

International Pentecostal Holiness Church

MANUAL

2022-2026

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PREFACE

PLACE OF HOPE. PEOPLE OF PROMISE.

The Twenty-Ninth General Conference of the International Pentecostal Holiness Church (IPHC) convened in Jacksonville, Florida, on July 27-29, 2022. Noteworthy events of that General Conference are documented in the Introduction.

The General Conference was characterized by several features including a digital Covid-19 Wall of Remembrance that listed the names of IPHC members from around the world who died due to the pandemic, a choir composed of current and former students from Emmanuel College, Southwestern Christian University, and Holmes Bible College, and by the presence of the Holy Spirit in the morning and evening worship services.

In this book you have the Bylaws which reflect the polity adopted by the General Conference as well as the Minutes of the 2022 General Conference. The Introduction section includes a brief overview of IPHC history to the present.

The *Manual* is divided into two sections. The Constitution contains our Articles of Faith, Covenant of Commitment, and other items that usually remain consistent in the life of the church. They can only be changed through a prescribed process and in most instances, involve a two-thirds vote of the Council of Bishops or the General Conference. The second part is the Bylaws. The Bylaws are usually changed by a majority vote of the General Conference. They are intentionally more flexible, allowing the denomination to respond to our ever-changing world.

-The Editorial Committee

INTRODUCTION

Birthed in 1898, the International Pentecostal Holiness Church (IPHC) 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.

The IPHC leadership gathered in the historic Octagon Tabernacle in Falcon, North Carolina, on January 31, 2011, to celebrate the 100th anniversary of the organizational formation of our movement as the Pentecostal Holiness Church. Though we were birthed in 1898, it was the 1911 merger of the Pentecostal Holiness Church of North Carolina and the Fire-Baptized Holiness Church that gave us our theological and ecclesiastical foundations. Over the past 100 years, our heritage has grown from what the Holy Spirit was doing among us in those years.

A significant highlight of the 2011 celebration was the signing of the Centennial Covenant Document by the leaders of the American IPHC. In the following years, the leaders of the IPHC from around the world signed the Centennial Covenant Document. The framed article is currently on display at our denominational offices in Oklahoma City, Oklahoma, U.S.A.

IPHC has a rich history of missions and evangelism. Through the years the IPHC has clarified her mission and altered her course to meet the ever-changing needs of those she serves. We seek to become a more flexible and innovative denomination as we continue to expand in the 21st Century.

Our USA and global statistics were impacted by the Covid-19 pandemic and the significant decline in our Chilean affiliate. At the close of 2021 the IPHC had 12,641 congregations outside the USA in 102 nations with a membership of 1,537,571. In the USA there were 1,633 congregations with 161,681 members in 29 conferences. These numbers reflect efforts to be as accurate as possible.

In the period since the close of 2021, IPHC World Missions Ministries continues to expand into new countries. Evangelism USA shows growth in USA local congregations through the efforts of Healthy Growing Multiplying churches (HGM) and a renewed emphasis on church planting with 36 new church plants in the year 2022. All of this is part of the IPHC's continued emphasis on Arise 2033. This initiative, which began in 2017,

is focused on the IPHC reaching major goals by the year 2033. That year is when many Christian groups will celebrate the 2000th commemoration of the crucifixion, resurrection, and ascension of Jesus Christ, and the sending of the Holy Spirit on the Day of Pentecost.

The Arise 2033 goals in the United States of America are:

1. IPHC congregations in 75% of the 3,141 counties in the fifty states.
2. 200 traditional congregations focused on new immigrant populations.
3. House churches in major U.S. cities.

The Arise 2033 goal outside the USA is to have an active IPHC presence in 150 nations.

To reach these goals the IPHC is engaged in a renewed emphasis on prayer. Arise in Prayer has become the denominational effort to call IPHC congregations to be Houses of Prayer. Much training and spiritual renewal is at work through these efforts around the world.

We are also engaged in praying the Lord of the harvest to call and send laborers into His harvest. Thousands of teenagers and young adults have open hearts to hear the call to serve Christ. The Holy Spirit is opening doors in the USA to new immigrants who are reaching their people groups for Christ. There is a renewed emphasis on the role of women to serve the body of Christ in the fullness of the Spirit's call and gifts.

The Great Commission calls us to the twin tasks of evangelism and discipleship (Matthew 28:19, 20; Mark 16:15). In that spirit we Arise in Prayer for the Holy Spirit to call and equip new generations of apostles, prophets, evangelists, pastors, and teachers who will go where the Spirit leads.

Since the 1980s the IPHC has found purpose and direction through the themes of Target 2000, Mission 21, Vision 2020 and now Arise 2033. We continue to view ourselves through the lens of Isaiah 54:2, 3 as "A Place of Hope" and "A People of Promise." We continue to emphasize our seven core values as we obey Christ in our generation: We prayerfully value Scripture, Pentecost, Holiness, Christ's Kingdom, All Generations, Justice, and Generosity.

Over the years from 2022-2026, our prayer is that faith will arise to see what God desires to do through obedient and trusting people. Ephesians 3:20 has become my prayer for the global IPHC family; that is, that we be a people from every tribe, tongue, and nation that believes that God “is able to do exceedingly abundantly above all that we ask or think, according to the power that works in us” for the glory of God! (Ephesians 3:20)

- Dr. A.D. Beacham, Jr.
General Superintendent

IPHC Vision

We are called to be “A Place of Hope” and “A People of Promise.”

IPHC 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.

IPHC Core Values

We Prayerfully Value . . .

Scripture

Pentecost

Holiness

Christ’s Kingdom

All Generations

Justice

Generosity

IPHC 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 witness effectively 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
- Provide 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 19th Century, and the Pentecostal revival of the 20th 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 several sources. Basically, her 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 the past 500 years of Christianity: Lutheran, Wesleyan, and Pentecostal. Each of these revival movements brought to light and reemphasized truths concerning the Christian experience that had been neglected over time.

The Lutheran Reformation

The first spiritual reform was the Lutheran Reformation of the 16th 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 Wesleyan Revival

The Methodist Movement, begun by John Wesley in 18th 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 19th 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, more than 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 19th 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 20th Century dawned, a general attitude of seeking for deeper and further spiritual grace permeated 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 what became known as 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. On 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 significant role 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, His second coming, divine healing, 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, because 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.

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 affected. 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 during 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 global Target 2000 goals and adopted the "Jerusalem Proclamation."

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 *Issachar File*, 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 mission 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 21st Century. During the first four years of his tenure, the church celebrated its 1898 Centennial 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 were James D. Leggett, chairman, Donovan 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 W. 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 2001-2004 quadrennium, the church had a presence in more than 100 countries. New churches were reported in the nations of 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 a vibrant testimony to the power of the gospel.

The World Pentecostal Holiness Fellowship (WPHF) continued to gain in significance. The WPHF 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, one from each 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 2001-2004 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 the launching of *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, Tennessee, 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 (GEB). 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 Hobert and Marguerite Howard's 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). James 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 significant changes in governance for the conference and general levels of the church. 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, in 2009.

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 (EC COB), consisting of the four elected officials
- The General Board of Administration and the General Executive Board were merged into a new body known as the Council of Bishops (COB). This council includes the Executive Committee and all conference bishops
- Men's Ministries, Women's Ministries, Church Institutions, and Stewardship Ministries were moved into the Discipleship Ministries Division

Dr. Ronald W. 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.

The 2009 Quadrennium began as the world reeled from the worst economic crisis since the Great Depression. Around the world, local congregations, conferences, and denominational ministries faced great financial challenges. However, the Holy Spirit used this crisis to sharpen our focus on essentials. Under the leadership of Presiding Bishop Carpenter, the church effectively navigated this storm.

Bishop Carpenter led the church through the structural changes mandated in the 2009 General Conference. Under his leadership, the Council of Bishops took its place as the primary governing agency of the church, able to respond quickly to challenges and opportunities. Under Bishops Thompson and Beacham, EVUSA and WMM worked together with Dynamic Church Planting International (DCPI) as a global platform for IPHC church planting efforts.

The church met in 2011 to celebrate the historic 1911 merger of the Pentecostal Holiness Church of North Carolina and the Fire-Baptized Holiness Church. Bishop Carpenter led the way in signing the historic

Centennial Covenant Document that outlined our history, theology, and vision for the future. Bishop Carpenter led the church in our cooperative involvement with Empowered 21 (Dr. Billy Wilson) and the Billion Soul Network (Dr. James Davis).

Though he had overcome cancer successfully for twenty years, Bishop Carpenter faced the greatest health challenge of his life in the winter and spring of 2012 when the cancer returned. This tireless servant of Christ recognized the severity of the disease and made the difficult decision to resign from office for the sake of the church, his health, and his family. Though he was a gifted leader throughout his life, the grace and dignity he showed in those months were the best demonstration of godly leadership.

In July 2012, the Council of Bishops met in conjunction with the denomination's Youth Quest in Orlando, Florida. At that event, Bishop Carpenter officially handed over the leadership of the church to the vice chairman and executive director of World Missions Ministries, Dr. A.D. Beacham, Jr. (Doug). The Council of Bishops affirmed Bishop D. Chris Thompson as the newly appointed vice chairman, elected Bishop J. Talmadge Gardner as the new executive director of World Missions Ministries, and elected Bishop Thomas H. McGhee as the new executive director of Discipleship Ministries. On the evening of July 20, before several thousand IPHC young people and an international live-stream Internet audience, Bishop Carpenter and former Bishop James Leggett led in the installation of the new executive committee.

Bishop Carpenter returned to his home in Greenville, South Carolina, and on September 20, 2012, the 64-year-old leader passed into the presence of his Lord and Savior Jesus Christ.

In December 2012, Presiding Bishop Beacham called the Executive Committee of the Council of Bishops and six other people together for several days of prayer and Bible study in Dallas, Texas. During this time, the Holy Spirit confirmed to the leadership that the word of the Lord to us for the future was based on Isaiah 54:1-4, in particular verses 2 and 3. Seven Core Values were identified in that meeting (Scripture, Pentecost, Holiness, Christ's Kingdom, All Generations, Justice, and Generosity). In the following months, it became clear that Isaiah 54:2 was a call for the IPHC to be "A Place of Hope" and that Isaiah 54:3 called us to be "A People of Promise."

The Twenty-Seventh General Conference was held in Dallas, Texas, in July 2013. The following three historic business items occurred: 1) the four

executive directors were reelected by acclamation; 2) the church affirmed that the biblical pattern for marriage is only between a man and a woman; and 3) the church affirmed its stance against human trafficking.

Spiritually, the General Conference affirmed 1) the global nature of the IPHC and Christ's call for us to reach the unreached of the world; 2) the voices of emerging leaders as two young adults in their twenties proclaimed God's Word and led the delegates in intercessory prayer; and 3) the vision, as announced by Presiding Bishop Beacham, of the IPHC as a "Place of Hope and People of Promise" and the Seven Core Values.

The Twenty-Eighth General Conference was held in Orlando, Florida on July 26-28, 2017. The following individuals were elected to lead the denomination for the quadrennium: Dr. A.D. Beacham, Jr., General Superintendent; Rev. Thomas H. McGhee, executive director of Discipleship Ministries and vice chairman; Rev. J. Talmadge Gardner, executive director of World Missions Ministries and corporate secretary; and Rev. Garry Bryant, newly-elected executive director of Evangelism USA and corporate treasurer.

Few major changes were made to the polity of the denomination. The delegation passed legislation enabling elected officials on the conference and general levels to serve three terms by majority vote before the two-thirds vote on a fourth term. The conference was highlighted by the spiritual atmosphere in the special services. This began with a living Lord's Supper at the opening service of the General Conference. It continued through the inspiring ministries of Mrs. Beth Moore, Rev. Samuel Rodriguez, Dr. Ed Stetzer, and Rev. John Dawson. On Friday afternoon, the General Conference interrupted its business to pray for world evangelism.

In his keynote address, Presiding Bishop Beacham shared the vision of Arise 2033. At the conclusion of the service, leaders from around the world brought soil from their regions and poured it into a clear container provided by the Golden West Conference. The soil represented our gratitude to God for where we are and our prophetic act for where the Holy Spirit is leading us. That container is on display at the denominational offices in Oklahoma City.

The Twenty-Ninth General Conference was held in Jacksonville, Florida, on July 27-29, 2022. Due to the Covid-19 pandemic, the Council of Bishops had ruled previously that the General Conference be postponed from 2021 to 2022. This meant that for the first time in our history, elected officials on the general and conference levels served for five years rather

than the usual four years.

In Jacksonville, the 984 delegates reelected the four resident executives: Dr. A.D. Beacham, Jr., general superintendent; Rev. Thomas McGhee, executive director of Discipleship Ministries and corporate secretary; Rev. Garry Bryant, executive director of Evangelism USA and corporate treasurer; and Rev. Talmadge Gardner, executive director of World Missions Ministries, vice-chairman.

The General Conference was graced by the presence of the Holy Spirit in special services. The conference began with Holy Communion and an emphasis on Jesus' feet. The focus of the message was on Jesus washing the disciples' feet. An original painting by Jonathan Shirey formed the visual of elements of a foot washing. During Bishop Beacham's message, Femke Helland from the Netherlands and Khumo Dibetsoe from South Africa came to the platform and demonstrated the servant heart of Jesus by washing one another's feet.

Dr. Mark Rutland was the General Conference opening night speaker. On Thursday night, Bishop Valery Reshetinsky, the IPHC leader of Ukraine, spoke with firsthand knowledge on the impact of the Russian-Ukrainian War that had begun in February 2022. He shared how the Holy Spirit was using Ukrainian refugees to spread the gospel into new areas of Europe. At the close of the service, people were given an opportunity to contribute towards Ukrainian church planting efforts, and thousands of dollars were donated that night and in the following months.

The morning services were led by Dr. Douglas Small, a consultant to the IPHC Arise in Prayer effort. Most of the delegates remained in their seats for the 11 a.m. services on Thursday and Friday and responded to the call for the IPHC to be a House of Prayer for all nations.

The delegates approved several significant changes proposed by the Bylaws Committee and by motions from the floor. These included:

- Expanding the Council of Bishops to include lay and pastoral representatives with seat and voice
- Establishing a Council of Bishops Nominating Committee and other Council of Bishops committees
- Amending the Statute of Limitations so that a General Church elected person could serve only three consecutive terms in the same office

- Allowing the 2023 Quadrennial Conferences to determine if they wish to keep the Statute of Limitations as adopted by the General Conference or chose to remove the statute for their elected conference officials.

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

Those who have led since 1911 are:

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 Talmage 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.	2009-2012
Arthur Douglas Beacham, Jr.	2012-

IPHC HISTORICAL DOCUMENTS

The following pages contain documents that have characterized the IPHC since the 1980s.

Target 2000 - 1985¹

The six objectives of Target 2000 have helped us focus our vision:

1. To make the multiplying of believers and the multiplying of churches the top priority of the Pentecostal Holiness Church
2. To develop shepherds' hearts so we can be trusted with the new members God wants to give us
3. To take twenty minutes daily in prayer for world evangelism
4. To plant strong churches in 200 world-class cities
5. To mobilize every member of the PH Church by helping him to discover, develop, and deploy his spiritual gifts
6. To reach six million members worldwide by A.D.2000

Jerusalem Proclamation – 1990²

God is calling the International Pentecostal Holiness Church to become a kingdom of worshiping 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 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 to witness powerfully to this generation. We are to change our lifestyles to become more effective witnesses.

¹ Target 2000 was initiated in the early 1980s, and by 1985 these six goals characterized the direction of the IPHC. They continue to be updated as the church grows.

² The Jerusalem Proclamation was adopted at the first IPHC World Conference held in Jerusalem on August 28-September 7, 1990.

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 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 of our promised land; it will guarantee the taking of our mountain (Joshua 14:12).

Prophetic Word by John Dawson – 1991³

The prophet Isaiah wrote, “The afflicted and needy are seeking water, but there is none and their tongue is parched with thirst. I, the Lord, will answer them myself...” Today we stand in a season of grace. According to Dawson, over recent months “thousands of pastors have cried out to God in harmony with one another.” Such tears and repentance have “caused the face of the Lord to turn toward us. And we are prepared for harvest. And we are to ask for great things.” We are to find our place in this moment.

“You, as a movement, are to be characterized by joy. You are to be ‘a people of celebration’ and ‘happy in the work God has given you to do.’”

“The third thing is that you are to have an identity in encouraging and serving the whole Church, an ambition for the inheritance of all the tribes.... There are many times in which you will labor and travail for victory, and the harvest will be received to the increase of other tribes, and you are not to be insecure about that; but you are to be secure in the identity God has given you.”

“The fourth characteristic is that you are to be...a tribe that raises up leadership for a vision as big as the world. You are to expose those being trained to the great diversity of ministries and movements. You are to know the Church.... This movement is not primarily a nursery...our success is always to be seen in terms of what is happening in the Kingdom, not in the isolation of our circumstances.”

³ John Dawson remains a key leader in Youth With A Mission (YWAM). This word was given on October 10, 1991, at the King Memorial Lectures in Franklin Springs, Georgia.

“The fifth characteristic God wants you to have is to be a House of Prayer for all nations. You are to be strategic, informed intercessors; intercession by those who know the nations.... From this time forth, according to the Word of the Lord, you are to be a people who go to and from in the earth with nations in your heart.... You are a doorway to the nations.”

“The sixth characteristic is that you are to be a people who are poor in spirit, humble and grateful for God’s mercy, the fellowship of the rescued.... Be as those who are quick to confess, quick to humble themselves, those who always seem to have a desperate sense of need and a hunger for more of God... quick to serve, poor in spirit because ‘blessed are the poor in spirit.’”

“The seventh characteristic is that you are to be a people that condemns no man, having a spirit of adoption to the rejected and unlovely.... You are not to be a people defined by standards, but by a spirit of adoption.”

“The eighth characteristic is that you are to be a container, as an extended family in the kingdom of many cultures and nationalities.... Your movement is to be a fellowship of peoples.... This is not to be a denomination and movement associated with one nation.... There is to come a point when the balance of those who are in this tribe is not found in this nation, and that the governing body of this tribe is to be a circle of nations.”

“The ninth characteristic is you are to be a people of liberty, a people characterized by the liberty to create without fear forms of worship and ministry that release the full personality of the Creator.... Sometimes the enemy of tomorrow’s inheritance is today’s possession. And so, we need to take all that we have possessed and put it on the altar.... There may be painful things with which to deal, but God calls for everything being placed on the altar.”

“The tenth characteristic is to be that of radical generosity. You are to be a people called to pioneer again and again. [These are] calls which will require your giving more than you have, doing bigger things than your resources allow you to do. And each generation is going to see the miracles....”

“The eleventh characteristic is to be that your leaders are known in heaven and on earth as people who follow the cloud, as people who are reporting a story of divine direction....”

“You are to have the ministry of encouragement in discipling the nations and in discipling the Church. Discipleship, after all, is 90 (90%) percent encouragement. You are to call forth Christ in others. You are to apply the gift of faith to their future. You are to train your eyes to see that which is fearfully and wonderfully made. You are to establish loving accountability and weep with those who weep and laugh with those who laugh.”

The Solemn Assembly – 1996⁴

“Solemn Assembly” is an expression of common resolve by a people to corporately join before the face of God to be reconciled from sin and to seek His will for their future.

Bishop B. E. Underwood and the General Executive Board of the International Pentecostal Holiness Church have, in obedience to God, called us together to repent of the sins of our past and to seize by faith the promise of our future.

Our church can rejoice in the legacy of achievement left to us by our forefathers in the faith. There are many spiritual giants in our history whose performances have been a great inspiration to our own efforts today. As a denomination, we can say boldly that there is “a past to build upon.”

However, there are systemic sins in our past that, if ignored, will prevent us from the promise of our tomorrow in Christ. There is a “future to fulfill” for the International Pentecostal Holiness Church, but the seven deadly sins of our past that we confess today cannot be a part of it; i.e. spiritual pride, judgmentalism, controlling spirit, racism, male domination, elder brother syndrome, and greed.

In recent years the Lord has graciously given prophetic direction to our church concerning His intended future for us. He declares, *“This is a new dawn, child. It is a day when I am calling you to take a ‘big step’ with Me. This is not a day for smallness. This will not be a small step. As you move forward, we will take this step together. You are coming up to a new plateau in Me, and in this place you will see My spaciousness and graciousness. This is not a time to shrink back. Step forward, receive my spaciousness and graciousness.”*

When Abraham left Ur of the Chaldees, it was a big step filled with uncertainty. The seed of promise, Isaac, did not appear until Abraham was

⁴ The Solemn Assembly was held in August 1996 at Northwood Temple PHC, Fayetteville, North Carolina.

well increased in years, and it was not until Isaac was placed on the altar that the promise was truly fulfilled.

The International Pentecostal Holiness Church began almost 100 years ago. The promise of God was that in us “all the peoples of the earth would be blessed.” Now that we have come to place this church upon the altar, we can fully expect the promise to be fulfilled.

Mission 21 Statement – 2001⁵

- ***Pray for the Harvest.*** Jesus taught us the importance of prayer for the harvest. He talks about the “plenteous harvest” and the “few laborers,” and He calls for us to “pray for laborers.” We will multiply the harvest by praying for laborers.
- ***Give Generously.*** When God begins to move to give an abundant harvest, He lifts the poverty mentality and gives His people a radical generosity. Stingy people cannot expect the impartation of multiplication. God is blessing the IPHC with great gifts of generosity. May this spirit continue to increase.
- ***Reach People.*** At the very heart of explosive growth is a passion and practice of evangelism, reaching people with the good news of Jesus Christ. It is based once again in the words of Jesus, who came to seek and save that which was lost. It is for this reason that He commanded us to “pray for laborers” to reach the harvest (people).
- ***Disciple Believers.*** The last few years, the IPHC has been focusing on discipling believers. People just getting saved and joining the church will not lead a church to multiply. Believers must be moved from membership to maturity and ministry. Every member must become part of the ministry team.
- ***Plant Churches.*** It was stated earlier, “The secret to multiplication for the church or denomination is to plant new congregations.” We believe God to help us become a church planting movement. We must multiply the number of churches if we are going to multiply believers. New churches are the most effective in reaching lost people.
- ***Develop Leaders.*** One of the reasons we have struggled to build larger churches is our failure to develop leaders. God will not send people to a church that is not equipped to lead them. God

⁵ Mission 21 was the vision focus of Bishop James Leggett during his twelve-year tenure as General Superintendent.

is helping us to train leaders on the national and conference levels, but we need to extend this development of leaders to the local churches. We must have more leaders if we are going to take churches beyond the 1,000 and 3,000 levels.

The Centennial Covenant Document – 2011⁶

This year we gather from around the globe to celebrate and affirm the Second Jubilee of the International Pentecostal Holiness Church. One hundred years ago, the Holy Spirit led two Wesleyan-influenced holiness groups, both transformed by the Azusa Street Pentecostal experience, to unite in order to proclaim more effectively the gospel of Jesus Christ.

When representatives from these bodies met formally in Falcon, North Carolina, in the United States of America, the Holy Spirit wedded them through common theological understandings, opportunities of geographical proximity, and personal relationships. Through these elements, the Holy Spirit revealed to them the earliest glimpses of Christ's purposes through the growing movement of IPHC Ministries. One hundred years ago the Pentecostal Holiness Church was limited to a few time zones; today the sun never sets on the IPHC global family.

On this day and throughout the coming months, the leaders of the International Pentecostal Holiness Church affirm by affixed signature the renewal of covenant made 100 years ago. With humility, gratitude, and dependence upon God's grace and mercy, we renew and declare our commitment to serve the Lord faithfully in our generation and determine to inspire, equip, and release future generations as they serve Christ around the globe until He returns.

We reaffirm our historic doctrines of faith. We attest they arise from the Bible, God's inspired written Word (2 Timothy 3:16), and have expressed themselves in various revelations and confessions of Christians since the 1st Century: the Apostles' Creed, the Nicene Creed, the Lutheran Augsburg Confession, the Thirty-Nine Articles of the Church of England, the Wesleyan Reformation, and the Azusa Street Pentecostal Revival. We reaffirm these revelations and confessions as expressions of our connection to historic Christianity in the Lutheran and English Reformations. We acknowledge other members of the universal body of Christ who confess the historic truths of the Bible.

⁶ The Centennial Covenant was read publicly and signed on January 31, 2011, in the Octagon Tabernacle in Falcon, North Carolina. The document was drafted and read by Bishop A.D. Beacham, Jr.

In particular, we renew our commitment to justification by faith in Christ alone (Acts 13:38; Romans 3:24; 5:1, 9; Galatians 2:16), sanctification (Leviticus 19:2; 1 Corinthians 1:30; 1 Thessalonians 4:3; 2 Thessalonians 2:13; 1 Peter 1:2), the baptism of the Holy Spirit with the initial evidence of speaking in other tongues (Acts 2:4; 10:44-46; 19:6), divine healing as provided in the atonement (Exodus 15:26; Isaiah 53:5; 1 Peter 2:24), and the imminent and personal second coming of Jesus Christ in power and glory (Mark 13:26; 14:62; 1 Thessalonians 4:17; Revelation 1:7).

Over the past 100 years, the Holy Spirit has spoken to us at different times through declarations, pronouncements, and prophecies that have shaped who we are as the Pentecostal Holiness Church. These have found visible expression in Target 2000, Mission 21, and Vision 2020. We reaffirm our commitment to the core values expressed in those defining emphases as we bear witness to the Lordship of Jesus Christ over the earth in this century.

We renew the Jerusalem Proclamation of 1990 and commit ourselves in the 21st Century to be a people of joyful and reverent worship, of serious commitment to lifestyle demonstrations of God's truth and love, and of commitment to world evangelism. We remember and renew our acts of repentance reflected in the 1996 Solemn Assembly, when we confessed attitudes and actions that have hindered our effectiveness as God's people in this world. We remind ourselves that repentance is a daily decision as we reject spiritual pride, judgmentalism, controlling spirits, racism, male domination, elder brother attitudes, and greed. We renew our obedient response to prophecies that we are a people characterized by joy (Nehemiah 8:10; Psalm 97:12; Philippians 4:4), a people committed to intercessory prayer for the nations (Psalm 22:27; 57:9; 1 Timothy 2:8), and a people of radical generosity (Exodus 36:6, 7; Ezra 3:5; 2 Corinthians 8:2, 3; 9:6,7).

With thanks to God for what He has done and spoken in our past, we covenant together as brothers and sisters in Christ to the following:

1. We affirm that we are not and will not be ashamed of the gospel of Jesus Christ and will proclaim His lordship over all spheres of life (Romans 1:16), regardless of the political, economic, or cultural influences, pressures, or mandates of our times.
2. We affirm that true salvation is through the blood of Jesus Christ and will boldly declare to the nations His name as the only begotten Son of God, who is "the way, the truth, and the life" (John 3:16; 14:6; Romans 3:25; Ephesians 1:7; 1 John 1:7; 2:22-24).

3. We commit ourselves to the Great Commission and actively seek to make disciples of Jesus Christ among every people group and culture (Matthew 28:19; Acts 1:8).
4. We commit ourselves to care for the world's poor, to seek justice, and to defend the cause of the powerless and helpless in accordance with God's Word (Deuteronomy 15:7, 11; 24:14; Psalms 82:3; 89:14; 146:9; Proverbs 14:21, 31; 19:17; 21:13; Isaiah 1:17; Micah 6:8).
5. We commit ourselves to live in the fullness of the presence and power of the Holy Spirit, continuing to recognize all the gifts, ministries, and fruit of the Spirit working through any man or woman, young or old, for the edifying of the body of Christ and the glory of God (Joel 2:28, 29; Acts 6:3; 1 Corinthians 12:4-7; Ephesians 3:19; 4:11-13; 5:18). We commit ourselves to holiness of life whereby we honor God and love one another. We respect cultural differences reflecting God's glory and celebrate liberty in nonessential matters of culture and historical circumstances (Romans 12:1; 1 Corinthians 6:19; Ephesians 1:4; 2:21; 5:27; Colossians 3:12).
6. We commit ourselves as the International Pentecostal Holiness Church to follow the Holy Spirit as He leads the church into its God-ordained destiny.
7. Recognizing that our common life is in Jesus Christ, we affirm that our unity around the world includes our common theology; our common mission to serve relevantly by His grace, live through the dynamic of His Spirit, and faithfully demonstrate the fruit of His Spirit; our common understanding of holiness and life in the Spirit; and our need for genuine relationships grounded in love, truth, integrity, and hope as we build one another in Christ.

Therefore, as we sign below, we commit ourselves like Joshua at Shechem that "as for me and my house, we will serve the Lord" until He comes (Joshua 24:15). In the Name of the Father, the Son, and the Holy Spirit, we covenant together.

The IPHC Vision and Seven Core Values – 2013⁷

Vision 2020 is expressed in the phrases “A Place of Hope” and “A People of Promise.”

Our seven core values are, we prayerfully value...

- Scripture
- Pentecost
- Holiness
- Christ’s Kingdom
- All Generations
- Justice
- Generosity

⁷ These were recognized and developed in December 2012 and throughout 2013. They were affirmed publicly in July 2013 at the Twenty-Seventh General Conference in Dallas, Texas.

**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 highest 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 highest 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; 10:44-49; 19:6).
12. We believe in divine healing as provided 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 six, 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 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 carefully read 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 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 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; 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.” Also note 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

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 created potentially 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 *huiois* – 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 firstborn 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 firstborn Son into the heart of the adopted son,” making him a “joint heir with Christ.” The Spirit of the firstborn 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 shiningly,” and His radiance hallowed the ground where Moses stood, making it holy. The holy flame that burned upon the bush and consumed it was not 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 *shiningly*”) 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 because of the act of devotion. This appropriation makes us holy. Then begins the “breaking forth shiningly” 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 Lamb 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 those waiting in the Upper Room, "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 the 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 Latin name for the 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 waters cover 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 *atonement* 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, only two practices 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 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 carefully judge 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 about 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. Its divine origin, as expressed in the Bible, makes it of vital concern to the church. Growing out of our commitment as a people to a biblical lifestyle, we recognize the sanctity of marriage between one man and one woman until death parts them, including the biblical pattern of relationships in the home. While the husband is 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).

The prophet Malachi recorded the heart of God when he wrote, “I hate divorce,” says the Lord God of Israel” (Malachi 2:16). However, this passionate prophetic description does not justify the conclusion that God hates divorced people. To the contrary, He never stops loving them (John 3:16; 4:4-42).

Parents are to teach and correct their children, but at the same time refrain from provoking them to anger and resentment (Ephesians 6:4). Further, they are to refrain from all forms of child abuse. Children are to respect and obey their parents (Ephesians 6:1-3). 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 (90%) 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, talents, 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 considered 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 role 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. Divorce and Remarriage

A divorced and remarried person desiring to receive ministry credentials in the IPHC shall be eligible for consideration when one of the following applies:

- A. The candidate's former spouse has died or remarried.**
- B. The candidate divorced and remarried prior to adult 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.**
- D. The candidate's former marriage partner willingly and permanently deserted the believing spouse (Matthew 5:31-32; 19:8-9; Romans 7:1-4; 1 Corinthians 7:15; 25-28, 39; 2 Corinthians 5:17; Malachi 2:16).**

Article IX. 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 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 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 shall appear after the property description:

This conveyance is made to, and shall be held by, the grantee in trust for the benefit of the International Pentecostal Holiness Church, in accordance with the provisions of the *International Pentecostal Holiness Church Manual*.

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 about 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 about 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 like 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 X. Procedures for Amending the Constitution

A. Amending Articles III, IV, or Article X, Part A.

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 X, Part A, Procedures for Amending the Constitution – Amending Articles III, IV, or Article X, Part A.
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 or Parts Not Listed in Article X, Part A Above

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, Divorce and Remarriage, or
 - g. Article IX, 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

(The pronouns *he, his, and him and the suffix – man*, as used throughout this document are intended in a generic, not a gender-specific sense.)

