The Pentecostal Movement

During the last years of the nineteenth century, a conviction arose among many fervent people in the Holiness Movement that a fresh outpouring of the Holy Spirit was the church's great need. As the new century was about to dawn, a general attitude of seeking for deeper and further spiritual grace seemed to permeate the movement. This cry for a "new Pentecost" was experienced in both Europe and America.

The modern Pentecostal Movement had its origins in Topeka, Kansas, in a small Bible school conducted by Charles Fox Parham, a Holiness evangelist who began his ministry as a Methodist pastor. In 1901, Agnes Ozman, a student at Parham's school, received the baptism in the Holy Spirit accompanied by speaking in tongues. Ozman became a member of the Fire-Baptized Holiness Church, which merged with the Pentecostal Holiness Church in 1911.

The Pentecostal Movement received worldwide influence in 1906 in Los Angeles, California, in the Azusa Street revival led by the black Holiness evangelist, William Joseph Seymour. From Azusa Street, the Pentecostal experience spread around the world as Holiness people by the thousands received the Pentecostal baptism with the Holy Ghost with the apostolic sign of speaking with other tongues.

Not since the days of the early church had any revival movement spread so quickly and so far. In every continent, Holiness people flocked to altars to receive their own personal Pentecost.

Once again, the church experienced the gifts of the Spirit. The atmosphere of the book of Acts became the norm for the thousands of Pentecostal churches and missions that appeared throughout the world. Everywhere, the restoration of the *charismata* was understood as proof positive that the second advent of Christ was near.

The Pentecostal Holiness Church was a part of this Pentecostal outpouring. From the beginning it played a part in the unfolding drama of this third spiritual reformation of the church. Organized as a Holiness group in 1898, the church officially incorporated the theology of the Pentecostal Reformation in its Articles of Faith in 1908 by adopting the following statement:

We believe the Pentecostal baptism of the Holy Ghost and fire is obtainable by a definite act of appropriating faith on the part of the fully cleansed believer, and the initial evidence of the reception of this experience is speaking with other tongues as the Spirit gives utterance (Luke 11:13; Acts 1:5; 2:1-4; 8:17; 10:44-46; 19:6).

The International Pentecostal Holiness Church also holds to the other basic doctrines of historic Christianity such as the Trinity, the deity of Christ, His virgin birth and His second coming, and future rewards and punishments after the final judgment. It was, however, the distinctive doctrines of Holiness and Pentecost that gave birth to the church.

Organizational Heritage

The first congregation to bear the name of the Pentecostal Holiness Church was organized in Goldsboro, North Carolina, in 1898, as a result of the evangelistic ministry of Ambrose Blackmon Crumpler, a Methodist evangelist. In 1897 in Magnolia, North Carolina, Crumpler organized the interdenominational North Carolina Holiness Association.

Because of his uncompromising Holiness ministry, Crumpler was tried in 1899 in a Methodist ecclesiastical court for “preaching the glorious doctrines of Methodism,” as he explained it. Although he was acquitted in the trial, Crumpler soon withdrew from the Methodist Church and with several followers began a new organization called the Pentecostal Holiness Church of North Carolina.

In 1900 in Fayetteville, North Carolina, the church conducted its first convention. Crumpler was elected to serve as president,

and a *Discipline* was adopted. Several congregations were organized principally in North Carolina, South Carolina, and Virginia. In 1901 at Magnolia, North Carolina, the word *Pentecostal* was eliminated from the name, and for eight years the church was known as The Holiness Church of North Carolina.

Following the outpouring of the Holy Spirit in 1906, and after many members received the baptism of the Spirit according to Acts 2:4, the word *Pentecostal* was restored to the name at Falcon, North Carolina, in 1909.

Fire-Baptized Holiness Church

The Fire-Baptized Holiness Church formed as the result of the evangelistic ministry of Benjamin Hardin Irwin of Nebraska. A Baptist lawyer converted to Wesleyan holiness theology, Irwin postulated a “baptism with fire” following the experience of sanctification.

From 1896 to 1900, Irwin’s preaching campaigns in the Midwest and South resulted in large numbers of followers from the Holiness Movement, many of whom were also attracted to his healing ministry. When leaders of the National Holiness Movement rejected Irwin’s teaching as “third blessingism,” he began to establish Fire-Baptized Holiness Associations around the nation, the first of which was organized in Olmitz, Iowa, in 1895.

From 1896 to 1900, Irwin’s preaching campaigns attracted large crowds, including many Holiness ministers. At Anderson, South Carolina, in August 1898, Irwin led in the formation of a national body known as the Fire-Baptized Holiness Association. Irwin was elected to serve as “general overseer” for life while “ruling elders” were appointed over eight states and two Canadian provinces. A periodical promoting the movement, *Live Coals of Fire*, was published in Lincoln, Nebraska.

When Irwin left the movement in 1900, Joseph Hillery King was chosen to serve as general overseer. In 1902 the name was changed from Fire-Baptized Holiness Association to the Fire-Baptized Holiness Church.

Pentecost and Mergers

Soon after the outpouring of the Holy Spirit at Azusa Street in 1906, members of both churches were attracted to the experience of speaking in tongues as evidence of the baptism in the Holy Spirit. In 1906, G. B. Cashwell, a minister in the Holiness Church of North Carolina, journeyed to Los Angeles, where he received

the Pentecostal baptism in the Holy Spirit in the Azusa Street mission.

In a historic meeting in Dunn, North Carolina, in January 1907, Cashwell led many of the leaders of the Southern Holiness Movement into the Pentecostal experience. Soon both the Holiness Church of North Carolina and the Fire-Baptized Holiness Church embraced the doctrine of the baptism in the Holy Ghost, evidenced by speaking in tongues.

In the next few years a strong feeling arose among the members of both organizations that the two groups should unite. Both were preaching the same basic doctrines, were operating in the same territory, and had experienced a growing fellowship over the years. After taking several preliminary steps during 1909 and 1910, these two groups consolidated in 1911.

The merger took place on January 30, 1911, in the octagon-shaped Pentecostal Holiness Church building at Falcon, North Carolina. Here duly elected delegates from the Pentecostal Holiness Church and the Fire-Baptized Holiness Church met for the purpose of effecting a consolidation of the two bodies. Although the Fire-Baptized Holiness Church was much larger, the new organization adopted the name "Pentecostal Holiness Church." G. F. Taylor, F. M. Britton, and J. A. Culbreth served as the committee to draw up the *Discipline* that became the basis upon which the consolidation was made. The first General Superintendent of the united church was Samuel Daniel Page.

Organizational Developments

The first General Conference after the merger was held at Toccoa, Georgia, in 1913, at which time the change from biennial to quadrennial meetings was effected. At the time of the merger, missionaries sent by both churches already had opened fields in Hong Kong, China, Africa, and India.

In 1915 at Canon, Georgia, the Tabernacle Pentecostal Church consolidated with the Pentecostal Holiness Church. This merger brought the Holmes Bible and Missionary Institute of Greenville, South Carolina, into the fellowship of the church. The founder of both the Tabernacle Pentecostal Church and the Bible Institute was Nickels John Holmes of Greenville.

Early missions work of the combined churches included the Hong Kong field begun by Anna Dean in 1909, the Indian field opened by Della Gaines in 1910, the South African field started by J. O. Lehman in 1913, and the Central American field opened by

Amos Bradley in 1913. Later efforts by J. M. Turner in India (1921), K. E. M. Spooner (1915) and D. D. Freeman (1924) in Africa, and W. H. Turner (1919) in China greatly strengthened the early overseas missions of the church.

In 1917, the church began publication of an official journal known as the *Pentecostal Holiness Advocate*. The first editor was George Floyd Taylor. Two years later, in 1919, Taylor also founded the Franklin Springs Institute near Royston, Georgia. In 1933 the name of the school was changed to Emmanuel College.

Foreign missions work opened in this period included Argentina, started by Janet Hart in 1931; the Mexico field, founded by Esteban Lopez in 1933; and the Hawaiian field, founded in 1936 by Mildred Johnson Brostek.

In 1937 at Roanoke, Virginia, the honorary title of Bishop was bestowed on the General Superintendents. The two General Superintendents elected at that conference, Joseph H. King and Dan T. Muse, were the first to bear this title.

At the General Conference in Oklahoma City, Oklahoma, in 1945, the church voted to have four General Superintendents. Elected to serve with King and Muse were Joseph A. Synan and Hubert T. Spence. At the death of Bishop King in 1946, Muse assumed the leadership of the church. He served as presiding Bishop until his death in 1950, when he was succeeded by J. A. Synan, who served as chairman until 1969.

The 1957 General Conference that convened in Oklahoma City decided henceforth to have only one General Superintendent.

During the 1950s the church experienced rapid expansion in the mission fields. Works were opened in this period in Costa Rica, Cuba, Northern Rhodesia (Zambia), and Southern Rhodesia (Zimbabwe), Malawi, Nigeria, Mozambique, Ghana, and Botswana.

In the late 1960s, affiliations were initiated with sister Pentecostal bodies abroad. The first international affiliation was with the Pentecostal Methodist Church of Chile in 1967, followed by a similar agreement with the Wesleyan Methodist Church of Brazil in 1983.

J. Floyd Williams was elected General Superintendent in 1969 in Memphis, Tennessee. During his tenure of office, the headquarters of the church was moved in 1974 from Franklin Springs, Georgia, to Oklahoma City, Oklahoma.

In 1981, the General Conference elected Leon O. Stewart as General Superintendent. He was succeeded in 1989 by Bernard

E. Underwood, who had served as executive director of World Missions for 16 years.

The First World Conference of International Pentecostal Holiness Churches met in September 1990 in Jerusalem, Israel. This was a significant milestone in our history. There we established our Target 2000 goals globally and adopted the “Jerusalem Proclamation,” which has become a global battle cry for the church.

Jerusalem Proclamation

God is calling the International Pentecostal Holiness Church to become a kingdom of worshipping priests who will worship Him with all their beings – spirit, soul, and body. We are to live lives of worship, giving praise continually unto the Lord. Our churches are to be noted for their praise and celebration. We are to learn a worship lifestyle that will model for the whole world what it means to love God with all our might, mind, and means.

God is calling the International Pentecostal Holiness Church to become an army of witnesses who will live to share the good news. Our whole lifestyle is to be built around the compassion to witness. We are to feast in order to witness. We are to witness as we travel, as we study, eat, work, and play. We are to choose our vocations, homes, church sites, mode of dress, language, friends, and neighbors in order to better witness to this generation. We are to change our lifestyles in order to become more effective witnesses.

God is calling us to a witnessing lifestyle.

God is calling the International Pentecostal Holiness Church to become a unique instrument of world evangelization that will penetrate many unreached peoples of this earth with the gospel. We are to gear up like an invading army to go into the strongholds of the enemy with our lifestyle of worship and witness in order to spread the kingdom of God and the reign of King Jesus. We are to go on a wartime basis in order to carry out this God-given mandate.

This threefold calling is the foundation for Target

2000. Failure to respond to this call will doom the mission. It will make it mission impossible. Response to this threefold call will assure the possession our promised land; it will guarantee the taking of our mountain (Joshua 14:12).

Out of that meeting also came our School of Ministry (SOM) program for equipping pastors and church planters, and the Global Desk (which later merged into the N.E.T.). N.E.T. was an acronym for New Evangelism Technologies. The N.E.T. was an electronic communications network designed to unite the various ministries and conferences of the International Pentecostal Holiness Church through an electronic communications system. N.E.T. has now been absorbed into Communication Services.

Bishop B. E. Underwood was reelected at the Twenty-Second General Conference in Jacksonville, Florida. During the 1993-1997 quadrennium, the church began a shift away from a hierarchical structure to a networking model that focuses on providing resources for Conferences and local churches. Changing the name of the International Headquarters to IPHC Resource Development Center reflected this paradigm shift, as did changing the name of Advocate Press to LifeSprings Resources and replacing the *International Pentecostal Holiness Advocate* with *IssacharFile*, a tool for local church leaders.

Following the reorganization of the Pentecostal Fellowship of North America (PFNA) as the Pentecostal/Charismatic Churches of North America (PCCNA) in September 1995, the International Pentecostal Holiness Church held its first Solemn Assembly. The meeting convened in August 1996 at Northwood Temple in Fayetteville, North Carolina, and dealt with seven specific sins of the past: pride, greed, racism, male domination, the elder brother syndrome, legalism, and judgmentalism.

In September 1995, 350 delegates met in Jerusalem, Israel, for the Second World Conference of IPHC churches. The theme of the conference reflected the theme of the Twenty-Second General Conference, "Exalt, Equip, Evangelize in the Power of the Spirit."

The first members of the World Pentecostal Holiness Fellowship were Bishop B. E. Underwood, chairman, Donovan Ng (Asia), Reggie Thomas (Africa), Elvio Canavesio (Latin America), and Fernand Galves (Europe).

At the close of the 1993-1997 quadrennium, the International Pentecostal Holiness Church consisted of 164,149 members and

1,658 churches in the United States and 2,621,269 members and 7,635 churches worldwide (including affiliates). We also had a missions presence in 81 countries.

The Twenty-Third General Conference, which convened in Kansas City, Missouri, in August 1997, elected James Daniel Leggett as the seventeenth General Superintendent of the International Pentecostal Holiness Church. Prior to his election as General Superintendent, Leggett served eight years as executive director of Evangelism USA and four years as vice chairman of the church.

Bishop Leggett led the church into the twenty-first century. During the first four years of his tenure, the church celebrated its one-hundredth birthday with special events in Oklahoma City and North Carolina. Representatives attended from the Fire-Baptized Holiness Church of the Americas, Pentecostal Free Will Baptist Church, Congregational Holiness Church, and Emmanuel Holiness Church.

From 1996 to 2000, the International Pentecostal Holiness Church experienced an increase in membership of 33,823 – a larger membership gain than in any previous quadrennium. In 2000 alone, the church added 12,541 new members in the United States, for its largest annual increase ever – a gain of 6.8 percent. Membership during the quadrennium increased from 164,149 to 197,972. The gain for 1997-2000 surpassed all previous *decadal* gains.

Church planting was key to the church's outstanding growth. More churches were planted during the quadrennium than in any previous four-year period. More than 100 churches were planted per year in 1997, 1998, and 1999. In 2000, new churches totaled 154! The gain in new churches for the quadrennium was 206, which more than doubled the gain in the previous four years.

The church's growth around the world during the 1997-2000 quadrennium was even more remarkable. Worldwide membership almost doubled from 729,887 in 1996 to 1,345,890 in 2000. Including affiliates – the Methodist Pentecostal Church of Chile and the Wesleyan Methodist Church of Brazil – the total membership was 3.5 million, an increase of nearly 1 million from 1996.

The church continued to move toward globalization. A World Pentecostal Holiness Fellowship (WPHF) Constitution was adopted at a meeting of the WPHF Executive Committee in Costa Rica in 2000. Members of the committee are James D. Leggett,

Chairman, Donavan Ng (Asia), Reggie Thomas (Africa), Jose Angel Salas (Latin America), Teodor Bulzan (Europe), and Gordon McDonald (North America).

During Leggett's first four-year term, Target 2000 transitioned into **Mission 21** as the carrier of the vision and mission of the Pentecostal Holiness Church. Under the leadership of Bishops Leon Stewart and B. E. Underwood, Target 2000 changed the direction of the church to center on its God-given mission of evangelism. Mission 21 focused the church on the opportunities of the future. The church implemented an aggressive evangelism initiative called **Reach 3 • Plant 3** to reach the lost and start new churches. **Reach 3 • Plant 3** challenged each member to reach at least three persons for Christ and each church to plant at least three congregations: one like itself, one cross-culturally, and one transnationally.

The Twenty-Fourth General Conference that convened in Cincinnati, Ohio, August 7-10, 2001, marked a renewed spirit of unity in the church. This was demonstrated most dramatically when delegates unanimously reelected Bishop James D. Leggett to a second four-year term. This was the first time in the recent history of the International Pentecostal Holiness Church that a General Superintendent was elected by acclamation. The conference also unanimously reelected M. Donald Duncan, vice chairman and executive director of World Missions Ministries, and Ronald Carpenter, Sr., executive director of Evangelism USA. Edward Wood was elected executive director of Stewardship Ministries, and Dr. A. D. Beacham, Jr., was elected executive director of Church Education Ministries.

During Leggett's second term, the growth trend in global membership continued. Each of the four years of the 2001-2004 quadrennium set new records of increase as PH members and adherents worldwide reached more than 2 million people. Including affiliates, the Igreja Metodista Wesleyana of Brazil and the Iglesia Metodista Pentecostal Church of Chile, the total reached an amazing 4.1 million people.

The decade ending in 2000 was the most significant 10 years in the church's 107-year history. During the '90s, more than 1 million members were added to the church around the world. That was seven times the growth of any previous decade.

At the close of the 2001-04 quadrennium, the church had a presence in over 100 countries. New churches were reported in

the former Soviet states of the Ukraine, Uzbekistan, and Kazakhstan.

In 2003, the Pentecostal Holiness church in Cuba celebrated its 50th anniversary. The work there had not only survived under communism; it had thrived and had become vibrant testimony to the power of the gospel.

The World Pentecostal Holiness Fellowship (WPHF) continued to gain in significance. The WPFH held its third global meeting in February 2003 in San Jose, Costa Rica. Delegates represented the emerging global, diverse nature of the church. The WPHF Committee includes eight members, each from one of the continents where the Pentecostal Holiness Church ministers and one each from our affiliates in Brazil and Chile.

The U.S. church also accelerated at a record pace in membership and new churches. The church registered the largest gain in members of any previously recorded four-year period. During the 2001-04 quadrennium, the IPHC had its second and third largest annual gains in its history.

The decade ending in 2000 was the decade of fastest growth for the church in the United States, with a gain of 72,000 members. Nearly three quarters of the new members were the result of new church plants. During the 2001-2004 quadrennium, 493 new churches were reported (an average of 123 a year). This means the fellowship began more than two churches each week. The net increase in total churches was 152. Those new congregations accounted for 34,540 new members at the end of 2004.

A key development was *IPHC Experience* magazine. This publication is the outgrowth of the initial church publication, the *Pentecostal Holiness Advocate*, which had been printed since the early days of the movement. *IPHC Experience* was unveiled at the National Pastors' Conference in Nashville in 2003 and launched in January 2004.

The Twenty-Fifth General Conference met in Oklahoma City, Oklahoma, July 26-29, 2005. This General Conference proved to be a historical event as delegates elected Mrs. Trish Weedn, the first woman to serve on the General Executive Board. The conference voted to enlarge the GEB to include 12 members besides the General Superintendent: five resident members, four zone representatives, a Hispanic representative, two pastors, and one layperson.

James D. Leggett was reelected to his third term as General Superintendent after receiving a two-thirds vote to allow his name to be placed on the ballot. Dr. Ronald W. Carpenter, Sr., was reelected as executive director of Evangelism USA and as vice chairman of the church. Dr. A. D. Beacham, Jr., replaced M. Donald Duncan as executive director of World Missions Ministries. Duncan announced his retirement before the ballots were cast. Edward W. Wood was reelected as executive director of Stewardship Ministries and General secretary-treasurer, and J. Talmadge Gardner was elected to head Church Education Ministries. Gardner had served eight years as assistant to the General Superintendent.

The succeeding quadrennium surely will be known as the beginning of the large local church in the IPHC. For decades, the movement consisted of small churches. This shifted dramatically with the addition of the M-Initiative as a part of a strategic plan for growth, which included training for Conference leadership and consultation training. The M-Initiative gathers from across the nation those pastors who have the passion to reach or surpass the 1,000 mark in attendance and challenges them to meet their potential.

While continuing to focus on church planting in the United States and abroad, the influence of the church spread significantly on the international scene. Two events contributed greatly to this effect. The first was the Twenty-First Pentecostal World Conference, held in July 2007 in Surabaya, Indonesia. Bishop James Leggett's leadership as chairman of the Pentecostal World Fellowship gave the IPHC greater visibility within the world Pentecostal community.

The second important occasion was the Fourth World Pentecostal Holiness Fellowship, which convened in May 2008 in Vancouver, British Columbia. The event drew representatives from every continent, highlighting the expanding globalization of the church. Due to the large IPHC missionary contingency, approximately 60 nations of the world were represented.

The church in India celebrated a collection of ministry milestones in November 2006. Nearly 350 people met in Agra to commemorate the 85th anniversary of the International Pentecostal Holiness Church in India, the Golden Jubilee (50 years) of ministry in South India, 25 years of outreach in East India, 25 years in Central India, and the Hobert Howards' 55 years of missionary service.

During the quadrennium, the IPHC became more involved in Kingdom ministries and the greater body of Christ. The IPHC was a founding member of Christian Churches Together (CCT). Leggett was elected president of the Pentecostal/Evangelical family within CCT and was appointed to the executive committee of the Global Christian Forum.

Two task forces presented their findings during the same period. The Apostolic Task Force provided a biblical basis for apostolic ministry and leadership. The Structural Task Force proposed the most drastic changes in governance for the denomination since its formation. These changes were incorporated into the Polity Committee Report and adopted largely intact by the Twenty-Sixth General Conference, which convened in Greensboro, North Carolina.

Besides sweeping changes in nomenclature, the General Conference voted to reduce the number of full-time executives from five to four. The portfolios of the office of Stewardship Ministries were divided and assigned to executives in order of election. The Polity Committee Report also called for the hiring of a chief financial officer.

In addition:

- The General Executive Board was renamed the Executive Committee of the Council of Bishops. This new committee will consist of the four elected officials. There will no longer be non-resident members on this committee.
- The General Board of Administration and the General Executive Board were merged into a new body known as the Council of Bishops. This council includes the Executive Committee and all Conference bishops.
- A new body, the General Ministries Cabinet, was created. This body includes the Executive Committee, all full-time department heads or ministry leaders, chief executive officers or presidents of General-level institutions or organizations, other department heads or ministry leaders approved by the Executive Committee, two senior pastors, two laypersons, two non-U.S. members, and two members at large.

Men's Ministries, Women's Ministries, Church Institutions, and Stewardship Ministries were moved into the Discipleship Ministries Division.

Dr. Ronald Carpenter, Sr., former executive director of Evangelism USA, was elected as General Superintendent;

Dr. A. D. Beacham, Jr., was reelected by acclamation as executive director of World Missions Ministries and vice chairman of the church; J. Talmadge Gardner was reelected by acclamation as executive director of Discipleship Ministries (formerly Church Education Ministries) and as corporate treasurer; and D. Chris Thompson was elected as executive director of Evangelism USA and as corporate secretary.

Those who led the churches before the consolidation at Falcon in 1911 were:

Fire-Baptized Holiness Church

Benjamin Hardin Irwin	1898-1900
Joseph Hillery King	1900-1911

Pentecostal Holiness Church of North Carolina

Ambrose Blackmon Crumpler	1898-1908
A. H. Butler	1908-1911

International Pentecostal Holiness Church

Samuel Daniel Page	1911-1913
George Floyd Taylor	1913-1917
Joseph Hillery King	1917-1946
Daniel Thomas Muse	1937-1950
Joseph Alexander Synan	1945-1969
Hubert Talmadge Spence	1945-1946
Paul Franklin Beacham	1946-1949
Thomas Alexander Melton	1946-1953
Oscar Moore	1953-1957
Julius Floyd Williams	1969-1981
Leon Otto Stewart	1981-1989
Bernard Edward Underwood	1989-1997
James Daniel Leggett	1997-2009
Ronald W. Carpenter, Sr.	2009-

International Pentecostal
Holiness Church
Constitution

Article I. Name

- A. The corporate name of this body of Christians is the International Pentecostal Holiness Church, Inc.**
- B. When the full corporate name is not required, this organization may also be known as International Pentecostal Holiness Church Ministries (IPHC Ministries).**

Article II. Organizational Form

A. The International Pentecostal Holiness Church, Inc., shall be a connectional church with an episcopal form of government.

B. Membership in the organization shall be of three types as defined in the Bylaws:

1. Local church members
2. Member Churches
3. Clergy

C. General Conference

When in session, the General Conference is the most authoritative body of the International Pentecostal Holiness Church (IPHC).

D. Council of Bishops

When the General Conference is not in session, the Council of Bishops shall be the most authoritative council, board, or committee in the organizational structure. Its function shall be that of a Board of Directors. As such, it shall be the primary policy-making body between sessions of the General Conference.

Article III. The Apostles' Creed

I believe in God the Father Almighty, Maker of heaven and earth; and in Jesus Christ His only Son, our Lord; which was conceived by the Holy Ghost, born of the virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried; He descended into hell [that is, the place of the departed righteous]; the third day He rose again from the dead; He ascended into heaven; and sitteth on the right hand of God the Father Almighty; from thence He shall come to judge the quick and the dead. I believe in the Holy Ghost; the holy catholic [universal] church; the communion of saints; the forgiveness of sins; the resurrection of the body; and life everlasting. Amen.

