

Encourage

Inspiration for IPHC Leaders

ARTICLES THIS MONTH:

Don't Stay in the Shallow Water

God is calling us to the deep

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The Holy Spirit in the Old Testament

BY TERRY TRAMEL

Don't Eat Your Pastor for Lunch!

BY JOY BEILER

How to Avoid the Clergy Killers

BY JOHN CHASTEEN

Discover the Power of Reverse Mentoring

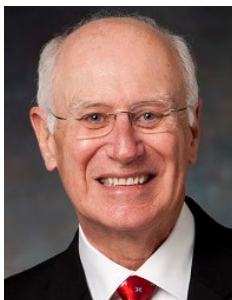
BY J. LEE GRADY





A GLOBAL MOVEMENT THAT IS BOTH DEEP AND WIDE

As Pentecostals embrace the future, let's reject the tendency to be shallow.



BY DOUG
BECHAM

DOUG BECHAM is the presiding bishop of the IPHC. He has served in various roles in the church including Georgia Conference Superintendent, executive director of Church Education Ministries, and executive director of World Missions Ministries.

The Pentecostal movement has grown exponentially over the past 110 years. George Weigel wrote recently in *First Things* that there were approximately 981,000 Pentecostals in 1900. Today there are 643,661,000, and by 2050 there will be more than 1 billion charismatics and Pentecostals.

This movement, of which IPHC is a part, has had its share of controversy and conflict. We have brought some criticism on ourselves because of leadership buffoonery and failures, less-than-thoughtful theological discourse, and our own infighting and competition. At the same time some of the criticism has been unwarranted and theologically weak, such as John MacArthur's Strange Fire conference in October 2013.

The projected figure of a billion Spirit-filled believers on this planet in 35 years leaves me with two thoughts.

First, it is encouraging and denotes a significant and continued move of the Holy Spirit around the world. That's a good thing, and I pray that we in the West will continue to work toward global evangelism and embrace opportunities that lie within our own western world.

Related to that, I have sensed in my own heart that it is an act of God's grace towards us in the West that immigrants are coming to us by the millions. Most immigrants bring a more vibrant form of Christianity and they may be the hope we need for revival in North America.

Many of us reared in the past 60 years in the United States have been unconsciously influenced by worldviews that (1) deny God and His power and (2) undermined the authority of Scripture. The loss of these two dynamics has left us ultimately devoid of foundations for justice, reconciliation and the value of human life. The only foundations remaining for us are those of political power—which always means winners, losers and the bitter divisions those fights bring.

Second, there is some level of discouragement in my heart because our impact has been minimal in affecting righteousness in the world. In the United States, racial division—and not just between black and white—seems to ferment with greater intensity. In the West, lifestyles once universally considered sinful are now vigorously promoted. Those of us who express our disagreement on biblical grounds are now the sinners because we are assumed to be intolerant.

Even in the areas of the world such as the global south where Spirit-filled Christianity is growing rapidly, political and economic corruption is widespread. It is often said that Christianity is a mile wide but an inch deep, and the social manifestations seem to verify that conclusion. But by God's grace and power—and our submission to His work in our lives—that can change!

As the IPHC continues our special focus on “We Prayerfully Value Pentecost,” and especially our major focus in the month of May (<http://iphc.org/thread/>), I offer some observations of the time between Easter and Pentecost as given in the New Testament.

“It’s time that waters of holiness, righteousness, and peace run deep among us through the power of the Word.”

First, we know from the Gospel records that after His resurrection, Jesus appeared numerous times to His disciples. The longest account begins in John 20:11 and runs to the end of the book in 21:25. Importantly on the first evening following the morning resurrection,

Jesus appears to His disciples and offers peace (20:19), then the command that they will be sent (20:21). He follows that with breathing on them the presence of the Holy Spirit (20:22), and informs them of the content of their message—the forgiveness of sins (20:23). After that, in the remainder of the

last two chapters of John, we see the personal encounters of the Risen Lord with first the doubter Thomas and then the denier Peter.

In the first chapter of Acts we find that in the 40 days between Easter and Pentecost, Jesus “presented Himself alive after His suffering by many infallible proofs...and speaking of the things pertaining to the kingdom of God.” (Acts 1:3 NKJV). Everything He did and said reinforced the reality that Jesus came to show us—how to enter into, and live fully within, the kingdom that is called to manifest life, righteousness, mercy, truth and love to this lost world.