A. Overview

1. The purposes of the General Conference shall include worship, fellowship, selection of leaders, casting of vision, 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 in session. A General Conference shall be held every four years.
3. The agenda for the General Conference shall be prepared by the Council of Bishops Executive Committee 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. If a situation arises which merits an emergency consideration that requires a change to the Bylaws, it must be submitted (along with a statement of justification) to the Council of Bishops and approved by a two-thirds majority vote of the Council of Bishops. A requirement of no less than 20 votes in support of said change shall be necessary.
5. General Conference shall have the sole right to adopt legislation determining the qualifications for membership in the International Pentecostal Holiness Church.
6. All committee reports and other materials prepared for General Conference will be translated into Spanish and made available no less than one month prior to General Conference to allow for the full participation of Spanish-speaking delegates.

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 and spouses
 - b. Former General Executives and spouses

- c. Senior pastors and spouses
 - d. Military chaplains and spouses
 - e. Ordained clergy (active or retired) and spouses
 - f. Licensed clergy (active or retired) and spouses
 - g. Voting members of all General-level and conference-level councils and committees and their spouses
 - h. Members of General Conference committees
 - i. Missionaries and delegates from foreign countries certified by the World Missions Ministries Council based on criteria approved by the Council of Bishops Executive Committee
 - j. Representatives of other fellowships/organizations certified by the General Superintendent
 - k. Church delegates to the General Conference based on the following policies:
 - 1) Only Member Churches that comply with the church tithe 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 composite number. Member Churches may send one delegate per 25 composite number or major fraction thereof. A Member Church with 25 members or fewer will qualify to send one delegate.
 - 3) 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 percent [200%] of the primary worship service[s] annual average attendance.)
 - b) Primary worship service(s) annual average attendance
2. Except for purposes of paragraphs i. and j. above, all delegates to the General Conference must be active members of the International Pentecostal Holiness Church.

3. Except as indicated in paragraphs i. and j. 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 Nominations 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, the Committee shall investigate the matter, either by review or notification, and determine 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, in session, 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 Committee 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. The Bylaws Committee shall consist of:
 - 1) A chairman
 - 2) Five (5) members of the Council of Bishops
 - 3) Four (4) senior pastors with at least one (1) being female
 - 4) Four (4) laypersons with at least one (1) being female
 - 5) Three (3) members at large (Members at large shall not be Council of Bishops members.)
 - c. All resolutions from the floor must bear the signatures of a number of delegates equal to the number of members of the Bylaws Committee.
 - d. At least two years prior to General Conference, the Nominations 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, but at least one-third of the prior Bylaws Committee to the next Bylaws Committee.
6. Other Committee Provisions
- a. Clergy and lay members shall be eligible to serve on a General Conference committee provided they comply 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 in session.
 - 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 committees
- 7) Missionaries

D. Council of Bishops

1. When the General Conference is not in session, the Council of Bishops shall be the highest authoritative council, board, or committee in the organizational structure. Its function shall be that of a governing 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 voting members:
 - a. All elected General Conference officials. The Council of Bishops shall be chaired by the General Superintendent.
 - b. All Conference Superintendents
 - 1) Conference Superintendent members are required to attend Council of Bishops sessions. Their respective conferences shall provide the financial resources to enable their attendance.
 - 2) The Council of Bishops will be in session via electronic means as long as sufficient response to confirm a quorum has been determined.
 - c. The General Superintendent of the Pentecostal Holiness Church of Canada
3. The Council of Bishops shall include the following nonvoting members:
 - a. The Council of Bishops, while in session, shall provide seat and voice to the three (3) pastors and the three (3) lay members recommended by the Executive Committee and approved by the Council of Bishops.
4. The Council of Bishops shall be chaired by the General Superintendent.
 - a. 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 Council of Bishops Executive Committee, the Council of Bishops shall have the authority to initiate and approve action and policy originating with the Council of Bishops in session.
 - c. The Council of Bishops, in session, shall review and/or consider for approval the following:
 - 1) The minutes of Council of Bishops meetings
 - 2) Written ministries reports of the members of the Council of Bishops Executive Committee
 - 3) Recommendations contained in the minutes of the Council of Bishops Executive Committee meetings
 - 4) Recommendations proposed by the various Council of Bishops Committees
 - 5) Financial reports and Global Ministry Center budgets
 - 6) Other items as presented
 - d. The Council of Bishops, in session, shall have the authority to establish standing committees, councils, task forces, study commissions, and other such groups to assist in the governance of the IPHC. The purpose, duration, and the duties and responsibilities of each such group shall be defined by the Council of Bishops at the time the group is established.
 - e. The Council of Bishops, in session, shall have the authority, upon the advice of legal counsel and by two-thirds majority vote, to adjust the wording of the Constitution and/or Bylaws to protect the assets and interests of the International Pentecostal Holiness Church.
 - 1) For final approval, any adjustments to the Constitution shall be subject to the provisions regarding conference

approval in Constitution, Article X, Part A, Section 4.

- 2) For final approval, any adjustments to the Bylaws shall be subject to the provisions of Bylaws, Article I, Part A, Section 4.
 - 3) All changes undertaken in this manner shall be reported to the next General Conference.
- f. The Council of Bishops shall establish the corporate structure of the IPHC Financial Services.
 - g. The Council of Bishops shall be provided briefs of legal cases at least annually by the Legal and Property Committee.
 - h. If it becomes necessary or beneficial to create, transfer, or discontinue a ministry/department between sessions of General Conference, the Council of Bishops Executive Committee shall present the recommendation to the Council of Bishops in session. After consultation with the Finance Committee, a majority vote of the Council of Bishops, in session, shall be required for approval.
 - i. The Council of Bishops, in session, shall consider for approval the chief executive officer of Falcon Children's Home recommended by the Falcon Children's Home Board and the Council of Bishops Executive Committee.
 - j. The Council of Bishops, in session, shall approve the date and location of General Conference.
 - k. The Council of Bishops, in session, 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, in session, shall be final.
 - l. 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 a majority of the Council of Bishops in session.
 - m. The Council of Bishops of the International Pentecostal Holiness Church, Inc., shall permit the General Church's premises or real properties to be used for weddings, receptions, and anniversaries (and other gatherings related to weddings,

- receptions, and anniversaries) that celebrate a marriage or blessing, only if the union is between one person identified as a male at birth and one person identified as a female at birth.
- n. The Council of Bishops, in session, shall establish the requirements and qualifications that must be met for all clergy credentials. Evaluating candidates for ordination and licensing and issuing clergy credentials is a function reserved for conferences.
 - o. When General Conference is not in session, the ruling of a presiding official may be appealed to the Council of Bishops Executive Committee for review. The presiding official whose ruling is contested shall not participate in the decision, except to defend the ruling made. The decision of the Council of Bishops Executive Committee may be appealed to the Council of Bishops for review. The decision of the Council of Bishops, in session, shall be final.
 - p. The Council of Bishops, in session, shall fill by election any vacancy on the Council of Bishops Executive Committee not filled by succession.
 - q. The Council of Bishops, in session, shall consider for appointment the following positions as presented by the Nominations Committee:
 - 1) The members of the Finance Committee of the Council of Bishops based on the procedures in Bylaws Article V, Section A.
 - 2) The members of General Conference committees
 - 3) The members of a standing committee of the Council of Bishops
 - r. The Council of Bishops, in session, shall consider for approval:
 - 1) 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
 - 2) The creation of any new board or committee on the general level recommended by the Council of Bishops Executive Committee

- s. Upon recommendation of the Conference Advancement Committee of the Council of Bishops, the Council of Bishops, in session, 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 t. below shall apply.
- t. The Council of Bishops, in session, shall have the authority to transfer a church from one conference to another according to the following process:
 - 1) The local church shall initiate the request for transfer after a two-thirds majority vote in a duly convened Business Session
 - 2) The transfer must be approved by a majority vote of each Conference Executive Council involved
 - 3) Should either Conference Executive Council not approve the transfer, the church in question may appeal to the Conference Advancement Committee. The Committee's recommendation would require approval by two-thirds majority vote of the Council of Bishops
- u. If any organization, including 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 have the authority to 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 in session.
- v. The Council of Bishops, in session, shall enforce a program of financial accountability for conferences.
- w. Upon the recommendation of the Conference Advancement Committee, the Council of Bishops, in session, shall develop policies and procedures for addressing plateaued or significantly declining conferences. Such policies and procedures shall require a two-thirds majority vote of the Council of Bishops, in session, for approval.
- x. The Council of Bishops, in session, shall adopt language to be included in the articles of incorporation and bylaws of

Member Churches acknowledging their relationship with the International Pentecostal Holiness Church.

E. Council of Bishops Executive Committee

1. The purpose of the Council of Bishops Executive Committee (hereinafter referred to in the Bylaws as “Executive Committee”) is to facilitate decision-making regarding the policies of the Council of Bishops between sessions. The Council of Bishops, in session, may grant or delegate such authority to the Executive Committee as required for the proper function of the organization. However, the authorities and powers reserved in these Bylaws for the General Conference shall remain so reserved.
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
 - e. Three (3) conference superintendents serving on the Strategic Advisory Council
 - f. One pastor with seat and voice serving on the Strategic Advisory Council
 - g. One layperson with seat and voice serving on the Strategic Advisory Council
3. Method of Selection
 - a. General Conference Officials
 - 1) General Conference Officials shall be elected by the General Conference for four-year terms. Elections will be by majority vote.
 - 2) Election of General Conference Officials shall be in the following order:
 - a) General Superintendent
 - b) Executive Director of Discipleship Ministries
 - c) Executive Director of Evangelism USA Ministries
 - d) Executive Director of World Missions Ministries

- 3) If a vacancy in an executive director position is known prior to General Conference that vacated office will be voted on first and the remaining executive director positions will be elected in alphabetical order.
 - 4) No General Conference official shall serve more than three consecutive terms in any one office.
 - 5) In the event a person fills the unexpired term of a General Conference office, it shall not prohibit that person from serving three full terms in that office if elected.
- b. Members at Large
- 1) Three (3) conference superintendents shall be recommended by the Nominations Committee and approved by the Council of Bishops. The conference superintendents shall also serve on the Strategic Advisory Council.
 - 2) One (1) pastor and one (1) lay professional shall be recommended by the Nominations Committee and approved by the Council of Bishops. Candidates shall be recommended from the three (3) pastors and three (3) lay professionals serving on the Strategic Advisory Council.
 - 3) Members at large shall be recommended by the Nominations Committee and approved by the Council of Bishops no later than 45 days following General Conference.
- c. Members whose terms are ending may remain until their replacements have been selected and are in place.
- d. No Executive Committee member shall serve more than three consecutive terms in any one office.
- In the event a person fills the unexpired term of an Executive Committee member, it shall not prohibit that person from serving three full terms in that office if elected.
- e. A vacancy in the office of General Superintendent shall be declared by the Council of Bishops, in session, and filled by the vice chairman of the Executive Committee.

- f. A vacancy in any executive director office shall be declared and the replacement shall be elected by the Council of Bishops in session.
 - g. A vacancy in the office of vice chairman of the Executive Committee shall be declared by the Council of Bishops, in session, and filled by the corporate secretary.
 - h. A vacancy in the office of corporate secretary shall be declared by the Council of Bishops, in session, and filled by the corporate treasurer.
 - i. A vacancy in the office of corporate treasurer shall be declared by the Council of Bishops, in session, and filled by the newly selected executive director.
4. Vice Chairman, Corporate Secretary, and Corporate Treasurer
- a. Following the election of the executive directors, the General Conference shall elect a vice chairman, corporate secretary, and corporate treasurer. The names of all three executive directors shall automatically be entered alphabetically by last name 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 of the Corporate Officers
 - 1) The General Superintendent shall serve as the chair of the Executive Committee.
 - 2) The vice chairman shall preside over the Executive Committee, the Council of Bishops, 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 in session.
 - 3) The corporate secretary shall perform the duties of a corporate secretary provided by the laws of the State of Oklahoma.

- 4) 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 meet only at the call or with the permission of the General Superintendent.
 - b. The Executive Committee shall promote and coordinate the programs and ministries of the International Pentecostal Holiness Church.
 - 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.
 - e. The location, dates, duration, and theme of the General Conference shall be recommended by the Executive Committee and approved by the Council of Bishops in session. 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 creation or dissolving of any board or committee on the general level subject to the approval of the Council of Bishops in session.
 - g. The Executive Committee shall recommend the creation of any new conference, subject to the approval of the Council of Bishops in session.
 - h. The Executive Committee shall investigate allegations that reflect on the character of the members of the Council of Bishops and settle differences without a hearing when possible. However, the Executive Committee is expected to report allegations of criminal abuse of a minor to the appropriate authority immediately.
 - i. The Executive Committee shall investigate differences between clergy and/or laymen of separate conferences and settle differences without a hearing when possible. However, the Executive Committee is expected to report allegations

of criminal abuse of a minor to the appropriate authority immediately.

- j. The Executive Committee, through the General Superintendent, or his appointee, shall be authorized, with cause, to examine the financial records, policies, and procedures of a conference. Cause shall include but not be limited to:
 - 1) The discovery of inconsistent reports, the lack of reports, or other evidence of potential financial irregularities
 - 2) A credible accusation of financial irregularity
 - 3) A lack of appropriate internal controls
 - 4) A significant decline in conference finances over a 12-month period or an irregular pattern in giving to the general level
- k. The Executive Committee has the authority to bring a conference under its supervision and may function as the Conference Executive Council and, if necessary, act as the trustees of any property owned by the conference, if any of the following occurs:
 - 1) The number of churches, number of clergy, or church membership declines by at least 25 percent (25%)
 - 2) The Executive Committee determines that the conference is operating out of compliance with significant provisions of the *International Pentecostal Holiness Church Manual*. Before implementing this provision, the Executive Committee must give written notice to the Conference Executive Council and the Council of Bishops of the criteria being used and must allow 60 days for the Conference Executive Council to correct the criteria referenced. The initial period of supervision shall be 120 days and may be extended with the approval of the Council of Bishops. The intent of the actions taken shall be to stabilize the conference and bring it into compliance as quickly as feasible.
- l. If the Executive Committee determines that a conference is operating out of compliance with the *International Pentecostal Holiness Church Manual* to the extent that the conference's

property, financial condition, or existence is seriously threatened, the Executive Committee has the authority to bring that conference under its supervision immediately, to function as the Conference Executive Council, and to act as the trustees of any property owned by the conference. Such immediate supervision shall be for an initial period of 120 days and shall be affected by written notice to the Conference Executive Council and the Council of Bishops. Such notice need not allow for a period of correction. The supervision period may be extended past 120 days with the approval of the Council of Bishops. The intent of the actions taken shall be to stabilize the conference and bring it into compliance as quickly as feasible.

- m. 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.
- n. If any organization, including a network of churches, desires to be a part of the International Pentecostal Holiness Church at the general level, the Executive Committee shall have the authority to 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 in session.

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 oversee the ministries of the International Pentecostal Holiness Church through the Executive Committee and the Council of Bishops.
 - 2) The General Superintendent shall appoint all employees in General Superintendent Ministries 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 ministries 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 in session.
 - 5) The General Superintendent shall be amenable to the Council of Bishops. Accordingly, he shall give a written 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 World Pentecostal Holiness Fellowship
 - e) All councils and committees in General Superintendent Ministries
 - 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, on behalf of the conference, ordination certificates and licenses. (Evaluating candidates for ordination and licensing 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 Directors of General Ministry Departments

a. Overview

- 1) The executive director of each ministry department shall serve as its full-time elected leader
- 2) The executive directors shall serve as members of the Executive Committee
- 3) The executive directors shall have the honorary title of Bishop while in office

b. The Authority and Duties of the Executive Directors

- 1) The executive directors shall be amenable to the General Superintendent and to the Council of Bishops. Accordingly, they shall give a written ministry report at each regular meeting of the Council of Bishops
- 2) Each executive director may appoint a Council in consultation with the Presiding Bishop
- 3) As the chairman of the Council, the executive director shall review the agenda of each council meeting with the General Superintendent prior to the meeting
- 4) Minutes of a Council meeting shall be provided in a timely manner to the General Superintendent
- 5) The executive directors shall appoint all employees in their respective ministry department. Director-level appointments shall be in consultation with the General Superintendent
- 6) The executive directors shall have the authority to preside over ordination and licensing ceremonies and to sign and present on behalf of the conference, ordination certificates and licenses as directed by the General Superintendent. (Evaluating candidates for ordination and licensing and issuing clergy credentials is a function reserved for the conferences.)
- 7) The executive directors, or their appointees, shall chair all councils and committees in their ministry departments

- 8) The executive directors shall perform other duties as assigned by the General Superintendent and the Council of Bishops

G. Council of Bishops Standing Committees

1. The Council of Bishops shall form any council or committee deemed necessary to assist in the governance of the IPHC. Such groups shall have a defined purpose whether as an ongoing standing committee or a single purpose committee which will end at the conclusion of its purpose.
2. The purpose of standing committees shall be to provide a clearer understanding of specific disciplines through the research and proposal of best practices, policies, and processes which will benefit the IPHC.
3. All committees shall be directed by and amenable to the Council of Bishops.
4. Various committees may be formed by the Council of Bishops with the following deemed beneficial going forward.
 - a. Strategic Advisory Council
 - 1) The purpose of the Strategic Advisory Council of the Council of Bishops (hereinafter referred to as the Strategic Advisory Council) is to assist in the development of strategic plans for fulfilling the vision and mission of the IPHC. The council shall assist in setting appropriate goals and objectives, and the plans and initiatives to meet them. The Strategic Advisory Council shall also provide assistance to the General Superintendent for the implementation, monitoring, and modification of strategic initiatives as required.
 - 2) The Strategic Advisory Council shall serve as the ministry council of the General Superintendent. Strategic planning meetings of the Strategic Advisory Council shall take place as deemed necessary by the General Superintendent in consultation with the Executive Committee.
 - 3) The Strategic Advisory Council shall meet with the Council of Bishops to allow for direct communication of strategic initiatives to be carried out by the Council of Bishops through the conferences. Members not a part

of the Council of Bishops shall have seat and voice as nonvoting participants of Council of Bishops meetings.

- 4) The Strategic Advisory Council shall be made up of the following members:
 - a) The General Superintendent and all executive directors
 - b) The three conference superintendents serving on the Executive Committee
 - c) Three senior pastors
 - d) Three laypersons
 - e) A nonvoting strategic consultant may be contracted by the Council of Bishops as deemed necessary
 - 5) Method of selection and terms
 - a) The members, other than the General Superintendent, shall be recommended by the Nominations Committee and approved by the Council of Bishops in session. Candidates shall be considered based upon specific giftings and expertise required by the church.
 - b) The conference superintendents shall serve for four-year terms with a consecutive three-term limit.
 - c) The nominations committee shall recommend three (3) pastors and three (3) laypersons to be approved by the Council of Bishops. The nominations committee shall determine the length of terms for pastors and lay members, allowing an orderly rotation of members. No pastor or lay professional shall serve more than twelve consecutive years on a standing committee.
- b. Nominations Committee
- 1) The Council of Bishops shall establish a Nominations Committee for the purpose of recommending candidates for elected and appointed positions of the IPHC General Conference and committees of the Council of Bishops not otherwise directed herein.
 - 2) The selection, replacement, and terms of members of the Nominations Committee shall be proposed by the Executive Committee with approval of the Council of Bishops.

- c. Finance Committee
 - 1) The Council of Bishops shall establish a Finance Committee for the purpose of managing the financial resources of the IPHC.
 - 2) Global Ministry Center employee positions are classified by the Finance Committee Policies and Procedures regardless of whether the positions are full-time or part-time.
 - 3) The Finance Committee shall be guided by the applicable Bylaws in Article V, Section A.
- d. Legal and Property Committee
 - 1) The Council of Bishops shall establish a Legal and Property Committee for the purpose of monitoring the legal issues which may affect the IPHC, its rights, and autonomy as a nonprofit religious organization, and its property and resources.
 - 2) The selection, replacement, and terms of members of the committee shall be proposed by the Nominations Committee with approval of the Council of Bishops.
- e. Conference Advancement Committee
 - 1) The Council of Bishops shall establish a Conference Advancement Committee for the purpose of supporting and strengthening the leadership, membership, and financial position of each conference. The committee shall recommend strategic policies to maximize the alignment of every conference with the vision and mission of the IPHC.
 - 2) The selection, replacement, and terms of members of the committee shall be proposed by the Nominations Committee with approval of the Council of Bishops.

H. Global Ministry Center

1. Overview
 - a. The Global Ministry Center is the corporate office of the International Pentecostal Holiness Church, Inc., that exists to serve and resource the conferences, churches, pastors, members, and other ministries of the International Pentecostal Holiness Church by:

- 1) Communicating prophetic vision to the International Pentecostal Holiness Church
 - 2) Empowering and assisting conference and local church leadership
 - 3) Providing resources for equipping church leaders in English, Spanish, and any other languages as needed
 - 4) Identifying new opportunities for effective ministry
2. General Superintendent Ministries
- a. General Superintendent Ministries shall lead the church in vision and mission and represent the church to the world. Leadership of the church will encompass the implementation of goals, objectives, and strategic plans in reaching the lost and building the kingdom of God on earth.
 - b. General Superintendent Ministries shall utilize the Strategic Advisory Council as its advisory council for ministry operations.
 - c. General Superintendent Ministries shall be responsible for the following ministry departments:
 - 1) Archives
 - 2) Clergy Development
 - a) Clergy Development shall include the following functions:
 - 1] Clergy support, care, and restoration
 - 2] Clergy Credentials and Training, including Unified Ministerial Credentials Program (UMCP) 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 UMCP. Such policies and procedures shall be subject to the consideration and final approval of the Council of Bishops in session.

- 2] Representatives from higher education Schools of Christian Ministries, Clergy Credentials (conference superintendents), Schools of Ministry, and Instituto Nacional de Capacitación Ministerial (INCaM) 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, in session, to be used by Conference Credentials Committees in interviews with candidates for clergy credentials.
 - 6] The director of Clergy Development shall assist in developing, encouraging, supporting, training, and empowering clergy to fulfill their destiny in ministry.
 - 7] The director of Clergy Development shall be responsible for coordinating the prayer ministries of the International Pentecostal Holiness Church.
- 3) Communication Services
- a) Communication Services includes the following functional areas:

- 1] Printing
- 2] Public Relations/Publications
- 3] Video
- 4] Website/Internet
- 5] Translation
- b) Communication Services shall collaborate with Hispanic Ministries and other departments to prioritize materials and resources translated into Spanish.
- c) Communication Services shall be directed by the director of Communication Services (DCS). The job description of the DCS shall be established by the Executive Committee.
- 4) IPHC Financial Services

IPHC Financial Services includes services of a financial nature that are offered to the constituents of the International Pentecostal Holiness Church, including, but not limited to, the IPH Foundation and the IPHC Extension Loan Fund. The specific corporate structure of IPHC Financial Services shall be determined by the Council of Bishops in consultation with general counsel.
- 5) Superintendent and Conference Development
- 6) 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
 - a. Discipleship Ministries shall be led by the Executive Director of Discipleship Ministries.
 - b. Authority and Duties of the executive director of Discipleship Ministries
 - 1) Shall direct the ministries and departments of the Discipleship Ministries

- 2) Shall have the authority to create new departments and ministries or to make changes to current departments and ministries in consultation with the General Superintendent. This includes changes in titles and nomenclature of such departments and ministries.
 - 3) Shall approve the appointment of all director-level employees in Discipleship Ministries in consultation with the General Superintendent
- c. Spiritual formation should be a part of every department and ministry within Discipleship Ministries. Listed below are some of the expressions of spiritual formation:
- 1) Systematic Bible Training
 - 2) Mentorship
 - 3) Small Groups
 - 4) Stewardship Training
 - 5) Worship
 - 6) Evangelism and Discipling New Believers
- d. Discipleship Ministries of the Global Ministry Center shall consist of the following departments and ministries:
- 1) Departments
 - a) Children's Ministries
 - 1] Kid Min
 - 2] Ministry to Boys
 - 3] Ministry to Girls
 - b) Student Ministries
 - 1] Ministry to Youth (Events such as Youth Quest)
 - 2] Ministry to College Students
 - c) Adult Ministries
 - 1] Ministry to Women
 - 2] Ministry to Men
 - 3] Ministry to Singles
 - 4] Ministry to Seniors

- 2) Ministries
 - a) Loving H.A.N.D.S. Ministries (Special Needs Ministry)
 - b) Winter Youth Retreats
 - 3) The above listed departments and ministries will function based on their organizational structure as determined by the executive director of Discipleship Ministries or their Ministry Convention.
- e. The executive director of Discipleship Ministries shall have a permanent position on the Church Resources Division Administrative Committee (CRDAC) and shall have authority over the content of church resources.
- f. The executive director of Discipleship Ministries shall serve as the Global Ministry Center liaison officer 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 officer 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 and accountability, including, but not limited to, conflict over doctrinal issues and financial concerns.
- 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
- g. The executive director of Discipleship Ministries shall consult with the Executive Committee and the Board of Trustees of any of the preceding separately incorporated organizations that is considering the selection of the institution's president or chief executive officer.

4. Evangelism USA Ministries
 - a. Evangelism USA Ministries shall be led by the executive director of Evangelism USA.
 - b. The Authority and Duties of the Executive Director of Evangelism USA Ministries
 - 1) Shall direct the ministries/departments of the Evangelism USA Ministries
 - 2) Shall have the authority to create new districts of the Acts2Day 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 1, Section D, paragraph 5. t. shall apply
 - 3) Shall approve the appointment of all director-level employees in Evangelism USA Ministries in consultation with the General Superintendent
 - 4) Shall have the authority to create new departments and ministries or to make changes to current departments or ministries in consultation with the General Superintendent. This includes changes in titles and nomenclature of such departments and ministries.
 - c. Evangelism USA Ministries of the Global Ministry Center shall consist of the following departments, ministries, and Acts2Day Conference:
 - 1) Departments
 - a) Chaplains Ministries

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
- f] One (1) member at large
- 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 General Superintendent
- b) Church Multiplication
- c) Church Next Level (Revitalization)
- d) 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

 - 1] African American Ministries
 - 2] Hispanic Ministries (including INCaM)

Hispanic Ministries shall collaborate with Communication Services and other departments to prioritize materials and resources translated into Spanish.
 - 3] Filipino Ministries
 - 4] Other Ethnic Ministries
- e) Mission: M25 Ministries
- 2) Ministries: Project J 29:11 (Human Trafficking)
- 3) Acts2Day Conference
 - a) District Directors
 - b) Acts2Day Districts

- 1] The executive director of Evangelism USA shall be responsible for the development and supervision of all EVUSA Districts of the Acts2Day Conference.
 - 2] When applying other provisions of these Bylaws to churches in an Acts2Day Conference, the executive director of Evangelism USA shall be the conference superintendent. The executive director of Evangelism USA shall recommend members of the Acts2Day Conference Executive Council to the Council of Bishops for approval.
5. World Missions Ministries
- a. World Missions Ministries shall be led by the executive director of World Missions.
 - b. The authority and duties of the Executive Director of World Missions Ministries:
 - 1) Shall direct the ministries/departments of World Missions Ministries
 - 2) Shall approve the appointment of all director-level employees in World Missions Ministries in consultation with the General Superintendent
 - 3) Is authorized to adapt/develop titles and nomenclature for ministry leadership positions outside the United States
 - 4) Shall have the authority to create new departments and ministries or to make changes to current departments and ministries in consultation with the General Superintendent. This includes changes in titles and nomenclature of such.
 - c. World Missions Ministries of the Global Ministry Center shall consist of the following departments and ministries:
 - 1) Departments
 - a) Coffee House Ministry
 - b) Financial Services
 - c) Global Outreach and Leadership Development
 - d) Missionary Care

- e) People to People
- f) TEAMS
- g) The Awakening
- 2) Ministries
 - a) Hope4Sudan
 - b) Operation Teaching Tools
- d. 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.
- e. Evaluating missionary candidates and issuing commissioning certificates is a function reserved for World Missions Ministries.
- 6. Financial Services
 - a. Overview
 - 1) Financial Services within the Global Ministry Center shall be directed by the chief financial officer (CFO)
 - 2) The CFO shall be recommended by the General Superintendent and the Finance Committee and approved by the Council of Bishops in session. The CFO can be terminated only with the approval of the Council of Bishops in session.
 - 3) The CFO shall be amenable to the Council of Bishops through both the Finance Committee and the Executive Committee. Accordingly, the CFO shall report at each regular meeting of the Finance Committee and each regular meeting of the Executive Committee.
 - b. Authority and Duties of the CFO
 - 1) The job description of the CFO shall be developed by the Executive Committee in consultation with the chairman of the Finance Committee. Notwithstanding the duties listed in the job description, the CFO shall have the following authority and duties.
 - 2) 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.

- 3) 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.
- 4) 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 adopted by the Council of Bishops in session.
- 5) The CFO shall be responsible for the preparation and presentation of financial statements in accordance with GAAP. Further, the CFO shall cooperate fully with the external auditors in the auditing of the financial statements.
- 6) 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.
- 7) The CFO shall report any material financial irregularities to the General Superintendent and the Finance Committee chairman.
- 8) The CFO shall be responsible for making sure that IPHC, Inc. has appropriate and adequate property, financial, and liability insurance coverage.

ARTICLE II. Organizational Structure - Conferences

A. Overview

1. The conference is the mid-level organizational body of the International Pentecostal Holiness Church.
2. 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, licensed, or ordained clergy
 - d. Senior/Lead Pastors
 - e. Member Churches
 - f. Networks of churches (groups of Member Churches that have a cooperative relationship with one another in addition to their membership in the conference)
 - g. Other ministry organizations
3. A conference exists to empower and equip the local church by:
 - a. General
 - 1) Cast and communicate the vision and mission of the IPHC
 - 2) Promote the ministries and programs of the IPHC
 - 3) Facilitate the financial guidelines of the IPHC
 - b. Local Congregations
 - 1) Oversee and provide resources to congregations
 - 2) Assist congregations/clergy in planting new congregations
 - 3) Resolve conflicts involving congregations and/or clergy
 - c. Clergy
 - 1) Train and credential clergy
 - 2) Care for and restore clergy
 - 3) Provide resources to ministries/clergy

4. Existing Conference Criteria

Existing conference criteria shall be the same as the criteria for the establishment of new conferences. The Conference Advancement Committee will give review and oversight to conferences that do not meet the criteria. Because each existing conference is different and is in different geographical locations, the committee will have flexibility to give proper oversight to the conferences not meeting the aforementioned criteria. The goal is to work with these conferences and their leadership to devise a strategy for accountability and growth moving forward.

5. If any ministry organization (including a network of churches) desires to be a part of a conference, the Conference Executive Council shall have the authority to 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 in session.

6. The conferences of the International Pentecostal Holiness Church, Inc., shall permit conference premises or real properties to be used for weddings, receptions, and anniversaries (and other gatherings related to weddings, receptions, and anniversaries) that celebrate a marriage or blessing only if the union is between one person identified as a male at birth and one person identified as a female at birth.