Article IV. Articles of Faith

1. We believe there is but one living and true God, everlasting, of infinite power, wisdom and goodness; Maker and Preserver of all things, both visible and invisible. And in the unity of this Godhead, there are three Persons of one substance of eternal being, and equal in holiness, justice, wisdom, power, and dignity; the Father, the Son, and the Holy Ghost.
2. We believe that the Son, who is the Word of the Father, the very and eternal God, of one substance with the Father, took man's nature in the womb of the blessed virgin; so that two whole and perfect natures, that is to say, the Godhead and the manhood were joined together in one Person, never to be divided, whereof is one Christ, very God and perfect man, who actually suffered, was crucified, dead, and buried, to reconcile the Father to us, and to make atonement, not only for our actual guilt, but also for original sin.
3. We believe that Christ did truly rise again from the dead, and took again His body, with all things appertaining to the perfections of man's nature, and ascended into heaven and there sits until He shall return to judge all men at the last day.
4. We believe the Holy Ghost, proceeding from the Father and the Son, is of one substance, majesty and glory with the Father and the Son, very and eternal God.
5. We believe in the verbal and plenary inspiration of the Holy Scriptures, known as the Bible, composed of sixty-six books and divided into two departments, Old and New Testaments. We believe the Bible is the Word of God, the full and complete revelation of the plan and history of redemption.
6. We believe that eternal life with God in heaven is a portion of the reward of the finally righteous; and that everlasting banishment from the presence of the Lord and unending torture in hell are the wages of the persistently wicked (Matthew 25:46; Psalm 9:17; Revelation 21:7, 8).
7. We believe that Jesus Christ shed His blood for the remission of sins that are past, for the regeneration of penitent sinners,

- and for salvation from sin and from sinning (Romans 3:25; 1 John 3:5-10; Ephesians 2:1-10).
8. We believe, teach and firmly maintain the scriptural doctrine of justification by faith alone (Romans 5:1).
 9. We believe that Jesus Christ shed His blood for the complete cleansing of the justified believer from all indwelling sin and from its pollution, subsequent to regeneration (1 John 1:7-9).
 10. We believe in sanctification. While sanctification is initiated in regeneration and consummated in glorification, we believe it includes a definite, instantaneous work of grace achieved by faith subsequent to regeneration (Acts 26:18; 1 John 1:9). Sanctification delivers from the power and dominion of sin. It is followed by lifelong growth in grace and knowledge of our Lord and Savior Jesus Christ (2 Corinthians 4:16; 2 Peter 3:18).
 11. We believe that the Pentecostal baptism of the Holy Ghost and fire is obtainable by a definite act of appropriating faith on the part of the fully cleansed believer, and the initial evidence of the reception of this experience is speaking with other tongues as the Spirit gives utterance (Luke 11:13; Acts 1:5; 2:1-4; 8:17; 10:44-46; 19:6).
 12. We believe in divine healing as in the atonement (Isaiah 53:4, 5; Matthew 8:16, 17; Mark 16:14-18; James 5:14-16; Exodus 15:26).
 13. We believe in the imminent, personal, premillennial second coming of our Lord Jesus Christ (1 Thessalonians 4:15-17; Titus 2:13; 2 Peter 3:10-14; Matthew 24:29-44), and love and wait for His appearing (2 Timothy 4:8).
 14. We believe it is the responsibility of every believer to dedicate his life to carrying out the work of the Great Commission (Matthew 28:18-20; Mark 16:15-20; Acts 1:8).

Article V. Understanding the Articles of Faith

A. AMPLIFICATION

Introduction – Historical

The first four paragraphs in our “Articles of Faith” together with number 6 as it now appears in the present arrangement were incorporated into our *Discipline (Manual)* in 1929 under the above title. The remaining paragraphs of our present Articles of Faith were then carried under the title “Basis of Union,” and constituted our statement of faith in 1911, upon the mutual acceptance of which the Fire-Baptized and Pentecostal Holiness Churches consolidated in that year.

In the 1941 General Conference, steps were initiated calling for a vote of the local churches authorizing the grouping of the Articles of Faith and Basis of Union under one heading as “Articles of Faith,” with a renumbering of the section accordingly and the removal from it of any item not specifically an article of faith. The vote was duly taken as provided in “Changes in Articles of Faith,” and at the 1945 General Conference the said changes were incorporated into the *Discipline*.

The first four of these Articles are the same in substance as the first four “Articles of Religion” (of which there are twenty-five) of the Methodist Church, which are, in turn, substantially the same as those adopted, with slight variations, by John Wesley from the Thirty-Nine Articles of the Church of England.

Hence, it will be seen that in the great, basic fundamentals of our faith, we stand upon common ground with a vast element of the Christian Church. In fact, our teachings about God; Christ; the Holy Spirit; about sin and the atonement; the birth, death and resurrection, ascension and coming again of Christ are in line with the great stream of doctrine and theology as stated in the various creeds and articles of faith of the evangelical Christian Church through the ages, embodying as they do the great doctrinal statements that issued from the Protestant Reformation and the Wesleyan revival. In fact, some of our Articles are similar in thought, and in some

instances identical in word, with certain sections of the historic Augsburg Confession. This is particularly true of the first and second Articles.

Moreover, they expand and elucidate the doctrinal tenets as set forth in the Apostles' Creed. This statement is particularly applicable to the first four of our Articles. It is in the next nine that our doctrinal distinctives appear more definitely.

We shall comment upon our Articles of Faith by paragraph as they are numbered in the *Manual*. Please read carefully all Scripture references in the order given.

1. God and the Trinity

We are *Trinitarian*, as opposed to *Unitarian*, in our faith. We do not believe in "three Gods" as the Unitarian, or "Jesus only," teaching maintains that we do; but we believe there are "three persons, of one substance, of eternal being, and equal in holiness, justice, wisdom, power, and dignity; the Father, the Son, and the Holy Ghost." Not three Gods, but one God, subsisting in three persons, the Trinity in unity (Matthew 3:16, 17; 28:19; 2 Corinthians 13:14; 1 John 5:7).

2. Christ

We believe in the incarnation of Christ through the virgin birth, which we hold without question, as written in the Word of God (Isaiah 7:14; 9:6; Matthew 1:18-25; Luke 2:26-35). We believe He was a perfect, sinless human being in whom dwelt all the fullness of the Godhead bodily (Colossians 2:9), that He was very God and perfect man. We believe He lived a sinless life and died upon the cross as an all-sufficient atonement for our sins, for our personal transgressions and also for original sin.

3. Christ's Resurrection

We believe in the bodily resurrection of Christ, in His triumphant ascension into heaven, and that He (in His

glorified body, as a complete human being, with all things appertaining to the perfections of man's nature) now sits at the right hand of heaven's Majesty until He shall return to judge the world at the last day. Perfect, sinless humanity is at the heart of the moral universe, participating in the government of creation and interceding for His saints, until He shall come to judge the living and the dead in the end of the age (Luke 24:1-7; Romans 1:4; 1 Corinthians 15:12-19).

4. The Holy Spirit

We believe the Holy Ghost, proceeding from the Father and the Son, is of one substance, majesty and glory with the Father and the Son, very and eternal God. We believe the Holy Ghost – or Holy Spirit – is a person and that He is the executive agent of the Godhead in the dispensation of grace; that He anoints the preaching of the Word, convicts of sin, and applies the benefits of the atonement; that He is our Teacher, Comforter, and Guide, taking the things of Christ and revealing them to us, glorifying Christ, guiding us into all truth, and showing us things to come; that all of these ministries are based on and function in accordance with the written Word of God (John 14:16, 17, 26; 15:26; 16:7-11, 13-15).

5. The Holy Scriptures

The International Pentecostal Holiness Church has from its inception believed the Bible to be the inspired, inerrant, and authoritative Word of God (2 Timothy 3:15-17; 2 Peter 1:19-21; John 10:35). For many years we carried a statement respecting the Bible in our General Rules. Then, in 1965, the Fifteenth General Conference voted to include the language of paragraph 5 in our Articles of Faith. This action was duly ratified by our local churches.

6. The Future of Believers and Unbelievers

We believe we have eternal life through faith in Christ (John 3:14-16, 36); and that Christ has prepared a place for His own in Heaven (John 14:1-3). This is a "portion of

the reward of the righteous,” though “eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him” (1 Corinthians 2:9).

Dreadful as this truth may seem, we believe, and must so believe because of the consistent teaching of God’s Word, that “everlasting banishment from the presence of the Lord and unending torture (or punishment) in hell is the wages of the persistently wicked” (Psalm 9:17; Matthew 5:22, 29, 30; 18:9; 23:33; 25:41, 46; Mark 9:43-48; Luke 16:23-25; 2 Thessalonians 1:6-9; Revelation 14:9-11; 20:11-15; 21:7, 8).

7. The Efficacy of the Blood of Jesus

We believe in the efficacy and sufficiency of the shed blood of Jesus Christ for the remission of sins committed in the past: for the regeneration, or new birth from above, of penitent sinners, and for salvation or deliverance from sin and sinning (Matthew 26:28; Luke 22:20; Acts 20:28; Romans 5:9; Ephesians 1:7; 2:13; Colossians 1:14, 20; 1 Peter 1:18, 19; 1 John 1:7; Revelation 1:5; 5:9; 1 John 2:1; 3:5-10; 5:18; Romans 6:22; 7:24, 25; 8:1-4).

8. Justification by Faith

We believe, teach and firmly maintain the scriptural doctrine of justification by faith alone (Romans 5:1; Ephesians 2:8, 9; Titus 3:4-7). We do not believe that any sort or degree of good works can procure or contribute toward our justification or salvation. This is accomplished solely and exclusively on the basis of our faith in the shed blood, the resurrection, and the justifying righteousness of our Lord Jesus Christ (Romans 4:23-25; 5:1-11, 20; 1 Corinthians 15:1-4).

But we do believe in good works as a fruit or product of salvation. We are not saved by, but unto, good works (Ephesians 2:10). When we believe on Jesus Christ as our Savior, our sins are pardoned, we are justified, and we

enter a state of righteousness, not our own, but His, both imputed and imparted (Romans 4:22, 25; 8:1-4).

9. Cleansing

We believe Jesus Christ shed His blood, not alone for our justification and the forgiveness of actual transgressions, but also for the complete cleansing of the justified believer from all indwelling sin and from its pollution, and this transaction takes place subsequent to (or after) regeneration (the new birth) (Acts 26:18; Ephesians 5:25-27; Titus 2:14; Hebrews 9:13, 14; 10:10, 14-22; 13:11, 12; 1 John 1:7, 9). This is the negative side of sanctification – the cleansing or taking away of the sin principle – the circumcision of the heart to make it possible for us to love the Lord our God with all our heart and soul (Deuteronomy 30:6). It is the crucifixion of the “old man” (Romans 6:6; Ephesians 4:22-24; Galatians 2:20), the destruction of the “carnal mind” (Romans 8:5-10), the purging of the fruit-bearing branch so “it may bring forth more fruit” (John 15:2). It is the “cleansing from all sin” – “from all unrighteousness” (1 John 1:7, 9).

10. Sanctification

Sanctification in the sense of the above cleansing, and in the sense of a complete dedication to God, including a full and unreserved “setting apart” or “consecration” of the life to God, is a definite, instantaneous work of grace, obtainable by faith on the part of the justified believer. (See Romans 5:1, 2: “... justified by faith ... peace with God through our Lord Jesus Christ, by whom also we have access by faith into this grace wherein we stand and rejoice...” Also see 1 John 1:9: “... to forgive us our sins, and to cleanse us from all unrighteousness.” Note also Titus 2:14: “... redeem from all iniquity and purify...” and Acts 26:18: “... forgiveness of sins and inheritance among them which are sanctified.” Also refer to the following Scriptures for those who “are sanctified”: Acts 20:32; 26:18; 1 Corinthians 1:2, 6-10; Hebrews 2:11; 10:14; Jude 1).

This is purity and dedication; it is not maturity, but the crisis experience that marks the beginning of the sanctified life, in which there is certainly room for development, progress, and growth in grace and in the knowledge of our Lord and Savior Jesus Christ (2 Peter 3:18). But remember we must get into this grace before we can grow in it.

It is not absolute perfection, not angelic perfection; not “sinless perfection,” if the term is used to imply the impossibility of a sanctified person’s falling into sin. We do not believe it is impossible for the sanctified to commit sin; but we do believe it is possible for a sanctified person not to commit sin (Luke 1:73-75; Titus 2:11, 12; 1 John 1:7; 2:1, 6; 3:5-10; 5:18). We are aware of John’s statement in 1 John 1:8, but these words apply to those who deny the need for cleansing, not to those who have experienced it and are living the sanctified life.

This is Christian perfection – in which we love the Lord with all our heart, soul, mind, and strength and our neighbors as ourselves (Mark 12:29-31); in which we love Christ and keep His commandments (John 14:15), among which is this, “My little children, these things write I unto you, that ye sin not” (1 John 2:1).

The sanctified life is one of separation from the world, a selfless life, a life of devotion to all the will of God, a life of holiness in accordance with Romans 6:22; 12:1, 2; 2 Corinthians 7:1; 1 Thessalonians 4:7; 5:23; Hebrews 12:14; James 1:27; and 1 Peter 1:15, 16. It is a life controlled by “perfect love” which “casteth out fear” (1 John 4:16-21).

11. The Baptism With the Holy Ghost and Speaking With Other Tongues

We believe the Pentecostal baptism with the Holy Ghost and fire is obtainable by a definite act of appropriating faith on the part of the fully cleansed believer (Luke 11:13; 24:49; Acts 1:5, 8; 2:38, 39).

We believe this great blessing, which provides the

endowment of power to witness for Christ, is available to all believers whose hearts are cleansed from sin by the blood of our Lord Jesus Christ. Since the Bible teaches that our bodies are temples of the Holy Ghost (1 Corinthians 6:19, 20) – and that the temple of God is holy, which temple ye (believers) are (1 Corinthians 3:16, 17) – we do not believe God will fill an unclean temple or vessel with His Holy Spirit. In other words, we believe, because the Bible teaches and requires it, that to receive the baptism with the Holy Ghost, a person must have a clean heart and life as a prerequisite for this great blessing. Remember, the blood of cleansing must first be applied, then the oil, which is a type of the Holy Spirit (Leviticus 14:14, 17).

Moreover, we believe that to live in the fullness of the Holy Spirit's power and possession, one must continue to live a clean and consecrated life, free from sin, strife, worldliness, and pride, and must avoid attitudes and actions that tend to "grieve" or "quench" the Holy Spirit of God (Ephesians 4:29-32; 1 Thessalonians 5:19).

We believe the "initial" (or first) evidence of the reception of the baptism of the Holy Spirit is the speaking with other tongues as the Spirit gives utterance (John 15:26, 27; Acts 2:1-4; 8:17, 18; 10:44-46; 19:6; 1 Corinthians 12:7). We do not believe this is the only evidence of the Spirit's baptism, but it is the initial evidence, just as it occurred in the repeated accounts of the Spirit's outpouring in the Acts of the Apostles. But other evidences will be spelled out in our lives – the fruit of the Spirit (Galatians 5:22, 23), power to witness for Christ, power to endure the testings of faith and the oppositions of the world. We believe the initial evidence of speaking with tongues is for everyone who receives the Pentecostal baptism with the Holy Spirit, and we distinguish between this initial manifestation and the gift of tongues, which is not given to every Spirit-filled believer.

The International Pentecostal Holiness Church believes in the gifts of the Spirit as set forth by the apostle Paul in 1 Corinthians 12, 13 and 14. We believe these gifts are "set in the Church" by the Holy Spirit; He retains custody

and control of said gifts or “enablements,” distributing or operating them “severally as He will.” And we desire that our people may so live under the control of the Holy Spirit that these gifts may be manifested or used through consecrated individuals in the worship services where, when, and as they are needed, but all to the glory of God and the edifying of the body of Christ, and in accordance with the directions and decorum set forth in the chapters referred to above.

12. Divine Healing

We believe provision was made in the atonement for the healing of our bodies as set forth in the following Scriptures: Isaiah 53:4, 5; Matthew 8:16, 17; Mark 16:15-18; James 5:14-16; Exodus 15:26; to which we would also add Romans 8:26-28. And, while we do not condemn the use of medical means in the treatment of physical disease, we do believe in, practice, and commend to our people the laying on of hands by the elders or leaders of the church, the anointing with oil in the name of the Lord, and the offering of prayers for the healing of the sick.

13. The Second Coming of Jesus

We believe in the imminent, personal, premillennial second coming of our Lord Jesus Christ. The word *imminent* means the second coming of Christ is near; it is impending, likely to occur at any moment (Matthew 25:29-44; Mark 13:32-37; Titus 2:13).

The word *personal* means “the Lord himself” shall return (1 Thessalonians 4:15-18); the “same Jesus” who was “taken up into heaven shall so come in like manner” as He was seen to “go into heaven” (Acts 1:11).

The word *premillennial* means He will come before the millennium during which the “blessed and holy” of the “first resurrection” will live and reign with Christ “a thousand years” (Revelation 20:4-6).

The second coming of Christ will occur in two stages; the first for the purpose of catching away His saints who are

prepared for the Rapture before the Great Tribulation period (Matthew 24:40-44; 1 Thessalonians 4:13-18; Revelation 3:10, 11; 4:1, 2); and the second at the end of the Great Tribulation, when He shall come back with His saints to destroy the armies of the Antichrist, to judge the nations of the world, and to inaugurate the millennial reign (Matthew 25:31-33; 2 Thessalonians 2:8; Revelation 19:11-21; 20:1-6).

The proper attitude of Christians toward the coming of Christ should be to love His appearing (2 Timothy 4:8), watch and pray always to be accounted worthy to escape the things that will come upon the earth during the Great Tribulation (Luke 21:36), pray for His coming (Matthew 6:10; Revelation 22:20), and faithfully “occupy” until He comes (Luke 19:13).

Many signs point to the soon coming of Jesus. The following Scriptures set forth several of these signs: Ezekiel 36 (the return of Israel to her land, etc.); Daniel 12:4; Nahum 2:3, 4; Joel 2:28-32; Matthew 24; Mark 13; Luke 21:25-36; 1 Timothy 4:1-5; 2 Timothy 3:1-8, 13; 4:3, 4; 2 Thessalonians 2:1-12; 2 Peter 2 and 3; and the Epistle of Jude.

14. The Great Commission

The first thirteen of our Articles of Faith state what we believe as a church. Article 14 defines for us “what we are to do about it.” Our Lord’s last command on earth was to charge every believer with the responsibility of taking the gospel to all nations. We can never be content just experiencing God in Christ for ourselves. We must also be actively involved in spreading the gospel to others – to the ends of the earth.

– by Bishop Joseph A. Synan

B. EXEGESIS

1. Repentance

Repentance (Gr. *metanoia*: from *meta* – with, and *noos* – mind – something done with the whole mind). Mind, as

thus viewed, embraces the spirit, with particular reference to the conscience and will, and denotes a decision made which changes the desires, views, attitude, purpose, and conduct of one's life. Truth inwardly applied produces conviction for sin; conscience awakened by conviction demands a change, and the will mightily influenced by the conscience in view of the judgment is moved to change the whole life. *Metanoia* signifies a whole life repentance – a lifetime forsaking of sin, and not a mere momentary act day by day. Repentance is not “godly sorrow for sin,” but “godly sorrow,” which is produced by a display of the goodness of God that leads to repentance (Romans 2:4; 2 Corinthians 7:10). Repentance puts the heart in a position to believe.

2. Faith

Faith is the result of divine persuasion effected by the promises of God. It includes confidence and trust. The promises, “exceeding great and precious,” express the faithfulness of God in the heart thus persuaded: confidence is begotten; trust is inspired. “The promises are yea [established] and amen [fulfilled] in him” (2 Corinthians 1:20) – the Christ; He, by them, is the “originator of faith” in the heart (Hebrews 12:2). Confidence in and reliance [trust] upon Christ, the act of faith following repentance, brings to the heart the realization of the forgiveness of sins. Faith grows by the same process that gives it birth – the promises of God, centered in Christ and fulfilled by Him. He is the finisher [perfecter] of faith.

3. Justification

Justification is the act of God, as the infinite Judge, pronouncing the penitent believing soul free from the condemnation of His righteous law. It is preceded by forgiveness and followed by regeneration. Forgiveness removes the guilt of sin; justification lifts the condemnation caused by those sins from the soul. The just God makes the soul just and upholds His just laws. His law is righteous, and the trusting soul being made just is also made righteous by the same act. Both are one.

Justification and *righteousness* come from the same word in the original. The “righteousness of the law is fulfilled in them who walk not after the flesh, but after the Spirit.” Justification opens the way for the heart’s regeneration. The penitent believer is rightly related to law and justified by it through faith. The law endorses him because he is in Christ. Forgiveness, justification, and regeneration are not identical, but they all take place at the same time. The three are simultaneously received by the same act of faith.

4. Regeneration

Regeneration (Gr. *polingenesia*: *polin* – again; *genesia* – generation): This means “to be generated again.” *Generation* is derived from it; also *Genesis*. We prefix the particle *re* (which means “again”) to *generation* and have *regeneration*, which means to be “second born” or “reborn.” We term this work the “new birth” or “born again.”

Every human being was potentially created with Adam and put into the body or materiality as he was. As he fell, all fell in him and with him. All lost this divine birth. All were in the Second Adam – Christ – on the Cross, and in Him were born potentially the second time. That second birth on Calvary is reproduced in us by the Spirit. This is the *polingenesia* – “second birth” – that Jesus taught Nicodemus (John 3:3) must take place in him. We are made conscious of the “Calvary birth” in the “regeneration” effected by the Holy Spirit.

Pardon and justification make a change in all life’s relationships. Regeneration is a change in state, that is, our inner nature. Being dead in sins, we are quickened to life by the impartation of the resurrection life of the glorified Christ. “He is our life,” and in regeneration we begin to live in and by Him.

5. Adoption

Adoption is an act of God the Father, dealing with the “born one” (Gr. *huiiothesia*: from *huios* – sons; *thesia* – placing – son placing). The Father receives the

regenerated one from the hand of His beloved Son and places him in His heavenly household. Jesus the first-born Son – the Elder Brother – by virtue of the Father’s act of adoption, assigned to the newly acknowledged son his work and service in the heavenly family, or kingdom. Jesus, as the “first begotten from the dead” has the “preeminence among the brethren,” and by the appointment of the Father, has complete control of all the heavenly household; therefore, He gives to each one in the “household” his individual work. The Father, in accepting the “newly born” into His family, “sends forth the Spirit of His first-born Son into the heart of the adopted son,” making him a “joint heir with Christ.” The Spirit of the first-born Son put into the heart of the “newly born” is the witnessing Spirit assuring him of his salvation and sonship.

6. Sanctification

Sanctification. The derivation of this word, from root to stem in both Hebrew and Greek languages (the original languages in which the Word of God was first written), may help to some extent in the definition of its meaning, but is not sufficient to set forth the vast scope of truth embraced by the word as used in both Old and New Testaments. The historico-ethical revelation of the word as connected with the manifestation of Jehovah to the patriarchs, to Israel, the elect nation, and to and through Jesus Christ in fullness, is the only way by which the full knowledge of the word as to its meaning can be obtained.

Kadesh is the Hebrew word for sanctification and its equivalents. Its verbal stem is derived from the root *dash*, which primarily signifies to “break forth shiningly.” The Greek word used to translate *kadesh* is *hagios*. The 70 men appointed from among the Jews to translate the Hebrew Scriptures into the Greek language, known historically as the Septuagint, in 287 B.C., used *hagios* in translating *kadesh* into that language.

The first instance of the use of *kadesh* is in Genesis 2:3: “And God blessed the seventh day, and sanctified it.” The day “broke forth shiningly” in its sanctification.

The word next occurs in Exodus 3:5: “Draw not nigh ... put off thy shoes ... for the place whereon thou standest is holy ground.” In the bush of fire, “God broke forth shinningly,” and His radiance hallowed the ground where Moses stood, making it holy. The holy flame that burned upon the bush and consumed it not was a type and prophecy of God’s future manifestation to Israel and His method of dealing with them.

This manifestation was clearer and more abundant in Christ Jesus, who was the effulgence of his Father’s glory (Hebrews 1:3). It also characterizes the fullness of the work of the Holy Ghost. From the root and stem significance of the Hebrew word *kadesh* and its equivalent in Greek, we learn by its historic development that holiness (“that which breaks forth *shinningly*”) is the fundamental essence and perfection of God’s being in infinite fullness. He embodies all holiness absolutely. There is none outside and independent of Him. Everything is holy as related to Him. On the basis and to the extent of this constituted relationship, we are holy.

We now come to consider holiness in the sphere of relationship. The Hebrew and Greek terms, as defined above in relation to God, take on other shades of meaning in the sphere of divine relationships. As applied to persons and things, it signifies *to be solely and completely devoted to a divine service*. “Every devoted thing in Israel shall be holy.” This devotion is necessarily preceded by a separation from everything in the previous life. This separation covers all sins and sinning, and all inherited sin – the old man – since sin in all forms is of no service to God. The former separation is done in repentance, and the latter in crucifixion. This crucifixion is wrought in the heart of the one who is alive to God, that is, the regenerated. Separation from all the former life, inward and outward, places us in the position to be forever devoted to God.

The original word signifies divine appropriation as a result of the act of devotion. This appropriation makes us holy. Then begins the “breaking forth shinningly” of the sanctification of the divine Being wrought within us. We

become luminaries in the world. The holiness of God shines in us to the degree of our relationship to Him.

7. Pentecost

Pentecost (Gr. *pentecoste*: fiftieth day) has for its antecedent the “Feast of Weeks,” called also the “Feast of Harvest,” one of the seven feasts that Israel was commanded by the Lord to observe annually. There are three feasts to be observed in the beginning of the spring season: Passover, Unleavened Bread, and the Feast of Firstfruits. Following the night of the Passover Feast, they began to observe the Feast of Unleavened Bread, which lasted one week. During this week, the Feast of Firstfruits was held, which lasted but one day, or a part of a day. That day was the “morrow after the Sabbath” of the Unleavened Bread Feast, corresponding to our Sunday. From that Sabbath of the Feast of Unleavened Bread, Israel was commanded to number seven Sabbaths (which would make the seventh Sabbath the forty-ninth day), and on the morrow after the seventh Sabbath, Israel was commanded to observe the Feast of Weeks, or Feast of Harvest, which would be a feast on the fiftieth day.

Hence, from the Feast of the Firstfruits to the Feast of Weeks, fifty days intervened. The Feast of Weeks, or Harvest, was also a Firstfruit Feast – the second – so that between the two was a period of fifty days. The first of these feasts pointed to the resurrection of Christ, and the second to the outpouring of the Holy Ghost, as in Acts 2. Christ died on the day the Passover was killed and was raised from the dead on the day of the offering of the sheaf of the firstfruits. He continued on the earth forty days and then ascended to heaven.