In 1 Corinthians 15:5–8 the Apostle Paul records the commonly known appearances of the Risen Lord in the Gospels to the twelve, then His appearance to over 500, and finally His unique revelation to Paul.

In these weeks between Easter and Pentecost—the period we are currently in as you read this—it’s time for us to understand that we live individually and corporately, manifesting to this world the reality of the kingdom of God. That means

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A place of hope. A people of promise.

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we know the Word of God and we live the Word of God.

It means that we fearlessly but gracefully encounter sin with the assurance of Christ's power to forgive. It means that peace (shalom) characterizes our spirit. It means that doubters, deniers, and persecutors can be met with the grace of God at the gates of this kingdom. It means that the empowerment to really impact this world is found in the power of the Holy Spirit.

The Ascension of Jesus Christ (Luke 24:50, 51; Acts 1:9–11; Ephesians 4:7–16) reminds us, among other things, that the victory Jesus won on the cross and in His resurrection is cosmic in dimension and pertinent to our daily life in His kingdom.

We rejoice that this global Pentecostal movement is more than a mile wide. It's time that waters of holiness, righteousness, and peace run deep among us through the power of the Word. My prayer for the global IPHC family—including my family and myself—is that we live deep and wide in the power of the Holy Spirit. □

HOW THE HOLY SPIRIT WORKED IN THE OLD TESTAMENT

Today we enjoy New Testament freedom. But you can learn much by studying how the Spirit worked before Christ came.



BY TERRY
TRAMEL

TERRY TRAMEL has served as a minister in the IPHC for 35 years. He earned his D. Min. from the Assemblies of God Theological Seminary and authored a book, *The Beauty of the Balance*, which explores the balance between evangelical and Pentecostal theology. He currently serves as a professor of Bible and theology at Southwestern Christian University in Bethany, Oklahoma. He and his wife, Rebecca, live in Norman, Oklahoma.

The Holy Spirit is mentioned in both Genesis and Malachi—the first and last books of the Old Testament—and He appears by name in over 60 percent of the books in between. Within these pages His activity is highlighted more than His personhood or deity. The focus is not on who He is—rather, it is on what He does. From the moment He is described as “moving” in Genesis 1:2 (NASB), the Spirit is portrayed as being active in both creation (Genesis 1:26–27) and re-creation (Genesis 8:15–17).

There are two notable differences between the descriptions of the Holy Spirit in the Old and New Testaments. First, in the Old Testament He is not usually viewed as being the personal possession of individuals.

Although some passages speak of the Spirit being “in” leaders like Joseph, Joshua, Ezekiel and Daniel, more texts in the Old Testament show the Spirit as “coming upon” people at specific times for specific tasks, such as Balaam, Saul, Gideon, and Samson. These moments of anointing provided supernatural strength for the recipients in Judges, special skills in the building of God’s house and for supernatural revelations.

The second distinction of the Holy Spirit’s role in the Old Testament is that He appeared to move with greater frequency in certain eras of time and to come upon specific leaders rather than all of the people. Scripture reveals five different periods where His activity of the Spirit is especially emphasized.

One of these periods was during the founding of Israel in the wilderness. Another time of more frequent activity was in the period of the judges. There was a greater incidence of movement when the monarchy was being established and in the times of Elijah and Elisha. Then finally, in the days of the exile and restoration before the break between the testaments, the Spirit moved men to prophesy.

The Holy Spirit did not come upon a wide variety of people in those ancient times. On the contrary, the anointing of the Spirit seemed to be reserved for only those in leadership roles. This list features leaders like Moses, Joshua, and the 70 elders, as well as warriors such as Othniel, Gideon, Jephthah and Samson. Other recipients of the anointing of the Spirit included kings such as Saul and David, prophets like Elijah and Elisha, and like Zechariah.

These two qualities of the Holy Spirit's activity in the Old Testament serve as a sample for a greater anointing of the Spirit that would arrive with the coming of Christ. The Messiah Himself would be filled with the Holy Spirit (Isaiah 11:2–3; 42:1; 48:16). Jesus not only promised a future outpouring on all His followers (Luke 24:49; Acts 1:5–8), He also assured them that the coming Comforter would live within them (John 14:17). In the church age the anointing of the Holy Spirit is not temporary. On the contrary, every Christian enjoys the indwelling presence of the Spirit of God.