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, cast vision, 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, cast vision, license and ordain clergy, receive training, and conduct

Article II. Organizational Structure – Conferences

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, convene a Called 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) Except for the church delegates in paragraph j. below, all delegates to Conference Sessions shall be certified by the Conference Executive Council as active members in good standing of the IPHC (see Constitution, Article II, Section B.). The voting membership of a conference in any Quadrennial, Annual, or Called Conference Session shall be composed of the following delegates from that conference:
 - a) Conference superintendent and spouse
 - b) Conference-level Council members, committee members and their spouses
 - c) Lead/senior pastors and spouses
 - d) Ordained clergy (active or retired) and spouses
 - e) Licensed clergy (active or retired) and spouses
 - f) Spouses of deceased pastors or ministers who are in good standing with the conference, if they remain unmarried
 - g) Conference appointed ministry directors
 - h) Members of the Council of Bishops Executive Committee, when present, even though they are not members of that conference
 - i) Church delegates to the conference session based on the following policies:

- 1] Only Member Churches that comply with the Church Tithe 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 composite number. Member Churches may send one delegate per 25 composite number, or major fraction thereof. A Member Church with 25 members or fewer will qualify to send one delegate.

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
- c] All local church delegates shall be active members in good standing and certified by the Local Church Administrative Council.

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 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 and committees.

2. Conference Officials

a. Conference Superintendent

- 1) Overview

- a) The conference superintendent is the spiritual and administrative leader of the conference. His spiritual leadership is reflected in the biblical ministries of apostles and bishops. His administrative functions are reflected in the biblical ministries of apostles and bishops. His administrative functions are reflected in the contemporary language of chief executive officer (CEO). As such, he provides mission/vision and focus to his conference to promote church growth, world evangelism, discipleship 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, or his appointee, shall participate in the Conference Superintendent Mentoring Program established by the General Superintendent.
- 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 in session. 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) Upon the election or reelection of a conference superintendent, the new or reelected conference superintendent shall have the authority to retain or dismiss any paid staff member after consultation with the Conference Executive Council. The requirement for consultation does not thereafter eliminate or otherwise compromise the conference superintendent's discretion to terminate for any reason any "at will" employee, that is, any employee who is not subject to an employment contract.
- e) The conference superintendent is amenable to the Conference Executive Council and the General Superintendent and shall provide a quarterly report to each one.
- f) The conference superintendent is the shepherd to the clergy and works for their interest and welfare. He shall encourage each Local Church Administrative Council to support its senior pastor liberally.
- g) The conference superintendent, and/or his appointee, shall be responsible for the promotion of all International Pentecostal Holiness Church ministries.
- h) If authorized by the General Superintendent, the conference superintendent may preside over a Conference Session.
- i) The conference superintendent, or his appointee, shall be the chairman of the following:
 - 1] Conference Executive Council
 - 2] Conference Ministries Cabinet
 - 3] All Conference councils and committees
- j) The conference superintendent, and/or his appointee, shall be responsible for presenting an annual calendar of conference events and programs to the senior pastors and churches in his conference.

- k) In case of a vacancy in the office of senior pastor, the conference superintendent shall provide for pastoral oversight immediately and until the vacancy is filled.
 - l) The conference superintendent, or his appointee, shall have the authority to approve the organization of new churches.
 - m) In case of serious conflict between a minister and a layman, or the minister and the Local Church Administrative Council, the conference superintendent shall follow guidelines as stipulated under Bylaws Article VI.
 - n) The conference superintendent shall receive reports from all conference departments and ministries.
 - o) The conference superintendent shall have the authority to counsel and advise all conference ministries.
 - p) 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, during a pastoral vacancy, to appoint a senior pastor until such time as the group becomes a Member Church.
 - q) The conference superintendent is responsible for initiating the action detailed in Article II, Section B, paragraph 3, c, 13 and 14.
- 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 nonfinancial 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, edit, and distribute the minutes of all Conference Sessions and meetings of the Conference Executive Council and forward a copy to the General Superintendent's Office for archival purposes.
- b) The secretary, and/or his appointee, 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

- a) 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 (CFO) of the conference.
- b) Neither the conference superintendent nor any member of the superintendent's family shall serve or function as the treasurer or bookkeeper. For purposes of this provision, a family member is defined as any member of the superintendent's household or one of the following:
- c) Superintendent's spouse, son, daughter, brother, sister, mother, father, father-in law, mother-in-law, brother-in-law, sister-in-law, son-in-law, or daughter-in-law
- d) All conference financial accounts shall have at least two signatories. (This does not require that all checks must have two signatures.)

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 be responsible for establishing and maintaining an effective system of internal control in consultation with the Conference Executive Council.
 - d) The treasurer shall see that funds are disbursed as authorized by the Conference Executive Council, conference superintendent, or the conference in session.
 - e) The treasurer shall provide monthly financial statements to the Conference Executive Council.
 - f) 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.
 - g) The treasurer shall see that the provisions regarding annual financial accountability are followed by the conference.
 - h) The treasurer shall see that financial statements are provided to the conference annually.
 - i) The treasurer shall report material financial irregularities to the conference superintendent and the Conference Executive Council.
- 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 members at large
- 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) Each conference shall adopt one of the following term options for Executive Council members at its next Quadrennial Conference. The decision of the conference shall apply to all subsequent elections, unless otherwise determined by the General Conference.
 - a) The conference, in session, may choose by a majority vote to adopt a term limit of three consecutive terms in any one office for all Executive Council members. In the event a person fills the unexpired term of a Conference Executive Council member, it shall not prohibit that person from serving three full terms in that office if elected.
 - b) The conference, in session, may choose by a majority vote to adopt no term limits for all Executive Council members.
 - 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) Other vacancies on the Conference Executive Council shall be filled by the Conference Executive Council by selecting one of the methods listed below after consultation with the General Superintendent. If an alternate structure has been approved for the conference, such vacancies shall be

filled as provided by the alternate structure.

- a) Appoint a replacement to serve out the unexpired term of the office vacated
 - b) Hold a called session of the conference to elect a replacement to serve out the unexpired term of the office vacated
 - c) Elect a replacement at the next scheduled Annual Conference to serve the unexpired term of the office vacated
- 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 compensation annually. Such compensation shall include all direct and indirect benefits.
 - 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 hearing when possible. However, the Conference Executive Council is expected to report allegations of criminal abuse of a minor to the appropriate authority immediately.
 - 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) A credentialed IPHC clergy member may request a transfer to any IPHC conference. The conference superintendent may contact the transferring conference superintendent and determine the requirements the minister met in originally qualifying for credentials. If the transferring minister has not already met all of the IPHC requirements for clergy credentials established by the Council of Bishops, the receiving Conference Executive Council may stipulate the remaining requirements to be met and require that they be met within the transferee's first two years of membership.
- 8) 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.
- 9) All conference departmental councils and committees are amenable to the conference superintendent and the Conference Executive Council.
- 10) The Conference Executive Council shall be responsible for making sure the conference has appropriate and adequate property, financial, and liability insurance coverage.
- 11) 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.
- 12) The Conference Executive Council, through the conference superintendent or his appointee, shall be authorized, with cause, to examine the financial records, policies, and procedures of a local church. Cause shall include, but not be limited to:

- a) The discovery of inconsistent reports, the lack of reports, or other evidence of potential financial irregularities
 - b) A credible accusation of financial irregularity
 - c) A lack of appropriate internal controls
 - d) A significant decline or an irregular pattern in giving to the conference
- 13) The Conference Executive Council has the authority to bring a Member Church under its supervision and may function as the Local Church Administrative Council and, if necessary, act as the trustees of any property owned by the Member Church if any of the following occurs:
- a) Primary worship service attendance declines by at least 25 percent over a period of 12 months
 - b) Primary worship service attendance declines to fewer than 35 in average attendance
 - c) The Conference Executive Council determines the Member Church is operating out of compliance with significant provisions of the *International Pentecostal Holiness Church Manual*.

Before implementing this provision, the Conference Executive Council must give written notice to the Local Church Administrative Council of the criteria being used and must allow 60 days for the Local Church Administrative Council to correct the criteria referenced. The initial period of supervision shall be 120 days and may be extended with the approval of the Conference Executive Council. The intent of the actions taken shall be to stabilize the Member Church and bring it into compliance as quickly as feasible.

- 14) If the Conference Executive Council determines that a Member Church is operating out of compliance with the *International Pentecostal Holiness Church Manual* to the extent that the Member Church's property, financial condition, or existence is seriously threatened, the Conference Executive Council has the authority to immediately bring that Member Church

under its supervision, to function as the Local Church Administrative Council, and to act as the trustees of any property owned by the Member Church. Such immediate supervision shall be for an initial period of 120 days and shall be affected by written notice to the Local Church Administrative Council. Such notice need not allow for a period of correction. The supervision period may be extended past 120 days with the approval of the Conference Executive Council. The intent of the actions taken shall be to stabilize the Member Church and bring it into compliance as quickly as feasible.

- 15) 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 vote of confidence by the conference in session is necessary. If the conference superintendent is sustained by the conference in 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.

4. Conference Ministries Cabinet

- a. The Conference Executive Council has the discretion to establish a Conference Ministries Cabinet. If established, the Conference Ministries Cabinet, chaired by the conference superintendent, may 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 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 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 in session.
 - a. The Council of Bishops, in session, 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. An exception shall be that a previously approved Council of Bishops structure, implemented by an existing International Pentecostal Holiness Church conference may be approved by the conference in Conference Session.

C. Establishing New Conferences

New conferences may be organized in accordance with policies adopted by the Council of Bishops.

D. Pastoral Appointments

1. The conference superintendent, or his appointee, shall meet with the Local Church Administrative Council to determine the best method of selection. The pastoral candidate or the Local Church Administrative Council may request a vote of affirmation by the local congregation. 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. Unless an alternative structure has been approved by the Conference Executive Council, the office of senior/lead pastor shall be held by only one person, who must be a credentialed IPHC clergy member.
2. 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 by which a senior pastor and church enter 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 church 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, age 16 and above, 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. If a candidate receives a majority but less than a two-thirds vote, the decision of his assignment shall be made by the Conference Executive Council after consultation with the Local Church Administrative Council.
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, or his appointee, 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 for a vote of confidence for the pastor, or for the Local Church Administrative Council, or for both.
 - 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 beginning the selection process again.
 - d. If the senior pastor remains after a vote of confidence, the office 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. An exception to the above is when the Conference Executive Council calls for a vote of confidence.
 - f. If the senior pastor does not remain after a vote of confidence, he/she will be given at least forty-five (45) days to relocate. The church will provide the senior pastor with his/her 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.

Article II. Organizational Structure – Conferences

- 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 based on 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 a pastoral vacancy occurs, an interim pastor may be assigned by the Conference Executive Council. The terms and length of service shall be agreed upon in writing by the conference superintendent, the interim pastor, and the Local Church Administrative Council.
 14. Upon a new senior pastor's taking office, the new senior pastor shall have the authority to retain or dismiss any paid staff member after consultation with the Local Church Administrative Council. The requirement for consultation with the Local Church Administrative Council does not thereafter eliminate or otherwise

compromise the senior pastor's discretion to terminate for any reason any "at will" employee, that is, any employee who is not subject to an employment contract.

15. 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.
16. A licensed or ordained Pentecostal Holiness Church minister may serve as senior pastor of a non-IPHC church at the discretion of the Conference Executive Council to which the minister is accountable. The following policies shall apply:
 - a. The church must be incorporated and must have obtained its own Internal Revenue Code Section 501(c) (3) tax exempt status.
 - b. The pastor may serve for one year. The Conference Executive Council may extend the time at its discretion.
 - c. The church must provide proof that it has adequate insurance coverage for the liability of the minister, in addition to the property in effect.

Article III. Organizational Structure - Local Churches

The International Pentecostal Holiness Church affirms local churches as the primary presentation of the body of Christ in their local communities. The local IPHC is a body of Christian believers, under the lordship of Christ as set forth in the Articles of Faith (IPHC Constitution Article V). The local church meets regularly to worship, proclaim the Word, equip the saints for ministry, and observe the ordinance of Christ (IPHC Constitution Article VI). The church exists to live in love and communion with God, to represent His righteous reign on earth, and to fulfill His saving mission to the world.

- A. 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 below.

Member Churches shall:

1. Accept for membership only persons who agree with the IPHC Articles of Faith and the Covenant of Commitment and are in harmony with the Constitution and Bylaws of the *International Pentecostal Holiness Church Manual*
2. Be incorporated, if located in a state that permits nonprofit religious corporations
3. Include language in their articles of incorporation and their bylaws acknowledging their relationship with the International Pentecostal Holiness Church. The Council of Bishops, in session, shall adopt the language to be used in Member Churches' articles of incorporation and bylaws. A local church shall inform the Conference Executive Council of any intent to change their articles of incorporation or bylaws.
4. Abide by the IPHC's position regarding same-gender marriage as follows:

Local IPHC churches, and the local IPHC ministers who serve them, shall only hold, conduct, or preside over weddings, receptions, and anniversaries (and other gatherings related to weddings, receptions, and anniversaries) that celebrate a marriage or blessing between one person identified as a male at birth and

one person identified as a female at birth.

5. Acknowledge our interdependence

B. Local groups of people wishing to associate with the International Pentecostal Holiness Church 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) To organize as a Planted Member Church, a group must consist of twenty (20) or more persons, including at least twelve (12) individuals 18 years of age or older, who have met the following criteria:

(Criteria for house churches will be developed by Evangelism USA Ministries.)

a) The group has legally incorporated if located in a state that permits nonprofit religious corporations.

b) 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.

c) The group consists of an adequate number of spiritually qualified members to fill the offices of the local church called for in its bylaws.

d) The group enters into the appropriate Planted Membership Agreement with the conference.

e) The Conference Executive Council has approved the group's application and organizational structure.

b. Transfer Member Church

- 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) To become a Transfer Member Church, a group must consist of twenty (20) or more persons, including at least twelve (12) individuals 18 years of age or older, who have met the following criteria:

(Criteria for house churches will be determined by Evangelism USA Ministries.)

- a) The group has legally incorporated if located in a state that permits religious corporations.
 - b) 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.
 - c) The group consists of an adequate number of spiritually qualified members to fill the offices of the local church called for in its bylaws.
 - d) The group enters into the appropriate Transfer Membership agreement with the conference.
 - e) The Conference Executive Council has approved the group's application and organizational structure.
- 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 International Pentecostal Holiness Church and its ministries.

- a. An Affiliate Church is connected with the International Pentecostal Holiness Church at the conference level for the purpose of ecclesiastical training, networking, ministry

- participation, and exploring full membership status with the International Pentecostal Holiness Church.
- b. An Affiliate Church must be incorporated and must have obtained its own Taxpayer Identification Number prior to entering into an affiliation agreement with the International Pentecostal Holiness Church.
 - c. The senior pastor must be an IPHC-credentialed minister of the conference with which he and the church are associated. Should an Affiliate Church select a non-IPHC senior pastor, the agreement is automatically terminated.
 - d. An Affiliate Church must enter into an affiliation agreement with the conference using the prescribed affiliation agreement as adopted by the Council of Bishops.
 - e. The Affiliate Church shall provide documentation of appropriate and adequate property, financial, and liability insurance coverage.
 - f. An Affiliate Church is prohibited from being included under the International Pentecostal Holiness Church's Group Exemption Certificate and must provide evidence of their Internal Revenue Code Section 501(c)(3) tax exempt status.
 - g. Affiliate Churches have no voice or vote in IPHC Business Sessions, and participation in the financial guidelines of the International Pentecostal Holiness Church is voluntary.
 - h. An Affiliate Church may choose to become a fully-connected Transfer Member Church at any time during this agreement and would then function in accordance with the *International Pentecostal Holiness Church Manual*.

C. 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. The Administrative Council exists to meet the contemporary organizational needs in the local church. Local church structure should thus 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 Article II Section E.

b) The Authority and Duties of the Senior Pastor:

1] The senior/lead pastor is a servant of Christ and shall live an exemplary Christian life, meeting the requirements of 1 Timothy 3: 1-7 and Titus 1: 7-9.

2] The senior pastor is responsible for the preaching and teaching of God's Word (2 Timothy 4:2) and equipping the saints for ministry (Ephesians 4:11-12).

3] The senior pastor shall lead the local church in congregational care and discipleship (1 Peter 5: 2-4 and Ephesians 4:12).

- 4] The senior pastor shall serve the local church as the key visionary (Jeremiah 3:15).
 - 5] The senior pastor shall have the authority and responsibility, after consultation with the conference superintendent, to counsel, correct and remove any church official, elected or appointed, who may be out of harmony with the current edition of the *International Pentecostal Holiness Church Manual*.
 - 6] The senior pastor is the chairman of the Local Church Administrative Council and ex officio chairman of all ministry councils and committees. Where a local church is incorporated, the senior pastor shall serve as president of the local corporation and as the chief executive officer.
 - 7] 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.
 - 8] The senior pastor is amenable to the Conference Executive Council.
- 2) Secretary
- a) Overview

The secretary is responsible 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 is responsible for maintaining the official financial records of the church and providing periodic financial reports. When necessary, the treasurer serves as the chief financial officer (CFO) of the church.

b) Neither the senior pastor nor any member of the senior pastor's family shall serve or function as the treasurer or bookkeeper. For purposes of this provision, a family member is defined as any member of the pastor's household or one of the following: pastor's spouse, son, daughter, brother, sister, mother, father, father-in-law, mother-in-law, brother-in-law, sister-in-law, son-in-law, or daughter-in-law.

c) All local church financial accounts shall have at least two signatories. (This does not require that all checks must have two signatures.)

d) Exceptions to paragraphs b) or c) must be approved by the Conference Executive Council

e) The Authority and Duties of the Treasurer

1] The treasurer shall keep an accurate record of all receipts, accounts, and disbursements of monies.

2] A minimum of 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, reconciled to the financial records, 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 and Deacons

1] The senior pastor may select elders and deacons who support his/her vision. Elders shall assist the senior pastor in providing spiritual oversight to the church. Deacons shall assist the senior pastor in providing for the welfare of the church. Elders and deacons who are members of the conference may not serve on the Local Church Administrative Council. Elders and deacons must meet the biblical requirements (Acts 20:28-30; 1 Peter 5:1-4; 1 Timothy 3:1-7; Titus 1:5-9; Acts 6:3; 1 Timothy 3:8-13).

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) Associate Pastors

The senior pastor may select associate pastors to assist in the local church ministry. The associate pastor shall submit to and support the vision of the senior pastor. If the associate pastor is a member of the conference, he/she remains ultimately accountable to the conference.

6) Local Church Administrative Council

a) In consultation with the Conference Executive Council, the Local Church Administrative Council (LCAC) shall determine the size of the LCAC in a duly convened Business Session. When possible the Local Church Administrative Council shall consist of a minimum of five (5) voting members, including the following:

- 1] Senior 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 individuals who have been members of the local church for at least six (6) months, meeting the following requirements 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) Criteria for divorced individuals who might also have remarried, but have never served in the ministry of deacon or elder or in another position on the Local Church Administrative Council in the IPHC, are as follows:
- 1] If a person has been divorced and then remarried and believes at least one of the principles stated in the *International Pentecostal Holiness Church Manual* applies (Constitution, Section VIII), he may apply for that position in the local church.
 - 2] The Local Church Administrative Council shall use the principles in Section VIII of the Constitution as its basis for considering all such applications.
 - 3] The Local Church Administrative Council shall have the authority to require a copy of the divorce decree and any other documents or information it deems appropriate in making a wise decision. This applies to the spouse, as well, if both are divorced.
 - 4] The candidate must have proven himself in his current marriage to be faithful according to the biblical passages of 1 Timothy 3:1-13 and Titus 1:6-9 for a time period to be set by the Local Church Administrative Council, with one year as a minimum.
- e) Criteria for an individual who serves in the ministry of deacon or elder or in another position on the Local Church Administrative Council in the IPHC who divorces his wife and/or remarries are as follows:

- 1] If the Local Church Administrative Council determines that the divorce of a deacon or elder or other member of the Local Church Administrative Council was justifiable according to at least one of the criteria in the *International Pentecostal Holiness Church Manual* (Constitution, Section VIII), the individual shall be permitted to continue in that local ministry without interruption. In addition, no ecclesiastical penalty shall apply if the individual remarries.
 - 2] If the divorce of a deacon or elder or other member of the Local Church Administrative Council is not deemed justifiable by the Local Church Administrative Council according to the four criteria stated in the Constitution, then Article VI, Dispute Resolution and Disciplinary Procedures, Section E. Restoration, shall apply.
- f) 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 the secretary/treasurer is 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. If only one person is nominated per open position, the church will ratify the nominee.
 - 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.
- g) Authority and Duties of the Local Church Administrative Council

Article III. Organizational Structure – Local Churches

- 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 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 complete. 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 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 hearing when possible. However, the Local Church Administrative Council is expected to report allegations of criminal abuse of a minor to the appropriate authority immediately.
 - 12] The Local Church Administrative Council shall be responsible for making sure the church has appropriate and adequate property, financial, and liability insurance coverage.
 - 13] 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 Administrative Council has the discretion to establish a Local Church Ministries Cabinet. If established, 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 the Local Church Administrative Council, in a duly convened Local Church Administrative Council Business Session, determine that a different organizational structure would enhance their local ministry, they 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:

Article III. Organizational Structure – Local Churches

- 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 License
2. Minister's License, Minister of Discipleship Ministries License, Minister of Music License
3. Certificate of Ordination

B. Local Church Minister's License

1. Overview

The Conference Executive Council shall have the authority to grant or revoke local church minister's license. The presentation of the local church minister's license may be delegated to the local church

2. To be eligible for local church 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 IPHC 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 Unified Ministerial Credentials Program
 - e. Be approved by a conference-approved screening/interview committee upon completion of the following: credit check, national criminal background check, and child abuse background check, for every state in which the applicant has lived, and be in compliance with any and all regulations required by state law.
 - f. The senior pastor under whom a local church minister serves shall notify the conference superintendent in writing if the minister no longer meets the qualifications of his license. The senior pastor shall affirm annually 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 of Local Church Ministers
- 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 license 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.
 - c. Local church ministers may participate in but not perform or officiate at marriage ceremonies. Such participation must follow the IPHC's guidelines regarding marriage as being between one person identified as a male at birth and one person identified as a female at birth.
4. Unified Ministerial Credentials Program
- a. The training requirements for the local church minister's license, as specified in the Unified Ministerial Credentials Program established by the Council of Bishops, in session, may be satisfied through:
 - 1) The International Pentecostal Holiness Church Unified 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, INCaM, or
 - b) A conference-administered School of Ministries which incorporates the International Pentecostal Holiness Church Ministerial Credentials Program, or
 - c) A local church School of Ministries program which incorporates the International Pentecostal Holiness Church Unified 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, and IPHC history, the candidate is required to complete the Unified 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 Unified 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 license.

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 IPHC 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 Unified Ministerial Credentials Program.
 - e. Be approved by a conference-approved screening/interview committee upon completion of the following: credit check, national criminal background check, child abuse background check, for every state in which the applicant has lived, and be in compliance with any and all regulations required by state law.
3. Authority and Duties of Licensed Ministers
 - 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, conference superintendent, 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 Conference Sessions 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 licensed minister is the conference treasury (just as the “storehouse” for the church member is the local church treasury). Considering 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) consecutive months, he shall be required to meet with the conference superintendent. If satisfactory amends are not made, he is required to meet with the Conference Executive Council.
 - 2) In the event he does not meet with the Conference Executive Council when requested and 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. IPHC clergy shall only perform or participate in marriage ceremonies or marriage blessings between one person identified as a male at birth and one person identified as a female at birth. This policy is applicable to IPHC clergy who serve in capacities outside the scope of normal pastoring, such as military, hospital, and corporate chaplains.
 - 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/small group teaching, visitation, etc. To enhance their ministries, conference superintendents and senior pastors shall call on the expertise and knowledge of retired clergy.
4. Unified Ministerial Credentials Program
- a. The training requirements for the minister's license, as specified in the Unified Ministerial Credentials Program established by the Council of Bishops, in session, may be satisfied through:
 - 1) The International Pentecostal Holiness Church Unified 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*, the IPHC Doctrine, and IPHC History, the candidate is required to complete the Unified 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 Unified 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.

- f. Any ordained or licensed minister whose current ministry is entirely in a local church in a non-pastoral position may request that his credentials be converted to a local church minister's license until his ministry expands beyond the local church. Reinstatement of license status includes reapplying to the Conference Executive Council.
- g. Clergy who withdraw from the conference in good standing or whose credentials are converted to local church minister's license are eligible for reinstatement in the conference where they held membership upon application to and the approval of the Conference Executive Council.

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 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 IPHC 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 Unified Ministerial Credentials program.
 - f. Be approved by a conference-approved screening/interview committee upon completion of the following: credit check,

national criminal background check, child abuse background check, for every state in which the applicant has lived and be in compliance with any and all regulations required by state law.

3. Authority and Duties of Ordained Ministers

- 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, conference superintendent, 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.

- i. 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) consecutive months, he shall be required to meet with the conference superintendent. If satisfactory amends are not made, he is required to meet with the Conference Executive Council.
 - 2) In the event he does not meet with the Conference Executive Council when requested and 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.
- j. Appropriate ministerial ethics and courtesy shall be observed when an ordained minister is invited to perform ministry in the church of another pastor.
- k. 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.
- l. Ordained ministers may conduct marriage ceremonies in accordance with the teaching of the Scriptures and state laws. International Pentecostal Holiness Church (IPHC) clergy shall perform or participate only in marriage ceremonies or marriage blessings between one person identified as a male at birth and one person identified as a female at birth. This policy is applicable to International Pentecostal Holiness Church clergy who serve in capacities outside the scope of normal pastoring, such as military, hospital, and corporate chaplains.

- m. 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.
 - n. When possible, retired ordained ministers are to continue their ministries through evangelization, church planting, interim pastorates, Sunday school/small group teaching, visitation, etc. To enhance their ministries, conference superintendents and senior pastors shall call on the expertise and knowledge of retired clergy.
4. Unified Ministerial Credentials Program
- a. The training requirements for the certificate of ordination, as specified in the Unified Ministerial Credentials Program established by the Council of Bishops, in session, may be satisfied through:
 - 1) The International Pentecostal Holiness Church Unified 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 Unified Ministerial Credentials Program, or
 - b) A conference-administered self-study program meeting the course requirements of the International Pentecostal Holiness Church Unified 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, and IPHC history, the candidate is required to complete the Unified 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

Unified 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 the 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 in session (2 Timothy 2:15).

F. Other Provisions Regarding Clergy Credentials

1. Transfer of Credentials from Other Fellowships
2. 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 Unified Ministerial Credentials Program.
3. All International Pentecostal Holiness Church ministerial credential certificates should be uniform in size and include the words "Valid with current I.D. card."
4. 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. Criteria for divorced persons who might also have remarried, but have never been credentialed in the IPHC are as follows:
 - a. If a person has been divorced and then remarried and believes at least one of the principles stated in the *International Pentecostal Holiness Church Manual* applies (Constitution, Section VIII), the individual may apply to an IPHC conference for the local church minister's license, a minister's license, or a certificate of ordination.
 - b. The Conference Executive Council, or a committee appointed by the Conference Executive Council, shall use the principles in Section VIII of the Constitution as its basis for considering all such applications.
 - c. The Conference Executive Council shall have the authority to require a copy of the divorce decree and any other documents or information it deems appropriate in making a wise decision. This applies to the spouse, as well, if both are divorced.
 - d. The candidate must have proven himself in his current marriage to be faithful according to the biblical passages of 1 Timothy 3:1-13 and Titus 1:6-9 for a time period to be set by the Conference Executive Council, with one year as a minimum.

2. Criteria for a minister credentialed in the IPHC who divorces and/or remarries are as follows:
 - a. If the Conference Executive Council determines that a credentialed minister's divorce was justifiable according to at least one of the criteria in the *International Pentecostal Holiness Church Manual* (Constitution, Section VIII), the minister shall be permitted to continue ministry without interruption. In addition, no ecclesiastical penalty shall apply if the individual remarries.
 - b. 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.
 - c. The national director of Clergy Development is responsible to serve as a resource person to conference bishops and their Executive Councils regarding issues of divorce and remarriage and restoration.
 - d. Because a ministerial divorce is always devastating to an innocent spouse and to children, the Conference Executive Council, after consulting with the national director of Clergy Development, shall institute a program to help bring the spouse and children back to emotional health.
 - e. Recognizing that a minister's moral failure can be destructive to a church, the Conference Executive Council shall formulate a plan of restoration for a church to help bring the congregation to healing.

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. Finance Committee

- a. The Council of Bishops, in session, 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 resident 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 report on the work of the Finance Committee and receive input from the members of the Executive Committee, during scheduled COBEC meetings.
 - 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 is limited to no more than three (3) consecutive terms.
 - 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 in session. 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, in session, 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. Members of the Council of Bishops shall have access to detailed financial reports upon written request to the chief financial officer.
 - 3) The Finance Committee shall allocate available income to the funds, ministries, departments, and other entities at the general level. Any entity which receives an allocation of funds either for operation or payroll, shall function according to the *Finance Committee Policies and Procedures* referred to in Article V, Section A, paragraph 1, a, 8. 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) The Finance Committee may recommend to the Council of Bishops the resident requirements for full-time employees of the Global Ministries Center for the Council of Bishops' approval.
 - 6) Any appeal of budgetary decisions shall be decided by a majority vote of the Council of Bishops in session.
 - 7) Any additional personnel positions at the Global Ministry Center must be approved in advance by the Finance Committee.
 - 8) The Finance Committee shall set aside a reserve for emergency purposes.
 - 9) 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 in session.
 - b. The financial records and financial statements of each general-level corporate entity of 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., will be applied according to the *Finance Committee Policies and Procedures* in place.
 - 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 **both** of the following apply:

- 1) Seventy percent (70%) or more of the membership of the governing board of the entity is composed of active members in good standing of the International Pentecostal Holiness Church, and
- 2) The executive director of Discipleship Ministries, the designated liaison to entities of higher education or benevolence, is an ex officio full-voting member of the Executive Committee (or equivalent) of the entity's governing board.

B. Conferences

1. Conferences shall send the following fund amounts to the General Treasury monthly.
 - a. Ten percent (10%) of the tithes received from all clergy
 - b. Fifty-five percent (55%) of the church tithes
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 ministries through voluntary designated giving.
4. Conferences are not allowed to establish conference allocations in addition to the church tithe. This does not prohibit conferences from conducting special fundraising or capital campaigns for specific projects.
5. IPHC Conference Financial Accountability
 - a. IPHC conferences shall comply with the Financial Guidelines in the *International Pentecostal Holiness Church Manual*.
 - b. The conference treasurer shall provide a monthly financial report to the Conference Executive Council. The report shall include:
 - 1) All receipts of income
 - 2) All expenditures
 - 3) All banking and investment accounts
 - 4) A year-to-date tithe report for ministers and churches

- c. A monthly report, including statement of income and expenses and the banking and investment accounts, shall be sent to the office of the IPHC chief financial officer along with the usual reporting of tithes and other contributions.
- d. Conferences with an annual income of less than \$500,000 shall have an annual compilation of the financial statements by an approved accountant. The results of that compilation shall be presented to the Conference Executive Council, the Annual Conference, and the Executive Committee of the Council of Bishops.
- e. Conferences with an annual income of \$500,000 - \$1,000,000 shall have at least an annual review of the financial statements by an independent certified public accountant. The results of that review shall be presented to the Conference Executive Council, the Annual Conference, and the Executive Committee of the Council of Bishops.
- f. Conferences with an annual income of more than \$1,000,000 shall have an annual audit of the financial statements by an independent certified public accountant. The results of that audit will be presented to the Conference Executive Council, the Annual Conference, and the Council of Bishops Executive Committee.

C. Local Churches

- 1. Based on the biblical tithing principle, local Member Churches shall send a church tithe (10 percent) monthly, along with their regular report, 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 ministries through voluntary designated giving.
- 4. 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.