The apostles, by Christ’s command, returned from the Mount of Olives, where they saw the Christ depart from earth, and in the Upper Room with over one hundred other believers, began tarrying for the fulfillment of the “promise of the Father,” which the Christ assured them would be given “not many days hence.” They sought and waited ten days. The tenth day was the fiftieth day after the

resurrection of the Christ. On that day, the old Feast of Harvest was observed. And at the hour that the priest offered the two loaves “according to the law,” the Holy Ghost fell upon the Upper Room waiters, “and they were all filled with the Holy Spirit.”

Pentecoste was the Greek name for the Jewish Feast of Weeks, or Harvest, held on the fiftieth day. The last letter of the original word was dropped, and so we have our word *Pentecost*. The original *pentecoste* literally means “fiftieth,” as a number. “And when the day of Pentecost [*pentecoste*] was fully come” (Acts 2:1), the Holy Spirit was given in fullness to the 120 in the Jerusalem “Upper Room.”

Pentecost now refers to the baptism of the Holy Spirit and not to any special day. His coming was the beginning of the indwelling of God the Father, Son, and Spirit in the hearts of believers and in the New Testament Church.

God (Hebrew *Elohim*) as a name signifies *uni-plurality* – the unity of more than one personality. The *Trinity* (*tri-unity*) is implied in the name. However, we say God the Father, God the Son, God the Holy Spirit. Not three Gods, but one God with three personalities, coexisting in unity.

The coming of God the Holy Spirit to dwell in believers meant the coming of God the Son and God the Father at the same time. Pentecost is the indwelling of the adorable Trinity in individual believers and in the Church of the New Testament dispensation. This is the great distinguishing feature of the Pentecostal baptism of the Holy Ghost. The Comforter was given to dwell in the hearts of the crucified – fully cleansed – believers. “And ye are clean – cleansed every whit – but not all” (John 13:10). The statement “not all” referred to Judas the betrayer. “Now ye are clean [cleansed, purified] through the word which I have spoken to you” (John 15:3). These statements were made before the Day of Pentecost. The washing of the disciples’ feet was a symbol of the inner cleansing of their hearts, and the statement “ye are clean every whit” was made at that time and place.

The “Upper Room” company, while tarrying ten days for the “endowment from on high,” was continuously “praising and blessing God.” This is a fine specimen of a genuine Holiness meeting. “They were all with one accord in one place” during the ten days’ waiting, which gave evidence of heart purity as a preparation for the Pentecostal baptism.

8. Divine Healing

Divine healing, as we teach and believe, is altogether a product of the atoning merit of Christ’s sacrifice on the cross. “Himself took our infirmities, and bare our sicknesses” (Matthew 8:17), and “with his stripes we are healed” (Isaiah 53:5). This healing is wrought solely by the application of the atonement to the body, through faith alone. The Holy Spirit applies the efficacy of the blood of healing to the sick and afflicted body, or parts, which in fact is the impartation of the resurrected life of the glorified Christ. This is direct divine healing, effected by the divine Being in response to faith alone.

The law of recovery is written in all creation, and also in our bodies, since they are an essential part of creation. This law operates according to its relation to the infinite law of all creation as upheld and directed by the Creator. Healing is a part of the benefits flowing out of this law of recovery, and it may be termed the healing of natural law.

The earth is under the curse of the violation of the Edenic Covenant by the sin of the first man, “as lord over all the works of God’s hands.” And this curse has caused a thousand disturbances in the movement of natural law. An abnormal condition prevails, largely throughout this mundane sphere. These abnormal disturbances have caused the law of creation to work destruction in the natural. They interfere with the operation of the law of recovery so that complete restoration is rarely ever fully attained. Physicians depend upon this law of recovery to restore health, and as far as they know this law, they endeavor to have the patient adjusted to its operation. Remedial agencies can be beneficial only insofar as they assist in making this law of recovery normal in its operation.

It may be that the Holy Spirit at times elevates and accelerates this law of recovery so that it is made thereby a channel of healing. If so, this is an act of divine healing, but not on an equality with the healing of Calvary's sacrifice. Natural means viewed as a product of the law of recovery are not to be despised. Neither are we to look upon their use as sinful on the part of believers in Christ. The healing of Calvary's stream is the "better way," and the way to secure complete and permanent healing of all sickness and diseases.

9. The Coming of the Lord

The word *millennium* is the name for the Latin numeral 1,000. The Greek is *kiliad* or *chiliad*, as it is more frequently spelled in English. Both are used in the discussion of the coming reign of Christ. His coming is *premillennial*, as we teach. "Pre" means *before*, and His coming will be before the millennium shall begin. We mean His coming "with all the saints" will be the event that shall inaugurate the millennial (one thousand years') reign of Christ on earth.

That period will be preliminary and preparatory in purpose. It is preliminary to the final and absolute regeneration of all that belongs to this mundane creation. It is preparatory to the reign of Christ as it will subjugate absolutely everything to the will of the Father by destroying all enmities, animosities, and every possible degree of rebellion against the royal will of God. When this is done, the eternity of the kingdom will be fully inaugurated. Ineffable glories, surpassing all finite conception, will fill the earth as the water covers the sea.

All the saints look for, long for, and pray for the coming of Christ, as that which is "nigh at hand." A thousand signs and events proclaim and signify the immediate end of this present age. The Great Tribulation shadows are visible now on the earth, and the first event of the Second Advent program may occur at any moment. Amen. "Even so, come Lord Jesus."

10. Resurrection

Resurrection (Gr. [1] *anastasis*: from *ana* – again; and *stasis* – to stand up again; [2] *egerio*: to raise up) means to raise up anything, such as (a) a building, (b) a savior, (c) to awaken from sleep.

Resurrection is the “standing up again” of that which has fallen – bringing to life that which has fallen to death. That which went down in death is raised up again to life.

The resurrection of Christ is both a proof and an example of the resurrection. He had a real material human body, the same as all other human beings on earth. “He was born of a (mortal) woman,” who descended from David the king; therefore, He was born of the “seed of David according to the flesh”; also of the “seed of Abraham” and the “seed of Adam,” through whom “death passed upon all the human race.” All the seed of Adam proceeded from him after he had fallen in sin under death.

Therefore Christ lived in a mortal body subject to suffering and death. He died “under sin” – “unto sin” – an *atoning* death for sin in the body, and this being “finished,” He “dropped out” of the mortal body on the cross. The same body that hung on the cross was laid in the tomb, and the same body that lay in the tomb was the body that came forth in the resurrection “on the third day.” Thus, His resurrection is proof of our resurrection. His being raised from the dead is infallible proof of resurrection as a fact. The manner of His coming forth illustrates the way the saints shall come forth. The same body that each one left in death will be the one that shall be raised, and all will “enter their own bodies” as Christ did His.

11. Rewards

Existence is eternal. Things existing can never cease to exist. Change of form and places may occur, but this is not annihilation. Eternal existence is not identical with immortality. The latter is a condition of the former, and commensurate with it. “[Christ] only hath immortality,

dwelling in light which no man can approach unto” (1 Timothy 6:16). “[He is] the resurrection, and the [immortal] life” (John 11:25).

Believers are to seek, by well doing, “glory and honor and immortality” (which is “eternal life,” or the “life of the ages of the ages”). They are not to seek eternal existence, as that is already a fact, since we can never cease to be. But they are to “seek for glory, honor, and immortality,” as Christ alone “hath immortality,” which is synonymous with the eternity of life in “the ages of the ages” to come.

The unconditionally lost in the ages of the ages to come will exist in a state of everlasting death, which can have no end. They shall have “everlasting shame and contempt” (Daniel 12:2), but not “life and immortality,” as that marks the state of the glorified saints in heaven, “unto the ages of the ages.” At the great judgment to come, the wicked depart into everlasting fire prepared for the devil and his angels (the “lake of fire” which is the “second death”), but the righteous enter into “life eternal,” or infinite immortality in the glory in which the eternal God dwells into all eternity.

– by Bishop J. H. King

Article VI. Ordinances

Although there are many meaningful religious services and ceremonies, there are only two practices that clearly rise to the level of ordinances. The true test of the scriptural validity of a Christian ordinance rests in the affirmative answer to three questions. First, was it commanded by our Lord Jesus as recorded in the four Gospels? Second, was it practiced in the early church as described in the Acts of the Apostles? Third, is its spiritual significance clearly expounded in the Epistles? Water Baptism and Holy Communion clearly meet this threefold requirement.

By submitting to the ordinance of Water Baptism and by regular observance of the Lord's Supper, the Christian proclaims to the world that he has renounced his former life of living for sin and self and now belongs, body, soul, and spirit, to Christ as the Lord of his life.

A. Water Baptism

Water Baptism is intended only for those who have professed faith in the Lord Jesus Christ. It is a God-given illustration of each Christian's identification with Christ in His death, burial, and resurrection. Obedience to this ordinance demonstrates the believer's public confession of this fact to others.

1. All who unite with any local church on profession of faith in Christ should further confess Christ by receiving water baptism, preferably by immersion, as early as possible.
2. Baptism shall be administered according to the divine command of our blessed Lord, "In the name of the Father, and of the Son, and of the Holy Ghost (Spirit)."

B. Holy Communion

Holy Communion commemorates our redemption by Christ's death. It points to Calvary and to the return of Jesus, whose blood cleanses us from all sin and prepares us for His blessed return (Matthew 26:17-30; 1 Corinthians 11:23-30).

1. The bread and the wine should be administered to all Christians (only unfermented wine should be used).
2. The Lord's Table should be open to all who love Him, and all of the Lord's children should be invited to His Table to commemorate together the death of their common Lord.
3. This shall be administered at least once each quarter.

Article VII. Covenant of Commitment

A. Covenant of Commitment

Pentecostal Holiness people are committed to Jesus Christ and His kingdom. To this end, we believe in the verbal and plenary inspiration of the Holy Scriptures (2 Timothy 3:16, 17). The Bible is God's infallible Word, the believer's guide, and the final authority for both faith and conduct (2 Timothy 3:16, 17). People who teach in our institutions and who are credentialed clergy shall subscribe to this same position.

We believe the top priority of Christians is to "make it our aim to be well pleasing to God" (2 Corinthians 5:9). Every facet of our lives must come under divine authority as we relate everything to this priority, maintaining it without interruption. We recognize that in order to maximize our Christian witness, our private lives must be consistent with our public testimonies. Hence, our primary goal must be to please God and be acceptable to Him.

With both this understanding of Holy Scripture and this top priority firmly settled in our hearts, we affirm the following biblical values that characterize our lifestyle as a people:

1. Our Minds

Since it is our aim "to please God" in everything we do, we will strive to study the Bible and keep our minds pure and positive, avoiding all evils in our modern society designed to weaken or destroy our spirituality (Philippians 4:7, 8). This includes a sensitivity to judge carefully the television, movie, music, computer, and Internet industries. Because our Lord taught that immorality is first a condition of the heart, we affirm that profane and pornographic materials will have no place in our lives.

2. Our Bodies

We commit ourselves to maintaining a disciplined lifestyle with regard to our bodies. Since our bodies are the temples of the Holy Spirit and instruments of righteousness, we

must keep our bodies pure and consecrated for the Master's use, that we might please Him (1 Corinthians 6:19; Romans 6:13; 12:1, 2; 2 Corinthians 7:1).

We reject the loose moral values of our culture and encourage our young people as well as our adults to choose clothing that will honor their bodies as temples of the Holy Spirit.

We expect our members to abstain from the use and promotion of tobacco, alcoholic beverages, and any illegal addictive drugs, as well as addictive legal drugs, over-the-counter or prescribed, except under the supervision of a physician (2 Corinthians 7:1). We affirm every person's right to life and maintain a strong position against abortion and euthanasia, both of which undermine the biblical sanctity of life. We oppose human cloning. We recognize the destructive and dehumanizing effects of pornography on society and oppose both its production and distribution. We also maintain a strong biblical position against premarital, extramarital, and deviant sex, including homosexual and lesbian relationships, and all forms of child molestation and/or exploitation. Yet we rejoice that people bound by these sins can find hope and deliverance in the gospel. (Matthew 5:27-30; 1 Thessalonians 4:3; 1 Corinthians 6:9).

3. Our Spirits

Our "aim to please God" in our whole life will cause us to exhibit the "mind of Christ" in all our attitudes (1 Corinthians 2:12-14). Brotherly love, as taught and exemplified by Christ, is to be our example. Members are to be compassionate and charitable toward their fellowman. The greed and selfishness that motivate much of our modern culture is contrary to our Christian faith and testimony. We recognize racism as sinful and seek to treat all people with dignity and respect, demonstrating Christian love to one another. Hatred, prejudice, and hostility are inconsistent with our goal – "to please God" (Philippians 2:5-11).

4. Our Speech

Our speech reveals much about us (Matthew 12:34-37, Ephesians 4:29). The Christian should be known by his wholesome conversation. Our members are to refrain from speaking anything that is unclean, profane, vulgar, untrue, unkind, or unprofitable. To please God we must make sure our communication affirms rather than hinders our testimony (Romans 12:1, 2).

5. Our Relationships

The believer's commitment to pleasing God stands above his commitment to any political party, economic structure, or social institution. All commitments are governed by the highest commitment – "to please God." All members are to be honest and ethical in all their relationships (Romans 12:17).

We expect our members not to hold active membership in, or fellowship with, organizations with objectives and activities not in harmony with Scripture, or which require oath-bound allegiance that infringes on a member's total allegiance to God (2 Corinthians 6:14-18; Ephesians 5:11). No goal shall divert us even to the slightest degree from the central goal of being "approved unto God" (2 Timothy 2:15).

6. Our Families

The family is the basic unit of society. The divine origin of the family makes it of vital concern to the church and to society. Our commitment to a biblical lifestyle profoundly impacts the family. We recognize the sanctity of marriage between one man and one woman and to the biblical pattern of relationships in the home. While the husband is recognized as the head of the home, he is also commanded to love and cherish his wife as his own body. Wives are to respect and honor their husbands (Ephesians 5:22-28).

Parents are to teach and correct their children, but at the same time refrain from provoking them to anger and resentment (Ephesians 6:1-4). Further, they are to refrain from all forms of child abuse. Children are to respect and obey their parents. However, this admonition must not be used to manipulate a child into an abusive relationship. Christian families should worship and pray together, play together, and work together. The relationships in the Christian family should reflect the healing Christ brings to all human relationships and should, therefore, never lead to or involve domestic violence.

7. Our Stewardship

Our commitment to Jesus Christ includes stewardship. According to the Bible, everything belongs to God (Psalm 24:1). We are stewards of His resources and conscious of Him in the management of that trust. Our stewardship of possessions begins with the tithe (Malachi 3:8-10). All our members are privileged and responsible to return a tenth of all their income to the Lord. This tithe is to be paid into the “storehouse.” This storehouse is the treasury of the local church or Conference to which the member belongs. In addition to the tithe, all members are blessed to give offerings out of the ninety percent of God’s wealth He allows them to use (1 Corinthians 16:2).

Stewardship also involves the protection of our reputation.

Therefore, we are to be honest in all matters, avoiding unethical personal or business practices of any kind, including gambling. Stewardship also includes our time, talent, and spiritual gifts, as well as our money (Ephesians 5:16; Romans 12:3-8; Matthew 25:14-30; Luke 19:11-27). This understanding of stewardship should be taken into account when drafting wills and bequeathing estates.

8. Our Loyalty

Loyalty to Christ and His church is basic to the success of the International Pentecostal Holiness Church. The faithful participation of every member, both lay and clergy, and every local church and Conference in the various ministries of the church is necessary if the International Pentecostal Holiness Church is to fulfill its mission/vision. Loyalty involves commitment to all the ministries of the church. Since leaders should be role models, all those in leadership in the local church, the Conference, and the General Church should set an example by their faithfulness in supporting the ministries of the church.

Loyalty involves attendance at the gatherings of the church. This is vital at local church, Conference, and General Church gatherings (Hebrews 10:25). Loyalty involves affirmation. The morale of the church requires the positive affirmation of leaders and ministries. While negative criticism tears the church apart (Galatians 5:12-26), positive affirmation builds it up (Ephesians 4:16).

We oppose the increasing commercialization and secularization of Sunday.

Loyalty involves financial support. Faithfulness in tithes and offerings is essential to the prosperity of God's people (Malachi 3:8-12). This applies to local church members, Conferences, and all other individuals and entities of the church. To hold any official position in the church (local, Conference, or General) or to serve as a delegate to General Conference, a member must follow the biblical principle of tithing.

B. Affirming the Covenant of Commitment

With these values in mind, we recognize that the blessed Spirit of God has called us to live this countercultural lifestyle that sets us apart from the world. Therefore, having become acquainted with the Articles of Faith and the polity of the International Pentecostal Holiness Church, and believing both to be of God, and having given our names and thereby become members of the same, we do solemnly, but cheerfully, and with joy and gladness affirm:

We will watch over one another with brotherly love and kindness, not that we may have whereof to accuse our brother, but that we may with meekness correct one another's faults. We will abstain from profane and vulgar conversations, and from backbiting and gossiping, or taking up a reproach against anyone, especially our brother. We will heed the injunction of the apostle Paul, who exhorted us to "walk worthy of the vocation wherewith we are called, with all lowliness and meekness, with longsuffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace" (Ephesians 4:1-3). We will "bear one another's burdens and so fulfill the law of Christ" (Galatians 6:2). We will also heed the exhortation recorded in 1 Thessalonians 5:12-15:

"We beseech you, brethren, to know them which labor among you, and are over you in the Lord, and admonish you; And to esteem them very highly in love for their work's sake. And be at peace among yourselves. Now we exhort you, brethren, warn them that are unruly [disorderly], comfort the feebleminded, support the weak, be patient toward all men; See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all men."

We will "recompense to no man evil for evil," but will "provide things honest in the sight of all men," and, "if it be possible, as much as lieth in [us], [we will] live peaceably with all men" (Romans 12:17, 18). We will be "kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven [us]" (Ephesians 4:32). As opportunity

affords, we will be engaged in works of mercy, such as visiting the sick and imprisoned and the distressed, and all who may need and will accept our ministrations. We will have no fellowship with unfruitful works of darkness, but keep ourselves by the grace of God unspotted from the world (Ephesians 5:1-11; 1 Peter 1:5; James 1:27).

All this will we do, God being our Helper.

Response: *We accept the obligations of this Covenant of Commitment in the name of the Father and of the Son and of the Holy Ghost.*

C. CONCLUSION

1. The Bible, the Final Lifestyle Authority

This Covenant of Commitment is a guideline for all our members, not a system for monitoring or judging one another. Neither is this Covenant of Commitment an exhaustive statement concerning a biblical lifestyle. The Bible, both Old and New Testaments, is our complete and final authority. A careful, conscientious, and continual study of God's Word will reveal to the believer a growing understanding of what it means to live worthy of our calling in Christ Jesus. Any member having difficulty following the biblical lifestyle or this Covenant of Commitment should be given loving nurture and patient instruction in order to lead him to maturity and restoration (Galatians 6:1, 2).

2. Excommunication

In spite of every effort to nurture and restore a member, situations do arise in which no alternative but excommunication can be found. When a member refuses to heed the loving admonitions of the church to follow a Christian lifestyle, he or she may be excommunicated from the fellowship of the church. However, excommunication is a last resort, and is administered only in flagrant cases such as heresy, divisiveness, or immorality (Matthew 18:15-17; Titus 3:10; Romans 16:17, 18; 1 Corinthians 5:1-5).

3. The Purpose – Producing Great Commission Christians

The primary purpose for this commitment to a disciplined lifestyle is to strengthen our members in their aim to please God as Great Commission Christians, thus firmly establishing the International Pentecostal Holiness Church as a Great Commission movement. The International Pentecostal Holiness Church has a vital part in world evangelism. Our aim is to lead our people toward their primary goal of pleasing Christ, which will result in the multiplication of believers and churches.

Article VIII. Church Property and Titles

A. General

1. Although the International Pentecostal Holiness Church is a connectional church, the various bodies of the church (local church, Conference, and General Conference) shall have incidents of ownership of their property. The authority of each body to control and govern its property, as long as the body is operating for the ministry and membership of the International Pentecostal Holiness Church in accordance with the faith of the church and provisions of the *International Pentecostal Holiness Church Manual*, shall not be questioned. All such property shall be held in trust for the mission/vision and membership of the International Pentecostal Holiness Church by the church body in whose name title to the property is held.
2. If a local church or Conference is incorporated, the title to property, real and personal, shall vest in the corporation, whether by purchase, gift, or devise, according to the laws of the state or country in which the church body is located and according to the rules and procedures of the appropriate Conference and General Conference. Conveyances and mortgages shall be in corporate form as required by such laws and rules.
3. If the church body is an unincorporated church association, title to property shall vest in the board of trustees of such body and their successors in office. Conveyances and mortgages shall be by such trustees in accordance with established rules and procedures of the local church, Conference, and the General Conference.

B. Local Church Property

1. If the IPHC has trust/property rights in a church at the time of the original adoption of these Bylaws by the 2009 General Conference, such church shall not take any action which diminishes those rights without the written approval of the Conference Executive Council.

2. Each Planted Member Church in the IPHC holds the deed to its property in a relationship of trust. The congregation enjoys the benefits the facilities provide and is responsible to hand the property down to future generations of IPHC believers. In this process, the church has broad authority to buy, sell, trade, remodel, and encumber, enjoying all of the incidents of ownership except that it cannot unilaterally change its deed, make the property independent, and/or take the property away from future generations of the IPHC family.
3. A Planted Member Church must recognize the International Pentecostal Holiness Church, Inc., in all of its real property deeds as provided in this Article. The Planted Member Church's deeds shall acknowledge and affirm the fact that it holds the deed to its property in a relationship of trust for future IPHC generations. A Planted Member Church shall not take any action which diminishes the rights created by the trust nature of its ownership.
4. When a Planted Member Church decides to take a legal step (such as a building program or a mortgage), the pastor shall advise the Conference Superintendent in writing. The Conference Executive Council has responsibility to give advice and counsel, as well as a final affirmation of the project before the legal work begins. If the local church wishes to sell or mortgage its property, its board of trustees or directors or Local Church Administrative Council shall have the authority to negotiate and arrange the terms of such sale or mortgage, bond or note, and to execute the appropriate documents as approved by the local church. At the time of the vote to sell or mortgage local church property, or if foreclosure proceedings against the property are begun in court, the Local Church Administrative Council or board of trustees or directors shall give written notice of the intent to sell or mortgage such property, or of the foreclosure proceedings, to the Conference Superintendent of the Conference in whose territory the property is located. This provision shall not restrict or limit a mortgagee from taking title in case of default.

5. In the very rare cases when a congregation chooses to violate the trust, it becomes the responsibility of the Conference Executive Council as defender of last resort to preserve the church facilities for succeeding generations of International Pentecostal Holiness children and grandchildren in the faith.
6. A Transfer Member Church may retain full control of any real property the church acquired before becoming an IPHC Transfer Member Church. Any real property acquired after becoming an IPHC Transfer Member Church shall be subject to the provisions of this Article regarding real property that apply to Planted Member Churches unless an exception to those provisions is granted in writing by the Conference Executive Council.
7. The board of trustees or board of directors or Local Church Administrative Council, if incorporated, holding title to local church property shall be elected by the church congregation and shall serve until removed and their successors elected. If a conveyance, gift, or devise shall have been made directly to the local church without reference to trustees, the board of trustees shall have the same authority as if they were named in the deed or devise. Any local church shall be strongly discouraged from receiving any deed to property by will or any other means which is encumbered by a reversion clause.
8. Notwithstanding any provision above set out, when property owned by a local church, whether incorporated or not, shall cease to be used for religious purposes in accordance with the faith of the church and provisions of the *International Pentecostal Holiness Church Manual*, title to such property shall vest in the Conference where membership is held. The Conference Executive Council shall determine that such use has ceased and the date when it ceased, which date shall be the date title vested in the Conference. The Conference Executive Council shall record such findings in its minutes, and such minutes shall be conclusive proof of such vesting of title in the Conference on that date. The Conference Executive Council may institute proceedings in any appropriate court

to acquire title and possession. If two thirds of the congregation of the local church shall move to another place of worship, retaining its status as an operating International Pentecostal Holiness Church Member Church, the local church may, with the written approval of the Conference Executive Council, sell its former church property or hold it for a reasonable time for future sale, and may retain the proceeds of the sale for local church use.

9. Each deed to an unincorporated local church shall contain language substantially as follows: [Seller], to [Trustee], [Trustee], [Trustee], trustees for the [Name of the Church] International Pentecostal Holiness Church, an unincorporated church association, and their successors in office. The following paragraph should appear after the property description:

This conveyance is made for the use and benefit of the ministry and membership of the International Pentecostal Holiness Church, in accordance with the faith of said church and provisions of the *International Pentecostal Holiness Church Manual*. This provision is for the benefit of the grantee, and grantor reserves no right or interest in the premises.

This same paragraph shall appear in a deed to an incorporated church. It should also be recommended for a will devising property to a local church.

C. Conference Property

1. Each Conference shall have the same rights and duties with regard to its ownership, sale, and mortgaging of real property as is set out above for Planted Member Churches. The relationship of the Conference to the International Pentecostal Holiness Church, Inc., shall be the same relationship as between the Planted Member Church and the Conference with regard to the ownership, sale, and mortgaging of real property. When it is determined by the International Pentecostal Holiness Church, Inc., that a Conference shall have ceased using its church property in accordance with the faith of the church and provisions of

the *International Pentecostal Holiness Church Manual*, title to such property shall vest in the International Pentecostal Holiness Church, Inc., which may institute appropriate legal action.

2. Deeds to a Conference shall be warranty deeds, if possible, and any deed or devise should contain language similar to that provided for a Planted Member Church.
3. If a local church shall have mortgaged its property and be in danger of losing the property by default, the Conference may advance funds at its discretion to avoid foreclosure, or may take a deed from the local church subject to the mortgage. If the terms of the mortgage permit an assumption of the debt, the Conference may assume the debt if it thinks such action advisable.