The greatest difference between the anointing of the Holy Spirit in the Old and New Testaments is that in the former, it was bestowed upon leaders, kings, prophets and warriors. In the latter, the promise and realization is extended to include “all flesh” and for “even as many as the Lord our God shall call” (see Joel 2:28–29; Acts 2:17, 38–39).

Noticeably absent in the Old Testament is any account of the Spirit

“We are now living in a glorious time when every Christian may live a Spirit-anointed life.”

being given to common people. Where are the elderly, the slaves or the poor when it comes to being anointed by the Lord for service? At Pentecost, Peter announced that such a time had now arrived. The promised advent of the Spirit is presently possible for women as well as men, the old as well as the young, and the servants and handmaidens as well as the rich and the prominent (Acts 2:17–18).

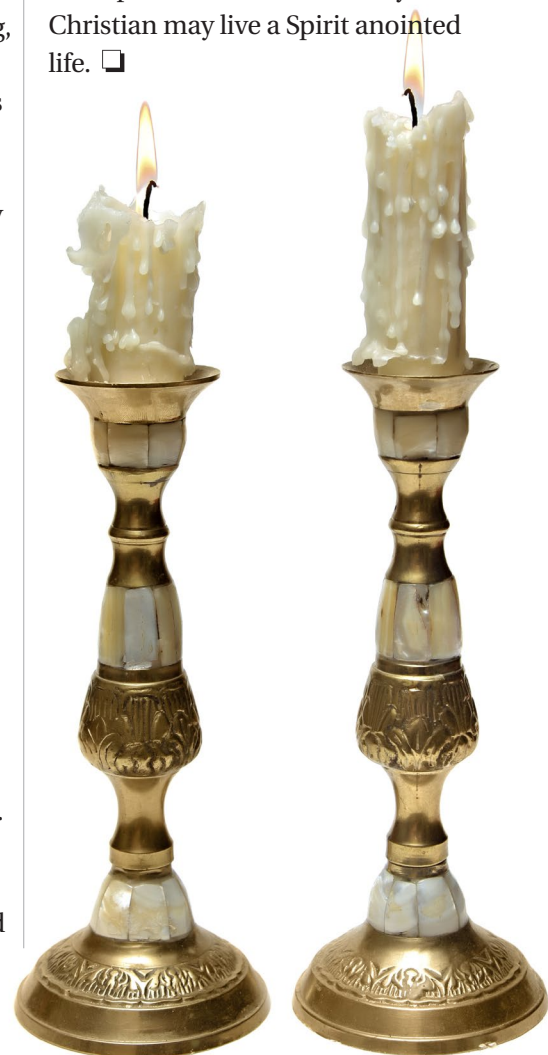
One episode from the pages of the Old Testament expresses the dichotomy between the anointing activity of God in that era from that which would come with the fulfillment of God's promise in Acts. The Lord instructed Moses to gather 70 men from the elders of Israel to assist him in leading the nation. God then explained to his leader that He was going to take of the Spirit that was on him (Moses) and put it upon them (Numbers 11:16–17). This transference of the Spirit demonstrated a multiplication of ministry needed to guide the congregation of hundreds of thousands of people.

The narrative reveals that it happened just as the Lord commanded. When the 70 men received the Spirit, they “prophesied and did not cease” (Numbers 11:25). Two of the men, Eldad and Medad, remained in the camp and the Spirit also came on them and they prophesied where they were. A runner

came and told the leaders and Joshua exhorted Moses to order them to stop (11:26–28).

Moses' response to this suggestion contains the greatest desire for the fullness of the Spirit recorded in the Old Testament. Rather than try to stop those who were speaking for God, he exclaimed, “...Would God that all the Lord's people were prophets and that the Lord would put His Spirit upon them” (11:29).

Moses' prayer became the longing of the prophets and the people. The great leader of Israel never saw such a day in his time, however, we are now living in a glorious time when all of the Lord's people are prophets (one who speaks for God) and every Christian may live a Spirit anointed life. □



PLEASE DON'T EAT YOUR PASTOR FOR LUNCH!

Too often we Christians are quick to criticize our leaders. Let's choose to honor and support them.



BY
JOY BEILER

JOY BEILER serves as the administrative assistant to Bishop Mike Gray of the IPHC's Alpha Conference. Her husband, Jason, pastors LifeChange Church in Greenville, Alabama. They have three children.