5. Local Church Financial Accountability
 - a. Local IPHC churches shall comply with the financial guidelines in the *International Pentecostal Holiness Church Manual*.
 - b. The Local Church Administrative Council shall receive a financial report at each of its regularly scheduled meetings. The report shall include:
 - 1) All receipts of income
 - 2) All expenditures
 - 3) All banking and investment accounts
 - 4) All indebtedness
 - c. Local churches with an annual income of less than \$500,000 will send year-end financial reports, including a balance sheet and statement of income and expenses, to the conference superintendent and the Conference Executive Council on an annual basis. These reports should be approved by motion of the Local Church Administrative Council, signed by both the senior pastor and the local church treasurer, and then submitted to the conference office by January 31st of the following year.
 - d. Local churches with an annual income of \$500,000 - \$2,000,000 shall have at least an annual review of the financial statements by an independent certified public accountant. The results of the financial review shall be forwarded to the conference superintendent and the Conference Executive Council. This report should be approved by motion of the Local Church Administrative Council and signed by both the senior pastor and the local church treasurer.
 - e. Local churches with an annual income of more than \$2,000,000 shall have an annual audit of the financial statements by an independent certified public accountant. The results of the audit will be forwarded to the conference superintendent and the Conference Executive Council. This report should be approved by motion of the Local Church Administrative Council and signed by both the senior pastor and the local church treasurer.

D. Individuals

1. Church members are expected to tithe to their local church on all sources of income.
2. In addition to the tithe, members are encouraged to support additional essential ministries 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 ministries through voluntary designated giving.
4. An individual holding a Local Church Minister's License and serving as Senior Pastor shall follow the guidelines for Licensed and Ordained clergy in paragraph 3 above.
5. All salaried, field 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 ministries through voluntary designated giving.

E. Financial Support and Accountability Required for Representation

1. Member Church delegates to the Conference Sessions
 - a. Only Member Churches that comply with the church tithe 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 composite number. Member Churches may send one delegate per 25 composite number or major fraction thereof. A Member Church with 25 members or fewer will qualify to send one delegate.

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 services(s) annual average attendance
2. Member Church delegates to the General Conference
- a. Only Member Churches that comply with the church tithe 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 composite number. Member Churches may send one delegate per 50 composite number or major fraction thereof. A Member Church with 50 members or fewer will qualify to send one delegate.

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
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, all leaders and workers in the International Pentecostal Holiness Church should be screened carefully before being allowed to serve. Such screening should include a minimum of a criminal background check.
3. The Global Ministry Center, in consultation with Conference Ministry Centers, shall maintain a comprehensive, unified electronic reporting system (ERS) for gathering information from local churches. All conferences are required to report using the IPHC electronic reporting system unless an exception is granted by the Executive Committee of the Council of Bishops.
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 the equivalent of seven percent (7%) of each full-time employee's compensation package 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. Dispute Resolution and Disciplinary Procedures

A. Overview

1. The Church and the Secular State's Justice System
 - a. As stated below, an individual accused of wrongdoing under the church's Covenant of Commitment, or generally understood standards of Christian behavior, shall not be represented by legal counsel. Church hearings do not fall under civil or criminal law.
 - b. Notwithstanding the solely ecclesiastical nature of hearings and discipline described herein, any church member, employee or official who becomes aware of allegations of criminal abuse of a minor is expected by the IPHC and, in most instances, required by the state to report the behavior immediately to the appropriate law enforcement agency.
2. Historically, two types of situations have led to the need for church leadership to intervene, investigate, or gather facts and then render some type of decision or verdict.
 - a. The first involves two or more parties who are in dispute over one or more issues. Often these situations do not involve blatant misconduct but result from miscommunication, misunderstanding, differences of opinion, or personality conflicts. These situations are addressed in the sections below under the heading "Dispute Resolution."
 - b. The second involves evidence discovered or accusations made of moral failure or other misconduct by a member of a local church, conference, or the Council of Bishops. These situations require a determination of guilt or innocence and, in the case of a confession or guilty verdict, the development of sanctions and a plan of restoration. These types of situations are addressed in the sections below under the heading "Disciplinary Procedure."
3. In both types of situations, the positions the parties hold and the level of the church on which they minister determine to whom they are amenable and, therefore, who will address the situation at the general or conference or local church levels.

4. If accusations involve multiple levels of the church, the highest level involved shall have jurisdiction.
 - a. At the discretion of the higher level, the issue may be referred back to a lower level for disposition.

B. Coordination of Ecclesiastical Procedures with Employment Law, Regulations, Policies, and Procedures

1. If one or more parties to a dispute, or if one accused of ecclesiastical misconduct is employed by the church on the general, conference, or local level, it is possible that the ecclesiastical procedures in this Article will overlap applicable employment law, regulations, policies, and procedures.
2. In such a case, any actions related to the individual's employment status should be addressed first to the extent possible. Once the employment consequences have been determined, the ecclesiastical issues should be addressed by following the provisions of this Article.
3. It is understood, however, that in some instances, the outcome of the ecclesiastical procedures of this Article will affect the individual's standing and therefore affect the employment status. In such cases, the ecclesiastical and employment issues may have to be addressed simultaneously.

C. Dispute Resolution

Dispute Resolution shall follow these guidelines:

1. The goal of dispute resolution is to seek mutual agreement of all parties involved or to reconcile differing points of view.
2. Generally, and preferably, disputes between members of the body of Christ are settled by the people involved in the spirit of Christian love without intervention by outside parties (Matthew 18:15-17).
3. If the parties are unsuccessful in settling their dispute, one or more of them should request help from an appropriate leader. In this case, the leader will serve as an objective, unbiased mediator to reconcile the parties.

D. Disciplinary Procedures

Disciplinary action is considered when serious misconduct has impugned the integrity of the church and its ministry. Discipline is an exercise in spiritual authority for which the church is ultimately

responsible (James 5:19, 20). Disciplinary action should be dispensed in a spirit of humility and mercy and with the intent of restoration (Galatians 6:1).

Disciplinary action is undertaken for the following purposes:

- a. To honor God by maintaining the purity and integrity of the ministry
 - b. While protecting the spiritual welfare of the church, to provide a path of repentance and restoration for those being disciplined
1. Disciplinary Procedure at the General Level
- a. The following types of misconduct warrant the application of these disciplinary procedures at the general level.
 - 1) A Council of Bishops member, a director-level employee at the general level, or a member of a general-level council, board, or committee is accused of behavior that is significantly out of harmony with or materially violates the *International Pentecostal Holiness Church Manual*, or there is credible evidence of such behavior.
 - 2) A Council of Bishops member, a director-level employee at the general level, or a member of a general-level council, board, or committee is accused of engaging in misconduct that damages the witness, influence, or reputation of the IPHC, or there is credible evidence of such misconduct.
 - 3) If the accused is a director-level employee or a member of a general-level council, board, or committee and is also clergy, at the discretion of the Council of Bishops Executive Committee, the issue may be addressed at the general level or referred to the conference level for disposition.
 - 4) If the accused is a director-level employee or a member of a general-level council, board, or committee and is also non-clergy, at the discretion of the Council of Bishops Executive Committee, the issue may be addressed at the general level or referred to the local level for disposition.
 - 5) When criminal charges are brought against a member of the Council of Bishops, the General Superintendent shall have the authority to suspend him until the matter is settled.

b. Initiating Disciplinary Procedures

- 1) For an accusation to be considered, it must meet the following criteria:
 - a) It must be in writing and signed by an individual with firsthand knowledge of the questioned behavior or misconduct.
 - b) The written accusation must include the following:
 - 1] Description of the behavior or misconduct
 - 2] Section of the *International Pentecostal Holiness Church Manual* in question
 - 3] Biblical law or principle violated
 - 4] Name of the complainant/accuser
 - c) It must be submitted to the Council of Bishops Executive Committee.
- 2) In the absence of an accusation, the Council of Bishops Executive Committee may initiate these procedures if a majority of the Executive Committee members determines that there is credible evidence of misconduct.
- 3) If at any time during this process, the person confesses and repents, the Council of Bishops Executive Committee shall establish a plan of discipline and restoration as described in Part E. below.

c. Investigation

- 1) If an accusation meeting the criteria listed above is submitted to the Council of Bishops Executive Committee, the Executive Committee shall send a copy of the accusation to the accused person by certified mail within 10 days of receipt by the Executive Committee.
- 2) If an accusation meeting the criteria listed above is submitted to the Council of Bishops Executive Committee, or if the Executive Committee determines that there is credible evidence of misconduct, the General Superintendent, or his appointee(s), shall investigate the matter.

- 3) The results of the investigation, including any evidence gathered, shall be submitted to the Council of Bishops Executive Committee for consideration.
 - 4) Once the Council of Bishops Executive Committee has considered the results of the investigation, the Executive Committee shall decide by majority vote one of the following:
 - a) There is sufficient credible evidence to warrant a hearing regarding the alleged misconduct, or
 - b) There is not sufficient credible evidence to warrant a hearing regarding the alleged misconduct. In such case, the parties involved shall be notified of the decision to dismiss the matter without further action.
- d. Hearing
- 1) If the Council of Bishops Executive Committee determines a hearing is warranted, the Executive Committee shall prepare and send formal written charges to the accused via certified mail at least 30 days prior to the hearing. The formal charges shall be based on the information gathered in the investigation and may or may not match the original accusation. At a minimum, formal charges shall include the following:
 - a) Description of the behavior or misconduct
 - b) Section of the *International Pentecostal Holiness Church Manual* in question
 - c) Biblical law or principle violated
 - d) Name of the complainant/accuser
 - e) List and description of evidence of misconduct
 - f) Explanation of the hearing process
 - g) Date and place of hearing
 - 2) Once formal charges are mailed, the accused person shall be suspended from ministry until the matter is settled. The Council of Bishops Executive Committee shall determine whether the suspension shall be with or without pay.

- 3) The hearing shall be conducted by the Council of Bishops Executive Committee chaired by the General Superintendent. If charges have been made against the General Superintendent, the vice chairman shall chair the hearing.
 - 4) Hearings herein described are ecclesiastical in nature, and no legal counsel is permitted to be present.
 - 5) Hearings shall not be governed by state and/or federal rules of discovery or evidentiary standards.
 - 6) Witnesses in support of the accused and/or the accuser are permitted in hearings. They shall be present only during their testimony or questioning by the panel.
 - 7) No Council of Bishops Executive Committee member who is accused of misconduct shall serve on the panel that investigates or conducts a hearing regarding that accusation.
 - 8) A Council of Bishops Executive Committee member with a conflict of interest regarding the charges being considered or regarding the outcome of the hearing shall recuse himself from the proceedings.
 - 9) If, as a result of paragraphs 7) and/or 8) above, there are fewer than four eligible members of the Council of Bishops Executive Committee to serve as the hearing panel, the Council of Bishops shall appoint replacement hearing panel members from among the members of the Council of Bishops so there are at least four hearing panel members.
 - 10) During the hearing, the Council of Bishops Executive Committee shall examine evidence and hear witnesses regarding the charges. Once, in the opinion of the Executive Committee, sufficient evidence has been presented, the chairman shall declare the hearing to be concluded.
- e. Decision
- 1) Once the hearing is concluded, the Council of Bishops Executive Committee shall enter executive session to consider the evidence and witness testimony.

- 2) Based on the hearing, the Council of Bishops Executive Committee shall determine whether the accused is guilty of each charge of misconduct. If supported by the evidence presented, the Executive Committee may also determine that the accused is guilty of misconduct not specified in the charges.
 - 3) If the Council of Bishops Executive Committee determines the accused is not guilty of any of the charges, a written statement of such finding shall be prepared and delivered to the accused. The accused shall be reinstated to his position and ministry and provided retroactive pay, if the suspension was without pay.
 - 4) If the Council of Bishops Executive Committee determines that the accused is guilty of one or more of the charges, it shall impose one or more sanctions from among the following:
 - a) Dismissal from elected or appointed office
 - b) Suspension from office or ministry for a period to be determined by the Council of Bishops Executive Committee, accompanied by the suspension of his ministerial credentials with a plan for restoration as described in Part E. below
 - c) Permanent revocation of ministerial credentials
- f. Appeal
- 1) A finding of guilt and/or sanctions imposed by the Council of Bishops Executive Committee may be appealed to the entire Council of Bishops. The decision of the Council of Bishops is final. A finding of not guilty may not be appealed.
 - 2) The appeal to the Council of Bishops must be submitted in writing to the General Superintendent (or, if the General Superintendent is the accused, to the vice chairman) within 30 days of the decision of the Council of Bishops Executive Committee.
 - 3) The appeal must explain in detail why the appellant believes the Council of Bishops Executive Committee erred in its finding or in imposing the sanction(s).

2. Disciplinary Procedure at the Conference Level

a. The following types of misconduct warrant the application of these disciplinary procedures at the conference level.

- 1) A clergy member or a member of a conference-level council, board, or committee is accused of behavior that is significantly out of harmony with or materially violates the *International Pentecostal Holiness Church Manual*, or there is credible evidence of such behavior.
- 2) A clergy member or a member of a conference-level council, board, or committee is accused of engaging in misconduct that damages the witness, influence, or reputation of the IPHC, or there is credible evidence of such misconduct.
- 3) If the accused is a non-clergy member of a conference-level council, board, or committee, at the discretion of the Conference Executive Council, the issue may be addressed at the conference level or referred to the local level for disposition.
- 4) When criminal charges are brought against a member of the conference, the conference superintendent shall have the authority to suspend him until the matter is settled.

b. Initiating Disciplinary Procedures

- 1) In order for an accusation to be considered, it must meet the following criteria:
 - a) It must be in writing and signed by an individual with firsthand knowledge of the questioned behavior or misconduct.
 - b) The written accusation must include the following:
 - 1] Description of the behavior or misconduct
 - 2] Section of the *International Pentecostal Holiness Church Manual* in question
 - 3] Biblical law or principle violated
 - 4] Name of the complainant/accuser
 - c) It must be submitted to the Conference Executive Council.

- 2) In the absence of an accusation, the Conference Executive Council may initiate these procedures if a majority of the Conference Executive Council members determines that there is credible evidence of misconduct.
 - 3) If at any time during this process, the person confesses and repents, the Conference Executive Council shall establish a plan of discipline and restoration as described in Part E. below
- c. Investigation
- 1) If an accusation meeting the criteria listed above is submitted to the Conference Executive Council, the Conference Executive Council shall send a copy of the accusation to the accused person by certified mail within 10 days of receipt by the Conference Executive Council.
 - 2) If an accusation meeting the criteria listed above is submitted to the Conference Executive Council, or if the Conference Executive Council determines that there is credible evidence of misconduct, the conference superintendent, or his appointee(s), shall investigate the matter.
 - 3) The results of the investigation, including any evidence gathered, shall be submitted to the Conference Executive Council for consideration.
 - 4) Once the Conference Executive Council has considered the results of the investigation, the Conference Executive Council shall decide by majority vote one of the following:
 - a) There is sufficient credible evidence to warrant a hearing regarding the alleged misconduct, or
 - b) There is not sufficient credible evidence to warrant a hearing regarding the alleged misconduct. In such case, the parties involved shall be notified of the decision to dismiss the matter without further action.
- d. Hearing
- 1) If the Conference Executive Council determines a hearing is warranted, the Conference Executive Council shall prepare and send formal written charges to the accused via certified mail at least 30 days prior to the hearing.

The formal charges shall be based on the information gathered in the investigation and may or may not match the original accusation. At a minimum, formal charges shall include the following:

- a) Description of the behavior or misconduct
 - b) Section of the *International Pentecostal Holiness Church Manual* in question
 - c) Biblical law or principle violated
 - d) Name of the complainant/accuser
 - e) List and description of evidence of misconduct
 - f) Explanation of the hearing process
 - g) Date and place of hearing
- 2) Once formal charges are mailed, the accused person shall be suspended from ministry until the matter is settled. The Conference Executive Council shall determine whether the suspension shall be with or without pay.
 - 3) The hearing shall be conducted by the Conference Executive Council chaired by the conference superintendent.
 - 4) Hearings herein described are ecclesiastical in nature, and no legal counsel is permitted to be present.
 - 5) Hearings shall not be governed by state and/or federal rules of discovery or evidentiary standards.
 - 6) Witnesses in support of the accused and/or the accuser are permitted in hearings.
 - 7) No Conference Executive Council member who is accused of misconduct shall serve on the panel that investigates or conducts a hearing regarding that accusation.
 - 8) A Conference Executive Council member with a conflict of interest regarding the charges being considered or regarding the outcome of the hearing shall recuse himself from the proceedings.
 - 9) If, as a result of paragraphs 7) and/or 8) above, fewer than the usual number of members of the Conference Executive Council are eligible to serve as the hearing panel, the

Conference Executive Council shall appoint replacement hearing panel members from among the members of the conference so that the number of hearing panel members is the same as the usual number of Conference Executive Council members.

- 10) During the hearing, the Conference Executive Council shall examine evidence and hear witnesses regarding the charges. Once all the evidence is presented and all witnesses are heard, the chairman shall declare the hearing to be concluded.

e. Decision

- 1) Once the hearing is concluded, the Conference Executive Council shall enter executive session to consider the evidence and witness testimony.
- 2) Based on the hearing, the Conference Executive Council shall determine whether the accused is guilty of each charge of misconduct. If supported by the evidence presented, the Conference Executive Council may also determine that the accused is guilty of misconduct not specified in the charges.
- 3) If the Conference Executive Council determines the accused is not guilty of any of the charges, a written statement of such finding shall be prepared and delivered to the accused. The accused shall be reinstated to his position and ministry and provided retroactive pay, if the suspension was without pay.
- 4) If the Conference Executive Council determines that the accused is guilty of one or more of the charges, it shall impose one or more sanctions from among the following:
 - a) Dismissal from elected or appointed office
 - b) Suspension from office or ministry for a period to be determined by the Conference Executive Council, accompanied by the suspension of his ministerial credentials with a plan for restoration as described in Part E. below
 - c) Permanent revocation of ministerial credentials

- f. Appeal
 - 1) A finding of guilt and/or sanctions imposed by the Conference Executive Council may be appealed to the Council of Bishops Executive Committee. The decision of the Council of Bishops Executive Committee is final. A finding of not guilty may not be appealed.
 - 2) The appeal to the Council of Bishops Executive Committee must be submitted in writing to the General Superintendent within 30 days of the decision of the Conference Executive Council.
 - 3) The appeal must explain in detail why the appellant feels the Conference Executive Council erred in its finding or in imposing the sanction(s).
- 3. Disciplinary Procedure at the Local Church Level
 - a. The following types of misconduct warrant the application of these disciplinary procedures at the local church level.
 - 1) A local church member is accused of behavior that is significantly out of harmony with or materially violates the *International Pentecostal Holiness Church Manual*, or there is credible evidence of such behavior.
 - 2) A local church member is accused of engaging in misconduct that damages the witness, influence, or reputation of the IPHC, or there is credible evidence of such misconduct.
 - 3) When criminal charges are brought against a member of the local church, the senior pastor shall have the authority to suspend him until the matter is settled.
 - b. Initiating Disciplinary Procedures
 - 1) For an accusation to be considered, it must meet the following criteria:
 - a) It must be in writing and signed by an individual with firsthand knowledge of the questioned behavior or misconduct.
 - b) The written accusation must include the following:
 - 1] Description of the behavior or misconduct

Article VI. Dispute Resolution and Disciplinary Procedures

- 2] Section of the *International Pentecostal Holiness Church Manual* in question
 - 3] Biblical law or principle violated
 - 4] Name of the complainant/accuser
- c) It must be submitted to the Local Church Administrative Council.
- 2) In the absence of an accusation, the Local Church Administrative Council may initiate these procedures if a majority of the Local Church Administrative Council members determines that there is credible evidence of misconduct.
 - 3) If at any time during this process, the person confesses and repents, the Local Church Administrative Council shall establish a plan of discipline and restoration as described in Part E. below.
- c. Investigation
- 1) If an accusation meeting the criteria listed above is submitted to the Local Church Administrative Council, the Local Church Administrative Council shall send a copy of the accusation to the accused person by certified mail within 10 days of receipt by the Local Church Administrative Council.
 - 2) If an accusation meeting the criteria listed above is submitted to the Local Church Administrative Council, or if the Local Church Administrative Council determines that there is credible evidence of misconduct, the senior pastor, or his appointee(s), shall investigate the matter.
 - 3) The results of the investigation, including any evidence gathered, shall be submitted to the Local Church Administrative Council for consideration.
 - 4) Once the Local Church Administrative Council has considered the results of the investigation, the Local Church Administrative Council shall decide by majority vote one of the following:
 - a) There is sufficient credible evidence to warrant a hearing regarding the alleged misconduct, or

- b) There is not sufficient credible evidence to warrant a hearing regarding the alleged misconduct. In such case the parties involved shall be notified of the decision to dismiss the matter without further action.

d. Hearing

- 1) If the Local Church Administrative Council determines a hearing is warranted, the Local Church Administrative Council shall prepare and send formal written charges to the accused via certified mail at least 30 days prior to the hearing. The formal charges shall be based on the information gathered in the investigation and may or may not match the original accusation. At a minimum, formal charges shall include the following:
 - a) Description of the behavior or misconduct
 - b) Section of the *International Pentecostal Holiness Church Manual* in question
 - c) Biblical law or principle violated
 - d) Name of the complainant/accuser
 - e) List and description of evidence of misconduct
 - f) Explanation of the hearing process
 - g) Date and place of hearing
- 2) Once formal charges are mailed, the accused person shall be suspended from ministry until the matter is settled. The Local Church Administrative Council shall determine whether the suspension shall be with or without pay.
- 3) The hearing shall be conducted by the Local Church Administrative Council chaired by the senior pastor.
- 4) Hearings herein described are ecclesiastical in nature, and no legal counsel is permitted to be present.
- 5) Hearings shall not be governed by state and/or federal rules of discovery or evidentiary standards.
- 6) Witnesses in support of the accused and/or the accuser are permitted in hearings.
- 7) No Local Church Administrative Council member who is accused of misconduct shall serve on the panel

that investigates or conducts a hearing regarding that accusation.

- 8) A Local Church Administrative Council member with a conflict of interest regarding the charges being considered or regarding the outcome of the hearing shall recuse himself from the proceedings.
 - 9) If, as a result of paragraphs 7) and/or 8) above, fewer than the usual number of members of the Local Church Administrative Council are eligible to serve as the hearing panel, the Local Church Administrative Council shall appoint replacement hearing panel members from among the members of the local church so that the number of hearing panel members is the same as the usual number of Local Church Administrative Council members.
 - 10) During the hearing, the Local Church Administrative Council shall examine evidence and hear witnesses regarding the charges. Once all of the evidence is presented and all witnesses are heard, the chairman shall declare the hearing to be concluded.
- e. Decision
- 1) Once the hearing is concluded, the Local Church Administrative Council shall enter executive session to consider the evidence and witness testimony.
 - 2) Based on the hearing, the Local Church Administrative Council shall determine whether the accused is guilty of each charge of misconduct. If culpability is supported by the evidence presented, the Local Church Administrative Council may also determine that the accused is guilty of misconduct not specified in the charges.
 - 3) If the Local Church Administrative Council determines the accused is not guilty of any of the charges, a written statement of such finding shall be prepared and delivered to the accused. The accused shall be reinstated to his position and ministry and provided retroactive pay, if the suspension was without pay.
 - 4) If the Local Church Administrative Council determines that the accused is guilty of one or more of the charges,

it shall impose one or more sanctions from among the following:

- a) Dismissal from any office held in the local church
 - b) Suspension from office for a period to be determined by the Local Church Administrative Council, accompanied by the suspension of local church membership with a plan for restoration as described in Part E. below
 - c) Permanent revocation of local church membership
- f. Appeal
- 1) A finding of guilt and/or sanctions imposed by the Local Church Administrative Council may be appealed to the Conference Executive Council. The decision of the Conference Executive Council is final. A finding of not guilty may not be appealed.
 - 2) The appeal to the Conference Executive Council must be submitted in writing to the conference superintendent within 30 days of the decision of the Local Church Administrative Council.
 - 3) The appeal must explain in detail why the appellant feels the Local Church Administrative Council erred in its finding or in imposing the sanction(s).

E. Restoration

Restoration is the process whereby a suspended or dismissed minister is returned to credentialed ministry, or a suspended or dismissed local church ministry leader or member is returned to good standing. The process is built upon principles of accountability, confession, and repentance.

1. Credentialed Ministers
 - a. When an effort toward restoration of a suspended or dismissed minister is deemed appropriate by the minister's Conference Executive Council, the Conference Executive Council shall oversee the restoration process and make final determination whether restoration is accomplished.
 - b. The general guidelines for Conference Executive Councils to follow for their restoration programs shall be developed and

approved by the Council of Bishops in session.

- c. Each Conference Executive Council shall be responsible for developing the details of its own restoration program based on the general guidelines developed and approved by the Council of Bishops in session.
 - d. IPHC recognizes that not all situations are appropriate for restoration and that there are times when a minister's circumstances make it best for him to serve in other areas of the Lord's vineyard, rather than as a credentialed minister. Granting a restoration program, therefore, is a privilege offered by a Conference Executive Council and not a right of a minister.
2. Local Church Members

In local churches, the senior pastor and Local Church Administrative Council or Council of Elders (or its equivalent, if there is an approved alternate structure), in consultation with the Conference Executive Council, shall establish restoration programs when appropriate for non-clergy individuals suspended or dismissed from ministry or membership.

Respectfully submitted by:

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Bishop Tim Lamb

Bishop Eleuterio Prieto

Bishop Stan Reynolds

Bishop Dayton Birt

Rev. Justin Blankenship

Rev. Hans Hess

Rev. Marivel Reyes

Mr. John Bebich

Mr. Gary Crouch

Mrs. Lauren Pickens

Rev. Travis Lowe

Rev. Dave Ragan

Rev. Bill Rose

International Pentecostal Holiness Church Minutes

Of the
Twenty-Ninth IPHC General Conference
July 27-29, 2022
Jacksonville, Florida

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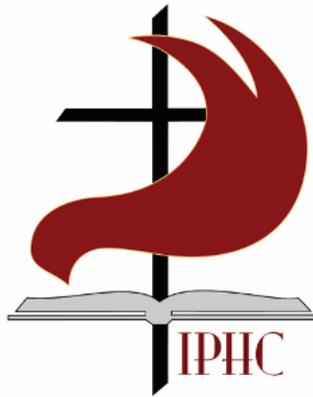
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THE STATE OF THE CHURCH



29th General Conference
of the
International Pentecostal
Holiness Church

ARISE
TOGETHER

July 27-29, 2022
Jacksonville, Florida

This printed remarks served as the basis for the State of the Church report.

THE GENERAL SUPERINTENDENT'S OFFICE

The past five years have been an unusual period in IPHC history. In 1911 we were organized with a General Conference held every two years. That changed in 1913 to a four-year cycle. Officially, a quadrennium remains our pattern. But the years 2017-2022 constituted an unexpected five-year period for the USA general church and annual conferences. This was due to the global impact of the Covid-19 virus in 2020 and 2021.

Over the past two years, the world has experienced a significant shaking. As of June 1, 2022, over 530 million people have been infected with the virus resulting in nearly 6.3 million deaths around the world. Governments mandated shutdowns of large gatherings of people, including churches. Much uncertainty, anxiety, fear, and anger prevailed. But great hope, prayer, confidence, and trust in God's loving care also arose.

We gather in this General Conference to give thanks to God for His faithfulness. We gather to thank the thousands of IPHC healthcare workers who continue to serve the sick and dying. We gather to thank the pastoral staffs and lay leaders in local congregations who creatively continued to preach the Word, disciple God's sheep, pray throughout this crisis, and, yes, plant churches. We gather to thank the Lord for the spirit of generosity, an IPHC Core Value, that was demonstrated powerfully in local congregations throughout this crisis. We gather to remember our family members, friends, and colleagues who passed away due to the pandemic or related causes. At this General Conference, a digital wall of remembrance bears the names of IPHC members or attendees who have died. Their nation or state is posted.

This report highlights several achievements of the General Superintendent's Office along with 4 key areas of significance:

First, one of these areas pertains to denominational statistics, which can be accessed on the IPHC website. Due to COVID-19 shutdowns and limitations, local congregations faced difficulties in accurately counting attendance in 2020 and 2021. As a result, there has been a slight decline in the number of USA congregations since 2017, with varying reasons from conference to conference. Nonetheless, the denomination remains committed to its Arise 2033 mission of planting churches and expanding into new areas, which remains the top priority for all its ministries.

Second, the 2017 General Conference called for a study of the certification process for delegates to the General Conference. That study was completed by the Delegate Certification Committee of the 2022

General Conference and was approved by the Council of Bishops. The issue of increasing lay delegates remains an opportunity and challenge from local congregations.

Third, the 2017 General Conference called for a study of our denomination's structure and finances to help facilitate the fulfillment of our mission. The Council of Bishops hired Dr. Conrad Lowe to lead this study. His conclusions were presented to the Council of Bishops and given to the 2022 Bylaws Committee for their consideration. One of the major challenges he described was the need for more ministers in the USA to accomplish the goals of Arise 2033.

Fourth, the 2017 General Conference called for future General Conference sites to consider affordability and efficiency when location decisions are determined. The Council of Bishops has attempted to do that in choosing this and future General Conference venues.

Finally, I am grateful for all the executives, directors, and employees of the General Ministries Center in Oklahoma City. Everyone serves the Lord and this denomination in the jobs and positions they hold. I am especially grateful for the directors and staff of the General Superintendent's Office.

The General Superintendent's Office (GSO) connects the IPHC to the broader church, casts vision, and helps coordinate the efforts of IPHC ministries. The GSO's activities have taken familiar and new forms during the 2017-2022 quinquennium. More and more churches have embraced the IPHC's identity as a "Place of Hope, People of Promise." These phrases derive from Isaiah 54:2, 3. Former General Superintendent J. H. King used Isaiah 54:2, 3 to challenge the IPHC to new church planting in a 1937 article. He wrote:

"How shall we respond to the demand [to increase our reach]? We must pray for a revival that will be greater than the one that gave us birth. We must grow or die. And to this end we must pray for an outpouring that will be greater than we have ever received or known. "He says, 'Go,' and we must GO, till He comes. Pray more, receive more, give more."

The COVID-19 pandemic only increased the demand for more effective ministry. Significant challenges to IPHC ministries around the world demanded that we "lengthen and strengthen," as Isaiah 54 suggests. Local churches responded to these challenges by cooperating and by giving generously. Churches around the country worked together, and the GMC's ministries identified and developed ministry resources to help

pastors and local churches navigate new and troubled waters. And while many churches were unable to meet in person, their members continued to give generously, allowing their communities not only to survive but to thrive through adversity. The IPHC saw tithes increase. In addition, World Missions Ministries led a global relief effort that raised and provided more than a million dollars in aid to IPHC ministries around the world, enabling them to be places of hope in their communities.

6th Global Assembly

Before the pandemic arrived, the IPHC convened its 6th Global Assembly in Santiago, Chile, in 2019. IPHC leaders from around the world addressed more than 450 delegates, focusing on the mandate of Arise 2033. Evening worship services at the Evangelical Cathedral of Chile drew crowds of over 4,000, as the IPHC celebrated early successes and planned for future growth. Videos and reports about the 6th Global Assembly are available at iphc.org/globalassembly. Location and plans for the 7th Global Assembly will be discussed in the coming year.

Arise 2033

Arise 2033 continues to serve as a guiding vision for the IPHC. In 2017, only two US states—Rhode Island and Wyoming--had no IPHC presence (Delaware has since joined this list.) Through 2019, the General Superintendent led Arise 2033 Conference workshops with maps and opportunities related to that conference. In August 2021, a cooperative GMC prayer team visited Wyoming, and the Council of Bishops held its spring 2022 meeting in Providence, Rhode Island. Now several church plants are underway in Rhode Island, and we continue to pray the Lord of the harvest for Wyoming and Delaware.