D. Institutional Property

1. An institution in the International Pentecostal Holiness Church shall be organized as a nonprofit corporation. Title to property acquired by the institution shall vest in the corporation. The authority to convey or mortgage property shall be the same as set out above for a Conference except in instances where the governing certificate or articles of incorporation or bylaws of such nonprofit corporation shall provide otherwise. Any such provisions that may hereafter be incorporated into the governing incorporation documents or bylaws of such nonprofit corporations should be submitted to the Council of Bishops for its prior consideration and approval.
2. When it is determined by the Council of Bishops that institutional property shall have ceased being used in accordance with the faith of the church and provisions of the *International Pentecostal Holiness Church Manual*, title to such property shall vest in the International Pentecostal Holiness Church, Inc., which may institute appropriate legal action. The provisions of this paragraph shall not apply to nonprofit corporations having contrary provisions in their incorporation documents or bylaws. The language as to the use of the property, as provided above for local

churches and for Conferences, shall appear in deeds to church institutions.

E. General Church Property

The International Pentecostal Holiness Church, Inc., shall be organized and established in the form of a nonprofit church corporation. Title to property shall vest in said corporation, and conveyances and mortgages shall be made in accordance with the laws of the state or country in which the said property is situated.

Article IX. Procedures for Amending the Constitution**A. Amending Articles III, IV, or IX**

1. A proposal to make the following changes to the Constitution must be submitted in writing to the Executive Committee of the Council of Bishops at least one year in advance of the next General Conference:
 - a. To delete Article III, The Apostles' Creed, or
 - b. To amend Article IV, Articles of Faith, or
 - c. To amend Article IX, Procedures for Amending the Constitution
2. Once reviewed by the Executive Committee of the Council of Bishops, the proposed deletion/amendment shall be submitted for approval to the Council of Bishops. Such amendment must be approved by a two-thirds majority of the Council of Bishops.
3. Once approved by the Council of Bishops, the proposed deletion/amendment shall be submitted for approval at the next General Conference. Such amendment to the Articles of Faith must be approved by a two-thirds majority of the votes cast at a duly convened General Conference Session.
4. Once approved by a two-thirds majority vote of the General Conference in session, the proposed deletion/amendment must be submitted to each Conference in a called or regular session and approved by two thirds of all delegates voting in all Conferences. Once approved by two thirds of all delegates voting in all Conferences, the deletion/amendment shall become effective.

B. Amending Articles I, II, V, VI, VII, or VIII

1. A proposed amendment to the following articles of the Constitution must be submitted in writing to the Executive

Committee of the Council of Bishops at least one year in advance of the next General Conference:

- a. Article I, Name, or
 - b. Article II, Organizational Form, or
 - c. Article V, Understanding the Articles of Faith, or
 - d. Article VI, Ordinances, or
 - e. Article VII, Covenant of Commitment, or
 - f. Article VIII, Church Property and Titles
2. Once reviewed by the Executive Committee of the Council of Bishops, the proposed amendment shall be submitted for approval to the Council of Bishops. Such amendment must be approved by a two-thirds majority of the Council of Bishops.
 3. Once approved by the Council of Bishops, the proposed amendment shall be submitted for approval at the next General Conference. Such amendment must be approved by a two-thirds majority of the votes cast at a duly convened General Conference Session. Once approved by a two-thirds vote of the General Conference, the amendment shall become effective.

International Pentecostal Holiness Church

Bylaws

Article I. Organizational Structure – General Level

A. Overview

1. The purposes of the General Conference shall include worship, fellowship, selection of leaders, adopting policies, enacting legislation, receiving training, and conducting other activities in support of the mission/vision of the International Pentecostal Holiness Church to fulfill the Great Commission.
2. The dates and location of General Conference shall be determined by the Council of Bishops. A General Conference shall be held every four years.
3. The agenda for the General Conference shall be prepared by the Executive Committee of the Council of Bishops to be presented to the General Conference for adoption.
4. Legislation adopted by a General Conference shall be binding on all entities on all levels of the International Pentecostal Holiness Church until the succeeding General Conference. An exception shall be that an emergency change to the Bylaws shall be submitted by the Council of Bishops to each Conference Executive Council and approved by two thirds of all Conference Executive Council members voting in all Conferences.
5. General Conference shall have the sole right to adopt legislation determining the qualifications for membership in the International Pentecostal Holiness Church.

B. Membership of General Conference

1. The General Conference voting membership shall be composed of the following International Pentecostal Holiness Church delegates:
 - a. Members of the Council of Bishops
 - b. Former General Superintendents
 - c. Ordained Clergy (active or retired) and their spouses

- d. Licensed Clergy (active or retired) and their spouses
- e. Senior Pastors and their spouses
- f. Members of all General-level and Conference-level councils and boards
- g. Missionaries and delegates from foreign countries certified by the World Missions Ministries Division Council based on criteria approved by the Executive Committee of the Council of Bishops
- h. Representatives of other fellowships/organizations certified by the General Superintendent
- i. Church delegates to the General Conference based on the following policies:
 - 1) Only Member Churches are allowed to send church delegates to a General Conference.
 - 2) The number of delegates a church is allowed to send to General Conference is based on the church's compliance with the Church Tithe and the church's composite number.

The composite number is the average of:

- a) Church membership at the end of the most recent calendar year (For the purpose of calculating a church's composite number, the church membership shall not exceed 200% of the primary worship service[s] annual average attendance.)
 - b) Primary worship service(s) annual average attendance
- 3) Only Member Churches that comply with the Church Tithe will qualify to send one delegate per 100 composite number or major fraction thereof. Member Churches that comply with the Church Tithe but have a composite number of 50 or less

will qualify to send one delegate.

2. Unless otherwise indicated above, all delegates to the General Conference shall be certified by their respective Conference Executive Councils.

C. General Conference Committees

1. The standing committees of the General Conference shall be
 - a. Delegate Certification Committee
 - b. Decorum Committee
 - c. Bylaws Committee
2. At least one year prior to General Conference, the Executive Committee of the Council of Bishops shall recommend and the Council of Bishops shall approve the membership of the Delegate Certification and Decorum Committees.
3. Delegate Certification Committee
 - a. The purpose of the Delegate Certification Committee shall be to review and approve the list of certified delegates.
 - b. The Delegate Certification Committee shall consist of three members of the Council of Bishops, one of whom shall be designated as chairman.
 - c. If the Delegate Certification Committee becomes aware of certification errors or irregularities, either by review or notification, the Committee shall investigate the matter and make a determination regarding the validity of the certification in question.
 - d. A determination of the Delegate Certification Committee may be appealed in writing to the Council of Bishops. The decision of the Council of Bishops shall be final.

4. Decorum Committee

- a. The purpose of the Decorum Committee shall be to propose the rules of decorum for the General Conference.
- b. The Decorum Committees shall consist of a chairman and four (4) members at large.

5. Bylaws Committee

- a. The purpose of the Bylaws Committee shall be to review the Bylaws for any necessary amendments and to consider proposed amendments submitted to the committee in writing.
- b. All resolutions or amendments having substantial effect on the Bylaws must be submitted through the Bylaws Committee or must bear the signatures of at least 40 delegates.
- c. The Bylaws Committee shall consist of:
 - 1) A chairman
 - 2) Five (5) members of the Council of Bishops
 - 3) Three (3) Senior Pastors
 - 4) Three (3) laypersons
 - 5) Three (3) members at large
- d. At least two years prior to General Conference, the Executive Committee of the Council of Bishops shall recommend and the Council of Bishops shall approve the membership of the Bylaws Committee.
- e. When feasible, continuity between successive Bylaws Committees shall be facilitated by reappointing less than a majority of the members of one Bylaws Committee to the next Bylaws Committee.

6. Other Committee Provisions

- a. Clergy and lay membership on a General Conference committee will be allowed based on compliance with the financial guidelines. Only lay members who meet the qualifications to serve as members of a Local Church Administrative Council shall be eligible to serve on General Conference committees.
- b. No person shall serve on more than one General Conference committee at a time.
- c. Other General Conference committees may be appointed at the discretion of the Council of Bishops.
- d. The contact information of all General Conference committee members shall be sent to:
 - 1) Members of the Council of Bishops
 - 2) Former General Superintendents
 - 3) Ordained Clergy
 - 4) Licensed Clergy
 - 5) Senior Pastors
 - 6) Members of all General-level and Conference-level councils and boards
 - 7) Missionaries

D. Council of Bishops

1. When the General Conference is not in session, the Council of Bishops shall be the most authoritative council, board, or committee in the organizational structure. Its function shall be that of a board of directors. As such, it shall be the primary policy-making body between sessions of the General Conference.

2. The Council of Bishops shall consist of the following members:
 - a. All members of the Executive Committee of the Council of Bishops
 - b. All Conference Superintendents
 - c. The General Superintendant of the Pentecostal Holiness Church of Canada
3. The Council of Bishops shall be chaired by the General Superintendent.
4. The agenda for meetings of the Council of Bishops shall be prepared by the Executive Committee. Any member of the Council of Bishops may submit items for inclusion on the agenda by forwarding such item to a member of the Executive Committee at least two weeks in advance of the meeting.
5. The Authority and Duties of the Council of Bishops
 - a. The Council of Bishops shall have at least three regular meetings per calendar year. The General Superintendent or the Council of Bishops may schedule additional called meetings as necessary.
 - b. In addition to addressing recommendations of the Executive Committee of the Council of Bishops, the Council of Bishops shall have the authority to initiate and approve action and policy originating with the Council of Bishops.
 - c. When being asked to consider recommendations, establish policy, or take other action, members of the Council of Bishops shall have access to any available information the Council believes is necessary to consider properly the matter before it.
 - d. When considering an issue related to a particular ministry, department, or other entity, the leader and/or other representatives of that ministry, department, or

other entity shall be asked to be present in order to answer questions or provide data and other information related to the issue being addressed.

- e. The Council of Bishops shall review and/or consider for approval the following:
 - 1) The minutes of Council of Bishops meetings
 - 2) Division reports of the members of the Executive Committee of the Council of Bishops
 - 3) Recommendations contained in the minutes of the Executive Committee of the Council of Bishops meetings
 - 4) Recommendations contained in the minutes of Finance Committee meetings
 - 5) Recommendations contained in the minutes of Division Council meetings
 - 6) Global Ministry Center Budgets
 - 7) Other items as presented
- f. The Council of Bishops shall have the authority to establish task forces, study commissions, and other such groups to study particular issues and make recommendations and/or present position statements to be approved by the Council of Bishops and/or forwarded to others for appropriate action.
- g. The Council of Bishops shall have the authority, upon the advice of legal counsel and by majority vote, to adjust the wording of the Constitution and/or Bylaws to protect the assets and interests of the International Pentecostal Holiness Church. Such adjustments shall be subject to the provisions of the Constitution, Article IX, Part A, Section 4 regarding conference approval and/or the Bylaws Article I, Part A, Section 4, for final approval.

- h. The Council of Bishops shall establish the corporate structure of the IPHC Financial Services.
- i. The Council of Bishops shall provide for and maintain an online database of briefs of legal cases and court rulings affecting the International Pentecostal Holiness Church. This limited-access database shall serve as a resource for Conferences and churches facing legal action.
- j. If it becomes necessary or beneficial to create, transfer, or discontinue a ministry/department between sessions of General Conference, the Executive Committee of the Council of Bishops shall present the recommendation to the Council of Bishops. After consultation with the Finance Committee, a two-thirds majority vote of the Council of Bishops shall be required for approval.
- k. The Council of Bishops shall consider for approval the chief executive officer of Falcon Children's Home recommended by the Falcon Children's Home Board and the Executive Committee of the Council of Bishops.
- l. The Council of Bishops shall determine the date and location of General Conference.
- m. The Council of Bishops shall address appeals regarding determinations of the General Conference Delegate Certification Committee. Such appeals shall be submitted in writing to the Council of Bishops. The decision of the Council of Bishops shall be final.
- n. The Council of Bishops shall serve as the board of trustees for all real property of the International Pentecostal Holiness Church, Inc. Real property shall be acquired or disposed of only after approval of two thirds of the Council of Bishops.
- o. The Council of Bishops shall establish the requirements and qualifications that must be met for all clergy credentials.

- p. When General Conference is not in session, the ruling of a presiding official may be appealed to the Executive Committee of the Council of Bishops for review. The decision of the Executive Committee of the Council of Bishops may be appealed to the Council of Bishops for review. The decision of the Council of Bishops shall be final.
- q. The Council of Bishops shall fill by election any vacancy on the Executive Committee of the Council of Bishops not filled by succession.
- r. The Council of Bishops shall develop a program available to all member churches that provides financial assistance to any member church participating in the Church Tithe and investing in church planting, church revitalization, church adoption, and conference-approved outreach projects.
- s. The Council of Bishops shall appoint the members of the Finance Committee of the Council of Bishops based on the procedures in Article V, Section A.
- t. The Council of Bishops shall consider for appointment the members of all General-level Division Councils recommended by the Executive Committee of the Council of Bishops.
- u. The Council of Bishops shall consider for approval the appointment of the Chief Financial Officer recommended by the Executive and Finance Committees and shall have final authority to terminate the Chief Financial Officer.
- v. The Council of Bishops shall consider for approval the creation of any new board or committee on the General level recommended by the Executive Committee of the Council of Bishops.
- w. The Council of Bishops shall consider for appointment the members of all General Conference committees recommended by the Executive Committee of the Council of Bishops.

- x. Upon recommendation of the Executive Committee of the Council of Bishops, the Council of Bishops shall have the authority to establish new Conferences. If the establishment of a new Conference includes the transfer of a church from one Conference to another, paragraph y. below shall apply.
- y. The Council of Bishops shall have the authority to transfer a church from one Conference to another according to the following process:
 - 1) The transfer must be approved by a majority vote of each Conference Executive Council involved.
 - 2) The transfer must be approved by a two-thirds majority vote of the church in a duly convened business session.
- z. If any organization other than a network or group of churches desires to be a part of the International Pentecostal Holiness Church at the General level, the Executive Committee of the Council of Bishops will negotiate an agreement with the organization that establishes the provisions under which the organization will be a part of the International Pentecostal Holiness Church. Such agreement shall be subject to the review and final approval of the Council of Bishops before being executed.

E. Executive Committee of the Council of Bishops

- 1. The Executive Committee of the Council of Bishops (hereinafter referred to in the Bylaws as “Executive Committee”) exists to carry out the executive and administrative functions of the International Pentecostal Holiness Church. The Executive Committee executes, implements, and administers policies established by the General Conference and the Council of Bishops. The Council of Bishops may grant or delegate additional authority to the Executive Committee, except for the authorities and powers reserved in these Bylaws for the General Conference or the Council of Bishops.

2. The Executive Committee shall consist of the following members:
 - a. General Superintendent, chairman
 - b. Executive Director of Discipleship Ministries
 - c. Executive Director of Evangelism USA
 - d. Executive Director of World Missions Ministries
3. Method of Selection
 - a. All members of the Executive Committee shall be elected by the General Conference for four-year terms. Elections will be by majority vote.
 - b. Election of members of the Executive Committee shall be in the order listed above (Executive Directors in alphabetical order).
 - c. No Executive Committee member shall serve more than two consecutive terms in any one office.
 - 1) An exception shall be that the General Conference may consider for nomination any Executive Committee member who is at the conclusion of two or more consecutive terms in the same office. A separate motion requiring a two-thirds majority ballot vote to pass may be offered to allow each such member to be nominated along with others for that same office. The election will be by majority vote.
 - 2) In the event a person fills the unexpired term of an Executive Committee member, it shall not prohibit that person from serving two full terms in that office if elected.
 - d. A vacancy in the office of General Superintendent shall be declared by the Council of Bishops and filled by the Vice Chairman of the Executive Committee.

- e. A vacancy in any Executive Director office shall be declared and the replacement shall be elected by the Council of Bishops.
 - f. A vacancy in the office of Vice Chairman of the Executive Committee shall be declared by the Council of Bishops and filled by the Corporate Secretary.
 - g. A vacancy in the office of Corporate Secretary shall be declared by the Council of Bishops and filled by the Corporate Treasurer.
 - h. A vacancy in the office of Corporate Treasurer shall be declared by the Council of Bishops and filled by the newly selected Executive Director.
4. Vice Chairman, Corporate Secretary, and Corporate Treasurer
- a. Following the election of the Executive Committee, the General Conference shall elect a Vice Chairman, Corporate Secretary, and Corporate Treasurer. The names of all three Executive Directors shall automatically be entered into nomination for these offices. The election shall be by ballot vote.
 - b. The Executive Director receiving the highest number of votes shall be the Vice Chairman. The Executive Director receiving the next highest number of votes shall be the Corporate Secretary. The other Executive Director shall be the Corporate Treasurer.
 - c. Duties
 - 1) The Vice Chairman shall preside over Executive Committee and Ministries Cabinet meetings in the absence of the General Superintendent. He shall assume the office of General Superintendent if a vacancy in that office is declared by the Council of Bishops.
 - 2) The Corporate Secretary shall perform the duties of a Corporate Secretary provided by the laws of the

State of Oklahoma.

- 3) The Corporate Treasurer shall perform the duties of a Corporate Treasurer provided by the laws of the State of Oklahoma.

5. The Authority and Duties of the Executive Committee

- a. The Executive Committee shall promote and coordinate the programs and ministries of the International Pentecostal Holiness Church.
- b. The Executive Committee shall meet only at the call or with the permission of the General Superintendent.
- c. The Executive Committee shall have at least four regular quarterly meetings per calendar year. The General Superintendent may schedule additional called meetings as necessary.
- d. Minutes of all meetings of the Executive Committee shall be provided to the members of the Council of Bishops. Summary reports of Executive Committee and Council of Bishops meetings shall be provided to the members of the Ministries Cabinet.
- e. The agenda for the General Conference shall be prepared by the Executive Committee to be presented to the General Conference for adoption.
- f. The Executive Committee shall recommend the members of General-level councils and General Conference committees, subject to the approval of the Council of Bishops. In recommending council and committee members, the demographic makeup of the International Pentecostal Holiness Church shall be considered.
- g. The Executive Committee shall recommend the creation of any new board or committee on the General level subject to the approval of the Council of Bishops.
- h. The Executive Committee shall recommend the

creation of any new Conference subject to the approval of the Council of Bishops.

- i. The Executive Committee shall investigate allegations that reflect on the character of the members of the Council of Bishops and settle differences without a trial when possible.
- j. The Executive Committee shall investigate differences between clergy and/or laymen of separate Conferences and settle differences without a trial when possible.
- k. The Executive Committee shall review the ruling of a presiding official if the ruling is appealed to the Executive Committee. The decision of the Executive Committee may be appealed to the Council of Bishops.
- l. If any organization other than a network or group of churches desires to be a part of the International Pentecostal Holiness Church at the General level, the Executive Committee shall negotiate an agreement with the organization that establishes the provisions under which the organization will be a part of the International Pentecostal Holiness Church. Such agreement shall be subject to the final approval of the Council of Bishops.

F. General Elected Officials

1. General Superintendent

a. Overview

- 1) The General Superintendent is the primary vision caster for the International Pentecostal Holiness Church. His spiritual leadership is reflected in the biblical ministries of apostles and bishops. His administrative functions are reflected in the contemporary language of chief executive officer.
- 2) The General Superintendent shall serve as the chairman of the Executive Committee.

- 3) The General Superintendent shall bear the title of Presiding Bishop while in office.
 - 4) Former General Superintendents shall bear the honorary title of Bishop for life.
- b. The Authority and Duties of the General Superintendent
- 1) The General Superintendent shall coordinate the ministries of the International Pentecostal Holiness Church through the Executive Committee, the Council of Bishops, and the Ministries Cabinet.
 - 2) The General Superintendent shall appoint all employees in the General Superintendent Division except the Chief Financial Officer. Director-level appointments shall be subject to approval by the Executive Committee.
 - 3) The General Superintendent shall be consulted regarding the appointment of all director-level appointments in the other divisions of the Global Ministry Center.
 - 4) The General Superintendent shall have the authority to make special assignments pertinent to the work and ministry of the International Pentecostal Holiness Church, in consultation with the Executive Committee and with the approval of the Council of Bishops.
 - 5) The General Superintendent shall be amenable to the Council of Bishops. Accordingly, he shall give a report at each regular meeting of the Council of Bishops.
 - 6) The General Superintendent or his appointee shall be the chairman of the following:
 - a) General Conference
 - b) Council of Bishops

- c) The Executive Committee
 - d) The Ministries Cabinet
 - e) The World Pentecostal Holiness Fellowship
 - f) All councils, boards, and committees in the General Superintendent Division
- 7) The General Superintendent shall have the authority to counsel and advise all General-level ministries.
 - 8) The General Superintendent shall be responsible for establishing a comprehensive Conference Superintendent Mentoring Program specific to the culture, region, and size of the Conference.
 - 9) The General Superintendent shall be responsible for establishing a comprehensive Clergy Development Program. Such program shall include clergy training, clergy care, and credentialing.
 - 10) The General Superintendent shall be responsible for rulings of church polity. Such rulings may be appealed to the Executive Committee.
 - 11) The General Superintendent or his appointee shall preside over all Conference sessions.
 - 12) The General Superintendent or his appointee shall have the authority to preside over ordination and licensing ceremonies and to sign and present ordination certificates and licenses. (Evaluating ordination and license candidates and issuing clergy credentials is a function reserved for Conferences.)
 - 13) In the event that charges are brought against a Conference Superintendent, the General Superintendent or his appointee shall serve as chairman of the Conference Executive Council until the Council of Bishops makes proper disposition of

the charges.

- 14) The General Superintendent may transfer a clergy member from one Conference to another with the consent of the member and the Conference Superintendents involved. A copy of the clergy member's personnel file shall accompany the transfer documents.
- 15) The date of each Quadrennial and Annual Conference Session shall be determined by the Conference Executive Council in consultation with the General Superintendent.
- 16) The General Superintendent or his appointee shall serve as the liaison between the International Pentecostal Holiness Church and other denominations and fellowships.
- 17) When needs for United States personnel arise among overseas affiliates, the General Superintendent shall work with the Executive Director of World Missions Ministries toward supplying those needs.

2. Executive Director of Discipleship Ministries

a. Overview

- 1) The Executive Director of Discipleship Ministries shall serve as the full-time elected leader of the Discipleship Ministries Division and as chairman of the Discipleship Ministries Division Council.
- 2) The Executive Director of Discipleship Ministries shall serve as a member of the Executive Committee.
- 3) The Executive Director of Discipleship Ministries shall have the honorary title of Bishop while in office.

- b. The Authority and Duties of the Executive Director of Discipleship Ministries
- 1) The Executive Director of Discipleship Ministries shall be amenable to the General Superintendent and to the Council of Bishops. Accordingly, he shall give a division report at each regular meeting of the Council of Bishops.
 - 2) As the chairman of the Discipleship Ministries Division Council, the Executive Director of Discipleship Ministries shall review the agenda of each Division Council meeting with the General Superintendent prior to the meeting.
 - 3) Minutes of all Division Council meetings shall be provided in a timely manner to the members of the Council of Bishops.
 - 4) The Executive Director of Discipleship Ministries shall appoint all employees in the Discipleship Ministries Division. Director-level appointments shall be in consultation with the General Superintendent and shall be subject to the approval of the Discipleship Ministries Division Council.
 - 5) The Executive Director of Discipleship Ministries shall have the authority to preside over ordination and licensing ceremonies and to sign and present ordination certificates and licenses as directed by the General Superintendent. (Evaluating ordination and license candidates and issuing clergy credentials is a function reserved for Conferences.)
 - 6) The Executive Director of Discipleship Ministries or his appointee shall serve as the chairman of all boards and committees in the Discipleship Ministries Division except the Men's Ministries Board and the Women's Ministries Board. He shall have access to the Men's Ministries Board and the Women's Ministries Board at his discretion.
 - 7) The Executive Director of Discipleship Ministries

shall perform other duties as assigned by the General Superintendent and the Council of Bishops.

- 8) The Executive Director of Discipleship Ministries shall consult with the Executive Committee and the board of trustees of any institution of higher education that is considering the selection of the institution's president.
- 9) The Executive Director of Discipleship Ministries shall consult with the Executive Committee and the board of trustees of any benevolent institution that is considering the selection of the institution's chief executive officer.

3. Executive Director of Evangelism USA

a. Overview

- 1) The Executive Director of Evangelism USA Ministries shall serve as the full-time elected leader of the Evangelism USA Ministries Division and as chairman of the Evangelism USA Ministries Division Council.
- 2) The Executive Director of Evangelism USA Ministries shall serve as a member of the Executive Committee.
- 3) The Executive Director of Evangelism USA Ministries shall have the honorary title of Bishop while in office.

b. The Authority and Duties of the Executive Director of Evangelism USA Ministries

- 1) The Executive Director of Evangelism USA Ministries shall be amenable to the General Superintendent and to the Council of Bishops. Accordingly, he shall give a division report at each regular meeting of the Council of Bishops.

- 2) As the chairman of the Evangelism USA Ministries Division Council, the Executive Director of Evangelism USA Ministries shall review the agenda of each Division Council meeting with the General Superintendent prior to the meeting.
- 3) Minutes of all Division Council meetings shall be provided in a timely manner to the members of the Council of Bishops.
- 4) The Executive Director of Evangelism USA Ministries shall appoint all employees in the Evangelism USA Ministries Division. Director-level appointments shall be in consultation with the General Superintendent and shall be subject to the approval of the Evangelism USA Ministries Division Council.
- 5) The Executive Director of Evangelism USA Ministries shall have the authority to preside over ordination and licensing ceremonies and to sign and present ordination certificates and licenses as directed by the General Superintendent. (Evaluating ordination and license candidates and issuing clergy credentials is a function reserved for Conferences.)
- 6) The Executive Director of Evangelism USA Ministries or his appointee shall serve as the chairman of all boards and committees in the Evangelism USA Ministries Division.
- 7) The Executive Director of Evangelism USA shall be responsible for the development and supervision of all EVUSA Districts of the Evangelism USA Conference.
- 8) When applying other provisions of these Bylaws to churches in an EVUSA District, the Executive Director of Evangelism USA shall be the Conference Superintendent, and the Evangelism USA Ministries Division Council shall be the

Conference Executive Council. An exception shall be that the Executive Director of Evangelism USA shall not be considered a Conference Superintendent member of the Council of Bishops.