I remember attending church and going out to lunch afterwards as an average churchgoer. It seemed normal to sit around the table discussing, criticizing and dissecting the pastor's sermon, leadership skills and his personal interactions. It was easy for me then—not having experienced the responsibility of discipling new Christians and caring for the well being of everyone in the congregation—to feast on roasted pastor while eating fried chicken.

I was clueless about how that discussion would hurt him. I didn't realize how much he needed my support.

Now, as a pastor's wife and a minister myself, I realize how important it is not to be a spectator at church or to have the attitude of a movie critic. I often think about how I would respond now to my younger self today at that Sunday lunch table. This is what I would say to encourage someone to be a life-giving part of the Body of believers and a supporter of pastors and their leadership team:



1. SHOW SOME RESPECT.

Remember that church leaders, who are living a life worthy of their calling, deserve honor and respect—though we may not agree with their leadership style, their taste in clothing or how they do things. Every week ministers of the gospel give themselves to the ministry and call of God to lead His church. There is a cost to being in leadership that the layman does not experience.

Be considerate when talking about your pastors. Don't use social media as an easy outlet for frustrations. Don't let prayer meetings and small groups become complaint sessions. Instead of complaining about the pastors, their spouses and family—pray for them!

Don't expect the pastor's family to be perfect. Show them grace. Pastors are imperfect people who lead imperfect people. When we honor God's leaders, we honor God; this understanding should be in the heart of every disciple of Jesus. If you feel you have a legitimate concern there is a proper way to express it: Go to them privately first (see 1 Timothy 5:19, James 4:11 & Matthew 18:15–17)

2. BE ACTIVE IN YOUR SUPPORT.

If you want to encourage your pastor, support the vision God has placed in his heart and go to church! Every week pastors and worship leaders spend hours preparing, praying and seeking God for a life changing message and direction for the congregation. Generally, sleeping in on Sunday morning is not a good excuse to miss teaching, worship and fellowship.

"Don't expect the pastor's family to be perfect. Show them grace. Pastors are imperfect people who lead imperfect people."

Extended vacations and school activities should not often keep us from one of the most life-changing events of the week. So, I would tell my younger self, "get up, go to church and be an active, life-giving part of the Body of Christ."

3. BE A VOLUNTEER.

Ask your pastor, "How can I help?" These words are powerful, not only to your pastor, but to you. When we move from just attending church to connecting to the Body, we move into the realm of the purpose and plan God has for us. God has called every believer to be a part of the Body of Christ, so see what the needs are and offer to help. Ask, "Pastor, do you need help in the nursery?" "Can I help with follow-up?" "Do you need help setting up for the event?"

Every member doing his or her part is a Biblical concept! Don't wait for your pastor to ask you to serve. Meet him at the door after church and say, "Here I am, pastor, put me to work." Your pastor's jaw may drop open and he may even pass out, but you should definitely be ready for a happy, encouraged pastor.