Around the world, IPHC ministries now exist in more than 100 countries.

Arise in Prayer

Two major considerations for the success of Arise 2033 are *prayer* and *preparation*. The COVID-19 pandemic provided impetus for a renewed focus on prayer: *Arise in Prayer*. The GSO partnered with EVUSA and prayer consultant Doug Small (who will speak in two morning sessions at General Conference).

Arise in Prayer began in March 2020, with daily prayer led by IPHC members and leaders throughout the world. The campaign continued through Pentecost and a 30-day journey through the book of Acts.

In July 2021, the IPHC led the way in coordinating a national prayer meeting in Lebanon, Kansas, the geographical center of the United States. The prayer effort continues in conferences as we encourage local churches to become Houses of Prayer.

Arise in Hope

Health concerns during 2020 made large-group meetings impossible, but the GSO coordinated a series of special messages to IPHC pastors and leaders called *Arise in Hope*. The conversations—with Phil Cooke, Anthony Craver, Mark Rutland, Beth Moore, Jentezen Franklin, and Tony Evans—provided messages of encouragement and hope during the very trying times.

Clergy Development

Preparation and development of leaders is a second area of focus in *Arise 2033*. Dr. Lou Shirey, who began the quinquennium as director of World Intercession Network and Clergy Development, transitioned in 2020 to lead the IPHC's *Thriving in the Seasons of Pastoral Ministry* program, a three-year pastoral development track funded by a \$1 million grant from the Lilly Endowment. Eighty-two ministers and 35 mentors continue to participate in three cohorts, meeting together to strengthen the core of their ministry. Three retreats remain in 2022 and 2023, and the GSO is praying this powerful development ministry will continue in the coming years. (More information is available at iphc.org/gso/lilly-thriving.)

Two other components of clergy development—credentialing and care of ministers—came under the leadership of new teams. Starting in 2020, Bishop Dayton Birt (Redemption Ministries) led the team that reviewed the Ministerial Credentials Program (MCP). The team also included Dr. Adrian Hinkle, Rev. Garry Yeatts, Rev. Taylor Drake, Dr. Jason McCary, Dr. Luis Avila, Rev. Terry Fowler, and Rev. Jamie Cain. The COB approved their proposed revision in 2022.

IPHC Clergy Care is directed by Dr. Harold Rhoades with a consulting team of Rev. Anthony Craver, Rev. Marie McCabe, Rev. Dwight Dunning, Rev. Kevin Bordeaux, Rev. Debbie Burpo, Rev. Jaime Trevino, and Dr.

Lou Shirey. This ministry provides resources, counseling, and retreats for IPHC ministers. Numerous IPHC ministers and missionaries use the King House in Franklin Springs Georgia as a place of retreat, renewal, and study.

Another aspect of Clergy Development is the relationship the General Superintendent's Office has with USA pastors of congregations that are over 500 in membership or attendance. About 60 pastors participate in an annual meeting called the M-Initiative. This program began under the leadership of the late Bishops B. E. Underwood and James Leggett and is designed to foster relationships and growth among IPHC pastors who are at, or moving towards, 1000 members or attendees. In 2019 the M-Initiative met at Twelve Stone Church in Atlanta, Georgia; in 2020, at Life Church in Edmond, Oklahoma; and in 2021 at New Life Church in Colorado Springs, Colorado. This September the M-Initiative will meet at Brooklyn Tabernacle and Times Square Church in New York City.

Additionally, leadership development initiatives are held annually for USA conference superintendents, either at our regularly scheduled COB meetings or annual regional meetings of bishops. Guest speakers have included communications consultant Phil Cooke and leadership speaker Sam Chand.

Core Values

In 2022, the IPHC completed its seven-year emphasis on the denomination's core values—adding Christ's Kingdom, All Generations, Justice, and Generosity to the first three values of Scripture, Pentecost, and Holiness. The IPHC magazine, *Encourage*, featured a year of special issues related to each value. (For more information, visit iphc.org/corevalues.)

Financial Stewardship

The *IPH Foundation* was founded to provide financial services to International Pentecostal Holiness churches, ministry centers, missions, evangelism, discipleship, as well as the related ministries, institutions, and their staffs. New president Scott Joyner envisions a philanthropic services program to ignite extravagant generosity in support of the IPHC.

The Extension Loan Fund celebrated 60 years of service to the IPHC in 2018, and long-time president of the Extension Loan Fund, David Parker, retires in 2022. Rev. Travis Lowe, who brings experience in both banking and pastoring, succeeded Parker in the role in January 2022. The IPHC

offers ministers a Retirement Plan administered by Guidestone. (Visit our website for more information.)

Archives and Research Center

The IPHC's Archives and Research Center (ARC) celebrated its centennial in 2021. The office and role of archivist was first established by the 4th General Conference in 1921, when George Floyd Taylor assumed the role. The purpose then, as now, was to preserve the legacy of the IPHC in documents and other artifacts. Current director Dr. Harold Hunter has focused efforts on collection, preservation, and access to IPHC history. Several scholars have visited the GMC to research for publications, and the ARC's inventory of thousands of items may be searched online at iphc.org/archives.

IPHC and Other Christian Organizations

The IPHC Mission Statement affirms that we do the work of evangelism and discipleship "in cooperation with the whole body of Christ." To that end, we belong to several networks and partnerships of churches, including the Pentecostal World Fellowship, Pentecostal and Charismatic Churches of North America, the National Association of Evangelicals, Christian Churches Together, Empowered 21, the Global Church Network, the National Hispanic Christian Leadership Conference, and Towards Jerusalem Council II. Internationally, we continue to have affiliate relationships with the Evangelical Cathedral of Chile and the Wesleyan Methodist Church of Brazil (Pentecostal).

Conclusion

In reflecting upon my 10 years as General Superintendent, I am convinced that the following must remain constant and true for our movement.

1. We must be committed to the Bible as the Word of God. We must be constant learners of God's truth and presence to us through His Word.
2. We must be filled the Holy Spirit, humbly living holy lives, and boldly declaring the lordship of Jesus Christ as "the way, the truth, and the life" (John 14:6).

3. We must pray for the spirit of evangelism and discipleship to permeate all our homes, local congregations, workplaces, schools, and ministries.
4. We must live in this present age with the comforting and exhorting words of Jesus, “Do not be afraid” (Matthew 1:20; 14:27; 17:7; 28:5, 10; Mark 5:36; 6:50; Luke 5:10; 8:50; 12:32; John 6:20).

[1] Source: <https://bit.ly/3yuuCA9> - Referenced June 1, 2022.

DISCIPLESHIP MINISTRIES

God is calling His Church to remember the words of Jesus: “All authority has been given to Me in heaven and on earth. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to obey all things that I have commanded you: and lo, I am with you always, even to the end of the age.” (Matthew 28:18-20) These powerful words are not a suggestion but a command. The good news is that our Lord has all power and promised to be with us always. With His power and presence, IPHC Discipleship Ministries is focused on “making disciples.”

In Discipleship Ministries, God is strengthening our resolve and uniting us to be obedient to His calling. We are committed to His commission! Our purpose is to partner with conference and local church leaders, and the Lord is helping us as we increasingly connect with and develop relationships with these leaders. We are also discovering and developing valuable resources to equip those who are making a difference in the local churches. Below is an example of curriculum resources developed by our team:

- *Gather* is a monthly, small group resource from IPHC WOMEN to help ladies connect to Christ and one another. Each month’s lesson includes “conversation starters” and commentary to help groups grow spiritually and relationally. Download at iphc.org/gather.
- *The Journey* is an interactive resource designed to help people connect with Jesus in their everyday lives. Participants are challenged to grow together as they individually become more like Jesus by studying topics aimed at assisting them to know, love, trust, and obey Jesus. *The Journey* can be used effectively in any discipling relationship, and it’s free to any IPHC member. Download at iphc.org/the_journey
- *Rooted* is an IPHC-developed curriculum for preschool and elementary-aged children. The curriculum stems from a Pentecostal/Evangelical worldview and explores the Bible chronologically. This curriculum teaches kids how to love God by practicing foundational spiritual disciplines. Download Year One and Two at iphc.org/rooted

- *Vigilant* is a child safety ministry that provides training, guidance, and video/print resources. Every church should proactively consult this program to ensure they take proper steps to protect the children in their care. Download this resource at <https://iphc.org/discipleship/vigilant>

Discipleship Ministries Highlights:

Boys' Ministries

The following is a sample of the incredible ministry taking place for the boys and young men of our denomination led by David Moore:

- The 2019 Boys' Ministries Camporama was a great success with plenty of fun, daily activities culminating in evening services where God worked in life-transforming ways.
- Boys' Ministry participated in the "International Men's Ministry and Royal Rangers Virtual Conference" hosted by Moses Mases (National Men's Director, Zambia) and Bishop Ingwane (National Men's Director, South Africa).
- In April of 2022, Boys' Ministries held a brand-new conference to encourage, equip and collaborate with their leaders.
- Launching at General Conference, Boys' Ministries will provide a "Starter Pack" for churches wanting to start or adapt their strategic ministry to boys.
- In 2021, for the first time, Girls' Ministries and Boys' Ministries partnered on a theme and resources for the 2021-2022 school year. You can find this material, "Stand Firm in the Armor of God," at iphc.org/discipleship/stand-firm-2021-2022-boys-girls-ministries-theme/

David Moore, national director of Boys' Ministries, says: "God is creating an atmosphere of expectation as we launch a new phase of intentional opportunities for the discipleship of boys and young men through Royal Rangers and the other resources we now have available."

Children's Ministries

In 2019 Kristi Cain joined the Discipleship Ministries Team as our first full-time director of Children's Ministries in over a decade. Under Kristi's leadership we:

- Developed *Rooted* – a monthly, downloadable, kids’ curriculum.
- Established Vigilant - a child safety ministry for local churches.
- Created an IPHC Kids Book Club, which meets twice a year to read and discuss books designed to help us grow in our service to children.
- Joined IPHC Students in their annual leaders’ training (The Huddle) to provide an in-person event focused on community, teaching, and encouragement.
- Restructured to include Boys’ and Girls’ Ministries. This team approach has provided a new focus and collaboration.

Kristi says, “We see God connecting IPHC children’s ministry leaders from all over the denomination. Together, we learn, grow, and collaborate about how to faithfully and strategically disciple children.”

Girls’ Ministries

- In 2019, Girls’ Ministries hosted their fourth Power Chicks conference. Over 500 girls and leaders gathered for discipleship and encouragement.
- In 2019, Irvina Parker retired after eighteen years as the director of IPHC Girls’ Ministries and 45 years of continuous service at the Global Ministries Center.
- In 2020, Meredith Light accepted the role of Girls’ Ministries coordinator.
- In 2021, Girls’ Ministries and Boys’ Ministries partnered, for the first time, on a theme and with resources for the 2021-2022 school year. You can find this material, “Stand Firm: In the Armor of God,” at iphc.org/discipleship/stand-firm-2021-2022-boys-girls-ministries-theme
- In April of 2022, Girls’ Ministries hosted a leadership conference to provide encouragement, guidance, and opportunities for collaboration.
- Launching at General Conference, Girls’ Ministries will offer a “Starter Pack” for churches wanting to start a strategic ministry to girls.

Men's Ministries

In 2018, Rev. Bill Terry passed the baton of leadership to Rev. W. A. Mills, Jr., who has been diligent to:

- Develop a library of training modules for discipleship to men with topics ranging from the generational power of fathers to the need for mentorship. Please get in touch with men@iphc.org for further information.
- Develop annual themes and related sermons for Father's Day.
- Participate in men's events in 15 of our 24 conferences.
- Offer numerous video presentations, podcasts, and blog articles, including interviews with Ron McKey, Boe Parrish, and Doug Beacham.
- Develop a vibrant relationship with the Men's Ministries in Africa, providing weekly leadership training and regular Bible Studies.
- Serve alongside Disaster Relief USA (DRUSA).
- Partner with IPHC Boys' Ministries in the ongoing initiative of reaching, teaching, and keeping boys for Christ.

Student Ministries

God is using Stephen Jones and SMAT (Student Ministries Advisory Team) to accomplish some exciting things such as:

- Building a vibrant community of Student Ministry leaders from local churches throughout the US.
- Hosting the HUDDLE - an annual training event for StuMin leaders and volunteers. At the Huddle, leaders come together to be inspired and equipped for ministry with the support of new friends and peers.
- Developing a biblical strategy for family discipleship that includes supporting leaders who partner with moms and dads, grandparents, and guardians to influence the next generation.
- Reimagining Fine Arts to create a program that removes competition, reduces stress, and pours fuel onto the fires of divine calling already at work in our young leaders. The revamped Fine Arts program and Fine Arts Festival are positioned to become even more effective in raising leaders for the kingdom of God.

- Organizing the Connect Weekend for college-aged students who sense a call to ministry. Twenty-somethings from all over the IPHC gather annually for mentoring, training, and community building.
- Creating a bank of free sermon series specifically geared towards ministry to students. Download at iphc.org/students

Women's Ministries

Whitney Davis became the new director of Women's Ministries in December 2018. Since that time, she and her team have been busy:

- Producing monthly content, including *Gather*, a small group resource available in English and Spanish.
- Launching their first podcast and continuing to create fantastic new episodes.
- Adapting to COVID-19 restrictions by switching from an in-person to a virtual event for women (*Rise*) in 2020 and 2021.
- Hosting online book clubs for women to study writings such as *Rhythms of Renewal*, by Rebekah Lyons, and *Radiant Church*, by Tara Beth Leach.
- Providing financial gifts through Vision 4 Education, Christmas 4 Missionaries, Harvest Train, and special World Missions projects, and awarding Blanche King scholarships and Heritage scholarships to IPHC students at Emmanuel College, Holmes Bible College, and Southwestern Christian University.
- Offering resources for the local church that include teachings for Women's Ministries Day, Mother's Day, Pentecost, and Advent.
- Hosting a Leaders Gathering for conference directors in September 2021 to challenge one another to think creatively about the future of ministry to women.

EVANGELISM USA

Upon leaving Orlando, Florida, in July of 2017, Evangelism USA resolved to commit to ARISE 2033, the visionary mandate given to our greater church. We accepted the challenge that this vision outlined and ARISE 2033 and its directives became our clarion call for engagement and action.

In seeking for clarity and a biblical focus and confirmation, EVUSA received Galatians 5:25 as both promise and requirement: “Since we live by the Spirit, let us keep in step with the Spirit” (NIV). With conviction and confidence, we pressed into developing and providing the necessary resources, strategies, and personnel to assist and equip the local church for greater impact and effectiveness for reaching the lost and advancing the gospel.

Healthy, Growing, Multiplying (HGM)

An initial instruction that Holy Spirit provided was to give special attention to the health and revitalization of our churches, and out of a season of increased health and growth, we would engage the responsibility of multiplication.

From this inception, and with the leadership of Rev. Josh Hannah, HGM was birthed, which services and partners with our IPHC conferences and local churches. Being intentional and strategic were crucial for making the required progress as we move toward the year 2033, and the ARISE 2033 vision provided us with specific goals and measurables that kept us focused and targeted:

- 75% of the counties in the United States
- 3,500 established churches across the United States
- 400 Hispanic congregations
- 200 Ethnic congregations
- 1,000 house churches

HGM was launched in February of 2018, and within one year, many of our conferences were engaged and benefiting. Over the past four years, we have received multiple reports of amazing church growth and health, as well as greater testimonies of increased salvations, baptisms, community impact, and ministry influence. We rejoice with the church in giving God praise for the fruitfulness of HGM.

One of the key elements that has proven very successful is the training, development, and releasing of HGM coaches. This has been a major emphasis as we are committed to multiplying practitioners and leaders. Our *Healthy, Growing* consultants and more than 40 coaches now serve over 500 IPHC pastors, ministers, and local church leaders monthly.

Multiplication

In January of 2019, EVUSA took another strong step toward the fulfillment of the ARISE 2033 vision by creating a task force to create the church multiplication system for the IPHC. This task force, led by Dr. Jim Wall, built a system that addressed the needs for individualized coaching for planters, ongoing training, adequate funding for church planting, and funding strategies for a church multiplication movement. The HGM Church Multiplication System was launched in January 2020 in Goldsboro, North Carolina, along with the ARISE 2033 Fund.

In June of 2021, Trey Jones was named the HGM Church Multiplication coordinator. The Church Multiplication Lead Team was created, and the first post-COVID intensive was held in August 2021 in Dickson, Tennessee. By the end of 2021, 24 new IPHC churches were launched across the US, and another 70 potential planters and 20 mother churches were identified.

We now offer coaching for our church planters pre-launch and post-launch through the HGM peer coaching communities. Multiplication coaches increased in 2022 from 14 to 32, eight new churches were launched with 54 active church plants spanning from Hawaii to California to Rhode Island, along with 90 potential planters identified.

We are making the same coaching, training, funding, and support systems available to both English and Spanish with the goal of helping all of our new churches launch strong and healthy. We have provided one English-speaking Church Planting Intensive with 51 registrants; two Spanish-speaking Church Planting Intensives welcomed over 60 registrants.

Over the next four years, we expect to see the IPHC move from being a movement that adds churches occasionally to a people who reclaim our inheritance and once again become the pioneering people we were birthed to be. EVUSA will lead a multi-faceted church multiplication movement across the United States as we aggressively move toward realizing this mandate God has given us—ARISE 2033.

MISSION: M25

Mission M25 (from Matthew 25) was birthed and continues to be led by Rev. Gary Burd and an increasing hard-working, faith-filled, God-fearing, compassionate team of Christ-followers from all across the nation.

M25 initiates and participates in a wide variety of Matthew 25-based ministries. The following are but a few highlights and indicators of the overall ministry and service to the church and those who are most often overlooked and neglected.

In 2014, the Lord broke the heart of Mission M25 for the First Nations People. This has initiated an intentional and aggressive effort to engage, serve and impact the often overlooked and neglected First Nations population. Billy Graham first prophesied the First Nations People would be the next people group the Lord would work through, seeing they are the only ethnic group in the USA that has not had a great awakening. In 2015, EVUSA was challenged to engage new IPHC work among the First Nations People.

M25 remains heavily involved in the pro-life message and mandate, particularly through an ongoing partnership with Falcon's Children's Home, especially the Royal Home. The annual 50CC Diaper Run is a bold statement about the gift and sanctity of life. Thus far, this ride has raised over \$100,000 and collected over 2 million diapers and baby wipes.

Free Camp is another long-term, sustaining, and fruitful ministry of M25. This camp setting provides an amazing place of love and acceptance to children 8-12 years of age, and its focus is on breaking social, racial, and economic barriers.

One of the premier efforts for M25 is the annual Military/Veterans Run for the Wall (RFTW). This motorcycle ride across the country to Washington D.C. emphasizes honoring our military and calling our nation to bring all our POW/MIA's (Prisons of War and Missing in Action personnel) home. Mission M25 furnishes hydration trucks, towing trailers, Chaplains Corps for emergencies, and Missing Man Chaplains for all three of the routes in which we are involved.

Knights Training has been a powerful and impactful ministry of Mission M25. At meetings around the USA, men gather for two days of intense discipleship and ministry training. The men are then "knighted" in front of their churches and their families and receive a 47-inch stainless steel sword.

One of the keys to making a statement to our lost world is consistency. In a culture that is always shifting, we have found consistency to be a key for our M25 ministry applications. Mission M25 wants to celebrate our great group of leaders who have provided faithful service to our ministries.

Chaplain's Ministries

Since our last General Conference, Chaplains Ministries has continued to vet and endorse military and civilian chaplains who provide pastoral care on the local, state, and federal level at home and abroad. The current effort is mainly towards the military chaplaincy.

Colonel Jerry Jones, our IPHC Chaplains Ministries director and endorser has consistent interaction with the military chaplaincy Chief of Chaplains for each military branch. The current status of IPHC military chaplains is: twelve active-duty, three Reserve or National Guard, one military chaplain candidate, one federal prison chaplain, one Civil Air Patrol chaplain, seventeen retirees, and one retired IPHC chaplain assistant.

Additionally, Chaplain Ministries has endorsed the following for accessions to active duty: one Air Force, one Army, and two Navy chaplains. One Air Force, two Army, one Navy, and two Reservists have retired from their active status.

We have had the joy of witnessing the promotions of our IPHC chaplains during this time. Two Air Force chaplains were promoted to colonel, one Army chaplain was promoted to colonel, and two Air Force chaplains were selected for lieutenant colonel.

Guidance and administrative support to IPHC ministers who feel called to the military or institutional chaplaincy will continue in the coming years and vetting and endorsing chaplains from inquiries and IPHC educational institutions will be a priority.

Chaplains Ministries wants to express appreciation to the following individuals who have served as the IPHC Chaplains Ministries Board: Bishop Garry Bryant, Chaplain (Ret) Jerry Jones, Chaplain Ken Godfrey, Chaplain Randy Sellers, Bishop Gordon Atwell, Pastor Glenn Lafferty, and Maria Velez (administrative assistant).

ACTS2Day Ministries

The mission of ACTS2Day Ministries is to impact America through multiplying churches and discipling believers with a commitment to being Spirit-led and Great Commission-driven. ACTS2DAY provides an environment of fellowship and acceptance for churches and ministers. Ministers connect to a network that strengthens ministerial identity by providing credentialing and affirmation, accountability, and training.

ACTS2Day Ministries presently has 12 districts across the USA and predominantly serves geographical regions where the IPHC has limited or no presence. Our goal, as part of the IPHC ARISE 2033 vision, is to add 160 new churches by the year 2033.

Church planting and creative ministry strategies remain a vital part of the life and effectiveness of ACTS2Day Ministries.

We celebrate the District Leadership of this conference and as a church are grateful for their dedication and commitment to the greater cause.

Hispanic Ministries

Hispanic Ministries has been extremely involved and engaged in servicing, equipping, and expanding the ministries of our highly valued and needed Hispanic churches, community, and population.

Training and Resources:

- Hispanic Ministries has participated in the IPHC conferences during their annual conference sessions and meetings to inform them about the various ministry opportunities and resources available. We have had the opportunity to conduct many ministry pieces of training to support local leadership and their churches.
- Hispanic Ministries has translated all the HGM resources into Spanish and facilitated training at the conference level. As a result, we have trained 30 coaches ready to provide peer mentoring and assistance to the local church.

Advancing and Caring:

- Hispanic Ministries has been instrumental in establishing Spanish-speaking congregations within multiple conferences and has served to empower Latino ministries across the church.

- ARISE 2033 has been promoted through the rallying cry, “Avanza y Multiplica,” meaning *advance and multiply*. Since its launch during our national conference in 2021, we have reports of 50 Spanish-speaking churches having been planted.
- EVUSA has expressed their concern and care for the Hispanic-speaking community in the United States through evangelization and leadership training, church planting, and growth.
- INCaM (ministerial institute for Hispanic Ministries) remains an extremely important resource for training and preparing our Hispanic constituency for ministry. In these last five years, INCaM has expanded to 37 sites servicing more than 15 conferences and three nations in Latin America. Soon, INCaM will launch its online platform and has forged a partnership with Advantage College for students who wish to continue their ministerial education and pursuits. We are seeing fruit from our work, as approximately twenty churches have been planted by INCaM graduates.

Hispanic Ministries continues to arise in its effectiveness and fruitfulness as we partner with the greater IPHC to accomplish the goals of ARISE 2033.

Hispanic Ministries wishes to express appreciation to the National Hispanic Leadership Team.

Ethnic Reach

EVUSA is excited and increasingly challenged to reach the growing multi-ethnic populations of our nation. We have initiated an aggressive evangelistic and harvest-driven effort called Ethnic Reach. We are engaging a multi-cultural, multi-language strategy with visionary leaders from a variety of these diverse population groups. Presently, we have an emphasis on several Asian ethnicities, as well as Russian Jewish and African communities in the United States. We are believing for the fruition of the ARISE 2033 mandate of 200 churches of ethnic diversity, and we are grateful to see the Lord of the Harvest providing laborers for us here in the USA.

Futuring

Evangelism USA has experienced a favored and fruitful five years since our last General Conference. We have witnessed the orchestration of the Holy Spirit in our ministry efforts and responsibilities. We are confident of Holy Spirit's direction, wisdom, and empowerment as we launch into the future of increased harvest and ministry multiplication. We are grateful for the EVUSA Ministry directors, leadership teams, and amazing staff.

To God be the glory, great things He Hath done.

WORLD MISSIONS MINISTRIES

We do not take the honored opportunity of reporting to you lightly as we collectively celebrate our legacy as a Place of Hope, and we envision our future as People of Promise.

This reporting period was memorable and historic for IPHC World Missions Ministries [WMM] in many respects. We are grateful for God's love, mercy, care for, and protection of our global family as we faced the torment of a global pandemic and the invasion of Ukraine by a hostile enemy. We remain humbled by God's mercy and grace.

Your ministry partnership throughout the years has played a role of paramount importance in spreading the gospel to the farthest parts of the earth, as your faithfulness has enabled us to recognize where the hand of God is moving. We could not have such an impactful global ministry presence, if not for your embracing of the vision to "*Go and make disciples of every ethnic group.*"

I have never felt like any ministry that I have had the privilege to lead, belonged to me. It belongs to the Lord and the success that IPHC World Missions Ministries is experiencing can be attributed directly to the team members the Lord providentially has called, positioned, and anointed to serve together for "such a time as this" in IPHC WMM:

At the Global Ministry Center: Michelle Nisbett, Steve Cofer, Dr. Terry Tramel, Bryan Nix, Max Barroso, Madeline Raglin, Mandi Patterson, Rebekah Lowder, Rebekah Wiggins, Kristen Seay, Seth Nix, Madeline Lafferty Nix, Betsy Salazar Hope, Whitney Browning, Javier Farias, and Karen Guzman.

General WMM's Council Members: Dr. Barbara Carter, David Roberson, Bishop Stan Reynolds, Bishop Ray Willis, Keith Gilliam, Dean Morgan, Larry Meadors, Doug Bartlett, and Bishop Timothy Yoo.

WMM's Regional Directors: Bob Cave, Linwood Berry, Harold Presley, Joe Delpert, Ron Wooten, Ernest Turner, Tim Salley, Russell Board, Ron Roy, Jeff Oeder, Steve Cofer, and Max Barroso.

Conference Missions Directors and exceptionally strong ministry partnerships and relationships with the leaders in the 102 countries where the IPHC has an established ministry presence.

Stephanie and I will be indebted forever to each of these personally for their sacrificial service to Christ and IPHC's WMM.

The following report details our work over the past five years and more. As great and as successful as this past quinquennium has been, our future overflows with opportunity. Our time is now. This is our season. This is our *Kairos* moment. We must move forward with prophetic vision and anointing. I have been a firsthand witness to the fact that the gospel of Jesus Christ, wherever it is preached, still has the power to save and set people free. I am more confident than ever before that the best is still to come.

After being challenged by the Arise 2033 vision, World Missions Ministries began training and resourcing missionaries, national leaders, church planters, pastors, and evangelists in six strategies:

1. Prayer
2. Evangelism or winning the lost
3. Discipling believers
4. Planting churches
5. Targeting the 7,416 unreached or unengaged ethnic groups in the world (according to The Joshua Project)
6. Challenging nations to become sending as opposed to receiving nations

Since implementing these six strategies globally, by God's grace, we have planted a total of 2,799 new church plants in the past four years. As a result of our structural realignment, 107 nations within our regional boundaries have no established IPHC presence. At the end of 2017, we were in 93 countries. At the end of 2021, we were in 102 countries. We have 48 more countries in which to establish a ministry presence. The 107 countries with no IPHC ministry presence must become our focused priority if we are going to exceed our goals for Arise 2033.

The vision, leadership, credibility, creativity, commitment to excellence, resourcing, servant spirit, and support of our departmental ministries—Missionary Care, Global Outreach and Leadership Development, People to People Ministries/TEAMS, The Awakening, WMM Financial Services, and Coffee House Ministries, along with partnering ministries Hope4Sudan, Operation Teaching Tools, and Hope Center Ministries—have made an indelible imprint on the ministry tapestry of the IPHC globally.

- J. Talmadge Gardner
Executive Director

Global Outreach and Leadership Development

Oversees the annual denominational missions offering that remains the “lifeblood” for IPHC WMM and Evangelism USA. Our most effective promotional event is the Great Commission Meals, gatherings with pastors and leaders from clusters of churches in our conferences. Except for the pandemic year of 2020, we have averaged over 65 of these events each year. Last year’s GO offering (2021) exceeded \$1.6 million for only the second time ever. (See graph below)

The Global Outreach totals above were achieved with less than 50 percent (50%) of IPHC churches in America participating. We believe we can see the number of participating churches increase to over a thousand. What a difference having “a thousand beams of light” would make in so many places around the world!

Global Outreach Offering Greatest to Least Years 2007-2021		
1	2007	\$1,611,284.71
2	2021	\$1,606,725.85
3	2011	\$1,546,064.82
4	2016	\$1,505,666.31
5	2012	\$1,505,373.61
6	2019	\$1,485,660.35
7	2014	\$1,484,520.89
8	2017	\$1,478,742.86
9	2018	\$1,470,247.76
10	2009	\$1,461,770.78
11	2008	\$1,454,472.19
12	2015	\$1,449,383.23
13	2020	\$1,449,301.31
14	2010	\$1,429,023.35
15	2013	\$1,395,298.56
	15 Year Total	\$22,333,536.58

WMM places high value on Leadership Development and currently has 62 Bible schools globally that prioritize training and developing leaders. Thanks to Zoom, we were able to continue developing leaders

innovatively in most regions globally. We also began conducting monthly virtual meetings with our regional director team, informing, encouraging and benefiting all involved.

WMM also continues to offer an annual Conference Missions Directors Summit, bringing these leaders together for training, inspiration, and fellowship. In addition, a Global Leadership Summit in Oklahoma City in 2018 brought together over 75 national IPHC leaders from around the globe. Attendees formed lasting relationships that have led to joint ministry opportunities.

WMM also trained at least 1,585 people in 14 nations through Great Commission Equipping Conferences. Additionally, all the regional directors and WMM Council received this instruction in fall 2018. Most of our IPHC missionary force was trained in this material in 2020.

Missionary Care

The restructuring and creation of this departmental ministry, with the sole purpose of providing shepherding, administrative care, resources, and oversight of our IPHC missionary family, have resulted in the development of a strong missionary force. I honor our missionaries and their families for their sacrificial service to Christ and the IPHC. They are honoring the legacy of their predecessors by “going into all the world and making disciples of every ethnic group” as they pursue their calling. They are second to none!

The challenge of bridging the gap towards our tomorrow, demographically as a missionary force, has been resolved uniquely through the integration of the many young couples and their families and young single professionals who have surrendered to the call to serve as missionaries along with the ministry influence of The Awakening over the past five years in particular. We had a faithful, yet aging, missionary force with an average age of 71.4. If you look at our age demographic profile from 2012-2022 (the time frame in which we have provided leadership of WMM) the median age dropped to 36. During this reporting period, 17 couples and families and six single missionaries were commissioned for full-time missionary service in the past five years. The Lord is answering our prayer for laborers. To God be the glory!

Current Missionary Profile:

- 109 Career Missionaries [47 couples and families/15 singles]
- 61 Short-Term Missionaries [18 couples/ 25 singles]
- 46 Retired Missionaries [15 couples/16 single or widowed]

People to People Ministries

For nearly four decades, the humanitarian arm of WMM has preached the gospel to the poor by feeding, educating, and providing medical care to thousands of children, sending medical teams to impoverished nations, and rebuilding devastated communities after natural disasters.

With the Arise 2033 vision in mind, People to People continues to emphasize three primary ministry outlets: Child Sponsorship, Water Wells, and Disaster Relief.