- 9) The Executive Director of Evangelism USA Ministries shall perform other duties as assigned by the General Superintendent and the Council of Bishops.

4. Executive Director of World Missions Ministries

a. Overview

- 1) The Executive Director of World Missions Ministries shall serve as the full-time elected leader of the World Missions Ministries Division and as chairman of the World Missions Ministries Division Council.
- 2) The Executive Director of World Missions Ministries shall serve as a member of the Executive Committee.
- 3) The Executive Director of World Missions Ministries shall have the honorary title of Bishop while in office.

b. The Authority and Duties of the Executive Director of World Missions Ministries

- 1) The Executive Director of World Missions Ministries shall be amenable to the General Superintendent and to the Council of Bishops. Accordingly, he shall give a division report at each regular meeting of the Council of Bishops.
- 2) As the chairman of the World Missions Ministries Division Council, the Executive Director of World Missions Ministries shall review the agenda of each Division Council meeting with the General Superintendent prior to the meeting.
- 3) Minutes of all Division Council meetings shall be

provided in a timely manner to the members of the Council of Bishops.

- 4) The Executive Director of World Missions Ministries shall appoint all employees in the World Missions Ministries Division. Director-level appointments shall be in consultation with the General Superintendent and shall be subject to the approval of the World Missions Ministries Division Council.
- 5) The Executive Director of World Missions Ministries shall have the authority to preside over ordination and licensing ceremonies and to sign and present ordination certificates and licenses as directed by the General Superintendent. (Evaluating ordination and license candidates and issuing clergy credentials is a function reserved for Conferences.)
- 6) The Executive Director of World Missions Ministries shall have the authority to preside over missionary commissioning ceremonies and to sign and present commissioning certificates and licenses. (Evaluating missionary candidates and issuing commissioning certificates is a function reserved for the World Missions Ministries Division Council.)
- 7) The Executive Director of World Missions Ministries or his appointee shall serve as the chairman of all boards and committees in the World Missions Ministries Division.
- 8) The Executive Director of World Missions Ministries shall perform other duties as assigned by the General Superintendent and the Council of Bishops.

G. General Ministries Cabinet

1. The General Ministries Cabinet (hereinafter, the Ministries Cabinet), chaired by the General Superintendent, shall exist to facilitate communication and coordination among the General-level ministries and departments of the International Pentecostal Holiness Church.

2. The Ministries Cabinet shall consist of the following members:
 - a. The members of the Executive Committee
 - b. All full-time General-level department heads or ministry leaders who are direct subordinates of a member of the Executive Committee
 - c. Chief executive officers or presidents of any General-level institution or organization
 - d. Any other General-level department head or ministry leader approved by the Executive Committee
 - e. Members appointed by the Council of Bishops upon recommendation of the Executive Committee:
 - 1) Two (2) Senior Pastors
 - 2) Two (2) laypersons
 - 3) Two (2) members from outside the United States
 - 4) Two (2) members at large
3. The Authority and Duties of the Ministries Cabinet
 - a. The Ministries Cabinet shall be the instrument through which the General Superintendent and the Executive Directors communicate the mission/vision, purposes, and objectives of the International Pentecostal Holiness Church.
 - b. The Ministries Cabinet shall meet only at the call or with the permission of the General Superintendent.
 - c. The Ministries Cabinet shall have at least one regular meeting per calendar year. The General Superintendent may schedule additional called meetings as necessary.
 - d. The Ministries Cabinet shall be responsible for

reviewing and facilitating the coordination of the policies and procedures of General-level divisions and ministries.

- e. The Ministries Cabinet shall have the right to recommend changes in policy and procedure to the General-level councils, boards, and committees responsible for establishing the policies and procedures of the International Pentecostal Holiness Church.

H. Global Ministry Center

1. Overview

- a. The Global Ministry Center exists to serve the Conferences, churches, pastors, members, and other ministries of the International Pentecostal Holiness Church by:
 - 1) Coordinating the worldwide mission/vision and ministry of the International Pentecostal Holiness Church
 - 2) Developing resources for ministry
 - 3) Providing training and consultation
 - 4) Empowering and assisting Conference and local church leadership
 - 5) Representing the International Pentecostal Holiness Church to other church organizations
 - 6) Communicating prophetic vision to the International Pentecostal Holiness Church
- b. Clergy and lay membership on all councils, boards, and committees on the General level shall be allowed based on compliance with the financial guidelines. Only lay members who meet the qualifications to serve as members of a Local Church Administrative Council shall be eligible to serve on General-level councils,

boards, and committees.

- c. Global Ministry Center employee positions are classified as follows, regardless of whether the positions are full-time or part-time:
 - 1) Elected Officials – The General Superintendent and Executive Directors elected by the General Conference
 - 2) Directors – Assistant Executive Directors, Ministry Directors, Department Heads, and specialists
 - 3) Staff – Executive Assistants, Administrative Assistants, other staff.
- d. The Global Ministry Center shall consist of the divisions listed in sections 2 through 5 below, each led by an elected General Conference official and governed operationally by a division council.

2. General Superintendent Division

- a. Except for the General Superintendent Division, the administrative operations and procedures of each Global Ministry Center division are governed by a division council. The administrative operations and procedures of the General Superintendent Division shall be governed by the Executive Committee of the Council of Bishops, which shall function as the division council for the General Superintendent Division.
- b. The General Superintendent Division of the Global Ministry Center shall be responsible for the service departments (such as Accounting, Human Resources, etc.), which provide services to the other divisions of the Global Ministry Center. Accordingly, the General Superintendent Division shall consist of the following departments, ministries, and functions:
 - 1) Administrative Services

- a) Administrative Services includes the following functional areas:
 - (1) Accounting Services
 - (2) Human Resources
 - (3) Network Services
 - (4) Operations Management

- b) Administrative Services shall be directed by the Chief Financial Officer (CFO)
 - (1) The CFO shall be recommended by the Executive Committee and the Finance Committee and approved by the Council of Bishops. The CFO can be terminated only with the approval of the Council of Bishops.

 - (2) The CFO shall be primarily amenable to the Executive Committee and secondarily amenable to the Council of Bishops through the Finance Committee of the Council of Bishops. Accordingly, he shall report at each regular meeting of the Finance Committee.

 - (3) The job description of the CFO shall be developed by the Executive Committee in consultation with the Chairman of the Finance Committee and shall be approved by the Finance Committee. Notwithstanding the duties listed in the job description, the CFO shall have the following authority and duties:
 - (a) The CFO shall be responsible for seeing that all financial transactions are properly recorded in accordance with generally accepted accounting principles (GAAP) and all applicable federal and state laws.

- (b) The CFO shall be responsible for establishing and maintaining an effective system of internal control in consultation with the Executive Committee and the Finance Committee.
- (c) In consultation with and subject to the approval of the Executive Committee and the Finance Committee, the CFO shall develop an Accounting Policies and Procedures Section to be included in the *Finance Committee Policies and Procedures Manual* adopted by the Council of Bishops.
- (d) The CFO shall be responsible for the preparation and presentation of financial statements in accordance with GAAP. Further, he shall cooperate fully with the external auditors in the auditing of the financial statements.
- (e) The CFO shall be responsible for the preparation of monthly interim financial statements and other reports, which shall be provided to the Finance Committee, the Council of Bishops, and Global Ministry Center departments.
- (f) The CFO shall report any financial irregularities or questionable transactions to the General Superintendent and the Finance Committee Chairman.

2) Archives

3) Clergy Development

- a) Clergy Development shall include the following functions:

- (1) Clergy Support, Care, and Restoration
 - (2) Clergy Credentials and Training, including MCP and Schools of Ministry
- b) Clergy Development shall be directed by a full-time Director of Clergy Development. The job description of the Director of Clergy Development shall be established by the Executive Committee. Notwithstanding the duties listed in the job description, the Director of Clergy Development shall have the following authority and duties:
- (1) The Director of Clergy Development shall develop, in consultation with the General Superintendent, clergy credentialing policies and procedures including provisions for Schools of Ministry and correspondence courses (MCP). Such policies and procedures shall be subject to the consideration and final approval of the Council of Bishops.
 - (2) Representatives from Higher Education Schools of Christian Ministries, Clergy Credentials (Conference Superintendents), Schools of Ministry, and INE shall be assembled to form a Clergy Training Coordinating Committee, which shall be chaired by the Director of Clergy Development.
 - (3) The Director of Clergy Development shall provide training to Conferences in developing support networks for clergy.
 - (4) The Director of Clergy Development shall review and recommend resources for Conferences to use in training, counseling, supporting, and restoring clergy.

- (5) The Director of Clergy Development shall be responsible for developing a standard list of questions, approved by the Council of Bishops, to be used by Conference Credentials Committees in interviews with candidates for clergy credentials.
- c) The Director of Clergy Development shall be responsible for coordinating the prayer ministries of the International Pentecostal Holiness Church.
- 4) Communication Services
 - a) Communication Services includes the following functional areas:
 - (1) Printing
 - (2) Public Relations/Publications
 - (3) Video
 - (4) Website/Internet
 - (5) Research and Statistics
 - b) Communication Services is governed by the Communication Services Board.
 - (1) The Communication Services Board should consist of at least the following members:
 - (a) General Superintendent or his appointee, chairman
 - (b) Director of Communication Services
 - (c) One (1) Senior Pastor
 - (d) One (1) layperson
 - (e) Two (2) members at large

(f) Executive Director of Discipleship Ministries, seat and voice only

(2) The members of the Communication Services Board, other than the Chairman and the Director of Communication Services, shall be recommended by the General Superintendent and approved by the Executive Committee.

5) IPHC Financial Services

IPHC Financial Services includes the functions of the IPH Foundation and the Extension Loan Fund. In order to protect the assets of the International Pentecostal Holiness Church, Inc., the operations of IPHC Financial Services shall be conducted through one or more separate corporate entities in a manner that protects the International Pentecostal Holiness Church, Inc. The specific corporate structure of IPHC Financial Services shall be determined by the Council of Bishops in consultation with general counsel.

a) IPH Foundation, Inc.

The IPH Foundation, Inc., is a separately incorporated entity. Accordingly, the structure and governance of the Foundation are determined by its articles of incorporation and bylaws.

b) International Pentecostal Holiness Church Extension Loan Fund, Inc.

The International Pentecostal Holiness Church Extension Loan Fund, Inc., is a separately incorporated entity. Accordingly, the structure and governance of the Extension Loan Fund are determined by its articles of incorporation and bylaws.

6) Superintendent and Conference Development

7) World Pentecostal Holiness Fellowship

The World Pentecostal Holiness Fellowship is a separate entity. Accordingly, the structure and governance of the WPHF are determined by its constitution and bylaws.

3. Discipleship Ministries Division

- a. The Discipleship Ministries Division shall be governed by the Discipleship Ministries Division Council.
 - 1) The Discipleship Ministries Division Council shall consist of the following members:
 - a) Executive Director of Discipleship Ministries, chairman
 - b) One (1) member of the Council of Bishops
 - c) One (1) Senior Pastor
 - d) Two (2) laypersons
 - e) Three (3) members at large
 - f) The full-time Ministry Directors/Department Heads in the Discipleship Ministries Division shall have seat and voice on the Discipleship Ministries Division Council.
 - 2) The members of the Discipleship Ministries Division Council, other than the chairman, shall be recommended by the Executive Director of Discipleship Ministries in consultation with the Executive Committee and approved by the Council of Bishops.
 - 3) The Authority and Duties of the Discipleship Ministries Division Council
 - a) The Discipleship Ministries Division Council shall govern and direct the

ministries/departments of the Discipleship Ministries Division.

- b) The Discipleship Ministries Division Council shall approve the appointment of all director-level employees in the Discipleship Ministries Division upon recommendation by the Executive Director of Discipleship Ministries.
- b. The Discipleship Ministries Division of the Global Ministry Center shall coordinate the spiritual formation ministries of the church and shall consist of the following departments/ministries:

- 1) Adult Ministries (Senior Adult Ministries, Singles Ministries, Family Ministry)
- 2) Children's Ministries
- 3) Girls' Ministries

Girls' Ministries is the official ministry to girls of the International Pentecostal Holiness Church. The structure and governance of Girls' Ministries are determined by the policies and procedures of the program, subject to final approval by Women's Ministries.

- 4) Men's Ministries
 - a) Men's Ministries includes Disaster Relief USA (DRUSA) as a ministry/department.
 - b) Men's Ministries has a cooperative relationship with Royal Rangers.
 - c) Men's Ministries is governed by the Men's Ministries Board.

(1) The Men's Ministries Board shall consist of at least the following members:

- (a) Director of Men's Ministries, chairman

- (b) One (1) Senior Pastor
- (c) One (1) layperson
- (d) Two (2) members at large

(2) The members of the Men’s Ministries Board, other than the chairman, shall be recommended by the Executive Director of Discipleship Ministries in consultation with the Director of Men’s Ministries and approved by the Discipleship Ministries Division Council.

5) Royal Rangers

Royal Rangers is the official boys’ ministry of the International Pentecostal Holiness Church. The structure and governance of Royal Rangers are determined by the policies and procedures of the program.

6) Stewardship Training

7) Sunday School, Systematic Bible Study, Small Groups

8) Women’s Ministries

a) Women’s Ministries is governed by the Women’s Ministries Board and the structure, policies, and procedures of the organization.

(1) Each member of the Women’s Ministries Board shall be an active member of a local IPHC Women’s Ministries group and shall be a member in good standing of an IPHC Member Church.

(2) The Women’s Ministries Board shall consist of at least the following members:

- (a) Director of Women’s Ministries, chairman
- (b) Assistant Women’s Ministries Director
- (c) Women’s Ministries Secretary
- (d) Two (2) members at large

(3) The Director of Women’s Ministries shall be recommended by the Executive Director of Discipleship Ministries in consultation with the Women’s Ministries Board and approved by the Discipleship Ministries Division Council. The other members of the Women’s Ministries Board, except for the chairman, shall be selected in the manner determined by the General Women’s Ministries Convention.

b) Women’s Ministries provides primary oversight to Girls’ Ministries.

9) Youth Ministries

c. The Executive Director of Discipleship Ministries shall serve as the Global Ministry Center liaison to the following separately incorporated ministries of the International Pentecostal Holiness Church. As separately incorporated entities, these ministries shall be governed and their leaders shall be selected as provided in their corporate bylaws. As the liaison to these ministries, the Executive Director of Discipleship Ministries shall have the authority to call meetings of the ministry chief executive officers for purposes of coordination.

1) Benevolent Institutions

- a) Falcon Children’s Home
- b) The Children’s Center

- 2) Higher Education
 - a) Advantage College
 - b) Emmanuel College
 - c) Southwestern Christian University
4. Evangelism USA Ministries Division
 - a. The Evangelism USA Ministries Division shall be governed by the Evangelism USA Ministries Division Council.
 - 1) The Evangelism USA Ministries Division Council shall consist of the following members:
 - a) Executive Director of Evangelism USA Ministries, chairman
 - b) One (1) member of the Council of Bishops
 - c) One (1) Senior Pastor
 - d) Two (2) laypersons
 - e) Three (3) members at large
 - f) Ministry Directors/Department Heads in the Evangelism USA Ministries Division shall have seat and voice on the Evangelism USA Ministries Division Council.
 - 2) The members of the Evangelism USA Ministries Division Council, other than the chairman, shall be recommended by the Executive Director of Evangelism USA Ministries in consultation with the Executive Committee and approved by the Council of Bishops.
 - 3) The Authority and Duties of the Evangelism USA Ministries Division Council

- a) The Evangelism USA Ministries Division Council shall govern and direct the ministries/departments of the Evangelism USA Ministries Division.
 - b) The Evangelism USA Division Council shall have the authority to create new districts of the Evangelism USA Conference from new groups of churches. If the establishment of a new district involves the transfer of a church from an existing Conference or district to the new district, the provisions of Article I, Section D, paragraph 5.y. shall apply.
 - c) The Evangelism USA Ministries Division Council shall approve the appointment of all director-level employees in the Evangelism USA Ministries Division upon recommendation by the Executive Director of Evangelism USA Ministries.
- b. The Evangelism USA Ministries Division of the Global Ministry Center shall consist of the following departments/ministries:
- 1) Chaplains Ministries
 - a) Chaplains Ministries is governed by the Chaplains Ministries Board.
 - (1) The Chaplains Ministries Board shall consist of at least the following members:
 - (a) Executive Director of Evangelism USA or his appointee, chairman
 - (b) Director of Chaplains Ministries
 - (c) One (1) Senior Pastor
 - (d) One (1) full-time institutional chaplain
 - (e) Two (2) active-duty military chaplains

(2) The members of the Chaplains Ministries Board, other than the chairman and the Director of Chaplains Ministries, shall be recommended by the Executive Director of Evangelism USA in consultation with the Director of Chaplains Ministries and approved by the Evangelism USA Division Council.

2) Church Planting

3) Church Revitalization

4) Ethnic Ministry and Resource Development

The purpose of Ethnic Ministry and Resource Development is to provide targeted ministry to ethnic groups and to provide International Pentecostal Holiness Church resources in the language of the primary ethnic groups when feasible. If a particular resource is not available in the language of a particular ethnic group, that group is allowed to substitute comparable resources available in their language.

a) African-American Ministries

b) Hispanic Ministries (including INE)

c) Other Ethnic Ministries

5) EVUSA Conference

a) District Directors

b) EVUSA Districts

6) M25 Ministries

5. World Missions Ministries Division

a. The World Missions Ministries Division shall be governed by the World Missions Ministries Division

Council.

- 1) The World Missions Ministries Division Council shall consist of the following members:
 - a) Executive Director of World Missions Ministries, chairman
 - b) One (1) member of the Council of Bishops
 - c) One (1) Senior Pastor
 - d) Two (2) laypersons
 - e) Three (3) members at large
 - f) Ministry Directors/Department Heads in the World Missions Ministries Division shall have seat and voice on the World Missions Ministries Division Council.
- 2) The members of the World Missions Ministries Division Council, other than the chairman, shall be recommended by the Executive Director of World Missions Ministries in consultation with the Executive Committee and approved by the Council of Bishops.
- 3) The Authority and Duties of the World Missions Ministries Division Council
 - a) The World Missions Ministries Division Council shall govern and direct the ministries/departments of the World Missions Ministries Division.
 - b) The World Missions Ministries Division Council shall approve the appointment of all director-level employees in the World Missions Ministries Division upon recommendation by the Executive Director of World Missions Ministries.

- c) The World Missions Ministries Division Council is authorized to adapt/develop titles and nomenclature for ministry leadership positions outside the United States.
- b. The World Missions Ministries Division of the Global Ministry Center shall consist of the following departments/ministries:
 - 1) Administrative Support
 - 2) Global Outreach
 - 3) Missionary Itineration
 - 4) Missionary Recruitment, Training, and Deployment
 - 5) People to People
 - 6) TEAMS
 - 7) Coffee House Ministry

Article II. Organizational Structure – Conferences and EVUSA Districts

A. Overview

The Conference is the mid-level organizational unit of the International Pentecostal Holiness Church.

1. A Conference will consist of any or all of the following components:
 - a. A Conference Ministry Center as its central office
 - b. Elected/appointed leaders and staff
 - c. Credentialed clergy
 - d. Member Churches
 - e. Networks of churches (groups of Member Churches that have a cooperative relationship with one another in addition to their membership in the Conference)
 - f. Other organizations
 - g. A Conference will exist to:
 - 1) Cast and communicate vision for its jurisdiction
 - 2) Promote the ministries and programs of the International Pentecostal Holiness Church within its jurisdiction
 - 3) Train and credential clergy
 - 4) Care for and restore clergy
 - 5) Oversee and provide resources to churches
 - 6) Provide resources to ministries/clergy
 - 7) Plant new churches

- 8) Resolve conflicts involving churches and/or clergy
 - 9) Facilitate the financial guidelines of the International Pentecostal Holiness Church
 - 10) Assist the General level in establishing new Conferences
2. The Council of Bishops shall develop policies and procedures for addressing and assisting significantly declining Conferences. Such policies and procedures shall require a two-thirds majority vote of the Council of Bishops for approval.
 3. If any organization other than a network or group of churches desires to be a part of a Conference, the Conference Executive Council will enter into an agreement with the organization that establishes the provisions under which the organization will be a part of the Conference. Such agreement shall be developed in consultation with the Executive Committee and shall be subject to the final approval of the Council of Bishops.

B. Conferences

1. Conference Sessions
 - a. Overview
 - 1) Every four years, the delegates of a Conference meet in a Quadrennial Conference Session to worship, fellowship, select leaders, adopt policies, enact legislation, license and ordain clergy, receive training, and conduct other activities to further the ministry of the Conference.
 - 2) In years in which a Quadrennial Conference Session is not held, the delegates of a Conference meet in an Annual Conference Session to worship, fellowship, license and ordain clergy, receive training, conduct any business necessary, and conduct other activities to further the ministry of the Conference.

- 3) The dates and location of Quadrennial and Annual Conference Sessions shall be determined by the Conference Executive Council in consultation with the General Superintendent.
 - 4) The Conference Superintendent may, with the consent of the General Superintendent, call an Emergency Conference Session of the Conference at any time.
 - 5) Each Conference shall publish, in print or electronic form, the minutes of each Conference session.
- b. Membership
- 1) The voting membership of a Conference in any Quadrennial, Annual, or Emergency Conference Session shall be composed of the following delegates:
 - a) Conference Superintendent
 - b) Conference Executive Council members
 - c) The members of all Conference boards and committees
 - d) Ordained clergy (active or retired) and their spouses
 - e) Licensed clergy (active or retired) and their spouses
 - f) Local Church Ministers serving as Senior Pastors and their spouses
 - g) Conference appointees
 - h) Members of the Council of Bishops when present
 - i) Church delegates to the Conference session based on the following policies:

- (1) Only Member Churches are allowed to send church delegates to a Conference session.
- (2) The number of delegates a church is allowed to send to the Conference session is based on the church's compliance with the Church Tithe and the church's composite number.

The composite number is the average of:

- (a) Church membership at the end of the most recent calendar year (For the purpose of calculating a church's composite number, the church membership shall not exceed 200% of the primary worship service[s] annual average attendance.)
 - (b) Primary worship service(s) annual average attendance
- (3) Only Member Churches that comply with the Church Tithe will qualify to send one delegate per 50 composite number or major fraction thereof. Member Churches that comply with the Church Tithe but have a composite number of 25 or less will qualify to send one delegate.

c. Conference Session Committees

The number, nature, composition, criteria, and method of selection of committees for Conference sessions shall be determined by each Conference in Conference session or by the Conference Executive Council.

- d. Clergy and lay membership on all councils, boards, and committees on the Conference level will be allowed based on the clergy or lay member's compliance with the financial guidelines. Only lay members who meet the qualifications to serve as

members of a Local Church Administrative Council shall be eligible to serve on Conference-level councils, boards, and committees.

2. Conference Officials

a. Conference Superintendent

1) Overview

- a) The Conference Superintendent is the leader of the Conference. His spiritual leadership is reflected in the biblical ministries of apostles and bishops. His administrative functions are reflected in the contemporary language of chief executive officer. As such, he provides mission/vision and focus to his Conference to promote church growth, world evangelism, and care to the clergy and flock of God under his charge.
- b) Since the Conference Superintendent serves both clergy and laypersons, he must seek to be sensitive to the needs of both clergy and local congregations as he ministers to both parties.
- c) The Conference Superintendent shall serve as the chairman of the Conference Executive Council.
- d) The Conference Superintendent shall bear the honorary title of Bishop while in office.
- e) The Conference Superintendent shall participate in the Conference Superintendent Mentoring Program established by the General Superintendent or his appointee.

2) The Authority and Duties of the Conference Superintendent

- a) The job description of the Conference Superintendent shall be developed by the

General Superintendent and approved by the Council of Bishops. Once approved, it shall be included in the *International Pentecostal Holiness Church Conference Superintendent's Manual*.

- b) The Conference Superintendent shall coordinate the ministries of the Conference through the Conference Executive Council and the Conference Ministries Cabinet.
- c) The Conference Superintendent shall employ/terminate all Conference Ministry Center employees in consultation with the Conference Executive Council.
- d) The Conference Superintendent is amenable to the Conference Executive Council and the General Superintendent and shall provide a quarterly report to each one.
- e) The Conference Superintendent is the shepherd of the clergy and works for their interest and welfare. He shall encourage each Local Church Administrative Council to support its Senior Pastor liberally.
- f) The Conference Superintendent shall be responsible for the promotion of all International Pentecostal Holiness Church ministries.
- g) If authorized by the General Superintendent, the Conference Superintendent may preside over a Conference session.
- h) The Conference Superintendent or his appointee shall be the chairman of the following:
 - (1) Conference Executive Council
 - (2) Conference Ministries Cabinet

- (3) All Conference boards and committees
 - i) The Conference Superintendent shall be responsible for presenting an annual calendar of Conference events and programs to the Senior Pastors and churches in his Conference.
 - j) In case of a vacancy in the office of Senior Pastor, the Conference Superintendent shall immediately provide for pastoral oversight until the vacancy is filled.
 - k) The Conference Superintendent or his appointee shall have the authority to organize new churches.
 - l) In case of differences between a minister and a layman, or the minister and the Local Church Administrative Council, the Conference Superintendent shall:
 - (1) Secure a written, signed statement from the complainant.
 - (2) Meet with the minister and party or parties and endeavor to settle the differences without a formal hearing.
 - (3) Call the Conference Executive Council for a formal hearing if the differences cannot be settled.
 - m) The Conference Superintendent shall receive reports from all Conference departments and ministries.
 - n) The Conference Superintendent shall have the authority to counsel and advise all Conference ministries.
 - o) Where there is a possibility of an independent church or congregation joining a Conference, and the church or congregation agrees to come

under the authority of the Conference, the Conference Superintendent shall have the authority to appoint a Senior Pastor until such time as the group becomes a Member Church.