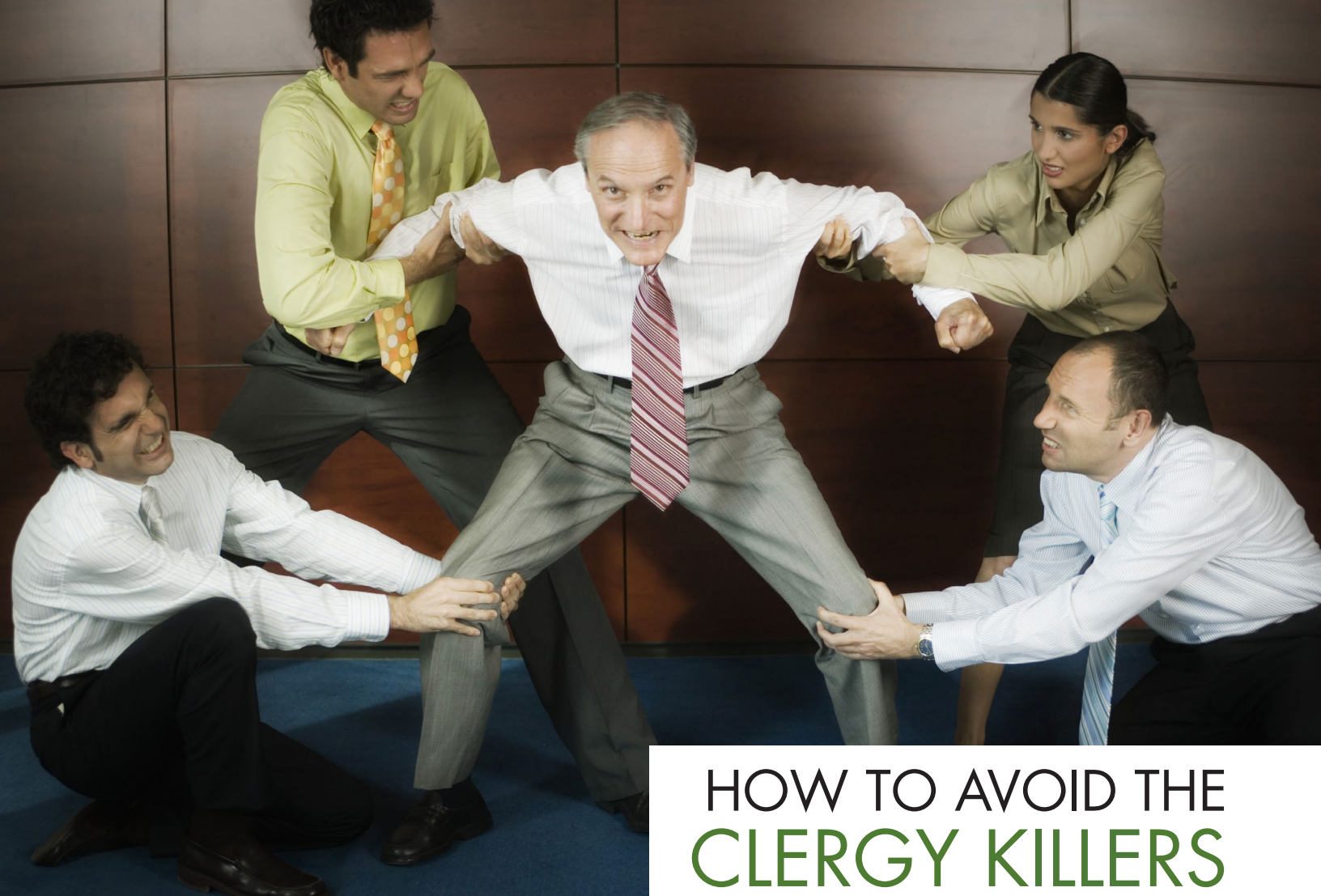
4. NEVER ALLOW YOURSELF TO BE OFFENDED.

I have one last admonition—love one another. Loving one another is vital to the Body of Christ. We heard it the first day of Sunday school, but have become inoculated to its impact. Let's truly pay attention to what Jesus is saying about the greatest commandment in Matthew 22:37–39 (NIV), "You shall love the Lord your God with all your heart, with all your soul and with all your mind. This is the first and greatest commandment. And the second is like it: You shall love your neighbor as yourself."

If we truly love God, we truly love others. It is that simple! Vigilantly choose not to be offended. (It can creep up on you!) Constantly forgive and don't hold grudges. Refuse to talk negatively about others. Create an atmosphere of honor by recognizing the anointing and gifting of each person. Serve one another in love. Stop fighting with your brothers and sisters and fight for unity.

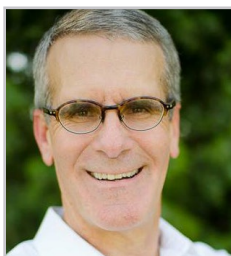
Let's change our Sunday lunchtime conversations. Choose to honor those who lead in the Church. When we cease to be armchair critics and join our leaders in building God's kingdom, we will bring a peaceful solution to the skirmishes within the church. Then we can get down to business to win the war that is raging outside of it. ■





HOW TO AVOID THE CLERGY KILLERS

Is stress slowly draining you of spiritual energy? Here are five steps you must take to reclaim your passion.



BY JOHN
CHASTEEN

JOHN CHASTEEN has served as a pastor and conference superintendent in the IPHC. He is a life coach and director of The Chasteen Group, a life-coaching ministry based in Oklahoma City. He directed the graduate school at Southwestern Christian University and founded the Life Coaching Institute at that school. He and his wife, Becky, have three grown children. You can read more of his writing at his blog site, heycoachjohn.com.

It was a cloudy, gray April morning in Canada. The children had gone to school and the weary pastor's wife had gone to work. After a slow start to his morning, Rev. Rowland Croucher decided to do something he'd never done before. He turned the phone down, put a note on the front door, and went back to bed.

He was burned out and within two months, he resigned his pastorate.