- Over the past five years, People to People has opened six new child sponsorship locations—in *Nepal, Israel, Palestine, Belarus, Lesotho, Southern Uganda*. Five new feeding program locations have opened as well—in *Bhutan, Madagascar, Haiti, Kibera, Bangalore*. Four of those new program locations—Lesotho, Belarus, Bhutan, and Madagascar—directly serve Arise 2033 by expanding the IPHC’s reach and carrying the Gospel into new countries.
- Over 78 water wells have been built over the past five years, many in India, where IPHC leadership works to ensure the establishment of a water well with each new church plant.
- In addition, People to People assisted with relief for 33 natural disasters in 25 nations—including *Ethiopia, India, Indonesia, Philippines, Kenya, Venezuela, Nepal, Malawi, Bangladesh, Bahamas, Malawi, Pakistan, Belize, Lebanon, Peru, Nicaragua, Honduras, Haiti, and Belgium*.

In the coming years, People to People will continue its focus on caring for the poor to present the love of Christ and the hope of the gospel to a world in need. Child Sponsorships will continue to be pushed as individuals, families, and churches give to the least of these; water wells will continue to be dug to not only supply communities with clean drinking water, but access to the truth of the Living Water; and Disaster Relief will continue to be provided as the church is allowed to care for the hurting in

desperate times of need. These ministry efforts position People to People to assist WMM in establishing new IPHC territories all around the world and providing essential humanitarian aid.

The Awakening

Throughout the past quinquennium, The Awakening has come into its own, seeing transformation and repositioning along with rapid growth and remarkable opportunities. The gifts, anointing, and expertise of our global team are outstanding and the commitment to serve and make a difference is unwavering. Leadership development and spiritual formation of young adults remain the distinctive traits of their ministerial efforts, and hundreds of IPHC young leaders worldwide have been impacted, resourced, and/or mentored by The Awakening.

The Awakening has shifted its approach from centralized ministry at its Oklahoma City base campus to an agile and strategically aligned global structure spanning six bases and campuses. US locations in the West, Midwest, and East help maintain a strong focus and relationship with our denominational educational institutions: Emmanuel College, Holmes Bible College, and Southwestern Christian University. Bases in Europe, Latin America, and Southern Africa are postured and positioned to serve our global family.

The Awakening has reimagined and recontextualized its programs for the transition from a millennial to a Gen Z-driven ministry. Programs include Internships, On My Way, Summer Tour, School of Ministry, School of Missions, Emerging Leaders' Summit, Missions Trips, Leadership Training Events, Continental Conferences, 2.0, Resource Development, Base Outreaches, The Awakening Writes, The Awakening Music, and The Awakening Creative.

Our international bases and leadership development programs focus on developing leaders, mobilizing the next generation, developing sending structures, and engaging in the global harvest. As a result, we have seen our first wave of missionaries from new sending nations heading to the mission field.

Coffee House Ministries

Coffee Houses provide an opportunity to encounter the world's people as they engage in the marketplace. For decades, this non-threatening atmosphere has produced lasting relationships and an open door to share the hope we have in Jesus.

Current Places of Hope - Coffee Houses

- TAB Coffee House, Hungary
- CReA, Spain
- Oradea Coffee House, Romania
- Tel Aviv Coffee House, Israel
- Treffpunkt Café, Germany
- Centraal Café, Belgium
- The Link, Wales
- Varnava Coffee House, Ukraine
- Sintesis Coffee House & Cultural Center, Spain
- Bethlehem, Palestine

Radical Generosity

Your support has resulted in unprecedented levels of giving during this reporting period, culminating in a record \$10,085,728.44 in 2021. Your support for our missionary family remains our priority. Thank you for honoring them as they step out in faith to do what God has called them to do. In addition, your generosity has made two emergency funds possible. Our WMM International COVID Relief Fund has disbursed over \$945,000 to 69 different countries since 2020, and our Emergency Relief Fund for Ukraine has receipted \$687,823.18 as of June 2022.

As we look to the future, we have a good handle on what it takes financially for us to do missions. Our future priority goal is to increase our annual Antioch Grant projects and Regional Director Field allocations. As we anticipate going into the 107 countries where we have no IPHC presence, we must provide the financial resources to lay the right foundations. The stewardship of God's resources is a sacred trust. We are humbled by your confidence and partnership in this ministry.

Join us in praying that Pentecostal Holiness Churches around the world will be awakened:

- by our vision and call to prayer
- to the urgency and need to reach the lost
- to our responsibility to disciple new believers
- to understand the importance and priority of planting new churches
- to understand that we have been commanded to go and make disciples of all
- ethnic groups and that as believers of Christ Jesus we are obligated to reach the unreached and unengaged
- and to understand that with immigration demographics being what they are today, this is a “Kairos,” or opportune moment, in time to position our existing 102 nations to become

SENDING as opposed to RECEIVING nations.

We remain indebted to you, our constituency, for your “partnership in the gospel from the first day until now. And I am sure of this, that he who began a good work in you will bring it to completion at the day of Jesus Christ” (Philippians 1:5-6, ESV). I am asking and challenging you today; let’s commit ourselves to the work and ministry to which God has called us – to ARISE 2033 TOGETHER!

MINUTES

Twenty-Ninth General Conference

International Pentecostal Holiness Church

Wednesday, July 27, 2022

Opening Celebration

The Twenty-Ninth General Conference of the International Pentecostal Holiness Church (IPHC) convened July 27-29, 2022, in the Grand Ballroom of the Hyatt Regency Hotel, Jacksonville Riverfront, Jacksonville, Florida. The opening celebration began at 9 a.m. (EST) with praise and worship led by the General Conference worship team, band, and choir under the direction of Trés Ward.

The ensuing procession included the American, Christian, and IPHC flags; members of the Council of Bishops (COB); members of the World Pentecostal Holiness Fellowship (WPHF); and IPHC missionaries and national leaders carrying flags honoring their fields of service from the 102 countries where the IPHC has an established ministry presence.

General Conference chairman, General Superintendent and Presiding Bishop Arthur Douglas Beacham, Jr., welcomed delegates and guests to the Twenty-Ninth General Conference. He then led the congregation in reciting the Apostles' Creed and praying the Lord's Prayer together. Then Dr. Beacham delivered a homily passionately using John 13:1-5 as his Scriptural text. Members of the Council of Bishops distributed the communion elements as the congregation sang "Is He Worthy?"

While the elements were being distributed, Mrs. Femke Helland from The Netherlands and Mrs. Khumo Dibetsoe from South Africa, in a display of humility and servanthood, washed each other's feet.

Prior to the sacraments being observed, the chairman posed the question, "Has everyone been served?" Representatives from five continents responded that not everyone had been served. Becky Linkous read 1 Corinthians 11:23-26 and General Superintendent Beacham then led the General Conference in partaking of the Communion elements.

Morning Business Session

Presiding Bishop A. D. Beacham, Jr. welcomed delegates to the opening Business Session of the Twenty-Ninth General Conference and recognized the following individuals:

- First lady, Mrs. Susan Beacham; and daughter Beth Beacham-White
- Rev. M. Donald Duncan
- President D. Chris Thompson and wife Mrs. Betty Thompson
- Rev. Paul and Mary Howell
- Members of the former IPHC General Executive Board
- Members of the former IPHC General Board of Administration
- Former members of the IPHC Council of Bishops
- Bishop Timothy Yoo, the new superintendent of the Korean American Conference
- IPHC missionaries
- Retired missionaries
- National leaders from outside of the United States
- Rev. Sherrill and Velvalee Orvin
- Retired military chaplains
- Current and active military chaplains and their spouses
- Retired clergy
- Chaplain Brasswell and his wife and Rev. Terry and Imogene Fowler in honor of their wedding anniversaries.
- Bishop Leon Stewart and his wife, Donna, watching online
- Mrs. Faye Leggett for her service to the church
- Mrs. Esther Underwood for her service to the church
- Mrs. Nan Carpenter Clark for her service to the church
- All chaplains serving in hospitals and marketplace ministries
- Femke Helland and Khumo Dibetsoe for their genuine love and kindness shown through the participation in the foot-washing demonstration during the distribution of the Communion elements.

General Superintendent Beacham introduced parliamentarian Patricia McDougle to the General Assembly.

The State of the Church was presented orally by Presiding Bishop Beacham as he reviewed the contents of the *General Conference Magazine* as presented to the General Conference body.

The chairman recognized the families of individuals who passed away due to COVID or COVID-related complications by asking them to stand and sharing a brief word of prayer over them.

The chairman offered a motion to confirm the written report of the church, which was accepted unanimously.

The morning General Session was recessed for lunch at 12:03 p.m. to return at 2 p.m.

MINUTES
Twenty-Ninth General Conference
International Pentecostal Holiness Church
Wednesday, July 27, 2022

Afternoon Business Session

Chaplain Colonel Chad Bellamy (USAF) led the opening devotion and prayer.

Bishop Ray Willis, superintendent of the SonShine Network Conference, welcomed the delegates to the 29th General Conference and the state of Florida. Bishop Blas Ramirez, superintendent of Red de Ministerios SonShine, led the opening prayer in Spanish.

Bishop Thomas H. McGhee, vice chairman and executive director of Discipleship Ministries, introduced the chairman of the Twenty-Ninth General Conference, Presiding Bishop Dr. Arthur Douglas Beacham, Jr.

The chairman called the session to order at 2:16 p.m.

Bishop Randell Drake, chairman of the Delegate Certification Committee, read the report, drawing attention to the proposed changes.

THE DELEGATE CERTIFICATION REPORT WAS ADOPTED AS PRESENTED.

Bishop Randell Drake thanked Bishop Ray Boggs and Bishop Danny Nelson for their contribution and service.

Bishop Abel Palomo, chairman of the Decorum Committee, read the report, noting the proposed changes.

THE DECORUM COMMITTEE REPORT WAS ADOPTED AS PRESENTED.

Bishop Abel Palomo thanked Rev. H. Larry Jones, Bishop Larry Herrera, Bishop Hector Andrade, and Bishop Dale Adams for their contribution and service.

The chairman recognized the chief teller, Rev. Terry Lowder, and thanked Rev. W. A. Mills for coordinating the ushers.

The chairman established the Bar and asked all registered and voting delegates to move within the designated seating area. He then provided a brief review on how to operate the voting devices.

Bishop J. Talmadge Gardner read the delegate count as of 2 p.m.:

Clergy: 523
Clergy Spouses: 142
Retired: 26
Retired Spouses: 14
Senior Pastors: 17
Senior Pastor Spouses: 7
Laypersons: 201
Other: 22
Total: 952

The chairman introduced Bishop Mike Ainsworth, chairman of the Bylaws Committee, and requested that he and his committee come to the platform so the General Conference can begin consideration of the Bylaws Committee Report.

The chairman of the Bylaws Committee began reviewing the suggested amendments to the Bylaws.

Proposed amendment to page 71, lines 12-15:

“If a situation arises which merits an emergency consideration that requires a change to the Bylaws, it must be submitted (along with a statement of justification) to the Council of Bishops and approved by a two-thirds majority vote of the Council of Bishops. A requirement of no less than 20 votes in support of said change shall be necessary.”

MOTION ADOPTED

Article I. Organizational Structure – General Level, Section A was ADOPTED AS AMENDED.

Article I. Organizational Structure – General Level, Section B was ADOPTED.

Proposed amendment to page 74, line 9: add 6) Two (2) members nominated and elected by the previous General Conference; line 14: add “non-elected” before the word *membership*

MOTION FAILED

Proposed amendment to page 74, line 7: “Four (4) senior pastors”; and line 8: “Four (4) laypersons.”

MOTION ADOPTED

Proposed amendment to page 74, lines 7-8: that at least one of the four senior pastors and at least one of the four laypersons will be a female.

MOTION ADOPTED

Article I. Organizational Structure – General Level, Section C
ADOPTED AS AMENDED

Proposed amendment to page 75, line 17: remove the proposed word, *elected*.

MOTION ADOPTED

Proposed amendment to page 75, lines 21-22 to revert to the original language.

MOTION FAILED

Proposed amendment to page 76, lines 1-3: “3. Three pastors and three lay members recommended by the Executive Committee and approved by the Council of Bishops.”

MOTION ADOPTED

Proposed amendment to page 77, lines 1-2 to revert to the original language.

MOTION ADOPTED

The chairman requested the chairman of the Bylaws Committee read the entirety of the remainder of Article I to put proposed amendments in context.

A motion was made to make Dr. Conrad Lowe’s IPHC Concluding Report available to all General Conference delegates for review.

MOTION ADOPTED

The afternoon Business Session recessed at 4:56 p.m.

MINUTES

Twenty-Ninth General Conference

International Pentecostal Holiness Church

Thursday, July 28, 2022

Morning Business Session

Rev. Lydia Trevino presented the Scripture reading and invocation.

The chairman convened the morning Business Session at 9:10 a.m.

Corporate Secretary Bishop J. Talmadge Gardner read the minutes of the Wednesday, July 27, morning and afternoon Business Sessions. The minutes were adopted by the General Conference as presented.

Bishop Gardner read the delegate count as of 9 a.m.

Clergy: 538

Clergy Spouses: 146

Retired Clergy: 28

Retired Clergy Spouses: 15

Senior Pastors: 18

Senior Pastor Spouses: 8

Lay Members: 203

Other: 22

Total: 978

The chairman recognized the chairman of the Bylaws Committee.

The Bylaws Committee chairman invited committee member Rev. Bill Rose to provide a three-minute overview of the proposed amendments to Bylaws Article I. Organizational Structure – General Level.

Proposed amendment to page 77, lines 10-13: paragraph d.: Change to read as follows: “The Council of Bishops, in session, shall have the authority to establish standing committees, councils, task forces, study commissions, and other such groups to assist in the governance of the IPHC. The purpose, duration, and the duties and responsibilities of each such group shall be defined by the Council of Bishops at the time the group is established.”

MOTION ADOPTED

Proposed amendment to page 78, lines 21-22: "...between one biologically birthed man as documented on his original birth certificate and one biologically birthed woman as documented on her original birth certificate."

A substitute motion was offered to page 78, lines 18-22 deferring the language to IPHC legal counsel. The opinion of IPHC legal counsel regarding this matter will be presented to the Council of Bishops during their first scheduled session following General Conference.

MOTION ADOPTED

At that time, the chairman referred to the parliamentarian regarding the proper continuation order.

Proposed amendment to page 78, lines 18-22 to strike the language and that the matter be referred to the Council of Bishops to prepare a position paper on the IPHC's official stance in consultation with legal counsel.

A substitute motion was offered to page 78, lines 21-22, to revert to the original language between one man and one woman.

MOTION ADOPTED

Proposed amendment to page 79, line 8-9: "The Council of Bishops, in session, shall consider for appointment the following positions as presented by the Executive Committee of the Council of Bishops."

MOTION FAILED

Proposed amendment to page 80, line 22, to strike the new language, "Upon the recommendation of the Conference Advancement Committee,"

MOTION FAILED

The morning General Session was recessed at 10:56 a.m.

At 11:00 a.m., the chairman introduced Rev. Doug Small, president of Project Pray/IPHC Prayer Consultant, as the morning Plenary Session speaker.

MINUTES

Twenty-Ninth General Conference

International Pentecostal Holiness Church

Thursday, July 28, 2022

Afternoon Business Session

Rev. Eddy Kwok, field superintendent of Hong Kong PHC, read from Isaiah 48:10-11, making several comments regarding these two verses of Scripture followed by an opening prayer.

The chairman called the session to order at 2:13 p.m.

Proposed amendment to strike page 95-97, Article I., Part G., Council of Bishops Standing Committees, shall be deleted in its entirety and all purposes, duties, responsibilities, and authorities of the Strategic Advisory Council, the Nominations Committee, the Legal and Property Committee, and the Conference Advancement Committee shall apply to the Executive Committee. Accordingly, Article I., Part E., Section 5. shall be amended where appropriate to be consistent with the deletion of Article I., Part G.

MOTION FAILED

Proposed amendment to page 95, line 14 through page 96, line 21:
1. The Council of Bishops shall establish a Strategic Advisory Committee for the purpose of the development of strategic plans for fulfilling the vision and mission of the IPHC. 2. The selection, replacement, and terms of members of the committee shall be proposed by the Nominations Committee with approval of the Council of Bishops.

MOTION FAILED

Bishop Gardner read the delegate count as of 2 p.m.

Clergy: 542
Clergy Spouses: 146
Retired Clergy: 29
Retired Clergy Spouses: 15
Senior Pastors: 18
Senior Pastor Spouses: 8
Lay Members: 203
Other: 22
Total: 983

Proposed amendment to page 96, lines 24-25, to strike “elected and appointed positions of the IPHC General Conference and”.

MOTION FAILED

Proposed amendment to page 96, line 4: a): the General Superintendent and all executive directors.

MOTION ADOPTED

Proposed amendment to page 96, line 7-8: add subsection e): two (2) members at large.

MOTION FAILED

Proposed amendment to page 81, lines 14-21:

2. The Executive Committee shall consist of the following members:
 - a. General Superintendent, chairman
 - b. Assistant General Superintendent, vice-chairman
 - c. Other members appointed by the Council of Bishops, in session:
 - 1) Two (2) conference superintendents
 - 2) Two (2) pastors
 - 3) One (1) non-ministerial member
 - d. The number of General Executive Ministry Departments and executive directors will be determined by the Council of Bishops, in session, upon recommendation of the Executive Committee.
 - e. Executive Ministry directors will be recommended by the Executive Committee and approved by the Council of Bishops, in session, within 60 days of the close of the General Conference.
 - f. Executive Ministry directors’ duties, responsibilities, performance requirements, compensation, and all other contractual provisions will be approved by the Council of Bishops from recommendations presented by the Executive Committee, utilizing the appropriate sections of the 2022 Bylaws Committee Report (Executive Directors of General Departments) and the *Policy and Procedure Manual of the IPHC*.

- g. Executive Ministry directors will be amenable to the Executive Committee and the Council of Bishops for performance of their assigned duties and will report to the Executive Committee and the Council of Bishops at their regularly scheduled meetings.
- h. Ministry Departments will be operated by existing staff members, under the supervision of the Executive Committee, until Executive Ministry directors are approved.

The chairman relinquished the chair to Vice-Chairman Bishop Thomas McGhee. Following discussion, Vice-Chairman McGhee called for the vote.

MOTION FAILED

Proposed amendment to page 81, lines 14-21:

The Executive Committee shall consist of the following members:

- a. General Superintendent, Chairman
- b. Executive Director of World Missions
- c. Executive Director of U.S. Ministries

(Evangelism USA and Discipleship Ministries would fall under the executive director of U.S. Ministries.)

e. through g. would become d., e., f. and remain as presented by the Bylaws Committee.

The General Conference recessed at 4 p.m. for the observance of the IPHC Executive Memoirs presentation. The chairman asked family members of those being honored in the Memoirs Report to be seated on the front row.

The Memoirs Report was presented by video honoring former members of the General Executive Board and General Board of Administration who went home to be with the Lord from May 2017 to April 2022:

Dannie O. Beller
Donald Dale Burchett
George Clifton Cashwell
Bobby Jack Clem
Theodore Ralph Davis
Jack D. Goodson
Michael Patrick Gray
Daniel F. Greenlee
John W. Ingham
Kenneth Ray Kingrea
James Daniel Leggett
Gordon A. McDonald
Dorrance M. Manning
Elias K. Moreno
Doris L. Moore
Ronald Quentin Moore
James Wesley Potter
Roy Glennard Quesenberry
Larry Donald Sigmon
Norwood Starling
Harold Vinson Synan
King E. White, Sr.
Edward Winton Wood

The chairman called the session back to order at 4:22 p.m.

The vote regarding the proposed amendment to page 81, lines 14-21, was put to a vote.

MOTION FAILED

Proposed amendment to page 82 to strike lines 10-11. MOTION FAILED

Proposed amendment to page 82, line 24, to change the word *shall* to *may*.

MOTION ADOPTED

Proposed amendment to page 90, line 4, to strike the words “an Advisory” and replace them with the article “a”.

MOTION ADOPTED

The General Conference ADOPTED Article I., Organizational Structure – General Level, A. through G.

A motion was made to reconsider the Decorum Committee Report.

MOTION ADOPTED

A motion was made to amend the Decorum Committee Report, page 5, Section VII, A., to read: “Elections shall begin following the presentation and adoption of the Bylaws Article I – Organizational Structure – General Level, sections A-G.”

MOTION ADOPTED

The chairman asked if there was any objection to extending the meeting time to 5:15 p.m. (EST). Hearing no objection, the meeting was extended to 5:15 p.m. (EST).

General Superintendent Beacham invited Rev. M. Donald Duncan to the platform to lead the General Conference in prayer prior to the election of General Conference officials.

The chairman opened the floor for nominations for General Superintendent. The following names were placed in nomination:

Bishop A.D. Beacham, Jr.
Bishop Garry Bryant
Bishop Thomas H. McGhee

The chairman announced the results:

Beacham 538
Bryant 225
McGhee 175

The General Conference gave General Superintendent A.D. Beacham, Jr. a standing ovation following his reelection as the General Superintendent of the IPHC.

The chairman opened the floor for nominations for the executive director of Discipleship Ministries. The following names were placed in nomination:

Bishop Thomas H. McGhee
Bishop Randell Drake
Rev. W. Terry Fowler
Rev. Josh Hannah

The chairman announced the results of the first ballot:

McGhee 414
Drake 72
Fowler 139
Hannah 312

The name Randell Drake was dropped, and delegates voted on the remaining nominees.

The chairman announced the results of the second ballot:

McGhee 469
Hannah 381
Fowler 93

The name W. Terry Fowler was dropped, and delegates voted on the two remaining nominees.

The chairman announced the election of Bishop Thomas H. McGhee as the executive director of Discipleship Ministries, upon which the General Conference delegates gave him a standing ovation on his reelection. The vote was as follows:

McGhee 501
Hannah 443

The afternoon Business Session recessed at 5:17 p.m.

MINUTES

Twenty-Ninth General Conference

International Pentecostal Holiness Church

Friday, July 29, 2022

Morning Business Session

Dr. Kevin Robinson, director of Multicultural Ministries, North Carolina Conference, read the Scripture from Isaiah 2:1-5 followed by brief remarks and an invocation.

The chairman called the session to order at 9:15 a.m.

General Superintendent Beacham recognized General Superintendent Scotty Poole of the Congregational Holiness Church by inviting him to sit in the front row of the assembly.

Corporate Secretary Bishop J. Talmadge Gardner noted two edits from minutes of the Wednesday afternoon Business Session.

He then proceeded to read the minutes of the Thursday, July 28th, morning and afternoon Business Sessions.

The minutes were ADOPTED as read, noting the inadvertent omission of two names—Arthur Rabon Stewart and Maggie Doyce Dunn—from the Memoirs Report of former members of the General Executive Board and General Board of Administration.

General Superintendent Beacham invited Holmes President D. Chris Thompson to the platform to lead the General Conference in prayer prior to the continuation of the election of General Conference officials.

The chairman opened the floor for nominations for executive director of Evangelism USA. The following names were placed in nomination:

Bishop Garry Bryant
Rev. Stacy Hilliard

The chairman announced the results of the voting:

Bryant 532
Hilliard 341

The General Conference rose in a standing ovation to honor the reelection of Bishop Garry Bryant.

The chairman opened the floor for nominations for the executive director of World Missions Ministries. Bishop J. Talmadge Gardner was nominated and no other nominations were offered. Bishop Gardner was elected by acclamation and honored by a standing ovation by the General Conference.

The chairman then called for the vote for the corporate officers. The person receiving the highest number of votes would become vice-chairman; the second highest number of votes would be the corporate secretary; and the person receiving the least number of votes would serve as corporate treasurer.

The chairman announced the results of the balloting:

J. Talmadge Gardner, vice-chairman 371
Thomas H. McGhee, corporate secretary 286
Garry Bryant, corporate treasurer 204

The chairman then proceeded with the reading of the Bylaws Report.

Proposed amendment to page 98, line 24 through page 99, line 19, to strike the language under “2. General Ministries Cabinet.”

MOTION ADOPTED

Proposed amendment to page 98, line 6, to read: “3) Providing resources for equipping church leaders in English, Spanish, and any other languages as needed.”

MOTION ADOPTED

Proposed amendment to page 103, lines 3-4, to read: “The director of Clergy Development shall be responsible for coordinating the Arise in Prayer ministries in conjunction with the ARISE 2033 vision of the International Pentecostal Holiness Church”.

MOTION FAILED

Proposed amendment to page 115, line 11 through page 116, line 3, to strike the language under “8. Operations.”

MOTION ADOPTED

Proposed amendment to page 103, lines 5-16, to restore the original language under “3) Communication Services.”

MOTION ADOPTED

The General Conference ADOPTED Article I – Organizational Structure – General Level, H. Global Ministries Center.

The Bylaws Committee chairman began reading changes from Article II. Organizational Structure – Conferences in its entirety.

The chairman noted an editorial change needed to page 119, line 17, to replace the word “*Oversight*” with the term “*Advancement*.”

The chairman paused the reading of the Bylaws Report to inform the General Conference of the news that Bishop Randell Drake’s father, Mr. Orville Drake, was experiencing a medical emergency. Chairman Beacham led the General Conference in prayer on his behalf.

The Bylaws Committee chair continued reading from Article II.

Proposed amendment to page 121, line 23, to insert “f) Spouses of deceased pastors or ministers who are in good standing with the conference as long as they remain unmarried.”

MOTION ADOPTED

Proposed amendment to page 127, line 13, to the strike the phrase, “the Conference Ministries Cabinet” and insert the wording, “and a copy forwarded to the General Superintendent’s Office for archival purposes.”

MOTION ADOPTED

The morning General Session was recessed at 10:51 a.m.

At 11:00 a.m., the chairman introduced Rev. Doug Small, president of Project Pray/IPHC Prayer Consultant, as the morning Plenary Session speaker.

MINUTES
Twenty-Ninth General Conference
International Pentecostal Holiness Church
Friday, July 29, 2022

Afternoon Business Session

At the request of the chairman, Bishop Scott Hampton provided an overview of a new general emphasis, Fresh Expressions (pastors intentionally discipling a group of leaders to start evangelistic small groups in their communities).

The chairman noted that the name, Daniel Thomas Byus, inadvertently had been left off the Memoirs Report presented on Thursday afternoon when former members of the General Executive Board and General Board of Administration were honored.

Bishop Timothy Yoo, Korean American Conference superintendent, read the Scripture from Matthew 9:35-38 along with brief remarks followed by an invocation.

The World Missions Ministries' Memoirs Report was presented by video honoring former IPHC Missionaries who went home to be with the Lord from May 2017 to April 2022:

Delbert Gene Belcher
Sallie Jane Belcher
Rachel Edwards Berg
Robert Parham Brown
John Burnette
Elvio Canavesio
James Dickinson
Marlene Durr
Ronald Lee Fritch
James Harvey Gamble
Esther Rose Gamble Gardner
Gladys Mosley Hannweber
Robert Hoyle Hough
Mark Kamleiter

Philip Thomas List, Jr.
Mary Ann Smith Morris
Dr. Kundael Moses Mrema
Kaye Martin Munoz
Elston Caruth Page
Virginia Louise Wall Parisi
Edna Grace Harrell Parker
Juan Victor Passuelo
Mary Alice Jenkins Pate
Mauricio Alejandro Salazar Patino
Lawrence Pfaff
Elizabeth Gayle Shaw Rogers
Eleanor Dean Cates Rousseau
Dora Dane McNeill Sandhu
Marion Smith
Ida "Dorothy" Sowell
Woodrow Wilson "Woody" Stevens
Ethel Maureen Swart
Geraleen "Gerry" Wood Freeman Talmage
Willard Keith Wagner
James Paul Ward, Sr.
Charlene Helen West
Mabel Mangrum Wood

The chairman called the session to order at 2:38 p.m.

Proposed amendment to page 130, lines 1-2, to reinsert language, strike lines 9-12, maintain proposed language in lines 13-15, strike lines 19 and 20.

An amendment to the motion (page 130, lines 6-8) was offered to retain the previous language: "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." AMENDMENT FAILED

Further discussion ensued as to the original motion.

ORIGINAL MOTION FAILED

Proposed amendment to page 137, lines 17-21 through page 138, lines 1-6, to retain the original language.

MOTION FAILED

Referring to page 138, line 15, questions arose regarding a church member's age to vote in church business meetings.

Motion was offered that the age requirement be added to the general and conference levels. It was suggested that the motion be presented as a resolution.

Proposed amendment to page 138, line 15, and page 139, line 4, to revert to the original language.

MOTION ADOPTED

An editorial change was requested to page 141, line 8, to include the pronoun *her* along with the pronoun *his* to stay consistent with the adopted language in line 6.

The General Conference ADOPTED Article II. Organizational Structure – Conferences

The General Conference recessed for a break at 3:40 p.m. and reconvened at 3:42 p.m.

Proposed amendment to page 145, line 10, to add the verbiage, “equip the saints for ministry” following the words “proclaim the Word.” The Bylaws Committee accepted this recommendation.

Rev. Hans Hess, Bylaws Committee member, noted that on page 145, line 11, the final sentence had been edited by the Bylaws Committee to read as follows: “The church exists to live in loving communion with God, to represent His righteous reign on earth, and to fulfill His saving mission to the world.” The new wording was accepted as presented.

Proposed amendment to page 153, line 9, to add the verbiage, “and equipping the saints for ministry (Ephesians 4:11-12).” MOTION ADOPTED

Proposed amendment to page 154, line 1, to add the verbiage, “current edition of the” prior to the wording, “*International Pentecostal Holiness Church Manual*.” The Bylaws Committee accepted this recommendation.

Proposed amendment to page 161, lines 13-16, to strike the verbiage, “Any local church, conference, or church institution seeking to recruit/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.”

MOTION ADOPTED

A motion was made to reconsider the motion that was adopted on page 161, lines 13-16. The motion to reconsider requires a majority vote.

MOTION FAILED

Proposed amendment to page 162, lines 9-12, to strike the proposed new language.

MOTION FAILED

Proposed amendment to Page 161, lines 9-10, to add the sentence, “Any person who holds the position of associate pastor in an IPHC church should hold at minimum a local church minister’s license under the IPHC guidelines or meet the transfer requirements from another organization to the IPHC.” This sentence would be inserted following the sentence on lines 9-10: “The senior pastor may select associate pastors to assist in the local church ministry.”

MOTION FAILED

Proposed amendment to page 173, lines 5-6, to strike the proposed new language.

MOTION FAILED

Proposed amendment to page 173, line 6, to add “Local Church Administrative Council” after the words “duly convened” and replace the words, “the church” with “they” on line 7. The Bylaws Committee accepted this recommendation.

The General Conference ADOPTED Article III. Organizational Structure – Local Churches

Dr. Adrian Hinkle addressed the assembly and provided a brief overview and PowerPoint presentation of the Unified Ministerial Credentials Program.

Proposed amendment to page 180, line 2, to change the language “all income” to “ministerial income”; line 8, change the word *all* to *ministerial* before the word *income*; and line 9, strike the wording, “from both ministerial and secular sources.”

MOTION FAILED

Proposed amendment to page 176, line 1, to strike the verbiage, “participate in but not,” and line 2, to add the verbiage “according to the laws of your state” following the word, *ceremonies*.

MOTION FAILED

Proposed amendment to page 193, line 13, to add the phrase, “for seven years,” at the end of the sentence. The chairman ruled that the stipulations laid out in the IPHC Constitution, Article VIII, Divorce and Remarriage, prohibit the assembly from moving forward with the motion.

The General Conference ADOPTED Article IV. Clergy.