- p) In case of persistent unrest or serious decline in a Conference, two thirds of the Conference Executive Council may request a hearing with the General Superintendent. The General Superintendent will submit his findings to the Executive Committee. The Executive Committee will determine whether a confidence vote by the Conference in Conference session is necessary. If the Conference Superintendent is sustained by the Conference in Conference session, the Conference Executive Council shall resign and a new Conference Executive Council shall be elected. In the new election, prior Conference Executive Council members shall be eligible to be nominated if they otherwise qualify for nomination.

b. Assistant Conference Superintendent

The nature and duties of the Assistant Conference Superintendent shall be developed by the Conference Superintendent and approved by the Conference Executive Council.

c. Conference Secretary

1) Overview

The Conference Secretary has the responsibility for maintaining the official non-financial records of the Conference. For incorporated Conferences, the Conference Secretary serves as the corporate secretary.

2) The Authority and Duties of the Secretary

- a) The secretary shall prepare and edit the minutes of all Conference sessions and

meetings of the Conference Executive Council and the Conference Ministries Cabinet.

- b) The secretary shall maintain an up-to-date Conference membership roster, including the manner and date of the reception and transfer of members.

d. Conference Treasurer

1) Overview

The Conference Treasurer has the responsibility for maintaining the official financial records of the Conference and providing periodic financial reports. When necessary, the treasurer serves as the chief financial officer of the Conference.

2) The Authority and Duties of the Treasurer

- a) The treasurer shall be responsible for seeing that an accurate record of all receipts, accounts, and disbursements of monies is maintained.
- b) The treasurer shall be responsible for seeing that all funds of the Conference are deposited in a bank in the name of the Conference.
- c) The treasurer shall see that funds are disbursed as authorized by the Conference Executive Council, Conference Superintendent, or the Conference in Conference session.
- d) The treasurer shall provide monthly financial statements to the Conference Executive Council.
- e) The treasurer shall be responsible for seeing that all financial reports required to be sent to the Global Ministry Center are prepared accurately and mailed by the specified deadline.

- f) The treasurer shall see that the provisions regarding annual financial accountability are followed by the Conference.
 - g) The treasurer shall see that financial statements are provided to the Conference annually.
- e. Other Conference Executive Council Members:

Other Conference Executive Council members serve to assist the Conference Superintendent, the Assistant Conference Superintendent, and the Secretary and/or Treasurer in addressing the administrative operations and decisions of the Conference.

3. Conference Executive Council

- a. The Conference Executive Council shall consist of the following members:

- 1) Conference Superintendent, chairman
- 2) Assistant Conference Superintendent
- 3) Secretary/Treasurer (one or two persons may hold the offices of secretary and treasurer)
- 4) At least two additional Conference Executive Council members

b. Method of Selection

- 1) All members of the Conference Executive Council shall be elected by the Conference for four-year terms. Elections will be by majority vote.
- 2) Election of Conference Executive Council members shall be in the order listed above.
- 3) No Conference Executive Council member shall serve more than two consecutive terms in any one office.

- a) An exception shall be that the Conference in Conference session may consider for nomination any Conference Executive Council member who is at the conclusion of his second or subsequent term in the same office. A separate motion requiring a two-thirds majority ballot vote to pass may be offered to allow each such member to be nominated along with others for that same office. The election will be by majority vote.
 - b) In the event a person fills the unexpired term of a Conference Executive Council member, it shall not prohibit that person from serving two full terms in that office if elected.
- 4) In case the office of the Conference Superintendent becomes vacant, the General Superintendent shall be notified immediately, and he shall authorize the Assistant Superintendent to assume the duties of the Conference Superintendent. If an alternate structure has been approved for the Conference, the General Superintendent shall authorize the successor provided by the alternate structure.
 - 5) The Conference Executive Council shall have the option to fill all other vacancies on the Conference Executive Council by appointment until the next Conference session. If an alternate structure has been approved for the Conference, such vacancies shall be filled as provided by the alternate structure.
- c. Authority and Duties of the Conference Executive Council
 - 1) The Conference Executive Council shall have at least four regular quarterly meetings per calendar year. The Conference Superintendent may schedule additional called meetings as necessary. It is recommended that Conference Executive Councils meet monthly. The Conference in session may establish the frequency of meetings of the

Conference Executive Council.

- 2) Subject to paragraph 1) above, the Conference Executive Council shall meet only at the call or with the permission of the Conference Superintendent.
- 3) The Conference Executive Council shall be authorized to determine, review, and adjust the Conference Superintendent's financial package annually.
- 4) It shall be the responsibility of the Conference Executive Council, through the Conference Superintendent or his appointee, to investigate allegations that may reflect on the members of the Conference, to hear written complaints against them, and to settle differences without a trial when possible.
- 5) The Conference Executive Council shall have the authority to remove a Senior Pastor from his appointment or to suspend him from the ministry if he is found to be out of harmony with the *International Pentecostal Holiness Church Manual*.
- 6) If a minister belonging to one Conference and ministering in another Conference is accused of immoral conduct or erroneous teachings, the Conference Superintendent where he is ministering shall refer the matter to the Conference Executive Council to which he belongs.
- 7) Conference Executive Council members are amenable to the Conference Superintendent and the Conference. They shall cooperate with the Conference Superintendent and the Council of Bishops to promote Conference and General programs throughout the Conference.
- 8) All Conference departmental boards are amenable to the Conference Superintendent and the Conference Executive Council.

- 9) The Conference Executive Council has authority, with the approval of the General Superintendent, to receive clergy from other fellowships who meet the ministerial requirements of the International Pentecostal Holiness Church.
- 10) The Conference Executive Council has authority to bring a Member Church under its supervision, should primary worship service attendance decline by at least 40 percent over a period of a year or at any time when primary worship service attendance declines to fewer than 35 in average attendance. In case of a serious decline of or continual unrest in a Member Church, the Conference Superintendent, with the approval of the Conference Executive Council, must meet with the Senior Pastor and Local Church Administrative Council to determine a course of action.

4. Conference Ministries Cabinet

- a. The Conference Ministries Cabinet, chaired by the Conference Superintendent, shall exist to facilitate communication and coordination among the ministries and departments of the Conference.
- b. The Ministries Cabinet shall consist of the following members:
 - 1) Representatives of the Conference Executive Council as determined by the Conference Superintendent
 - 2) Conference-level ministry and department leaders
 - 3) Others as recommended by the Conference Superintendent and approved by the Conference Executive Council
- c. The Authority and Duties of the Ministries Cabinet
 - 1) The Ministries Cabinet shall be the instrument through which the Conference Superintendent and

other Conference leaders communicate the mission/vision, purposes, and objectives of the International Pentecostal Holiness Church and the Conference.

- 2) The Conference Ministries Cabinet shall have at least one regular meeting per calendar year. The Conference Superintendent may schedule additional called meetings as necessary.
 - 3) Subject to paragraph 2) above, the Conference Ministries Cabinet shall meet only at the call or with the permission of the Conference Superintendent.
 - 4) The Ministries Cabinet shall be responsible for reviewing and facilitating the coordination of the various policies and procedures of Conference-level departments and ministries.
 - 5) The Ministries Cabinet shall have the right to recommend changes in policy and procedure to the Conference-level councils, boards, and committees responsible for establishing the policies and procedures of the Conference.
5. If a Conference Superintendent and Conference Executive Council determine that a different organizational structure would enhance their Conference, the structure shall be developed in consultation with the Executive Committee and approved by the Council of Bishops.
- a. The Council of Bishops shall approve alternate structures presented if the structure meets the following criteria:
 - 1) The structure is in compliance with the financial guidelines of the International Pentecostal Holiness Church.
 - 2) The structure provides for adequate accountability.
 - 3) The structure is in compliance with the General Conference delegate structure of the International

Pentecostal Holiness Church.

- b. If approved by the Council of Bishops, the revised structure must then be approved by the Conference in Conference session.

C. EVUSA Districts

When applying other provisions of these Bylaws to churches in an EVUSA District, the Executive Director of Evangelism USA shall be the Conference Superintendent, and the Evangelism USA Ministries Division Council shall be the Conference Executive Council. An exception shall be that the Executive Director of Evangelism USA shall not be considered a Conference Superintendent member of the Council of Bishops.

D. Pastoral Appointments

1. Pastoral appointments will be made according to one of the following tracks. The Conference Superintendent or his appointee shall meet with the Local Church Administrative Council to determine the best method of selection. Pastoral candidates may be considered from any Conference in the International Pentecostal Holiness Church. In all situations, Senior Pastors and churches are subject to the appointing powers of the Conference.
 - a. Track 1: The Conference Executive Council may appoint Senior Pastors to local churches in consultation with the Local Church Administrative Council.
 - b. Track 2: The Conference Executive Council may appoint Senior Pastors to local churches in consultation with the Local Church Administrative Council and election by the local congregation.
 - c. Track 3: The Local Church Administrative Council may appoint a pastoral search committee to offer candidates to the local congregation. This committee shall initiate its work with the Conference Superintendent and work through the Conference Superintendent in making contacts with its candidates.

2. Regardless of the selection track, if after six months the church has not selected a Senior Pastor, the Conference Executive Council may appoint the Senior Pastor.
3. Regardless of the selection track by which a Senior Pastor and church enter into this ministry relationship, both should strive to continue in this relationship until the Holy Spirit directs either party that a new direction is desired. At that time, the Conference Superintendent should be informed. This relationship is not to be construed as a contractual agreement.
4. Voting in a pastoral preference expression shall be by ballot. Church members age sixteen (16) and above are eligible to vote in business meetings.
5. Absentee ballots shall be permitted by eligible members as follows:
 - a. Local Church Administrative Council members selected by the Senior Pastor or Conference Superintendent shall distribute, collect, and secure the absentee ballots. The ballot shall be presented with an envelope to the church member. The member voting will place the ballot in the envelope, sign his name on the outside, and seal it. The envelope will be opened and the ballot counted at the time all the other ballots are counted.
 - b. No absentee ballots shall be received after the church body has voted.
6. Only members who have attended church and given tithe into the local church treasury regularly during the previous six months shall vote in church business meetings. Those who have been members for less than six months are eligible to vote if they have been faithful in attendance and tithing during the time of membership.
7. In pastoral preference elections, the church shall vote on only one person at a time. The official “YES” or “NO” ballot shall be used by a local church when expressing its desire for a Senior Pastor.

8. When, as a result of personal conviction and analysis, a Senior Pastor feels his work is completed at a church, he shall consult with his Conference Superintendent. The Superintendent and the Conference Executive Council shall work toward securing another assignment for the Senior Pastor.
9. In cases of unresolved conflict involving a Senior Pastor, a Local Church Administrative Council, and/or a congregation, the following shall apply:
 - a. The Conference Superintendent shall counsel with the Senior Pastor and Local Church Administrative Council and seek to resolve the conflict.
 - b. If the situation cannot be resolved:
 - 1) The Conference Executive Council has the right to call a church election.
 - 2) When two thirds of the Local Church Administrative Council members feel an expression should be made from the local church relative to the Senior Pastor's continuation, they shall, in a meeting of the Local Church Administrative Council chaired by the Senior Pastor, call for a meeting with the Conference Superintendent, who will determine if an expression is needed.
 - c. If the Senior Pastor receives a two-thirds vote, he may remain at his own discretion. If he receives less than two thirds, but a majority, the decision to remain shall be made by the Conference Executive Council. If he receives less than a majority, the Conference Superintendent shall lead the Local Church Administrative Council in one of the three pastoral selection tracks.
 - d. If the Senior Pastor remains after a vote of confidence, the offices of the Local Church Administrative Council shall be filled by a new election through the regular voting process of the local church within sixty (60) days. All members in good standing shall be eligible for

election to finish out the terms vacated by the resignations.

- e. If the Senior Pastor does not remain after a vote of confidence, he will be given up to thirty (30) days to relocate. The church will provide the Senior Pastor with his full salary and benefits for at least thirty (30) days.
10. No Conference Executive Council has the authority to refuse appointment of a Senior Pastor based solely on his Conference membership.
 11. A minister may pastor in any International Pentecostal Holiness Conference by effecting a transfer or by being seconded into that Conference. A copy of the minister's personnel file shall accompany the transfer or seconding documents.
 12. "Seconded membership" status may be granted to a minister so he can serve a pastorate in a Conference other than where he is a member. Seconded membership applies only when a credentialed minister will lose retirement or other earned benefits by transferring to another Conference. Therefore, seconded membership does not require a formal transfer of Conference membership.
 - a. A minister who is granted seconded membership status to pastor in a Conference will be amenable to the Conference Superintendent and Conference Executive Council under whose jurisdiction the pastorate is located.
 - b. The minister who is granted seconded membership status shall report and tithe monthly in the Conference in which the pastorate is located.
 - c. Details of his status pertaining to retention of insurance, retirement benefits, etc., must be worked out to the satisfaction of both Conference Executive Councils, the minister, and the local church involved prior to this status being granted.

- d. A minister who is granted seconded membership status to pastor in a Conference will be granted seat, voice, and vote in the Conference where he is actively pastoring, but he must surrender those privileges in the Conference where he holds membership during said pastoral tenure.
 - e. A minister pastoring in a Conference on the basis of a seconded membership status will be eligible to serve on the Executive Council of that Conference, but he may not serve as Superintendent without being transferred into that Conference.
 - f. Upon termination of the pastorate requiring seconded membership status, the minister's amenability immediately transfers back to the Conference in which he holds membership. However, if at the time the pastorate is terminated, there are pending charges or an ongoing investigation against the credentialed minister, his amenability shall remain in the Conference to which he was seconded until the matter is settled.
13. When there is a change in the office of Senior Pastor, all paid staff members shall tender their resignations. Each may be rehired by the incoming Senior Pastor after consultation with the Local Church Administrative Council.
14. All paid staff shall be hired by the Senior Pastor. Each staff member shall be directly amenable to the Senior Pastor. If the work of the staff member is not satisfactory, the Senior Pastor has the authority to terminate the staff member's services.
15. A Licensed or Ordained Pentecostal Holiness Church Minister may serve as Senior Pastor of an independent church at the discretion of the Conference Executive Council to which the minister is accountable. The assignment shall be for one year. The Conference Executive Council may extend the time if progress is being made toward bringing the church into a Conference.

Article III. Organizational Structure – Local Churches

The International Pentecostal Holiness Church affirms local churches as the primary representation of the body of Christ in their local communities. Accordingly, the primary focus of the International Pentecostal Holiness Church is to serve local churches and facilitate their ministry.

A. Local groups of people wishing to associate with the International Pentecostal Holiness Church after the original adoption of these Bylaws at the 2009 General Conference may do so in one of the following ways:**1. As a Member Church**

Each new Member Church shall be categorized as either a Planted Member Church or a Transfer Member Church as follows:

a. Planted Member Church

- 1) A Planted Member Church is a newly created church which is first organized with the support of and/or under the name of the International Pentecostal Holiness Church, Inc., or one of its subdivisions by meeting the criteria in paragraph 2) below.
- 2) In order to organize as a Planted Member Church, a group must consist of twenty (20) or more persons, including at least twelve (12) persons 18 years of age or older, who have met the following criteria:
 - a) The group has officially expressed a desire to associate with the International Pentecostal Holiness Church and has applied for recognition as a Member Church by a Conference.
 - b) If located in a state that permits nonprofit religious corporations, the group has legally incorporated.

- c) The group is in accord with the *International Pentecostal Holiness Church Manual*, including, but not limited to, the Articles of Faith, Covenant of Commitment, and Bylaws.
 - d) The group consists of an adequate number of spiritually qualified members to fill the offices of the local church called for in its bylaws.
 - e) The group enters into the appropriate Planted Membership Agreement with the Conference.
 - f) The Conference Executive Council has approved the group's application and the organizational structure of the group.
- b. Transfer Member Church (Affiliate Member Status)
- 1) A Transfer Member Church is an existing, previously organized church which was planted and organized without any association with or support from the International Pentecostal Holiness Church, Inc., its subdivisions, or its name and later becomes a member of an IPHC Conference by meeting the criteria in paragraph 2) below.
 - 2) In order to become a Transfer Member Church, a group must consist of twenty (20) or more persons, including at least twelve (12) persons 18 years of age or older, who have met the following criteria:
 - a) The group has officially expressed a desire to associate with the International Pentecostal Holiness Church and has applied for recognition as a Transfer Member Church by a Conference.
 - b) If located in a state that permits nonprofit religious corporations, the group has legally incorporated.
 - c) The group is in accord with the *International Pentecostal Holiness Church Manual*, including,

but not limited to, the Articles of Faith, Covenant of Commitment, and Bylaws.

- d) The group consists of an adequate number of spiritually qualified members to fill the offices of the local church called for in its bylaws.
 - e) The group enters into the appropriate Transfer Membership Agreement with the Conference.
 - f) The Conference Executive Council has approved the group's application and the organizational structure of the group.
- c. A Member Church may create satellite congregations that shall be under the supervision of the mother church's Senior Pastor. Satellite congregations shall have the same membership status and category as their mother church.

2. As an Affiliate Church

The Affiliate Church status is designed to provide an entrance for non-IPHC churches and groups to become acquainted with the IPHC and its ministries.

- a. An Affiliate Church is connected with the International Pentecostal Holiness Church for the purpose of training, networking, ministry participation, and exploring full membership status with the IPHC.
- b. The leadership of the Affiliate Church must enter into the appropriate Affiliate Church Agreement with the Conference. This agreement is valid for a two-year period, and may be renewed with the mutual consent of the Conference Executive Council and the local church leadership.
- c. The senior pastor must become an IPHC-credentialed minister of the Conference with which he and the church are associating.
- d. Affiliate Churches have no voice or vote in IPHC

business sessions, and participation in the financial guidelines of the IPHC is voluntary.

- e. An Affiliate Church may choose to become a fully connected Transfer Member at any time during this agreement, and would then function in accordance with the *International Pentecostal Holiness Church Manual*.

B. A Church listed as a Member Church by an IPHC Conference as of August 1, 2009, shall be a Member Church of the International Pentecostal Holiness Church and shall retain its membership status, notwithstanding the criteria for new churches listed above.

A Church meeting the requirements of Affiliate Membership as listed in the 2005 *International Pentecostal Holiness Church Manual* as of August 1, 2009, wishing to continue its relationship with the International Pentecostal Holiness Church shall have the following options, notwithstanding the criteria for new churches listed above:

- **Being designated a Transfer Member Church, or**
- **Being designated an Affiliate Church**

C. Member Churches shall

1. Accept for membership only persons who
 - a. are in accord with the Articles of Faith and the Covenant of Commitment and
 - b. agree to be governed by the Constitution and Bylaws of the International Pentecostal Holiness Church.
2. Provide instruction to new/prospective members regarding the Constitution and Bylaws of the International Pentecostal Holiness Church.
3. Support the mission/vision of the International Pentecostal Holiness Church

4. Operate according to the *International Pentecostal Holiness Church Manual*
5. Support the ministries and financial guidelines of the International Pentecostal Holiness Church
6. Acknowledge our interdependence

D. Local Church Organizational Structure

The International Pentecostal Holiness Church recognizes and embraces multiple models for local church leadership and organizational structure. While every member of the church has ministry gifts that contribute to the accomplishment of the church's mission/vision, the New Testament affirms elders and deacons as specific ministry leaders. Also, the Administrative Council exists to meet the contemporary organizational needs in the local church. Local church structure should include elders, deacons, and the Administrative Council. The International Pentecostal Holiness Church recognizes that men and women may serve in these offices and ministries.

1. Standard Model of Organizational Structure
 - a. Unless a church has received approval from its Conference for an alternate model, the following organizational structure is prescribed for Member Churches.
 - b. Local Church Officials
 - 1) Senior Pastor
 - a) Overview
 - (1) The International Pentecostal Holiness Church acknowledges the Senior Pastor, whether male or female, as God's appointed leader of the local church. As such, the Senior Pastor is vitally important in the expansion of the kingdom of God and the promotion of church growth in the local congregation.

- (2) In local churches with a plurality of elders, the Conference-appointed Senior Pastor is senior elder of the eldership.
 - (3) Subject to the discretion of the Local Church Administrative Council, a Senior Pastor may also be referred to as the Lead Pastor or Senior Elder. The terms Senior Pastor, Lead Pastor, and Senior Elder shall be considered interchangeable.
 - (4) The methods of pastoral appointment are provided in Section D. of Article II.
- b) The Authority and Duties of the Senior Pastor
- (1) The Senior Pastor's first concerns shall be to live a worshipful, biblical lifestyle out of which he preaches God's Word, leads in the nurture of believers, wins the lost to Christ, and leads in worship. While looking after the spiritual welfare of the church, the Senior Pastor should oversee and participate in visitation ministries, the administration of the ordinances of the church, and expansion of the influence of the church in the community, city, or area.
 - (2) The Senior Pastor shall lead believers to discover and develop the ministry gifts of the Holy Spirit in their lives so they can fulfill their ministries in the body of Christ. Special emphasis shall be given to training the believers in personal soul winning (Ephesians 4:12).
 - (3) The Senior Pastor shall lead the church in extension (starting new churches) and bridging (cross-cultural) evangelism in cooperation with the Conference evangelism program.

- (4) The Senior Pastor shall have the authority and responsibility to counsel with and correct any church official, elected or appointed, who may not be meeting or promoting the requirements of the local church, Conference, or General Conference.
- (5) The Senior Pastor shall have the authority to remove any elder, deacon, or official found to be out of harmony with the *International Pentecostal Holiness Church Manual*, after consultation with the Conference Superintendent.
- (6) The Senior Pastor shall inform the Conference Superintendent when a credentialed minister on a pastoral staff is removed, resigns his position, or accepts a ministry position at another church.
- (7) The Senior Pastor is the chairman of the Local Church Administrative Council and ex officio chairman of all ministry boards.
- (8) Where a local church is incorporated, the Senior Pastor shall serve as president of the local corporation and as the chief executive officer.
- (9) The Senior Pastor is responsible for the mission/vision of the church and presenting the programs designed to build it spiritually, numerically, and financially. The Senior Pastor or appointee(s) shall meet annually with ministry leaders, councils, or boards of the local church for the purpose of setting goals for the church and developing plans to reach those goals.
- (10) The Senior Pastor has the privilege of authorizing expenditures up to an amount

agreed upon by the Senior Pastor and the Local Church Administrative Council.

- (11) The Senior Pastor is responsible for securing speakers for special services in the church, such as revivals, seminars, etc.
- (12) The Senior Pastor is to sign the church reports before they are sent to the Conference Ministry Center.
- (13) The Senior Pastor and the Local Church Administrative Council shall support the mission/vision of the International Pentecostal Holiness Church.
- (14) The Senior Pastor is amenable to the Conference, the Conference Superintendent, and the Conference Executive Council.

2) Secretary

a) Overview

The secretary has the responsibility for maintaining the official non-financial records of the church. For incorporated churches, the secretary serves as the corporate secretary.

b) The Authority and Duties of the Secretary

- (1) The secretary shall keep the minutes of business sessions of the Local Church Administrative Council and church business sessions.
- (2) The secretary shall maintain an accurate, up-to-date record of membership actions of the Local Church Administrative Council.
- (3) The secretary shall prepare and mail reports, after they have been signed by the

Senior Pastor, on the forms required by the Conference. Failure to comply shall be grounds for dismissal as secretary.

3) Treasurer

a) Overview

The treasurer has the responsibility for maintaining the official financial records of the church and providing periodic financial reports. When necessary, the treasurer serves as the chief financial officer of the church.

b) The Authority and Duties of the Treasurer

- (1) The treasurer shall keep an accurate record of all receipts, accounts, and disbursements of monies.
- (2) Two persons shall be appointed to count and record all offerings received by the local church.
- (3) The treasurer shall deposit all monies of the local church in a bank in the name of the church.
- (4) The treasurer shall disburse funds as authorized by the Senior Pastor, church, or Local Church Administrative Council. All expenditures shall be properly documented.
- (5) The treasurer shall provide monthly financial statements, accompanied by the most recent bank statement, to the Senior Pastor and Local Church Administrative Council. Failure to comply shall be grounds for dismissal as treasurer.

- (6) The treasurer shall see that the provisions regarding annual financial accountability are followed by the local church.

4) Local Church Administrative Council Members

Other Local Church Administrative Council members serve on the Local Church Administrative Council to assist the Senior Pastor and the secretary and/or treasurer in directing the administrative operations and decisions of the church.

5) Other Leadership Positions

a) Elders

- (1) Under the direction of the Senior Pastor, local church elders are persons whose ministry is to equip the saints for the work of the ministry in order to build the church (Ephesians 4:11-16). Elders should provide spiritual oversight over the church to shepherd and protect it with maturity and wisdom (Acts 20:28-30; 1 Peter 5:1-4). Elders should meet the criteria specified in 1 Timothy 3:1-7 and Titus 1:5-9.
- (2) The Senior Pastor shall select from the congregation members who have demonstrated the biblical characteristics of an elder.
- (3) An elder may be a Licensed or Ordained Minister in a Conference. Any Licensed or Ordained Minister who is asked by the Senior Pastor to serve as an elder and accepts said position shall submit to and support the vision and ministry of the Senior Pastor. Any Licensed or Ordained Minister who is an elder in a local church remains a member of his Conference and is ultimately accountable to his Conference.