You might say: "This could never happen to me." Well, whether we like it or not, stress is a real problem for most North American pastors. As a matter of fact, not only do clergy deal with this menacing dilemma, it's a nationwide problem for most professionals.

Doctors now believe that stress contributes greatly to many diseases. As little as 100 years ago, most deaths in our country were due to infectious diseases. But with the advancement of science and technology, that is no longer the case. It is estimated that almost half of all doctor visits are stress related. Anxiety reduction may now very well be the largest single business in the Western world.

With that said, you may be wondering how you can avoid this menacing dilemma. Usually, a good place to start is by understanding what makes ministry stressful for most pastors. Here are a few high stress areas that I call clergy killers—areas that many pastors deal with on a regular basis.

1. DO NOT TRY THIS ALONE!

Loneliness is a common problem for many pastors. It is a known fact that a pastor is less likely to have a close friend than any other person in the community. Peter Drucker once said: “Great leaders have to walk alone from time to time; therefore the leader must somehow create a capacity for loneliness.”

But this doesn’t necessarily mean you have to live a friendless life; it just means you can’t unload your burdens and concerns on your parishioners. You can however, take the time to find and form intimate relationships with other pastors, peers and spiritual coaches—they are absolutely invaluable in your life as a pastor. Who do you need to connect with in this season of ministry?

2. GET REAL!

There is a disparity between expectations and hard reality. Someone once said, “False expectations, like cataracts, must be removed because there is no way around them.” Wrong expectations can be clergy killers. The reason is that they have a tendency to cause much undue pain and stress.

Wrong expectations could also include unrealistic and unfulfilled expectations. As a busy pastor you must learn to take life and ministry as it comes and to deal with hard realities in stride. We all have them. What unfulfilled, unrealistic expectations are you dealing with?

3. BUILD YOUR BOUNDARIES!

We must find balance between ministry and personal time. H.B. London, former director of Focus on the Family’s Pastoral Ministry, writes: “With most ministers, balance is the principle issue—everyone wants it, but few seem to be able to make it work for them.”

Sadly enough, many pastors do not have a good handle on their private and personal life. As a pastor you must learn to guard and develop your own personal time. Healthy boundaries are key to ministerial health. Self-care is important. Didn’t Jesus say, “Come aside by yourselves ... and rest for a while?” (Mark 6:31 NKJV). What boundaries do you need to establish? Where do you need to insert more margins?

4. PRACTICE CONTENTMENT.

You must learn to respond appropriately to less than ideal ministry conditions. Every minister at one time or another is tempted to look at their undesirable situation—low pay, small budget, lack of retirement benefits—and question their calling and effectiveness. The temptation is to look around and think that there are greener pastures elsewhere.

Better ministry conditions are not the only answer to fulfillment—contentment is the key (see Hebrews 13:5; 1 Timothy 6:8). With that said, I do believe the workman is worthy of his hire and that every congregation should provide generous living and ministry conditions. Of course, this is done in accordance as each church budget and congregation affords.

5. PROTECT YOUR SPOUSE AND CHILDREN.

Guard against the negative effects of ministry on spouse and family. It has been said that every couple going into ministry should have two identical signs artfully lettered with the message, “Warning: Ministry May Be Hazardous to Your Marriage.” One sign should be hung in the pastor’s study about eye level with his desk and the other hung in their bedroom.

Without a doubt, happily married pastors tend to be more effective in their ministry. The challenge is that the pastor must keep his family as a priority and strive to enjoy life together, without living in a fish bowl. What do you need to do to protect your spouse and family?

Is a life without stress really possible for clergy in the 21st century? Probably not! The only realistic answer is to learn how to deal with stress more effectively. Arm yourself with effective tools such as regular exercise, proper boundaries, therapeutic activity, spiritual disciplines, and other proven practices in order to deal with its dangerous effects.

By the way, the Canadian pastor I mentioned, Rowland Croucher, resigned more 20 years ago. Yet today he has become an expert in helping ministers address and deal with the very issue that temporarily displaced him from ministry. He even wrote a book called *Stress and Burnout in Ministry*. When pastors learn to handle stress well, they are better able to lead others in having a healthy lifestyle. □

“Loneliness is a common problem for many pastors. Who do you need to connect with in this season of ministry?”



THE UNEXPECTED BLESSING OF REVERSE MENTORING

Discipling young leaders is not a one-way street. You can learn a lot from the young people you are training!