The Bylaws Committee noted an editorial change on page 206, line 8, to change the proposed wording “internationally based” to “field.”

Proposed amendment to page 197, line 16, to add the wording, “Members of the Council of Bishops shall have access to detailed Global Ministries Center financial reports upon written request to the chief financial officer.”

MOTION ADOPTED

Proposed amendment to page 198, line 6, to strike the proposed language “both resident and remote” and proposed a new item number 5) that would read, “The Finance Committee may recommend to the Council of Bishops the residence requirements for full-time employees of the Global Ministries Center for the Council of Bishops’ approval.”

MOTION ADOPTED

Proposed amendment to page 200, line 10, to change the language to, “Fifty percent (50%) of the church tithes for 2023; 45% of the church tithes for 2024; and 40% of the church tithes for 2025.” The chairman ruled that this motion was out of order without a study on the financial impact this motion would have on the financial structure of the denomination.

Proposed amendment to page 202 to insert a new sub point d. “A budget of the current fiscal year that distinguishes administrative, personnel, clergy and church training and support, and church revitalization and planting investments shall be sent to the office of the IPHC chief financial officer annually. This budget shall receive recommendations from the General Superintendent’s Office to help align it with the vision of the IPHC.”

MOTION FAILED

Proposed amendment to page 203, lines 5-12, to reinstate the stricken language.

MOTION FAILED

Proposed amendment to page 205, line 17, to strike the word *net*.

MOTION ADOPTED

Proposed amendment to page 209, line 11, to strike the word “salary” and replace it with the phrase, “compensation package.”

MOTION ADOPTED

The General Conference ADOPTED Article V. Financial Guidelines.

The General Conference ADOPTED Article VI. Dispute Resolution and Disciplinary Procedures

Resolution:

For the Executive Committee of the Council of Bishops to establish a study commission on the role of lay leadership in the local church and to report at the next General Conference

ADOPTED

Resolution:

Members age 16 and above, who have attended church and given tithe into the local church treasury regularly during the previous six months, may vote and serve as delegates (if approved by the local council) if elected or appointed. (This paragraph is to be inserted in each section of the *IPHC Manual*: General, Conference, and Local.)

ADOPTED

Resolution:

At the previous General Conference, a resolution was made to study the structure (and finances) of the IPHC. That study determined that the denomination should put more focus on the local church. The study concluded that “since we draw all leadership, structure, and finances from these churches, they must be our focus,” and “our attention and resources should go toward the growth and health of the local church.”

In light of these statements, we call for a study commission, chaired by a senior pastor, to study the finance and structure of our denomination from the local church to the general level. The study commission would look at how the structuring of the Global Ministries Center and our conferences work with the local church, as well as how the structure of the finances impacts the local church.

The delegation on this committee would be made up of 5 pastors, 3 lay leaders, and 3 conference bishops, and would consult with the general level. The members of this committee would be selected by the Nominating Committee. It would begin no later than a year after the 2022 General Conference and would conclude in time for the 2022-2026 Bylaws Committee to be presented ideas for restructuring. This study would also be made available to the 2026 General Conference. The General Conference delegates would receive the report at the same time other reports are distributed. Recommendations can also be made by the COB in session by a two-thirds majority vote.

ADOPTED

The chairman expressed appreciation to the following individuals who worked tirelessly in planning and administrating the details of the Twenty-Ninth General Conference:

Rev. W. Terry Fowler, General Conference coordinator

Mrs. Brenda Phillips, chief financial officer

Rev. Jamie Cain, director of Communications

Garryt Bryant

Allison Jones

Wesley Samuel

LaDonna Scott

Having concluded the business of this Twenty-Ninth General Conference of the International Pentecostal Holiness Church, and with there being no further discussion or objections, the chairman adjourned the session at 6:25 p.m.

COMMITTEE REPORTS

DELEGATE CERTIFICATION COMMITTEE

We, your committee on Delegate Certification, recommend the following:

- I. The official voting delegation for the Twenty-Ninth General Conference shall consist of the clergy and church/lay delegates who have been certified by the Conference Executive Councils, conference superintendents, General Superintendent, and the World Missions Ministries Council in compliance with provisions set forth in the Bylaws, Article 1, Section B, pages 81-82 of the 2017-2021/2 *International Pentecostal Holiness Church Manual*.
- II. All official delegates shall pay a registration fee determined by the General Superintendent and Council of Bishops. With the exception of conference certified retired ministers, and their spouses, who will continue to be exempt from the registration fee in the 2026 General Conference.
- III. Identification badges will be issued to official voting delegates upon payment of the registration fee.
- IV. Access to the designated bar of the General Conference will be limited to those delegates wearing official badges.
- V. Appeals for delegate certification, after the start of business, shall be referred by the Delegate Certification Committee to the appropriate certifying person or council.
- VI. The name of any delegate certified after the beginning of business must be submitted to the Delegate Certification Committee in writing by the appropriate person or council before the name of the delegate is added to the list of certified delegates and he/she is permitted to register.
- VII. An appeal of any determination by the Delegate Certification Committee may be submitted in writing to the Council of Bishops with the decision of the Council of Bishops being final, and no appeals of delegate certification will be considered after the close of business on the first day of General Conference.

- VIII. New onsite registrations and certifications will be facilitated until the beginning of the morning session on the second day of business.
- IX. The Delegate Certification Committee was appointed by the Executive Committee of the Council of Bishops to fulfill the resolution adopted by the Twenty-Eighth General Conference and to serve as the General Conference Delegate Study Committee:
- “Resolution: Be it resolved that the Executive Committee of the Council of Bishops appoint a General Conference Delegate Study Committee. The purpose of this committee is to examine our delegate certification process, giving attention to ensuring a consistent application of this process across all conference, local church, and international delegates; that special attention be given to increasing the traditional lay person participation at the Twenty-Ninth General Conference. This committee shall report to the Council of Bishops during the first meeting of 2019. Language that is adopted by the COB will become the Report of the Delegate Certification Committee for the next General Conference. These adopted guidelines will be sent to conferences and local churches well in advance of the Twenty-Ninth General Conference to ensure greater compliance. ADOPTED.”*
- X. Spouses of General Conference delegates, as set forth in Article I. B. 1. a. b. c. d. e. f. g., will be certified by the appropriate council, whether Local Church Administrative Council or Conference Executive Council.
- XI. The General Conference delegate registration form will include a designation for spouses with the appropriate and respective delegate classification.
- XII. Each Conference Superintendent will sign a document stating that has followed the guidelines as presented in the IPHC Manual with regards to tithing and reporting for the purpose of certifying delegates from the respective conference.

- XIII. The number of delegates a church is allowed to send to General Conference is based on the church's composite number at the end of 2019. (See note below). Member Churches may send one delegate per 25 composite number or major fraction thereof. A Member Church with 25 members or fewer will qualify to send one delegate. 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 composite number, the church membership shall not exceed 200 percent {200%} of the primary worship service(s) annual average attendance.) b) Primary worship service(s) annual average attendance.
- XIV. The Certification Criteria for Foreign Delegates as presented to the Council of Bishops Executive Committee and approved by the Council of Bishops will be used to certify foreign delegates.

Note: Due to COVID-19 issues, church statistics from 2019 rather than 2020/2021 were used concerning membership and attendance in determining a composite number for delegates.

Respectfully submitted by:

Bishop Randell O. Drake, Chairman

Bishop Ray Boggs

Bishop Danny Nelson

DECORUM COMMITTEE REPORT

We, your committee on Decorum, recommend the following:

I. RULES OF ORDER

- A. In all cases specified or unspecified in this report, *Robert's Rules of Order*, Newly Revised, 12th Edition, will govern the business procedures of this conference.
- B. These rules apply to all alike.
- C. A parliamentarian, timekeeper, chief teller, and head usher shall be appointed or hired by the chairman. The use of an electronic device may be substituted for a timekeeper.
- D. All speakers must be courteous in language and deportment, avoiding all adverse or unkind personal references.
- E. All debatable motions must be seconded before they can be considered.
- F. If one third (1/3) of the Bylaws Committee do not agree with the majority, they shall have the right to submit a minority report. This report must be provided in digital format/printed and given with the majority report.
- G. Badges will be checked and must be worn by members of the General Conference in all Business Sessions. Any member without a delegate badge will:
 - 1. Be asked to leave the bar of the conference
 - 2. Not be allowed to address the chairman and be recognized
 - 3. Not be given ballots/voting apparatusThe Council of Bishops through the General Conference ushers shall be empowered to carry out this provision.
- H. Platform personnel may be required to make and receive cell calls during a Business Session for the conduct of business of the General Conference. All other cell phone calls should be avoided, and ringers set to silent mode on the floor of the conference and are restricted within the bar. With regards to cell phones, and other electronic devices, members shall exhibit courtesy in all Business Sessions.

II. BAR AND HOURS OF BUSINESS

- A. The platform and appropriate areas as declared by the chairman shall be the Bar of the conference.
- B. The hours of business shall be determined by the voting delegation's acceptance of the printed agenda, with the exception of such changes as may be made by the vote of this body.

III. REPORTING PROCEDURES

- A. The General Superintendent shall be allowed to report orally. The other members of the Executive Committee of the Council of Bishops shall report in writing.
- B. After adoption of the Decorum Committee Report, the next item of business shall be the reading of proposed changes in the Bylaws Committee Report, with Article I – Organizational Structure – General Level being read as soon as possible.

IV. OBTAINING THE FLOOR

- A. Any member desiring to speak must move to the nearest microphone to seek and obtain recognition from the floor.
- B. The chairman shall recognize members of the body when they have sought to obtain the floor in the proper manner.

V. DEBATE

- A. Members shall confine their remarks to the question which is before the conference.
- B. So far as possible, the chairman shall alternate the speakers on both sides of the question.
- C. No member may speak more than three minutes at one time, and those who have not spoken on the pending question shall be given preference in obtaining the floor.
- D. The chairman shall maintain neutrality concerning all matters of debate while presiding. Should he desire to discuss any matter presented to the conference body, he must specify the area he wishes to address, and shall not resume the chair until said specific matter has been fully decided. This does not prohibit the chairman from offering facts pertinent to the subject being discussed which may not be known to this body, nor from asking or answering questions for clarification.

- E. The chairman may not entertain a motion for the previous question until a minimum of four speakers have been heard from each side of the question, providing there are those who desire to speak to the question.
- F. In the event of extended debate that becomes repetitious, and, in the opinion of the chairman, all pertinent information has been presented, the chairman, in consultation with the parliamentarian, may present the question or subject under discussion to the body for a vote. This may be challenged and reversed by a majority vote of the delegates.

VI. RESOLUTIONS FROM THE FLOOR

All resolutions from the floor must bear the signatures of the number of delegates equal to the number of members on the Bylaws Committee (15 members).

VII. NOMINATION AND ELECTIONS

- A. Elections shall begin following the presentation and adoption of the Bylaws Article I, Organizational Structure – General Level, Sections A-G.
- B. All nominations will be made from the floor and elections will be by ballot/electronic voting apparatus, or any form of ballot that may become necessary, except when there is only one nominee. All nominees shall stand for identification, and the Communications team shall provide an image of the nominee on the screen while standing.
- C. An adequate staff of tellers and tabulators (if necessary) shall be appointed or hired by the chairman for official oversight of the tabulation of all the ballots.
- D. The chairman shall not entertain a motion to close nominations.
- E. When only one office is being voted on and there is not an election on the first ballot, and there are five or more nominees, only the four receiving the highest number of votes shall be considered on the second ballot; then the three receiving the highest numbers of votes on the second ballot will be considered on the third ballot; then the two receiving the highest number of votes will be considered on the fourth ballot. If there are four or less nominees, the candidate with the fewest votes will be dropped on each succeeding ballot, until one nominee receives a

majority of the votes, and there is an election.

- F. The Bylaws shall govern the election of the vice-chairman, corporate secretary, and corporate treasurer.
- G. Campaign speeches shall not be permitted.

VIII. VOTING

- A. Absentee or proxy voting shall not be permitted.
- B. Voting on motions, resolutions and acceptance of reports shall be by voice/electronic voting device. Except as may be required by the Bylaws of the IPHC, all voting results on motions and resolutions shall be determined by a majority vote. All electronic devices not in use will be collected prior to voting.
- C. When there is reasonable doubt concerning the outcome of a voice vote, the chairman, or any member of the conference, may call for a division of the house.
- D. After a split vote is announced by the chairman, it cannot be reported as unanimous by a subsequent vote.

Respectfully submitted by:

Bishop Abel E. Palomo, Chairman

Rev. H. Larry Jones

Bishop Larry Herrera

Bishop Hector Andrade

Bishop Dale Adams

MEMOIRS REPORT

MEMOIRS REPORT

The Memoirs Committee Report was presented as a video on two separate days: the executive members on July 27, 2022, and the missionaries on July 28, 2022. These videos were produced under the direction of the General Superintendent's Office and Michelle Nisbett.

We, your committee on Memoirs, submit the following:

“I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love His appearing” (2 Timothy 4:7-8).

We honor those who have joined the “great cloud of witnesses,” and we eagerly await the day when we will again worship the Lord together.

EXECUTIVE MEMBERS

Dannie Obryan (Dan) Beller

July 13, 1932 – September 15, 2019

New Horizons Ministries (East Oklahoma)

Dannie Obryan (Dan) Beller, known across the International Pentecostal Holiness Church (IPHC) as the dean of pastors, was born July 13, 1932, near Byars, Oklahoma, to Clarence and Hollie (Loper) Beller. He graduated from Byars High School in 1949 as valedictorian of his class. He attended East Central College for two years pursuing a major in elementary education. After receiving a call to preach, Dan transferred to Southwestern Bible College to pursue a bachelor of theology degree. He was ordained as a minister in the IPHC in July 1953.

While attending Southwestern, Dan met Marie Gosnell. They were married on September 21, 1953. They pastored in South Coffeyville, Oklahoma, for almost three years.

In 1959, Dan was elected Christian Education director for the East Oklahoma Conference (now known as New Horizons Ministries). During the seven years he served in that role, he continued his studies at Oklahoma Baptist University (OBU) in Shawnee, Oklahoma, and Oral Roberts University (ORU) in Tulsa, Oklahoma.

In 1965, the conference assigned the Bellers to plant a church in Pryor, Oklahoma. As they organized the new work, Dan commuted daily back and forth to ORU, working on a Master of Divinity, which he received in 1968. On the same weekend, he also received a bachelor of arts from OBU. In 1983, Dan received his Doctor of Ministry degree from Fuller Theological Seminary, in Pasadena, California. He also received an honorary Doctor of Divinity degree from ORU.

In September of 1967, Dan and Marie were appointed as pastors of Evangelistic Temple in Tulsa, where they served for over 34 years. Under their leadership, ET, as it became known, reached a membership of over 2,000. After his retirement, Dan served as pastor emeritus of SpiritLife Church, which is the new name adopted by the congregation.

Dr. Beller authored two books: *Progress Through Pioneer Evangelism* (Advocate Press, Franklin Springs, Georgia, 1973); *And the Lord Added to the Church* (Advocate Press, 1989).

Though Dr. Beller was invited to speak in churches and conventions in several denominations, he remained supportive of and loyal to the International Pentecostal Holiness Church. He served in several offices and on various boards through the years, including 22 years on the National Christian Education Board (now Discipleship Ministries). He was assistant superintendent of the East Oklahoma Conference and served several terms on the conference board. He chaired the Board of Regents for Southwestern Christian University for 13 years and was the first pastoral representative on the General Executive Board of the IPHC, where he served for four years.

Donald Dean Burchett

February 27, 1933 – May 16, 2020

Harvest District – Acts2Day

Donald Dean Burchett, 87, passed away Saturday, May 16, 2020, at Neodesha Care and Rehabilitation in Neodesha, Kansas. Don was born on February 27, 1933, to Jody and Viola Burchett in Copan, Oklahoma.

On May 29, 1954, Don married Bonnie Ray Charter. Bonnie passed away on December 21, 2000. He married Donna Horst in February 2003. She also preceded him in death in 2005. Then, on August 8, 2006, he was united in marriage to Joy Stewart Kerley.

During his 44 years of pastoral ministry, Donald led only one congregation: Chapel of Praise/Cathedral of Praise in the Kansas (now

Harvest) Conference of the International Pentecostal Holiness Church (IPHC). He served as bishop of the Harvest Conference (now the Harvest District of Acts2Day) for 16 years. By virtue of that position, he served as a member of the IPHC General Board of Administration and on the Southwestern College Board of Regents.

Donald's heart's desire was to see the churches in the Independence, Kansas, area worship together. That is why he held Winter Word Camp Meetings in Independence for eight years.

As a pastime, Donald enjoyed fishing, which he jokingly referred to as "visitation." (Visitation was the name of a fishing boat owned by his close friend, Jack Weaver.) He delighted in playing jokes on people, and he loved to play fast pitch softball. He played his last game when he was 64 years old. He also loved golfing and just being with people.

Donald's love for young people is reflected in the fact that he and Bonnie fostered 10 children.

Daniel Thomas Byus

May 13, 1930 – February 3, 2022

Heartland Conference

Daniel Thomas Byus was born on May 13, 1930, in Darjeeling, Bengal, India, to missionary parents, George and Hazel Forrester Byus. Dan went to be with the Lord on February 3, 2022, at the age of 91. He was a loving husband, father, grandfather, great-grandfather, and Navy veteran who served during the Korean Conflict.

Dan Byus, a devoted servant of Jesus Christ, served in the ministry for many years with the International Pentecostal Holiness Church. He was ordained in 1964 in the California Conference. In 1972, he was appointed as superintendent of the Alaska Conference. He served in that role for five-and-a-half years (1972-1977) while simultaneously pastoring the Pentecostal Holiness Church in Anchorage.

In an article in the October 7, 1972, edition of *The Pentecostal Holiness Advocate*, Robert L. Rex, General Evangelism director, introduced Dan Byus as the new superintendent of the Alaska Conference and expressed appreciation for his leadership. "We are delighted to have a dedicated man with his background and experience to head our work in Alaska," he wrote.

While Dan oversaw the work in Alaska, his sister, Olive Sue Byus, served as a missionary to the church in Fairbanks.

During his years of ministry, Dan pastored congregations in California, Washington, Alaska, and Oklahoma. In addition to “shepherding the flock,” Dan is fondly remembered as having shared his gift as an accomplished musician, playing the violin for worship. He was always accompanied by his wife Ruth on the piano.

At the time of his passing, Rev. Byus lived in Spotsylvania County, Virginia. He was a member of LifePoint Church in Fredericksburg, Virginia, and held ordination in the Heartland Conference.

Dan Byus was predeceased by his wife Ruth, his sister Olive Sue, and two brothers, David and his wife Ruby, and Robert and his wife Pauline. He is survived by his two sons: David Byus (Doelyn) of Lake Anna, Virginia, and Gregory Byus (Robin) of Nokesville, Virginia; and one daughter Janice Lynch (Bob) of Fredericksburg, Virginia; a sister, Rachael Harris of Olympia, Washington; 19 grandchildren; and 21 great-grandchildren.

George Clifton Cashwell

September 3, 1935 – January 30, 2017

Spirit Life Conference (South Carolina)

George Clifton Cashwell passed away Monday, January 30, 2017. Born in Roseboro, North Carolina, he was a son of the late Evander James and Juanita Howard Cashwell.

George Cashwell was a graduate of Holmes Bible College and ordained as a minister in the International Pentecostal Holiness Church. He served as superintendent of the Mississippi Conference. His pastorates included congregations in Laurinburg, North Carolina, and Aiken, Socastee, Johnsonville, North Charleston, Holy Hill, Bamberg, and Highway Pentecostal Holiness Church in Elgin, South Carolina, where he was acting pastor.

George enjoyed golf, football, B-B-Q, and spending time with his family and grandchildren.

George C. Cashwell is survived by his wife, Ella Mae Gaylord Cashwell; four children: Philip (Sylvia) of Elgin, South Carolina, Charles (Rebecca) of Atlanta, Georgia, Karen McClain (James) of Elgin, James (Catherine) of Chattanooga, Tennessee; one brother, Eugene Cashwell (Betty); two sisters, Ruth Matthews and Judy King; seven grandchildren, three step-grandchildren; and six great-grandchildren. He was predeceased by two brothers, Winton and Marvin Cashwell, and a sister, Frances Teachey.

Bobby Jack Clem

July 25, 1933 – November 3, 2018

Heartland Conference

Bobby Jack Clem was born in Oklahoma City, Oklahoma, on July 25, 1933, to Roy and Susie Clem. After graduating from Sharon Bible College and High School, he continued his education at Pacific Bible College and the State of California Valley College in Van Nuys.

Bobby and Berna Deane Plowman were married on November 10, 1956. In 1957, he accepted the pastorate of the North Hollywood Pentecostal Holiness Church. They also pastored in Bakersfield, Stockton, and Hayward, California. Bobby also hosted a radio program known as “Hour of Power,” broadcast in the Los Angeles area and in South America.

In 1972, the Southern California Conference (now known as Golden West) elected Bobby as superintendent. He served in that role for 14 years. He also served on the Pentecostal Holiness General Executive Board for 14 years. Later he was selected as chairman of the denomination’s first Home and Family Program and the Stewardship and Development Department.

Bobby and Berna Deane moved to the Oklahoma City area in 2005. Clem pastored New Life Christian Church in Stillwater, Oklahoma, until June 2007. He continued his ministry for seven more years as chaplain at the Wellington Parke Assisted Living Center in Oklahoma City.

Theodore Ralph Davis

August 2, 1928 – January 28, 2017

Heartland Conference

Theodore Ralph Davis was one of five children (two girls and three boys) born to Lafe and Ela (Beam) Davis. He was born on August 2, 1928, in Norge, Oklahoma, and went to be with the Lord on January 28, 2017, in Cyril, Oklahoma.

Ralph was born again at age 17 at the Cyril Assembly of God. He graduated from Cyril High School in 1946 and later attended Southwestern Bible College (now Southwestern Christian University).

Ralph served in the United States Army during the Korean War from October 1950 to December 1952. He went to work for Civil Service, Fort Sill, as a clerk in January 1953 and later was promoted to the position of Manpower Management Analyst.

In 1950, Ralph joined the Cyril Pentecostal Holiness Church, in what was then the West Oklahoma Conference, and served several years as the church pianist, youth director, Sunday school teacher, and Sunday school secretary and treasurer. He also served eight years as assistant director of the Conference Youth Department. During this time, he edited a monthly conference youth newsletter.

Ralph attended Cameron University in Lawton and Southwestern Christian University in Oklahoma City.

At the West Oklahoma Conference Camp Meeting in 1955, he met the girl of his dreams. He said as soon as he saw LaVeta Darrah he knew she was the girl with whom he wanted to spend the rest of his life. They married on November 9, 1956, at the Lookeba Pentecostal Holiness Church.

In 1966, Ralph felt a call from God into ministry and was later licensed and ordained in the Pentecostal Holiness Church. He pastored churches at Mountain View, Kingfisher, McLoud, Apache, Hinton, and Anadarko. He was elected to serve the conference as secretary and treasurer for 12 years. In 1987 he was elected as conference superintendent and served that office for six years.

While in the office of conference superintendent, Ralph was a member of the General Board of Administration of the International Pentecostal Holiness Church. He also sat on the Boards of Southwestern Christian University and Carmen Home for the Aged. While serving as conference superintendent, he moved back to Cyril and accepted the pastorate of the IPHC congregation in Anadarko. During that time, he took a part-time job at the Cyril Funeral Home.

Ralph Davis retired from pastoring in 1998 and was later involved in Calvary Temple Outreach Ministries, serving as associate pastor, song leader, church treasurer and in charge of the Lighthouse Coffee House Ministries. On October 27, 2012, he was honored with the Lifetime Achievement Award from the Heartland Conference. (The West Oklahoma Conference merged with the Oklahoma Conference [Heartland]). In 2016 he received his 50-year pin as an ordained minister in the IPHC.

Ralph loved oil painting, gospel singing and wrote several poems and songs with music. He enjoyed playing the piano, guitar, and mandolin and was the author of one book, *I Remember When*, which is a history of the West Oklahoma Conference of the Pentecostal Holiness Church.

Maggie Doyce Dunn

March 12, 1928 – September 17, 2017

Northwest District – Acts2Day

Maggie Doyce Dunn was born on March 12, 1928, in Oklahoma. She stepped on gold to her eternal reward in heaven on September 17, 2017.

Doyce was preceded in death by her husband, Bobby Dunn. She was survived by her three sons, Bob, Dale, and Daniel Dunn of Dixon, California; and two daughters, Brenda Strait of Yukon, Oklahoma, and Bonnie Miller of Vacaville, California. She was blessed with 15 grandchildren, 41 great-grandchildren, and two great-great-grandchildren.

Bobby and Doyce were married in California, and later moved to Oregon where, from 1965 to 1995, she pastored churches in Cottage Grove, Portland, Salem, and Kirkland. In a time when women were not generally accepted in leadership positions, she defied the odds and became the first woman to hold the position of superintendent of the Northwest Conference of the Pentecostal Holiness Church. She served in that role until her retirement in 1995.

Jack David Goodson

August 31, 1930 – January 25, 2021

Cornerstone Conference

Jack David Goodson was born on August 31, 1930, in Gastonia, North Carolina, to Ferrie Bess Goodson. His only sibling, James, passed away in 1985.

Unlike most of his ministerial peers, who were saved in a local church, Jack accepted Christ at the age of 14 as he walked between two mill houses in Gastonia. He had not been reared in church, nor had he been taught about God, but occasionally, he attended a small church in town. When he was 18, a neighbor invited him to visit the Pentecostal Holiness Church in Gastonia, where, for the first time, he heard a message on being sanctified and baptized in the Holy Spirit.

That night, when he couldn't sleep, Jack slipped out of bed and asked the Lord to sanctify him. He described that occasion as the only time in his life when he heard the audible voice of God. "He spoke over my left shoulder: 'You are sanctified,'" Jack recalled. From that day forward, Jack devoted himself to the Lord and the advancement of the Kingdom through the International Pentecostal Holiness Church.

Jack married Frankie Wilson on December 25, 1950. Three children were born to that union: David Bruce Goodson (deceased on July 5, 2003), Rhonda Karen Tate, and Chris Goodson.

Jack Goodson served with excellence in leadership at every level of ministry, from the local church to the denomination's Global Ministries Center. "Wherever I minister," he said, "I try to do my best for the glory of God." Jack based his life on 1 Corinthians 10:31: "So whether you eat or drink, or whatever you do, do it all for the glory of God."

Always with that passage of Scripture as his guide, Jack pastored churches in the Western North Carolina (Cornerstone) Conference for 22 years (1959-1982). From 1972 to 1985, he served as a member of the Cornerstone Conference Board: six-and-a-half years as assistant superintendent of the conference and three-and-a-half years as superintendent.

Delegates to the 1985 IPHC General Conference elected Jack David Goodson as general secretary and treasurer. He served a total of 12 years in that role and as a member of General Executive Board. He was a member of the World Missions Board for eight years (1977-1985) and as chairman of the Falcon Children's Home Board for two years (1984-1985).

While still in his teens, Jack dropped out of school in order to support his ailing mother. Though he only completed the eighth grade, he overcame his limited formal education and became an avid student of the Scriptures. He persevered to achieve an impressive resume of service in both the church he loved and the community. Simultaneous with his role as general secretary and treasurer, he was also a member of the First Fidelity Bank Board of Directors for 12 years (1985-1993; 1997-2001); and a member of the Met-Life Insurance Advisory Board (1989-1993). Jack was awarded honorary doctorate degrees from Southwestern Christian University and Pacific Coast Bible College. Southwestern Christian University acknowledged his leadership ability by bestowing on him its Lifetime Achievement Award.

Following his retirement in 2001 as executive director of Stewardship Ministries, Jack served for four years as U.S. Field director for World Missions. Then, in 2001, he and Frankie relocated from Oklahoma City back to their home state of North Carolina, where he administered the Cornerstone Conference's archives and continued to minister whenever and wherever an opportunity arose.

Michael Patrick (Mike) Gray

September 13, 1958 – October 6, 2021

Alpha Ministries (Alabama)

Michael Patrick Gray entered the glorious presence of our Lord and Savior Jesus Christ on October 6, 2021. Mike was born on September 13, 1958, in Birmingham, Alabama, to Arthur Franklin Gray and Doris Gray Whitehead.

He married the love of his life, Karen Harris, in June 1977. Together they built a beautiful life with their two children, LeighAnne and Kenny. Through the years his family enlarged to include his son-in-love Blake and daughter-in-love Mary. His greatest honor was becoming a Poppie to Brodie Bear and the Princess Cubbie AnnaBella.

Mike was called to preach at 17 years old, and he ministered in his calling for 46 years. He was full of humility and integrity—a saint of God, a man of prayer, and a student of the Word. He served the Lord with every ounce of his being.

Mike served the Alpha Conference as the conference superintendent for 11 years. He also served as the chairman of the IPHC Finance Committee and sat on various denominational committees and boards. Prior to becoming the Alpha Conference superintendent, he served as the chief of staff and executive assistant to the IPHC General Superintendents James Leggett and Ronald Carpenter, Sr., in Oklahoma City, Oklahoma, for five years.

Mike's ministry included pastoring the following Alpha Conference congregations: McComb's Chapel, Robertsdale PHC, River of Life Fellowship, Good Shepherd, and The Celebration Center. Other areas he served during his time of ministry included Conference Church Growth director, conference assistant superintendent, Alpha Conference mission's director, and as a member of the Conference Executive Council under his spiritual mentor, David Stephens. He was also an integral part of Alpha Conference youth camps and had a heart for the next generation.

Mike was preceded in death by his parents and two brothers Phillip Gray and Frankie Gray (Lynn). He is survived by his loving wife, Karen Harris Gray; son Kenny (Mary) and daughter LeighAnne (Blake); two grandchildren, Brodie and AnnaBella; brother Darryl (Anna); Stepfather Jim Whitehead; and many nieces, nephews, cousins, brothers- and sisters-in-law.

Mike's family was his most prized possession. He lavished them with love. He always put them first. He was a devoted, loving husband, a doting father, and the world's most adoring Poppie. He led his family with a fierce passion and with integrity and impeccable character. He is simply irreplaceable to them.

Daniel Floyd Greenlee

July 25, 1944 – October 28, 2021

Pacific West Conference

Daniel Floyd Greenlee pastored the same congregation for 45 years. Over the decades, the church experienced three name changes: Calvary Chapel, Calvary Cathedral, and The Fathers House. Each transition signified new milestones of growth to eventually becoming a congregation of over 1,000 parishioners.

Dan Greenlee was a true pioneer and innovative leader. He was known for being instrumental in helping his church and the International Pentecostal Church at large to advance and expand continually in reaching new cultures and embracing new seasons of spiritual renewal. This was evident not only in the diversity of his congregation but also in the many multicultural churches and overseas missions he planted.

Dan had a true shepherd's heart of compassion for impacting people's lives with the Word and presence of God. His ministry accomplished this goal through his powerful preaching coupled with a strong emphasis on worship, for which his church became known.

Dr. Dan Greenlee served three terms (12 years) as superintendent of the Pacific West (PacWest) Conference (1986-1998), and 27 years as president of Advantage College (formerly Pacific Coast Bible College) (1986-2013).

He is survived by his son, Christopher, daughter, Stephanie, grandchildren, and brother Stephen.

John William Ingham

November 23, 1939 – January 12, 2021

LifePoint Ministries (Georgia)

John William Ingham, 81, of Colbert, Georgia, went to his eternal reward on January 12, 2021.

John was called into the ministry at age 17. While attending Emmanuel College in Franklin Springs, Georgia, he joined the Georgia Conference

of the Pentecostal Holiness Church in 1960. He remained active in the ministry the rest of his life.