- (4) Elders not ordained or licensed by the Conference may serve on the Local Church Administrative Council if elected.

b) Deacons

- (1) All deacons should meet the scriptural criteria of Acts 6:3 and 1 Timothy 3:8-13. The ministry of the deacon is that of service.
- (2) Deacons shall assist the Senior Pastor in providing for the welfare of the local church. They shall be given specific assignments by the Senior Pastor for the work of the church.
- (3) Deacons shall be selected from among the members by the Senior Pastor in consultation with the elders and Local Church Administrative Council.
- (4) A deacon may be a Licensed or Ordained Minister in a Conference. Any Licensed or Ordained Minister who is asked by the Senior Pastor to serve as a deacon and accepts said position shall submit to and support the vision and ministry of the Senior Pastor. Any Licensed or Ordained Minister who is a deacon in a local church remains a member of his Conference and is ultimately accountable to his Conference.
- (5) Deacons not ordained or licensed by a Conference may serve on the Local Church Administrative Council if elected.

c) Associate Pastors

- (1) An Associate Pastor is amenable to the Senior Pastor of the local church. Any Licensed or Ordained Minister who is asked by the Senior Pastor to serve as an

Associate Pastor and accepts said position shall submit to and support the vision and ministry of the Senior Pastor. Any Licensed or Ordained Minister who is an Associate Pastor in a local church remains a member of the Conference and is ultimately accountable to the Conference.

- (2) An Associate Pastor shall meet the qualifications of a Local Church Administrative Council Member. If, however, the Associate Pastor is a credentialed minister of an IPHC Conference, the tithing requirement shall apply to the Conference instead of the local church.
- (3) The duties and method of selection of an Associate Pastor shall be established by the Senior Pastor in consultation with the Local Church Administrative Council.
- (4) Any local church, Conference, or church institution seeking to recruit and/or hire an associate minister from a local church shall first confer with the Senior Pastor of the local church where the associate has been serving.

6) Local Church Administrative Council

- a) The size of the Local Church Administrative Council shall be determined by the church body in a duly convened business session and shall consist of at least the following members:
 - (1) Senior/Lead Pastor, chairman
 - (2) Secretary/Treasurer (one or two persons may hold the offices of secretary and treasurer)
 - (3) At least two additional Council members

- b) Elders and deacons who are not ordained or licensed clergy may be elected to fill the positions listed above.
- c) Only members of the local church meeting the following qualifications shall be eligible to serve on the Local Church Administrative Council. (These provisions do not apply to the Senior Pastor, who is subject to the qualifications that apply to clergy.)
 - (1) The member shall have demonstrated Christian maturity and love for Christ.
 - (2) The member shall have spiritual giftings that contribute to the well-being of the church.
 - (3) The member shall have demonstrated godly character that brings honor to Christ and the local congregation.
 - (4) The member shall be in harmony with the church's mission/vision statement.
 - (5) The member shall have supported the church faithfully in attendance and tithes for at least six months and be in harmony with the Conference and General Church financial guidelines.
- d) In addition to the qualifications above, a person who has been divorced and remarried must meet the provisions below in order to hold the offices of elder or deacon, or to serve otherwise on the Local Church Administrative Council:
 - (1) A divorced and remarried Christian will be eligible for consideration for the offices of elder or deacon or to serve otherwise on the Local Church Administrative Council when one of the following applies:

- (a) The candidate's former spouse has died or remarried.
 - (b) The candidate was divorced and remarried prior to Christian conversion.
 - (c) The candidate's former marriage partner was guilty of sexual immorality and was unwilling to repent and live faithfully with the candidate (Matthew 5:31, 32; Matthew 19:8, 9).
 - (d) The candidate's former marriage partner was an unbeliever who willingly and permanently deserted the believing spouse (1 Corinthians 7:15, 25-28).
 - (e) The candidate's divorce was based on circumstances that compromised the safety of the candidate and/or children.
- (2) The following procedures shall be used in considering eligibility for persons who have been divorced and remarried under the provisions stated above (1.a-e):

The person desiring the ministry of deacon or elder or other position on the Local Church Administrative Council shall present himself before the Local Church Administrative Council for examination to determine any factor that would limit his influence or reflect on his character. He will have proven himself to be faithful to the biblical passages of 1 Timothy 3:1-13 and Titus 1:6-9 for a period of two (2) years following his divorce.

- (3) A person holding the office of deacon or elder or otherwise serving on the Local Church Administrative Council who divorces his spouse and remarries under

circumstances other than those specified above will be required to resign, and he shall not be eligible to be restored to office.

e) Method of Selection

- (1) The Local Church Administrative Council determines whether the secretary and/or treasurer is appointed by the Local Church Administrative Council or elected by the church. If the secretary and/or treasurer is appointed, the Local Church Administrative Council may or may not grant him or her voting privileges.
- (2) A nominating committee, appointed by and chaired by the Senior Pastor and approved by the Local Church Administrative Council, shall nominate all Local Church Administrative Council members and the secretary and/or treasurer (unless appointed).
- (3) The members of the local church shall be allowed access to the nominating committee.
- (4) The nominating committee shall nominate no more than two persons for secretary/treasurer, or no more than two persons for secretary and two persons for treasurer.
 - (a) The church shall elect one of the two nominees. In the event only one person is nominated, the church will ratify the nominee.
 - (b) In the event the church rejects the nominee(s), the nominating committee shall nominate another person or persons to be ratified by the church.

- (5) The nominating committee may nominate as many other Local Church Administrative Council member nominees as it desires. The church shall elect from the list of nominees the number of persons necessary to fill open positions.
 - (6) All nominees shall prayerfully consider their particular qualifications, gifts, and availability to serve.
 - (7) Those persons elected shall have full voting rights on the Local Church Administrative Council.
 - (8) Local churches shall arrange the method of selection of the Local Church Administrative Council so no person shall serve on the Council more than eight (8) consecutive years. (Pastors are excluded from this provision.) This rule is not binding where there are not enough qualified people eligible to serve or if an alternative structure has been approved by the Conference Executive Council.
 - (9) The Local Church Administrative Council may serve as trustees of the church property. When trustees other than the Local Church Administrative Council are elected, they shall be members in good standing of the International Pentecostal Holiness Church. The church shall replace any church trustee who refuses to carry out the desires of the local church.
- f) Authority and Duties of the Local Church Administrative Council
- (1) The Local Church Administrative Council is amenable to the Senior Pastor and the church body.

- (2) The Local Church Administrative Council, under the leadership of the Senior Pastor, shall govern and direct the ministries, programs, and other operations of the local church. The Local Church Administrative Council is also responsible for the local church's cooperation with the Conference and General ministries and programs.
- (3) The Local Church Administrative Council shall meet only at the call or with the permission of the Senior Pastor.
- (4) The Local Church Administrative Council shall have at least four regular quarterly meetings per calendar year. The Senior Pastor may schedule additional called meetings as necessary. It is recommended that Local Church Administrative Councils meet monthly.
- (5) Each Local Church Administrative Council member shall adhere to a policy of confidentiality. Failure to do so will be grounds for dismissal from the Local Church Administrative Council.
- (6) The Local Church Administrative Council shall keep the membership roll up to date in the following manner:
 - (a) No member shall be dropped without contacting the person for the purpose of restoring him or her to fellowship with the congregation.
 - (b) The Local Church Administrative Council shall have the authority to drop members after all possible measures have been taken to restore them. This does not deny an individual the right of

appeal to the Conference
Superintendent.

- (c) When members move from one locality to another, they should be encouraged to transfer their membership to the Pentecostal Holiness church of their choice in the new locality.
 - (d) Local church members shall be granted a letter of transfer from one Pentecostal Holiness church to another, or they may be given a letter of commendation to another Christian body by a majority vote of the Local Church Administrative Council. When signed by the Senior Pastor and secretary, this letter is valid for ninety (90) days, and the person named in the letter retains his membership in the local church that granted the letter until the transfer is completed. When the transfer is completed, the Senior Pastor of the local church where the letter originated shall be notified by the receiving church immediately. When a letter of transfer is requested and not received within thirty (30) days, the Senior Pastor receiving the member shall notify the former Senior Pastor that a change has been effected.
- (7) No church or Local Church Administrative Council shall make any rule pertaining to finance contrary to standards set by the General Conference or Conference in Conference session.
 - (8) The Local Church Administrative Council or designated finance committee will set the Senior Pastor's compensation package (salary, housing allowance, insurance,

retirement, self employment tax reimbursement, etc.). The package shall be reviewed annually by December 31 for the following year. The Local Church Administrative Council will forward to the Conference the results of its annual review in its January report of the following year.

(9) Each local church shall defray the expenses of its Senior Pastor to all meetings of the Conference and to General Conference.

(10) In the case of a vacancy in the office of Senior Pastor, the Local Church Administrative Council shall contact the Conference Superintendent to arrange for the pulpit to be filled.

(11) It shall be the responsibility of the Local Church Administrative Council, through the Senior Pastor or his appointee, to investigate allegations that may reflect on members of the church, hear complaints against them, and settle differences without a trial, when possible.

(12) Pastors and Local Church Administrative Councils shall comply with Internal Revenue Service (IRS) regulations relative to finances and records.

7) Local Church Ministries Cabinet

- a) The Local Church Ministries Cabinet, chaired by the Senior Pastor, shall exist to facilitate communication and coordination among the ministries and departments of the local church.
- b) The Local Church Ministries Cabinet shall consist of the following members:

- (1) The members of the Local Church Administrative Council
 - (2) All local church department heads and ministry leaders
 - (3) Other members, including elders and deacons, recommended by the Senior Pastor and approved by the Local Church Administrative Council
- c) The Authority and Duties of the Local Church Ministries Cabinet
- (1) The Local Church Ministries Cabinet shall be the instrument through which the Senior Pastor communicates the mission/vision, purposes, and objectives of the local church to the local church department heads and ministry leaders.
 - (2) The Local Church Ministries Cabinet shall meet only at the call or with the permission of the Senior Pastor.
 - (3) The Local Church Ministries Cabinet shall have at least two regular meetings per calendar year. The Senior Pastor may schedule additional called meetings as necessary.
 - (4) The Local Church Ministries Cabinet shall be responsible for reviewing and facilitating the coordination of the various policies and procedures of local church departments and ministries.
 - (5) The Local Church Ministries Cabinet shall have the right to recommend changes in policy and procedure to the local church councils, boards, and committees responsible for establishing the policies and procedures of the local church.

- 8) If a local church chooses to establish other boards and committees, membership on such boards and committees will be subject to qualifications established by the Local Church Administrative Council.

2. Other Models of Local Church Leadership and Organizational Structure

If a Senior Pastor and local church body, in a duly convened business session, determine that a different organizational structure would enhance their local ministry, the church may submit a proposal for an alternate structure to their Conference Executive Council for approval. The Conference Executive Council shall approve alternate structures presented if the structure meets the following criteria:

- a. The structure is in harmony with the Articles of Faith and the financial guidelines of the International Pentecostal Holiness Church.
- b. The structure provides for adequate accountability.
- c. The structure is in compliance with the Conference and General Conference delegate structure of the International Pentecostal Holiness Church.

Article IV. Clergy

A. The International Pentecostal Holiness Church, through Conferences, issues the following clergy credentials:

1. Local Church Minister's Certificate
2. Minister's License, Minister of Discipleship Ministries License, Minister of Music License
3. Certificate of Ordination

B. Local Church Minister's Certificate

1. Overview

The Conference Executive Council shall have the authority to grant or revoke Local Church Minister's Certificate. The presentation of the Local Church Minister's Certificate may be delegated to the local church.

2. In order to be eligible for Local Church's Minister's Certificate, a candidate must:
 - a. Subscribe to and demonstrate character consistent with the International Pentecostal Holiness Church Articles of Faith and Covenant of Commitment.
 - b. Be a member of a local church and be recommended by that local church. This recommendation must be in writing and signed by the Senior Pastor and church secretary.
 - c. Be certain of a definite call to Christian work.
 - d. Complete the prescribed study program.
 - e. Be approved by a Conference-approved screening/interview committee after the committee has conducted a credit check and a criminal background check.

- f. Pastors under whom Local Church Ministers serve shall notify the Conference Superintendent in writing when such ministers no longer meet the qualifications of their certificate. The Senior Pastor shall annually affirm in writing to the Superintendent the standing of the Local Church Minister.
 - g. Any Local Church Minister not serving under an International Pentecostal Holiness Church Senior Pastor shall report directly to the Conference Superintendent.
3. Authority and Duties
- a. Local Church Ministers are amenable to the local church where they hold their membership and shall tithe their income to the local church treasury.
 - b. Any person with a Local Church Minister's Certificate who is serving as a Senior Pastor shall be amenable to that respective Conference, shall follow the tithing and reporting requirements that apply to a licensed minister, and shall be granted a vote in Conference sessions.
4. Prescribed Study Program
- a. The training requirements for the Local Church Minister's Certificate, as specified in the Ministerial Credentials Program established by the Council of Bishops, may be satisfied through:
 - 1) The International Pentecostal Holiness Church Ministerial Credentials Program course of study. This course of study may be completed through:
 - a) A Conference-administered International Pentecostal Holiness Church Ministerial Credentials Program, or
 - b) A Conference-administered Equipping the Saints (ETS) Basic Level program which incorporates the International Pentecostal

Holiness Church Ministerial Credentials Program, or

- c) A local church ETS Basic Level program which incorporates the International Pentecostal Holiness Church Ministerial Credentials Program and is recognized by the Conference, or
 - 2) A prescribed course of study in a Pentecostal Holiness college or its equivalent in another church-related college (if the course of study does not include the study of the *International Pentecostal Holiness Church Manual*, IPHC Doctrine, or IPHC History, the candidate is required to complete the Ministerial Credentials Program courses covering these topics), or
 - 3) For transferees credentialed by another fellowship, other training programs which are equivalent to any of the above options, in addition to the courses in the Ministerial Credentials Program covering the *International Pentecostal Holiness Church Manual*, IPHC Doctrine, and IPHC History.
- b. The Director of Clergy Development shall provide a standard list of questions. This list of questions shall be sent to every Conference, and all Conference credentials committees shall be requested to ask these questions in an oral interview with every candidate for Local Church Minister's Certificate.

C. Minister's License

- 1. Overview
 - a. There are three forms of Minister's License
 - 1) Minister's License
 - 2) Minister of Discipleship Ministries License
 - 3) Minister of Music License

- b. For those pursuing pastoral/evangelistic ministry, the Minister's License is the entry-level credential for the purpose of training and maturing as a minister. For those with a ministry focus of discipleship ministries or music, the Minister of Discipleship Ministries License and the Minister of Music License are the credentials that recognize their ministry specialty.
 - c. The Conference in Conference session shall have the authority to grant the Minister's License. The Conference Executive Council may grant a ministerial license under special circumstances.
 2. In order to be eligible for a Minister's License, a candidate must:
 - a. Subscribe to and demonstrate character consistent with the International Pentecostal Holiness Church Articles of Faith and Covenant of Commitment.
 - b. Be a member of a local church and be recommended by that local church. This recommendation must be in writing and signed by the Senior Pastor and church secretary.
 - c. Be certain of a definite call to ministry and leadership according to Ephesians 4:11.
 - d. Complete the prescribed study program.
 - e. Be approved by a Conference-approved screening/interview committee after the committee has conducted a credit check and a criminal background check.
 3. Authority and Duties
 - a. It shall be the duty of Licensed Ministers to participate in all phases of the church program – General, Conference, and local.
 - b. All Licensed Ministers are amenable to the Conference and Conference Executive Council.

- c. Licensed Ministers not serving as officials or pastors should use their spiritual gifts and ministries to help build the church.
- d. Licensed Ministers are required to attend the Annual Conference Session of the Conference. Those who are unable to attend shall submit an acceptable written explanation of their absence to the Conference Superintendent. Those failing to do so for two (2) consecutive conferences shall forfeit their Minister's License.
- e. Licensed Ministers are expected to attend Conference-sponsored activities.
- f. Licensed Ministers are expected to preach God's Word consistently with their calling and credentials.
- g. Licensed Ministers must maintain ministerial activity to retain credentials.
- h. Since tithing is the biblical basis for the financial guidelines of the church (Genesis 14:20; Malachi 3:8-11; Matthew 23:23), clergy are to serve as leaders and role models for the church in tithing. This includes retired clergy. To do so, they must pay full tithe (10 percent of all income) into the storehouse. The "storehouse" for the minister is the Conference treasury (just as the "storehouse" for the church member is the local church treasury). In light of this position, all clergy are required to give a full tithe monthly into the Conference treasury, or the General treasury, according to their membership status, and to report monthly on forms provided. Licensed Ministers are expected to tithe monthly to their Conferences on all income from both ministerial and secular sources. Income for these purposes includes but is not limited to salary, housing allowance, utilities paid by a church, and honoraria.

The Licensed Minister who does not tithe shall be dealt with in the following manner:

- 1) If a Licensed Minister has not reported and given the tithe for three (3) months, he shall be required to meet with the Conference Executive Council.
 - 2) In the event he does not meet with the Conference Executive Council when requested or does not make satisfactory amends, he shall forfeit his Minister's License.
 - 3) Any Licensed Minister forfeiting his Minister's License in one Conference for failure to tithe shall not be considered for license in any other Conference until he has been reconciled to the Conference in which he forfeited his credentials.
- i. Appropriate ministerial ethics and courtesy shall be observed when a Licensed Minister is invited to perform ministry in the church of another pastor.
 - j. Licensed Ministers other than the Senior Pastor are not to become involved in the official business of the local church. When Licensed Ministers participate in the ministries of the local church, participation shall be in full cooperation with the Senior Pastor, and they shall be amenable to the Senior Pastor.
 - k. Licensed Ministers may conduct marriage ceremonies in accordance with the teaching of the Scriptures and state laws.
 - l. All Licensed Ministers must participate annually in a continuing education program provided or approved by the General Conference or Conference (2 Timothy 2:15). Any minister failing to meet this requirement will forfeit his credentials. This excludes retired clergy.
 - m. When possible, retired Licensed Ministers are to continue their ministries through evangelization, church planting, interim pastorates, Sunday school teaching, visitation, etc. To enhance their ministries, Conference Superintendents and Senior Pastors shall call on the expertise and knowledge of retired clergy.

4. Prescribed Study Program

- a. The training requirements for the Minister's License, as specified in the Ministerial Credentials Program established by the Council of Bishops, may be satisfied through:
 - 1) The International Pentecostal Holiness Church Ministerial Credentials Program course of study for the Minister's License. This course of study may be completed through:
 - a) A Conference-administered School of Ministry meeting the course requirements of the Ministerial Credentials Program, or
 - b) A Conference-administered self-study program meeting the course requirements of the International Pentecostal Holiness Church Ministerial Credentials Program, or
 - 2) A prescribed course of study in a Pentecostal Holiness college or its equivalent in another church-related college (if the course of study does not include the study of the *International Pentecostal Holiness Church Manual*, IPHC Doctrine, or IPHC History, the candidate is required to complete the Ministerial Credentials Program courses covering these topics), or
 - 3) For transferees credentialed by another fellowship, other training programs which are equivalent to any of the above options, in addition to the courses in the Ministerial Credentials Program covering the *International Pentecostal Holiness Church Manual*, IPHC Doctrine, and IPHC History.
- b. The Director of Clergy Development shall provide a standard list of questions. This list of questions shall be sent to every Conference, and all Conference credentials committees shall be requested to ask these questions in an oral interview with every candidate for Minister's License.

5. Other Provisions

- a. Licensed Ministers are required to maintain their nominal membership in an International Pentecostal Holiness Church Member Church. If a Licensed Minister ceases to be a credentialed minister of the International Pentecostal Holiness Church, he shall become a regular member of the local church in which he holds nominal membership.
- b. Licensed Ministers pursuing pastoral/evangelistic ministry are encouraged to seek ordination. Other Licensed Ministers (Ministers of Discipleship Ministries and Ministers of Music) may or may not choose to be ordained.
- c. Licensed Ministers shall be eligible to participate in all Conference benefits in the Conference in which they have been issued a Minister's License.
- d. Conferences may be allowed to charge an application fee for credentials and a card to be issued.
- e. A Conference may rebate to local churches a part of the tithe paid by full-time Licensed Ministers serving them as Associate Pastors.

D. Certificate of Ordination

1. Overview
 - a. The Certificate of Ordination is the highest clergy credential issued by the International Pentecostal Holiness Church.
 - b. The Conference in Conference session shall have the authority to grant the Certificate of Ordination. The Conference Executive Council may grant a Certificate of Ordination under special circumstances.
2. In order to be eligible for a Certificate of Ordination, a candidate must:

- a. Have been a Licensed Minister for at least two years. (The Conference Executive Council may waive this requirement in exceptional circumstances with the approval of the General Superintendent.)
 - b. Subscribe to and demonstrate character consistent with the International Pentecostal Holiness Church Articles of Faith and Covenant of Commitment.
 - c. Be a member of a local church and be recommended by that local church. This recommendation must be in writing and signed by the Senior Pastor and church secretary.
 - d. Be certain of a definite call to ministry and leadership according to Ephesians 4:11.
 - e. Complete the prescribed study program.
 - f. Be approved by a Conference-approved screening/interview committee after the committee has conducted a credit check and a criminal background check.
3. Authority and Duties
- a. It shall be the duty of Ordained Ministers to participate in all phases of the church program – General, Conference, and local.
 - b. All Ordained Ministers are amenable to the Conference and Conference Executive Council.
 - c. Ordained Ministers not serving as officials or Senior Pastors should use their spiritual gifts and ministries to help build the church.
 - d. Ordained Ministers are required to attend the Annual Conference Session of the Conference. Those who are unable to attend shall submit an acceptable written explanation of their absence to the Conference Superintendent. Those failing to do so for two (2) consecutive conferences shall forfeit their Certificate of

Ordination.

- e. Ordained Ministers are expected to attend Conference-sponsored activities.
- f. Ordained Ministers are expected to preach God's Word consistently with their calling and credentials.
- g. Ordained Ministers must maintain ministerial activity to retain credentials.
- h. Since tithing is the biblical basis for the financial guidelines of the church (Genesis 14:20; Malachi 3:8-11; Matthew 23:23), clergy are to serve as leaders and role models for the church in tithing. This includes retired clergy. To do so, they must pay full tithe (10 percent of all income) into the storehouse. The "storehouse" for the minister is the Conference treasury (just as the "storehouse" for the church member is the local church treasury). In light of this position, all clergy are required to give a full tithe monthly into the Conference treasury, or the General treasury, according to their membership status, and to report monthly on forms provided. Ordained Ministers are expected to tithe monthly to their Conferences on all income from both ministerial and secular sources. Income for these purposes includes, but is not limited to, salary, housing allowance, utilities paid by a church, and honoraria.

The Ordained Minister who does not tithe shall be dealt with in the following manner:

- 1) If an Ordained Minister has not reported and given the tithe for three (3) months, he shall be required to meet with the Conference Executive Council.
- 2) In the event he does not meet with the Conference Executive Council when requested or does not make satisfactory amends, he shall forfeit his Certificate of Ordination.
- 3) Any Ordained Minister forfeiting his Certificate of

Ordination in one Conference for failure to tithe shall not be considered for ordination in any other Conference until he has been reconciled to the Conference in which he forfeited his credentials.

- i. Appropriate ministerial ethics and courtesy shall be observed when an Ordained Minister is invited to perform ministry in the church of another pastor.
 - j. Ordained Ministers other than the Senior Pastor are not to become involved in the official business of the local church. When Ordained Ministers participate in the ministries of the local church, participation shall be in full cooperation with the Senior Pastor, and they shall be amenable to the Senior Pastor.
 - k. Ordained Ministers may conduct marriage ceremonies in accordance with the teaching of the Scriptures and state laws.
 - l. All Ordained Ministers must participate annually in a continuing education program provided or approved by the General Conference or Conference (2 Timothy 2:15). Any minister failing to meet this requirement will forfeit his credentials. This excludes retired clergy.
 - m. When possible, retired Ordained Ministers are to continue their ministries through evangelization, church planting, interim pastorates, Sunday school teaching, visitation, etc. To enhance their ministries, Conference Superintendents and Senior Pastors shall call on the expertise and knowledge of retired clergy.
4. Prescribed Study Program
- a. The training requirements for the Certificate of Ordination, as specified in the Ministerial Credentials Program established by the Council of Bishops, may be satisfied through:
 - 1) The International Pentecostal Holiness Church Ministerial Credentials Program course of study for the Certificate of Ordination. This course of study

may be completed through:

- a) A Conference-administered School of Ministry meeting the course requirements of the Ministerial Credentials Program, or
 - b) A Conference-administered self-study program meeting the course requirements of the International Pentecostal Holiness Church Ministerial Credentials Program, or
- 2) A prescribed course of study in a Pentecostal Holiness college or its equivalent in another church-related college (if the course of study does not include the study of the *International Pentecostal Holiness Church Manual*, IPHC Doctrine, or IPHC History, the candidate is required to complete the Ministerial Credentials Program courses covering these topics), or
 - 3) For transferees credentialed by another fellowship, other training programs which are equivalent to any of the above options, in addition to the courses in the Ministerial Credentials Program covering the *International Pentecostal Holiness Church Manual*, IPHC Doctrine, and IPHC History.
- b. The Director of Clergy Development shall provide a standard list of questions. This list of questions shall be sent to every Conference, and all Conference credentials committees shall be requested to ask these questions in an oral interview with every candidate for Certificate of Ordination.
5. Other Provisions
- a. Ordained Ministers are required to maintain their nominal membership in an International Pentecostal Holiness Church Member Church. If an Ordained Minister ceases to be a credentialed minister of the International Pentecostal Holiness Church, he shall become a regular member of the local church in which he holds nominal membership.

- b. Ordained Ministers shall be eligible to participate in all Conference benefits in the Conference in which they have been issued a Certificate of Ordination.
- c. Conferences may be allowed to charge an application fee for credentials and a card to be issued.
- d. A Conference may rebate to local churches a part of the tithe paid by full-time Ordained Ministers serving them as Associate Pastors.
- e. The Conference Superintendent shall plan or arrange an appropriate ordination service.