BY J. LEE
GRADY

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These days I spend a lot of my time mentoring young leaders. I take them on ministry trips, speak in training schools, and lead discipleship retreats. But I'm learning that mentorship does not work in just one direction. Even though I'm the "old guy," I benefit in amazing ways from the time I spend with younger Christians.

Here are a few examples of young people who have helped me grow as a leader:

- My friend Daniel is an associate pastor in North Carolina, a gifted preacher and a fitness buff. When I recently decided to get serious about exercise, he set me up with an easy-to-follow weight-training and cardio schedule as well as common sense advice on diet. Did you notice that the younger generation today tends to be avidly health-conscious? We could actually live longer if we took their advice!
- My buddy Alex is on fire for God. He is also a budding entrepreneur in Philadelphia who knows as much about Mac computers as any salesman in an Apple store. Alex taught me most of what I know about modern technology, and every time I have a question he's eager to help. (Hint: Churches could upgrade their effectiveness by inviting tech-savvy 20-somethings to staff meetings and give input.)
- I have a spiritual son named Paul who is originally from Ukraine. He has traveled with me on 10 ministry trips, and he's like a sponge when it comes to soaking up any spiritual insight he can get from me. (He recently was

ordained in the IPHC's Sonshine Conference.) But our relationship is not just a one-way street. Paul and I have learned the importance of "processing" after ministry events, and he's been an excellent sounding board. Today's young leaders don't want to just carry out your orders; they want the freedom to give feedback.

- My four daughters, who are all in their 20s, don't always agree with me about every social issue. But I've learned a lot from them about cultural sensitivity. They are painfully aware that the American church has turned off many people by being religious, racist, political or mean-spirited—and they aren't afraid to sound off when they think I'm being unnecessarily offensive. Their critiques have made me a better listener and, hopefully, a better communicator.

In the church, we often think of mentoring as a top-down arrangement. We think discipleship is basically saying: "Listen to me, watch me and do what I do." To make matters worse, some leaders who are bossy, self-absorbed or heavy-handed end up hurting those they mentor. Or they view mentoring as a way to get cheap labor—by forcing their mentees to serve as "armor bearers," bodyguards, butlers or glorified valets.

We should scrap that horribly flawed model and recognize that Jesus calls mentors to serve. If we take a humbler approach to mentorship, we might actually learn something from younger people while we model

"The church needs young blood in its veins. Our strength for holding the faith may lie in experienced saints but our zeal for propagating it must be found in the young."

—Charles Spurgeon

Christ-like character and teach valuable skills.

The apostle Paul learned this lesson. Early in his ministry he and his colleague Barnabas parted ways because Paul didn't want to travel with John Mark (see Acts 15:36-39). Paul was upset that Mark had abandoned his missionary team. So he wrote Mark off.

Thankfully, this strategic relationship was restored. Many missionary journeys

later, Paul wrote to Timothy: "Pick up Mark and bring him with you, for he is useful to me for service" (2 Tim. 4:11). "Useful" was putting it mildly! Mark was quite useful because he wrote the gospel of Mark, which he based on Peter's oral testimony.

I believe Paul had a paradigm shift about discipleship as he matured. In his early years he didn't have any use for Mark, and didn't want to waste his time training a young man who had dropped the ball. Later, Paul realized that Mark had spiritual gifts that the church needed. And Paul describes Mark as his "fellow worker" in Philemon 24.

Many young Christians today are like Mark. They have a message burning in their hearts and they sense a spiritual calling, but they lack training and may struggle with being consistent. They also may need healing to overcome internal struggles.

In Mark's case, thankfully, Barnabas took him under his wing and nurtured him back to health. As a result of that mentoring—and Peter's fatherly influence (see 1 Pet. 5:13)—Mark became a spiritual giant.

The same will happen today when we invest in the Marks of our generation. The greatest blessing will come when we stop looking at

them simply as cogs in our Sunday morning agendas and instead recognize that the Holy Spirit is working powerfully in them—and giving them creative ideas about how to do ministry in a more relevant and effective way.

More than 150 years ago, British preacher Charles Spurgeon wrote: "The church needs young blood in its veins. Our strength for holding the faith may lie in experienced saints but our zeal for propagating it must be found in the young." That means we can't allow generation gaps in ministry; the young and old must work together to reach the world for Jesus. □

2015 IPHC'S GLOBAL ASSEMBLY IN HONG KONG

MAY 6-8

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