E. Continuing Education Program

1. The Director of Clergy Development, in consultation with church schools and the Executive Committee, shall provide a continuing education program for Licensed and Ordained Ministers and missionaries in the International Pentecostal Holiness Church. The Conference Superintendent shall be responsible for implementation and supervision of the Continuing Education Units (CEU) Program.
2. All Licensed and Ordained Ministers, except retired clergy, must participate annually in a continuing education program established by the Council of Bishops (2 Timothy 2:15).

F. Other Provisions Regarding Clergy Credentials

1. Transfer of Credentials From Other Fellowships – The Conference Executive Council has the authority to grant credentials to clergy from other fellowships who meet the ministerial requirements of the International Pentecostal Holiness Church Ministerial Credentials Program.
2. All International Pentecostal Holiness Church ministerial credential certificates should be uniform in size and include the words “Valid with current I.D. card.”
3. Certificate of Recognition – A local church may issue a certificate of recognition to its minister of discipleship

ministries, youth, music, children's ministries, visitation, evangelism, etc. This certificate is to be signed by the Senior Pastor and church secretary and shall be recognized by all International Pentecostal Holiness churches.

G. Divorce and Remarriage

1. A divorced and remarried Christian will be eligible for consideration to receive a Local Church Minister's Certificate, Minister's License, or Ordination in the International Pentecostal Holiness Church when one of the following applies:
 - a. The candidate's former spouse has died or remarried.
 - b. The candidate was divorced and remarried prior to Christian conversion.
 - c. The candidate's former marriage partner was guilty of sexual immorality and was unwilling to repent and live faithfully with the candidate (Matthew 5:31, 32; Matthew 19:8, 9).
 - d. The candidate's former marriage partner was an unbeliever who willingly and permanently deserted the believing spouse (1 Corinthians 7:15, 25-28).
 - e. The candidate's divorce was based on circumstances that compromised the safety of the candidate and/or children.
2. The following procedures shall be used in considering eligibility for persons who have been divorced and remarried under the provisions stated above (1.a-e):

The person desiring to receive Local Church Minister's Certificate, Minister's License, or Ordination shall present himself before a duly appointed Conference committee for examination to determine any factor that would limit his influence or reflect on his character. He will have proven himself to be faithful to the biblical passages of 1 Timothy 3:1-13 and Titus 1:6-9 for a period of two (2) years

following his divorce.

3. A minister holding credentials in the International Pentecostal Holiness Church who divorces his spouse and remarries under circumstances other than those specified above will be required to surrender his credentials and he shall not be eligible to be restored to credentialed ministry.

Article V. Financial Guidelines

The International Pentecostal Holiness Church is committed to the principle of biblical stewardship. We affirm that all resources belong to God and are entrusted to His people for the expansion of His Kingdom.

A. General Level

1. Council of Bishops Finance Committee (hereinafter "Finance Committee")
 - a. The Council of Bishops shall appoint an eight-member Finance Committee based on the recommendation of the Executive Committee.
 - 1) The Finance Committee shall be composed of
 - a) A chairman
 - b) Three (3) Conference Superintendent members of the Council of Bishops
 - c) Two (2) clergy, and
 - d) Two (2) laypersons
 - 2) No member of the Executive Committee or direct subordinate of the Executive Committee or Global Ministry Center employee shall serve on this committee.
 - 3) The Finance Committee Chairman shall meet with the Executive Committee at least once per year to report on the work of the Finance Committee and to receive input from the members of the Executive Committee.
 - 4) The Finance Committee Chairman shall meet with the Council of Bishops at each regular meeting of the Council of Bishops to report on the financial condition of the International Pentecostal Holiness Church, Inc., and the work of the Finance

Committee and to receive input from the members of the Council of Bishops.

- 5) The term of office for Finance Committee members shall be determined by the Council of Bishops.
 - 6) The Finance Committee in place before a General Conference shall remain in place through December 31 of the year of General Conference. Newly elected members shall assume their duties on January 1 of the year following General Conference.
 - 7) If a vacancy occurs on the committee, the replacement members will be nominated and elected by the same process as the original members. Any member who is absent for two (2) consecutive meetings may be replaced.
 - 8) The Finance Committee shall operate according to policies and procedures approved by the Council of Bishops. Such policies and procedures shall include the Global Ministry Center budgeting process, financial accountability standards, and other financial guidelines.
 - 9) All members of the Executive Committee shall have access to the Finance Committee for the purpose of receiving financial information and giving recommendations and input.
- b. Authority and Duties of the Finance Committee
- 1) The Finance Committee shall analyze and evaluate the impact of financial matters and provide counsel in denominational financial affairs.
 - 2) Based on recommendations of the Executive Committee approved and/or amended by the Council of Bishops, the Finance Committee shall review and recommend for approval all General-level budgets. Such budgets shall be subject to final approval by the Council of Bishops.

- 3) The Finance Committee shall allocate available income to the funds, divisions, departments, ministries, and other entities at the General level. The income to be allocated shall consist of the following amounts received from the Conferences by the General Treasury:
 - a) The General portion of all Clergy Tithes
 - b) The General portion of all Church Tithes
 - 4) The Finance Committee shall set the compensation packages of all Global Ministry Center personnel.
 - 5) Any appeal of budgetary decisions shall be decided by a majority vote of the Council of Bishops.
 - 6) Any additional personnel positions at the Global Ministry Center must be approved in advance by the Finance Committee.
 - 7) The Finance Committee shall set aside a reserve for emergency purposes.
 - 8) The Finance Committee shall recommend to the Council of Bishops for final approval the expenditure of all excess, unbudgeted funds.
2. Other General-Level Provisions
- a. All churchwide appeals for financial support must be approved by the Council of Bishops.
 - b. The financial records and financial statements of each General-level corporate entity of the International Pentecostal Holiness Church and the International Pentecostal Holiness Church, Inc., shall be audited annually by a Certified Public Accountant (CPA). The auditor's report shall be submitted to the Global Ministry Center within 30 days of issuance.
 - c. Each General Conference delegate will receive a summary financial statement for the previous term.

- d. Funds received by elected General officials and administrative staff for camp meetings, revivals, etc., should be applied first toward reimbursement of travel expenses.
- e. If an entity is not under the direct control of the International Pentecostal Holiness Church, the entity may receive funding from the General level of the International Pentecostal Holiness Church only if 70 percent or more of the membership of the governing board is composed of members of the International Pentecostal Holiness Church.

B. Conferences

1. Conferences shall send the following amounts to the General Treasury monthly.
 - a. 75 percent (75%) of the tithes received from the following clergy:
 - 1) Full-time elected General officials
 - 2) Full-time General-level institution heads
 - 3) Full-time General director-level employees of the Global Ministry Center
 - 4) Full-time active-duty military chaplains
 - 5) Full-time Veterans Administration chaplains
 - b. 10 percent (10%) of the tithes received from all clergy not listed in paragraph a. above.
 - c. 55 percent (55%) of the Church Tithes received from Member or Affiliate Churches.
2. Conferences shall forward the General portion of the Church Tithe and any designated funds received to the appropriate entity monthly.

3. In addition to the Church Tithe, Conferences are encouraged to support additional essential ministry through voluntary designated giving.
4. Each Conference Discipleship Ministries Department shall tithe monthly to the General Discipleship Ministries Department on all Discipleship Ministries tithes from local churches. Tithes from the following Conference ministries shall be designated for the same ministry at the general level:
 - a. Girls' Ministries
 - b. Men's Ministries
 - c. Royal Rangers
 - d. Women's Ministries
5. Conferences are not allowed to establish Conference allocations in addition to the Church Tithe. This does not prohibit Conferences from conducting special fund-raising or capital campaigns for specific projects.
6. Each Conference shall be subject to some form of annual financial accountability. Conferences whose annual gross receipts are less than \$400,000 shall demonstrate accountability by having an external review by a competent outside accountant. If annual gross receipts are from \$400,000 to \$800,000, such accountability shall consist of an external review by a Certified Public Accountant (CPA). If annual gross receipts exceed \$800,000, such accountability shall consist of an audit conducted by a Certified Public Accountant (CPA). The report of such accountability shall be forwarded to the Global Ministry Center within 30 days of issuance.

C. Local Churches

1. Based on the biblical tithing principle, Local Member Churches shall send a Church Tithe (10 percent) monthly to their conferences on their tithes and regular offerings.

2. Member Churches shall not divert tithes into building funds or other special offerings to avoid contributing Church Tithe.
3. In addition to the Church Tithe, Member Churches are encouraged to support additional essential ministry through voluntary designated giving.
4. Each of the distinctive discipleship ministries of the church at the local level shall tithe on all income not designated for special projects to the Conference Discipleship Ministries Department. Tithes from the following local church ministries shall be designated for the same ministry at the conference level:
 - a. Girls' Ministries
 - b. Men's Ministries
 - c. Royal Rangers
 - d. Women's Ministries
5. Conference Superintendents, assisted by their Conference Executive Councils, will be responsible for promoting the compliance of Member Churches with the Church Tithe system and educating the local church constituency with regard to our system of financial support, with emphasis on our cooperative effort, which enables us to minister in areas of missions, education, evangelism, etc., that could not be accomplished by individual efforts.
6. Each Member Church shall be subject to some form of annual financial accountability. Member churches whose annual gross receipts are less than \$400,000 shall demonstrate accountability by having an external review by a competent outside accountant. If annual gross receipts are from \$400,000 to \$800,000, such accountability shall consist of an external review by a Certified Public Accountant (CPA). If annual gross receipts exceed \$800,000, such accountability shall consist of an audit conducted by a Certified Public Accountant (CPA). The

report of such accountability shall be forwarded to the Conference Ministry Center within 30 days of issuance.

7. The financial provisions in items 1-6 above apply to Member Churches. Affiliate Churches may choose to participate in the financial program of the International Pentecostal Holiness Church but are not required to supply financial support in order to qualify as an Affiliate Church. Affiliate Churches are not eligible to send delegates to Conference sessions or General Conference even if they voluntarily participate financially.

D. Individuals

1. Local church members (except salaried missionaries) are expected to tithe to their local church on all sources of net income.
2. In addition to the tithe, members are encouraged to support additional essential ministry through voluntary designated giving.
3. Licensed and Ordained clergy (except salaried missionaries) are expected to tithe monthly to their Conferences on all income from both ministerial and secular sources. Income for these purposes includes, but is not limited to, salary, housing allowance, utilities paid by a church, and honoraria. In addition to the tithe, clergy are expected to support additional essential ministry through voluntary designated giving.
4. An individual holding a Local Church Minister's Certificate and serving as Senior Pastor shall follow the guidelines for Licensed and Ordained clergy in paragraph 3 above.
5. All salaried missionaries are expected to tithe monthly to World Missions Ministries on all income from both ministerial and secular sources. Income for these purposes includes, but is not limited to, salary, housing allowance, utilities paid by World Missions Ministries, and honoraria. In addition to the tithe, missionaries are expected to support additional essential ministry through voluntary designated giving.

E. Financial Support and Accountability Required for Representation

1. Member Church delegates to the Conference Sessions
 - a. Only Member Churches are allowed to send church delegates to a Conference session.
 - b. The number of delegates a church is allowed to send to the Conference session is based on the church's compliance with the Church Tithe and the church's composite number.

The composite number is the average of:

- 1) Church membership at the end of the most recent calendar year (For the purpose of calculating a church's composite number, the church membership shall not exceed 200% of the primary worship service[s] annual average attendance.)
 - 2) Primary worship service(s) annual average attendance
- c. Only Member Churches that comply with the Church Tithe will qualify to send one delegate per 50 composite number or major fraction thereof.
2. Member Church delegates to the General Conference

- a. Only Member Churches are allowed to send church delegates to a General Conference.
- b. The number of delegates a church is allowed to send to General Conference is based on the church's compliance with the Church Tithe and the church's composite number.

The composite number is the average of:

- 1) Church membership at the end of the most recent calendar year (For the purpose of calculating a church's composite number, the church

membership shall not exceed 200% of the primary worship service[s] annual average attendance.)

- 2) Primary worship service(s) annual average attendance
 - c. Only Member Churches that comply with the Church Tithe will qualify to send one delegate per 100 composite number or major fraction thereof.
3. Clergy Delegates

The following clergy who tithe are eligible to serve as delegates to Conference sessions and General Conference.

- a. Ordained Ministers
 - b. Licensed Ministers
 - c. Local Church Ministers serving as Senior Pastors
4. Clergy and laypersons will qualify for membership on all councils, boards, and committees on all levels based on their compliance with the financial guidelines. Only lay members who meet the qualifications to serve as members of a Local Church Administrative Council shall be eligible to serve on General- and Conference-level councils, boards, and committees.

F. Other Financial Provisions

1. Clergy incurring travel and transportation expenses in performing ministerial services should be reimbursed based on applicable Internal Revenue Service (IRS) guidelines. In the case of a minister who has no entity to provide reimbursement for ministerial travel expenses, such expenses may be subtracted from the ministerial income when calculating ministerial tithes.
2. To protect those under our care from potential abuse and to avoid the liability related to failing to screen workers properly, all leaders and workers in the International

Pentecostal Holiness Church should be carefully screened before being allowed to serve. Such screening should include a credit check and a criminal background check.

3. The Global Ministry Center, in consultation with Conference Ministry Centers, shall develop a comprehensive, unified reporting system for gathering information from local churches. Such system should feature a single combined report from each local church per month and a single combined annual report which includes financial and statistical information from all departments of the church. Although this system may initially be paper based, it is recommended that the system be converted to an integrated Web-based electronic system as soon as feasible. It is further recommended that this system be expanded to include integration with Conference reporting to the Global Ministry Center when feasible.
4. The Local Church Administrative Council or designated finance committee shall review church personnel and pastoral compensation packages at least annually. Each church is encouraged to contribute 7 percent of each staff person's salary into the IPHC Retirement Plan designated for the persons involved.
5. Employers of credentialed clergy at any level should consider providing a housing allowance instead of a parsonage when possible.

Article VI. Trials and Appeals

A. Discipline

Discipline is an exercise in spiritual authority for which the church is ultimately responsible. Disciplinary action is taken so God may be honored and the purity and integrity of the ministry may be maintained. Its purpose is to provide a way by which those under discipline may repent and seek restoration, while protecting the spiritual welfare of the church. Disciplinary action should be dispensed in mercy.

B. Reasons for Disciplinary Actions

1. Being out of harmony with the Covenant of Commitment of the International Pentecostal Holiness Church
2. Any unbecoming conduct that reflects on the ministry of the International Pentecostal Holiness Church and tends to destroy its influence

C. Initiative

1. All accusations should be settled, if possible, by the investigating board without a trial, according to the principles of Matthew 18:15-17.
2. Should the accused confess and repent, the board to which he is amenable will draft a plan of restoration according to the *International Pentecostal Holiness Church Manual* guidelines.
3. Should the accused not confess, the following procedures will be followed:
 - a. Local Church

Any person giving reason for disciplinary actions (based on section B) shall be investigated by the Senior Pastor and the Local Church Administrative Council. Accusations must be made in writing and signed. When there are accusations against a Local Church Administrative Council member, he shall

absent himself from the investigation.

1) If a thorough investigation produces valid and factual information that would merit a trial, formal charges shall be prepared and sent to the defendant by certified mail. The charges shall include the following:

- a) Accusations
- b) Section of the Bible violated
- c) Section of the *International Pentecostal Holiness Church Manual* violated
- d) Name(s) of the person(s) filing the original complaint
- e) Consequences of ignoring the charges
- f) Assurance of a fair trial

The defendant shall be given a written two-weeks' notice of the trial.

2) An ecclesiastical jury, equal in number to and separate from the Local Church Administrative Council, shall be appointed by the Local Church Administrative Council to try the case. The jury shall keep its inquiry and findings confidential. One member of the Local Church Administrative Council shall be appointed to present the charges. The defendant may appoint counsel from the membership of the International Pentecostal Holiness Church or act as his own counsel. The Senior Pastor shall set the time and place of the trial as expeditiously as possible and chair the proceedings. A two-thirds vote of the ecclesiastical jury shall declare the verdict.

3) The Local Church Administrative Council shall determine the disciplinary action according to the severity of the case and the repentance of the

individual. The disciplinary action may involve the defendant's indefinite suspension from church membership.

- 4) A defendant failing to appear for trial (unless providentially hindered) forfeits his membership and right of appeal.

b. Conference

- 1) The Conference Executive Council shall investigate any member of the Conference against whom signed accusations have been presented.
- 2) If a thorough investigation produces valid and factual information that would merit a trial, formal charges shall be prepared and sent to the defendant by certified mail. The charges shall include the following:
 - a) Accusations
 - b) Section of the Bible violated
 - c) Section of the *International Pentecostal Holiness Church Manual* violated
 - d) Name(s) of the person(s) filing the original complaint
 - e) Consequences of ignoring the charges
 - f) Assurance of a fair trial

The defendant shall be given a written two-weeks' notice of the trial.

- 3) The Conference Executive Council shall serve as a judiciary committee and shall keep its inquiry and findings confidential. The Conference Executive Council shall appoint one member to present the charges. The defendant may appoint counsel from the membership of the International Pentecostal

Holiness Church or act as his own counsel. The Conference Superintendent shall set the time and place for the trial as expeditiously as possible and chair the proceedings. A two-thirds vote of the judiciary committee shall declare the verdict. An exception shall be that if the Conference Executive Council is preferring the charges, then the Conference Executive Council shall appoint a judiciary committee equal in number to but separate from the Conference Executive Council.

- 4) Any member failing to appear for trial forfeits his membership and right of appeal.
 - 5) When formal charges are brought against a member of the Conference Executive Council, he shall be suspended by the Conference Superintendent until the matter is settled.
 - 6) When formal charges are brought against a Conference Superintendent, the General Superintendent will suspend him until the matter is settled.
 - 7) When formal charges are brought against a member of the Conference, the Conference Superintendent shall suspend him until the matter is settled.
 - 8) When charges are filed in a Conference against a minister who has transferred or been seconded to another Conference, the General Superintendent and the two Conference Superintendents shall decide which Conference shall settle the matter. If a trial is necessary, the same procedures shall be followed as with other clergy.
- c. Council of Bishops
- 1) When signed accusations are presented to the General Superintendent against a member of the Council of Bishops, the Executive Committee shall investigate the matter.

2) If a thorough investigation produces valid and factual information that would merit a trial, formal charges shall be prepared and sent to the defendant by certified mail. The charges shall include the following:

- a) Accusations
- b) Section of the Bible violated
- c) Section of the *International Pentecostal Holiness Church Manual* violated
- d) Name(s) of person(s) filing the original complaint
- e) Consequences for ignoring the charges
- f) Assurance of a fair trial

The defendant shall be given a written two-weeks' notice of the trial.

3) If accusations are brought against the General Superintendent, the Vice Chairman shall preside.

4) The Council of Bishops will elect a nine-member ecclesiastical jury composed of ordained clergy of the International Pentecostal Holiness Church. This committee shall be selected at the first session of the Council of Bishops. No member of the Executive Committee, the Council of Bishops, or the Global Ministry Center staff shall serve on this jury:

- a) The ecclesiastical jury shall elect a chairman and secretary from its membership.
- b) The term of office for a jury member will be for four (4) years, with no member serving more than two (2) terms in succession.

- c) If a vacancy occurs on the jury, the replacement member will be nominated and elected by the same process as the original.
 - d) The ecclesiastical jury shall be called to session by the General Superintendent and/or the Executive Committee.
 - e) The Executive Committee shall formulate and prosecute all charges.
 - f) The duties of the ecclesiastical jury shall be to hear formal charges against members of the Executive Committee or the Council of Bishops. The jury shall determine if further investigation is necessary. If so, it shall refer the inquiry to the Executive Committee. A two-thirds vote by ballot shall declare a verdict of guilt.
 - g) Since charges are to be brought by the Executive Committee against the individual(s) concerned, the Executive Committee would be excluded from voting in the appeals process to the Council of Bishops.
 - h) Appeals will be heard within three (3) months by the Council of Bishops.
 - i) The decision of the jury shall be final unless its decision is appealed to the Council of Bishops. An appeal may be made to the Council of Bishops only by the defendant.
 - j) Appeals must be submitted in writing to the Council of Bishops within fourteen (14) days.
- 5) When formal charges are brought against a member of the Council of Bishops, he shall be suspended by the General Superintendent until the matter is settled.

D. Judiciary Process

Following the presentation of charges and the response of the defendant, the counsel and the selected spokesman for the Judiciary Committee shall be given equal time for rebuttal before the Judiciary Committee begins its deliberations. The time and order of rebuttal shall be determined by the chairman. The Judiciary Committee shall review all available facts and evidence and render a verdict.

1. Suspension

- a. When a minister is suspended, his credentials shall be held by the Conference Superintendent pending complete restoration. He shall be permitted to retain his benefits.
- b. When a minister is dismissed, he shall surrender his credentials and shall not retain his benefits.
- c. Before being readmitted, a minister or member withdrawing under charges or being dismissed shall make full confession and submit to disciplinary action as determined by the council to which he is amenable.
- d. If a minister who has been expelled or has withdrawn because of alleged immoral conduct applies for restoration to membership in another Conference within ten (10) years of the expulsion or withdrawal, he shall first be restored to his former status in the original Conference according to the rules below. However, after ten (10) years has expired, the new Conference to which he is applying for restoration shall make the restoration determination after consultation with the other Conference.
 - 1) As the Conference Executive Council deems it advisable.
 - 2) No expelled minister is permitted to minister in an International Pentecostal Holiness Church Member Church until he has met the requirements for reinstatement.

- 3) No minister who has withdrawn under charges, without making a full confession of guilt, shall be reinstated without a full investigation in the case.
- e. Any minister whose credentials have been revoked and who has been incarcerated by civil authority is required to give six (6) months of proven conduct after he has been released from that incarceration before applying for reinstatement.
- f. All disciplinary actions and restorations on the Conference and General levels shall be at the discretion of the council to which the defendant is amenable.

2. Legal Counsel

Hearings and/or trials in the International Pentecostal Holiness Church are ecclesiastical and not civil in nature. Matters involving church membership should be judged by the guidelines of the Holy Scriptures. Legal counsel shall not be permitted in ecclesiastical trials.

3. Witnesses

- a. The counsel for the defendant and the selected spokesman may call witnesses as deemed necessary. Questioning of witnesses shall be conducted in a Christlike manner.
- b. A list of all witnesses and copies of all proposed trial exhibits must be presented to the chairman of the Judiciary Committee, selected spokesman, and defendant one week prior to trial.
- c. Additional witnesses may be called if new evidence arises.
- d. All witnesses shall be persons of reliable integrity, except a person allegedly directly involved in immoral conduct. An affidavit from any person directly involved in immoral conduct shall be considered as evidence only when the defendant does not appear and contest the charges.

- e. During the trial, witnesses shall be required to answer questions asked only by the counsel for the defendant, the selected spokesman, and presiding chairman.
 - f. Cross-examination shall be in order. The chairman shall allow no unfair procedures that affect the testimony.
4. Disciplinary Action
- a. Disciplinary actions may consist of:
 - 1) Indefinite dismissal
 - 2) Suspension, the length of which should be based on the severity of charges.
 - b. This applies to Conference and Council of Bishops levels only. All disciplinary actions should be declared in a spirit of love and concern with the intent of restoration.
5. Appeals
- a. All defendants shall have the right of appeal to the next highest council whose determination shall be final. The appeal system is as follows:
 - 1) The decision of the local church may be appealed to the Conference Executive Council.
 - 2) The decision of the Conference Executive Council may be appealed to the Executive Committee.
 - 3) The decision of the Executive Committee may be appealed to the Council of Bishops.
 - b. All appeals must be submitted in writing by the defendant or counsel within two (2) weeks of the trial.
 - c. The council considering the appeal may request briefs of summation from the selected spokesman and counsel for the defense.

- d. A majority vote of the appeals board on any level shall determine the decision.
- e. The decision of the appeals board will be determined by documented evidence and records of the trial as submitted by the presiding chairman in person or by certified mail.

E. Restoration

1. Where restoration is deemed appropriate by the Conference Executive Council to which the minister is amenable, the Conference Executive Council shall endeavor to restore to ministry a suspended or dismissed credentialed minister. The Conference Executive Council shall use the following guidelines in restoring such a minister where legally possible.

- a. Repentance

There must be genuine repentance that involves renunciation of sin, acceptance of responsibility, and commitment to reconciliation (Proverbs 28:13; Matthew 5:23-25, 29, 30).

- b. Confession

Complete confession must be made to the council to which the minister is amenable (1 Timothy 5:20).

- c. Accountability

- 1) He must be willing to meet with the Conference Superintendent to implement restoration.
- 2) He must accept the plan of restoration prescribed by the council to which he is amenable. In the case of a sexual moral failure by a credentialed minister, the plan of restoration shall be a minimum of two (2) years.
- 3) He must be willing to submit to a Senior Pastor designated by the Conference Executive Council,

and be required to attend a local Pentecostal Holiness Church. The supervising Senior Pastor should submit regular reports on his progress to the Conference Superintendent.

- 4) He must report verbally or in writing to the Conference Superintendent monthly.

d. Ministry

During the time of suspension, the minister may not engage in public ministry.

e. Completed Restoration

At the completion of the suspension period, the supervising Senior Pastor and the Conference Superintendent shall determine if the restoration is complete and make recommendation to the Conference Executive Council.

2. A Senior Pastor and Local Church Administrative Council shall seek to restore to full Christian fellowship any believer who has confessed of sin, renounced sin, accepted responsibility, and sought reconciliation. The Senior Pastor and Local Church Administrative Council shall establish appropriate policies relating to the suspended person regarding active ministry in the local church.

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INTERNATIONAL PENTECOSTAL HOLINESS CHURCH



OUR MISSION

TO MULTIPLY BELIEVERS AND CHURCHES,
DISCIPLING THEM IN WORSHIP, FELLOWSHIP,
AND EVANGELISM AS WE OBEY THE GREAT COMMISSION
WITH THE WHOLE BODY OF CHRIST.