In 1965, John married Rita Dove. Together they pastored several churches in the Georgia Conference, including: Friendship, Macon First, Peniel, Fountain Inn, Christian Life, Calhoun Falls and Danielsville Evangelical. He also served 12 years as superintendent of the Georgia Conference (1982-1994).

John Ingham served in several roles on the conference level and beyond, including: Georgia Conference secretary, Georgia Conference Sunday school president, editor of the Emmanuel College *Alumni News*, a member of the Executive Board, and chairman of the Recruiting Board of Emmanuel College, and the Falcon Children's Home Board.

John's educational background included the following degrees: Masters of English Education, bachelor of fine arts in speech and drama, bachelor of sacred literature at Holmes Theological Seminary, and an associates of arts. He taught at Athens Christian School and was Department chairman and English teacher at Bibb County Schools. He also served as an editorial assistant at Advocate Press (LifeSprings Resources).

Though his health was in decline for several years, John's faith never waiver. He ministered continually to everyone he met, sometimes even by phone. He was dearly loved by his family and will be missed for his love and passion for reaching those who did not know his Lord and Savior, Jesus Christ.

Survivors include his wife, Rita Dove Ingham; children: Melissa (Forrest) Pruitt, Rebecca (David) Clegg, Deborah (Mimmo) Alboumeh, and David Ingham; grandchildren: Ryan Norris, Megan Norris, Cameron Norris, Mariam Alboumeh, Mazzen Alboumeh and Mya Alboumeh; three great-grandchildren; and a sister, Rachel Robinson.

John Ingham served churches in the Upper South Carolina (Spirit Life Ministries) and Georgia Conferences (LifePoint Ministries). He served three four-year terms as the Georgia Conference superintendent (1982-1994) and was a member of the IPHC's General Board of Administration (GBA). He was followed as superintendent by Presiding Bishop A. D. Beacham, Jr., who was a longtime friend of the family.

Kenneth Ray Kingrea

December 1, 1941 – December 14, 2020

Appalachian Conference

Kenneth Ray Kingrea, of Christiansburg, Virginia, was welcomed into Heaven by his Lord and Savior Jesus Christ on Monday, December 14, 2020, while surrounded by his family. Kenneth was born a twin on December 1, 1941, in Floyd, Virginia, the son of Hosea Hungate and Nina H. Franklin Kingrea.

Skilled in many areas, Kenneth succeeded in business; however, at the age of 36, he acknowledged a call into the ministry – a decision that would create a spiritual legacy of ministry within his own family and impact the eternity of countless individuals.

In 1977, Kenneth Kingrea was licensed and ordained as a minister in the International Pentecostal Holiness Church (IPHC) and was an active minister in the Appalachian Conference for over 40 years. He began his pastoral ministry at Blacksburg Pentecostal Holiness Church. Then he felt led to plant the Pilot Pentecostal Holiness Church (now Abundant Life Fellowship) along with his brother, Evangelist Richard Kingrea. He pastored there before moving to Salem, Virginia, to lead the congregation of Salem Pentecostal Holiness Church (now Christian Life International).

Kenneth served the Appalachian Conference as evangelism director and assistant superintendent before being appointed to the office of superintendent. After completing 10 years of service to the denomination, Bishop Kingrea still could not refuse his desire to minister and continued pastoring at Oak Grove Church in Christiansburg, Virginia, until 2019.

An avid student of the Word, Bishop Kingrea loved to learn and earned multiple degrees, including a bachelor's from Trinity College of the Bible, a master's from Southwestern Christian University, and an honorary doctorate from Maranatha College of the Bible. Bishop Kingrea shared this knowledge with people all over the world, traveling to numerous countries to teach and preach the gospel of Christ. He also served as a member of the IPHC General Evangelism USA (EVUSA) Division Council and sat on the Emmanuel College Board of Trustees.

In addition to his parents, he was preceded in death by his beloved wife of 56 years, Juanita Marcella Kingrea; and his twin brother, Samuel Jay Kingrea.

Left to cherish his memory are his three children: Towana Kingrea-Kitts of Christiansburg, Virginia, Ray Kingrea (Sandy) of Lynchburg,

Virginia, and Brian Kingrea (Kay) of Gaithersburg, Maryland; one sister, Shirley Cox (Richard) of Catawba, Virginia; one brother, Richard Kingrea (Renee) of Christiansburg, Virginia. He was the beloved grandfather to eight grandchildren: Bethany Creger, Hannah Venable (Michael), Andrew Kingrea (Sydnah), Jessica Barbir (Timothy), Dakota Kingrea, Zachary Kingrea (Candice), Cheyenne Kingrea, and Tacoma Kingrea (Chrissy); and great-grandfather to 10 great-grandchildren: Gabriel, Ezra, Willow, Anderson, Kennedy, Ruth, Cash, Carter, Laurel, and Aaron. He is also survived by his loving wife of three years, Nita Martin Kingrea, numerous nieces and nephews, as well as many other relatives and close friends.

James Daniel Leggett

October 21, 1939 – February 8, 2018

North Carolina Conference

James Daniel Leggett was born in Williamston, North Carolina. He was one of eight children born to James S. and Hazel W. Leggett. The Leggetts were members of the Bethany Pentecostal Holiness Church in Williamston. James was born again in 1954 in his home church.

James attended Holmes Academy and College of the Bible in Greenville, South Carolina. He continued his education at the University of North Carolina at Pembroke, earning a B.A. in history.

As a high school student at Holmes, James met and fell in love with another student, Clara Faye Watts. They were married on June 25, 1961, in the First PH Church, Norfolk, Virginia. They had four children: James D. Leggett, Jr, Joseph Talmadge Leggett, John Leggett and Cindy McKeone.

The newlyweds returned to Greenville, where James spent a year on the Holmes faculty before assuming his first pastorate—Swan Quarter Pentecostal Holiness Church (Pinetown, NC). He pastored two more congregations, Mount Olive (Pembroke, North Carolina) and Culbreth Memorial (Falcon, North Carolina), before being elected superintendent of the North Carolina Conference.

In 1989, after only three years as superintendent, he was elected to the General Executive Board as executive director of Evangelism and chairman of the Extension Loan Fund. In 1993, he was reelected to head the Evangelism department, which, by then, had become known as Evangelism USA (EVUSA). He was also chosen as vice chairman of the denomination.

In 1997, James was elected as General Superintendent and Presiding Bishop of the International Pentecostal Holiness Church (IPHC). During his years of service, Leggett also served as co-chairman of the Pentecostal Charismatic Churches of North America (PCCNA), chairman of the Pentecostal World Fellowship, and as a member of the Global Christian Forum and Christian Churches Together (CCT).

When Leggett left the office of General Superintendent in 2009, he returned to Greenville to become the sixth president of Holmes Bible College. He revitalized the institution and strengthened its ties with the IPHC. He worked to fortify the school's financial base while overseeing the construction of a new campus, including a new building for Holmes Memorial Church, which he pastored. When he retired in August 2017, the primary campus was debt-free.

In a sense, James Leggett's adult life led him full circle—student, teacher, preacher, pastor, writer, presiding bishop, college president—and always ministering and leading with a positive outlook toward the future. The thousands who have heard him preach will no doubt recall his declaring, “The best is yet to come!”

Dorrance M. Manning

June 25, 1928 – June 24, 2017

Arizona District – Acts2Day

Dorrance M. Manning was born on June 25, 1928, to T.V. and Opal Manning, both of whom were ordained ministers in the Pentecostal Holiness Church. Dorrance was ordained in the IPHC in 1952 after attending Southwestern College (now Southwestern Christian University) and Oklahoma City University.

Dorrance married Evelyn Lemmon in 1948. She was the daughter of J. M. Lemmon, who became the director of the Carmen Home in Carmen, Oklahoma.

In 1976, Dorrance Manning was appointed superintendent of the Arizona Conference. During his tenure, churches were planted in the metropolitan areas of Phoenix and Tucson. At the Twentieth General Conference of the IPHC in Richmond, Virginia, he was elected to the General Executive Board as representative of the Western Zone.

The Arizona Conference was comprised of churches from several ethnic backgrounds, including five Latin American churches and five Native American churches. Manning had a great burden for the Indian

people and was appointed Indian Missions director by the Evangelism Department. Under his leadership, three Native American missions were established.

Dorrance pastored several churches in the Oklahoma (Heartland) Conference and faithfully served the conference as an evangelist. At the time of his passing, he was pastoring the Linn Avenue PH Church in Oklahoma City. He was known as a prolific songwriter and gifted musician, composing both the lyrics and music scores to hundreds of gospel songs.

Dorrance passed into the presence of the Lord on June 24, 2017, one day before his 89th birthday. He was predeceased by his parents and his wife Evelyn. He is survived by his second wife Shirley, two sons, Daniel (Paula) and Darryl (Regina) and two daughters, Dana Manning, and Donna Mason; 11 grandchildren and 17 great grandchildren.

Gordon A. McDonald

October 29, 1943 – June 21, 2020

Pentecostal Holiness Church of Canada

Gordon A. McDonald began his life's journey in Ottawa, Ontario, Canada, on October 29, 1943. He was one of four children born to Kenneth and Lois (Mosley) McDonald. His siblings included two brothers, Kenneth, and Bobby (deceased), and one sister, Sandra (deceased).

McDonald graduated from Holmes Bible College in 1965. He married Glenda Doss on September 4, 1965, in Winston Salem, North Carolina.

McDonald furthered his education at Louisiana State University, Furman University, the Southern California School of Theology, and the California Graduate School. He received honorary degrees from the California School of Theology and West Coast Bible College.

The ministry of Gordon McDonald proved to be global in scope. After leading several South Carolina congregations, he and Glenda moved to Canada. He served for 40 years as senior pastor of Calvary Christian Church in Surrey, British Columbia. In 1997 he was elected General Superintendent of the Pentecostal Holiness Church of Canada, a position he held for 23 years. For 29 years, he served as chairman of the board of Pacific Academy, a private school based in Surrey, British Columbia. He also served as director of Life Outreach International, a ministry of James Robison.

Bishop McDonald's influence reached far beyond North America. He served as a member of the IPHC World Missions Ministries Board

for 12 years, and he was on the board of Kuwasha Kids in Uganda. From its inception, he was a member of the IPHC Global Leadership Council, formerly the World Pentecostal Fellowship. He was a faithful member of both the Pentecostal-Charismatic Churches of North America and the Pentecostal World Fellowship.

Doris Lorene Jones Moore

February 13, 1939 – May 31, 2021

Spirit Life Ministries (Upper South Carolina)

Doris Lorene Jones Moore, former director of the Women's Auxiliary of the International Pentecostal Holiness Church (IPHC), passed away Monday, May 31, 2021, at age 82. Doris was born in Laurel Hill, North Carolina, on February 13, 1939. She was one of three children born to William Thomas and Odessa Ray Jones. Her siblings included William Gene Jones (Ada), who retired from the United States Air Force, and Glenda Sue Jones Taylor (Earnest), who was a licensed practical nurse.

Doris graduated from Laurel Hill High School in 1956. She continued her formal education by enrolling at Holmes College of the Bible in Greenville, South Carolina, in 1957. She completed one-and-a-half years of study there and the equivalent of one year at Emmanuel College in Franklin Springs, Georgia. Later, after having moved to Oklahoma City, Oklahoma, and working on the campus of Southwestern College of Christian Ministries, Doris graduated from the school with a bachelor of arts degree.

The one-and-a-half years at Holmes proved to be more than biblical training for Doris. That is where she met Ronald Quentin Moore, a fellow student from Langley, South Carolina. At their first introduction, Doris was engaged to be married to another student, and Ron had eyes for another classmate. When Doris's engagement dissolved, Ron realized he had been smiling across the classroom at the wrong girl and asked Doris for a date. He and Doris soon agreed they were meant to be lifetime and ministry partners. They were married on July 5, 1959, in Doris's home church, East Laurinburg Pentecostal Holiness.

Immediately following Ron's ordination into the ministry in 1961, Ron and Doris received their first pastoral assignment by the Upper South Carolina Conference (now Spirit Life Ministries). That pastorate was at a new church plant in Belvedere, South Carolina, where they ministered for three years. Other congregations they led in the conference included Easley (five years), Taylor Memorial in Anderson (five years), and Calhoun

Falls. Under their leadership at Taylor Memorial, the church became the first Pentecostal Holiness congregation to average 500 in Sunday school for a calendar year.

Wherever they were appointed, Doris was always involved in Women's Ministries. When Ron agreed to move to Oklahoma City to become the administrative assistant to the general director of World Missions for the denomination, Doris soon found herself volunteering her services at the headquarters of the International Pentecostal Holiness Church (IPHC). She was instrumental in organizing and opening the denomination's Archives and Research Center. And when the Woman's Auxiliary president, Agnes Robinson, needed assistance, Doris volunteered, without salary, to serve as her secretary. Later, when the budget included the necessary funding for Mrs. Robinson to acquire an assistant, she hired Doris Moore (with pay). During that time, Doris also served as secretary on the Woman's Ministries Executive Board.

Doris was elected as the president of the General Woman's Auxiliary in 1989. She served in that role for two terms (eight years). During her tenure, she was also a member of the denomination's General Board of Administration.

In 1998, the Moores returned to their home conference, Upper South Carolina, where Ron continued in leadership positions until his retirement in 2010. Doris was always at his side, supporting and encouraging him.

"Doris Moore served the IPHC in numerous capacities," said Presiding Bishop Doug Beacham, "always showing the reality of the fruit of the Spirit in her words, actions, and attitudes. Like Dorcas in Acts 9:36, she lived a life 'full of good works and charitable deeds.' As president of IPHC Women's Ministries from 1989 to 1997, she led this ministry to a growth rate of 55 percent (55%) in the USA. Her life truly reflected the name of the magazine that served IPHC women for many years: *The Helping Hand*."

Women's Ministries Director Whitney Davis said she believes Mrs. Moore's legacy speaks for itself. "Doris Moore was an integral part of the life of women in the IPHC," she said. "The women Doris impacted describe her as a faithful woman of God, loyal, steady, dedicated, precious, and kind. We celebrate her remarkable life and extend our heartfelt condolences to the Moore family."

Discipleship Ministries Executive Director Tommy McGhee agreed. "We are saddened to hear of the passing of Mrs. Doris Moore. She was an exceptional woman of God, serving diligently as the IPHC Women's

Ministries director as well as First Lady of the Upper South Carolina Conference. Her legacy will live on through her friends, family, and the many hearts that she ministered to in her lifetime.”

Ronald Quentin Moore

August 12, 1939 – November 14, 2021

Spirit Life Ministries (Upper South Carolina)

Ronald Quentin Moore was born on August 12, 1939, in the “mill town” of Langley, South Carolina. He was one of two sons born to George Q. and Jennie Evelyn (Workman) Moore. Like most of the residents in Aiken County, both of his parents were employed in the textile industry.

Ron felt a tug in his heart toward God and spiritual matters at an early age. When he was 12, he began to sense that God had a plan for his destiny. Four years later, at age 16, Ron accepted Christ as his Savior.

Ron graduated in 1957 from the Langley-Bath-Clearwater High School. Over the summer months that year, the Lord kept dealing with him about pursuing ministerial training. So, following his high school graduation and with the persistence and assistance of his pastor and life-long mentor, Walter Hale, Ron enrolled at Holmes College of the Bible in Greenville, South Carolina.

At Holmes, Ron sought the Lord seriously about His plan for his life. The Lord’s plan meshed perfectly with his natural and spiritual giftings and was exactly what he enjoyed—preaching, teaching, and pastoring.

The Holmes experience proved to be more than ministerial training for Ron. That is where he met Doris Lorene Jones, a fellow student from Laurinburg, North Carolina. He and Doris soon agreed they were meant to be lifetime and ministry partners. They were married on July 5, 1959, in Doris’s home church, East Laurinburg Pentecostal Holiness.

After receiving a bachelor of theology degree (THD) from Holmes, Ron continued his formal education at Central Wesleyan College (now Southern Wesleyan University) in Central, South Carolina, graduating with a bachelor of arts degree in psychology. He also earned a Master of Education degree from Clemson University in 1975. Years later, he earned a Master of Ministry degree from Southwestern College of Christian Ministries Graduate School (SCCM). He was part of the school’s first graduating class. Both Holmes and SCCM awarded Ron honorary doctorate degrees.

In 1959, the Upper South Carolina Conference (USC) (now known as Spirit Life Ministries) licensed Ronald Q. Moore as a minister of the gospel. He was ordained into the ministry by Robert L. Rex in 1961 and was assigned his first pastorate the same year. That assignment was a new church plant in Belvedere, South Carolina, where he pastored for three years. Other congregations he led in the conference included Easley (five years), Taylor Memorial in Anderson (five years), and Calhoun Falls. During his pastorate at Taylor Memorial, the church became the first Pentecostal Holiness congregation to average 500 in Sunday school for a calendar year.

The Upper South Carolina Conference recognized and affirmed Ron's gifts by appointing and/or electing him to several leadership roles. Early in his ministry, he served one year as conference Christian Education director.

Ron had served eight years (1967-1975) on the USC Conference Board when he received an invitation from R. L. Rex to move across the country to Oklahoma and become his Administrative Assistant in the World Missions Department. That assignment on the general level of the denomination lasted for 15 years. During his tenure, Ron served as assistant to three directors, Robert L. Rex, Bernard E. Underwood, and Jesse Simmons. By virtue of his role in missions, Ron was granted seat and voice on the General Board of Administration and on the General World Missions Board. He also served three terms on the Holmes College of the Bible Board of Trustees.

Following the resignation of the president of Southwestern College of Christian Ministries in 1990, Ron accepted the Board of Regents' invitation to lead the school. During his eight-year presidency, the number of FTE (full-time equivalent) students increased from 82 to a high of 223, the college qualified to add the SCCM Graduate School and initiated a degree completion program.

In 1998, the Moores returned to their home conference, where Ron continued in leadership positions, including four years as assistant conference superintendent and eight years as conference bishop, until his retirement in 2010.

Ron and Doris Moore were blessed with three talented sons: David Quentin (Carol), Timothy Ray (Pam), and Phillip Edward (Ellen); nine grandchildren, Zachary (Lindsey), Jessica, Micah (Yariana), Isaac, Emily, Joshua (Kennedy), Daniel (Bethany), Meagan, Joseph; and five great-

grandchildren, Ansley, Hannah, Emerson, Harvey, Oliver. These, and countless other family members and friends, grieve Ron's passing. Ron's only sibling, James Carroll Moore passed away in 1993.

Throughout his life, Ron kept one simple principle foremost in his thinking: "Passionately pursue the will of God for my life." "I learned that to be the definition of success," he said.

Elias Moreno

May 21, 1945 – April 25, 2021

West Coast Hispanic Conference

Elias Moreno was born in Garza-Gonzalez Nuevo León, Mexico, on May 21, 1945, to Maria Del Refugio and Jose Gabriel Moreno. He and his family lived in Garza Gonzalez, Mexico, until the early 50s.

Elias fell in love with the Lord and began ministry at the age of 14. After marrying the love of his life, Maria Elisa, in 1968, he continued his life of dedication to the Lord by answering the call and living his life with passion.

Bishop Moreno committed himself to tireless service for the Kingdom. He attended Berea Bible Institute in McAllen, Texas. He served two terms (1978-1982) as superintendent for the California Latin Conference of the IPHC, now known as West Coast Hispanic Conference. Then he moved to Washington where he also served as superintendent.

Elston Caruth Page

May 9, 1930 – December 11, 2019

Kansas Conference (now Acts2Day)

Elston Caruth Page was born on his grandfather's farm near Roseboro, North Carolina, on May 9, 1930, to Roosevelt and Lucille Williams Page. Elston graduated from Clement High School then continued his education by attending Holmes Bible College in Greenville, South Carolina, where he earned a bachelor of theology degree. He then attended Lynchburg College in Lynchburg, Virginia, where he earned his bachelor of arts degree. In 1967, Elston attended Pembroke State University, receiving his teaching certificate in Education. Finally, in 1994, he received an honorary doctorate degree from Southwestern College (now Southwestern Christian University) in Oklahoma City, Oklahoma.

The decision to study at Holmes proved to be one that helped establish Elston firmly on a path of Christian ministry that lasted throughout his

life. Even though he had given his heart to Christ in June of 1944, while chopping cotton in a North Carolina cotton field, it was at Holmes that he heard God's call and surrendered his life to preach the gospel.

It was also at Holmes that Elston met his future bride, Elsie Moody, from Lumberton, North Carolina. They were married in Lumberton on August 23, 1953.

Following their graduation from Holmes in October 1955, Elston and Elsie applied with the Pentecostal Holiness World Missions Board to go to India, but since the Indian government was restricting all missionary activity at the time, the board declined their request with the assurance that they would be assigned when a field became available. So, in the meantime, the Pages accepted their first pastorate at Fuqua Springs Church in the North Carolina Conference, where they pastored for two and a half years (1953-1955).

In March 1956, Elston and Elsie, with their young son, accepted an offer from the Missions Board to go to Alaska (1956-1968) and pastor the Northway church and work among the Athabascan Indians in the Northway village.

In 1957, with the James Gamble family leaving for furlough, Elston Page became superintendent of the Alaska Conference. He served in that position faithfully until the biennial conference of 1966. During his years of leadership, all the conference departments were strengthened. Elston had a special interest in the Christian Education (CE) Department and initiated annual youth camps.

In 1960, the Page family accepted the pastorate of a church in Anchorage. In 1966, Elston resigned as conference superintendent in order to devote more time and attention to the CE Department. He became the conference CE director, and James Gamble again took up the torch of conference leadership.

The Pages remained in Anchorage for eight years before returning to North Carolina in 1969. A year later, they received a call to pastor the First Pentecostal Holiness Church in Wichita, Kansas. They served that congregation for the next 12-and-a-half years (1969-1981). During their time there, they constructed a new sanctuary and educational wing.

In 1981, the Kansas Conference elected Elston Page as superintendent. During his 12 years in that role, he also served concurrently on the General World Missions Board. He was elected to a four-year term as a member of the IPHC General Executive Board. Mr. Page also served on the

Southwestern College Board of Regents.

Elston retired from public ministry in 1994. Ten years later, in 2004, his wife Elsie went to be with the Lord. She and Elston had been married for 50 years. In 2005, Elston married Lois Robinson. “The Lord has blessed me in so many ways,” he said.

On December 11, 2019, in Wichita, Kansas, Elston Page went to be with the Lord. He was preceded in death by his wife of 50 years, Elsie Moody Page. He was survived by his wife of 14 years, Lois LaVon Page. Elston and Elsie were blessed with two sons: Phillip (Carolyn) and Craig; three grandchildren: Brandon (Rachel) Page of Bradenton, Florida; Ashley (Tony) Pameticky; and Melissa (Greg) Leonard of Wichita, Kansas; five great-grandchildren: Micah, Micaja, Carmen, Ava, and Providence; three stepdaughters: Glenda Whitbeck, Teri (Bob) Lamon, and Micki (Blaine) Schultz; and two step-grandsons: Bryan Whittaker and Aaron Voth.

James Wesley Potter

July 15, 1938 – August 31, 2017

North Carolina Conference

James Wesley Potter was born in New Bern, North Carolina, July 15, 1938. He was one of six children born to Mark and Hannah Potter.

Wesley (he became known by his middle name) was saved at age nine at the First Pentecostal Holiness Church in New Bern. He received his call into ministry at a camp meeting in Falcon, North Carolina.

An alumnus of both Emmanuel College and Holmes College of the Bible, Potter earned a bachelor of theology degree from the International Bible Seminary, Jacksonville, Florida, and received two honorary Doctor of Divinity degrees.

Wesley married Peggie Flowers on February 9, 1958. Together, they pastored Pentecostal Holiness congregations for 45 years, including founding Christian Assembly (Florence, South Carolina) and Kingsway Christian Center (Baltimore, Maryland).

Potter served for 13 years as superintendent (bishop) of the Mid-Atlantic Conference, and he served on the IPHC's General Board of Administration. Following Wesley's retirement in 2002, the Potters served as interim pastors at Living Waters Church in Rockingham, North Carolina, for five years.

Roy Glennard Quesenberry

February 28, 1928 – January 20, 2020

Appalachian Conference

Roy Glennard Quesenberry was born in Radford, Virginia, to Roy Pierce and Eula Rupe Quesenberry on February 28, 1928. He went to be with the Lord, at age 91, on Monday, January 20, 2020.

Glennard attended Radford City Schools and graduated in 1951 from Holmes Bible College in Greenville, South Carolina.

In 1948, Glennard was licensed by the Virginia Conference (later renamed *Appalachian*) of the International Pentecostal Holiness Church. He received his ordination in 1951. His pastoral ministry included the following congregations: French's Chapel, Shady Springs (West Virginia), Lynchburg, Christiansburg, Salem, and Radford. He also served as interim pastor at Vickers, Bakers Chapel, Merrimac, Bain's Chapel and Tower of Refuge.

Besides pastoring, Glennard served in numerous other leadership roles, including conference Lifeliners director, Mission and Evangelism director, conference treasurer, and conference superintendent. He also served on the IPHC General Board of Administration, the General Evangelism Board, Emmanuel College Board of Trustees, and Holmes Bible College Board of Trustees.

He was preceded in death by his parents, Roy Pierce, and Eula Rupe Quesenberry; his grandparents, Glen and Ollie Rupe ("Mom and Dad," who raised him); his brother, Lawrence; and sisters, Barbara, and Dottie.

Survivors include his wife of 60 years, Dorothy Matusevich Quesenberry; two daughters: Faith Malloy (Mitch) of Destin, Florida, and Angie Quesenberry of Nashville, Tennessee.; granddaughter; Eden Grace Malloy; two sisters: Ruth Kirtner (Lewis) of Pulaski, Virginia, and Lelia Thompson of Gainesville, Georgia; one brother, Clarence (Annabelle) Quesenberry of Penn Laird, Virginia; and many other relatives and friends.

Larry Donald (Don) Sigmon

August 2, 1934 – February 1, 2022

East Tennessee / Cornerstone Conference
(Western North Carolina)

Larry Donald (Don) Sigmon, 87, of Hamptonville, North Carolina, passed away Tuesday, February 1, 2022, at the Brookridge Retirement Community. Don was born to Hollis and Pauline (Painter) Sigmon on

August 2, 1934, in Mount Holly, North Carolina. Don was a naturally talented baseball player, singer, and guitarist.

Don was a graduate of Holmes Theological Seminary. While studying for the ministry, he also travelled and performed as a lead singer with the Holmes Quartet.

At Holmes, Don met his future wife, Helen Parrish, daughter of the late Mr. and Mrs. Marvin E. Parrish. Helen and her sister Marguerite Howard (Hobert) grew up in India, where their parents ministered as missionaries. Don and Helen were married on July 10, 1954, and began traveling as evangelists throughout North Carolina, South Carolina, Virginia, and Tennessee.

In 1962, The Sigmons accepted the pastorate of the Pentecostal Holiness Church (PHC) of Erwin, Tennessee, where Don would become the superintendent of the East Tennessee Conference of the International Pentecostal Holiness Church. He was known throughout Unicoi County as the friendly minister seen around town on his motorcycle or in his green and white '56 Chevy. In 1974, Don and Helen were voted Citizens of the Year by the Unicoi County Chamber of Commerce.

Don and Helen had three children: Cynthia (an OR nurse), Donna (a retired food services manager) and Stephen (a retired Police Sergeant). After Helen's passing in 1981, Don moved to the Winston-Salem, North Carolina, area with his youngest child, Stephen. Don married Anne Boger on October 8, 1983. Don and Anne pastored the Redland PH Church, and then later the Winston-Salem First Church, where he remained until retiring in 1999. Throughout his tenure in North Carolina, he was elected repeatedly to the Western North Carolina Conference Board.

Don continued holding revivals and serving as a guest speaker for the next 15 years. With his billowing voice and extraordinary faith, Don was well known for his healing ministry. Countless friends and family members have extraordinary stories regarding Don's prayer and healing ministry.

Don Sigmon was preceded in death by his parents, Hollis, and Pauline Sigmon; his sister Joann Rick (Harold), his brother Vernon (Carolyn), his stepson Mark Boger (Tonoua), his first love, Helen and his last love, Anne. He is survived by his sister Linda Queen (Larry) of Yorktown, Virginia; two daughters Cynthia Gibbs (Gary) and Donna Drennan of Johnson City, Tennessee; his son Stephen (Tabitha) of Advance, North Carolina; stepdaughters Martha Anderson (Peter) of Durham, North Carolina, and Vanessa Meyer (Pete) of Kernersville, North Carolina; and his beloved grandsons, David Sigmon, AJ Sigmon and Thomas Meyer.

Norwood Starling

August 22, 1941 – June 27, 2021

Redemption Ministries (Eastern Virginia)

Norwood Starling was born on August 22, 1941, in Durham, North Carolina. He graduated from Warwick High School in Newport News, Virginia, and served in the United States Coast Guard Reserves. He attended Old Dominion University and Arizona Bible Institute. While in high school, he won the Virginia State Wrestling 3-A Championship.

On October 15, 1961, Norwood surrendered his life to Jesus Christ at the Greenwood Pentecostal Holiness Church (PHC) in Hampton, Virginia. His future brother-in-law, Glen Jones, was the preacher on that significant date. Later, Jones became superintendent of the Arizona Conference.

Norwood began his ministry in 1965 as the founding pastor of the Williamsburg Pentecostal Holiness Church in historic Williamsburg, Virginia. In 1968 he moved to Arizona, where he pastored the Glendale PHC and served as Christian Education director of the then Arizona Conference until 1972. He returned to Eastern Virginia that year and pastored the Suffolk PHC until 1990, when he was elected as superintendent of the Eastern Virginia Conference (now Redemption Ministries). He served two terms in that role (1990-1998). Previously, he was assistant conference superintendent (1986-1990).

Norwood met Jerry Jones, Glen Jones's sister, and they were married on February 13, 1965. To this family were born three children: Donald Starling (Gwen) of Greer, South Carolina; Sandra Braswell (Jamie) of Colorado Springs, Colorado; and Sherin Riggs (Marcus) of Hampton, Virginia; and six grandchildren and one great-grandson. He is survived by an older sister, Joyce Parnell, and a younger brother, Glen Starling.

Norwood Starling was held in high regard across the International Pentecostal Holiness Church. In the years he served as conference superintendent, he was a member of the IPHC General Board of Administration.

Arthur Rabon Stewart

February 28, 1940 – May 13, 2021

South Carolina Conference

Arthur Rabon Stewart was born to Taylor Columbus and Maggie Kennedy Stewart in a log cabin his dad constructed in Escambia County, Florida. His early life revolved around school, church, farm duties, and

outdoor activities with his extended family. From the third grade through the ninth, he picked cotton to earn money to purchase his own school clothing, learning at that early age the discipline and reward of hard work.

At the age of 14, Rabon was saved during a revival in his home church in Atmore, Alabama, under the ministry of his cousin, Leon O. Stewart. That same fall, Rabon hitchhiked to Greenville, South Carolina, to enroll as a tenth grader in Holmes Academy. He spent the next seven years in Greenville studying and working at Holmes Academy then Holmes Theological Seminary, where he earned a bachelor's degree in Sacred Literature. In 1958, at the age of 18, Rabon was licensed to preach by the Alabama Conference of the Pentecostal Holiness Church and was ordained in 1960. In 1962, he married the elegant Lydia Jewelle Edwards of Andrews, South Carolina. Together they embarked on their beautiful life's journey in ministry and family, culminating in their 58th anniversary on November 25, 2020.

Rabon Stewart pastored various churches in Alabama and South Carolina, most recently Florence Christian Assembly (SC) and Socastee Family Worship Center (SC)—an anointed 62 years in service to the Lord. He also served as Alabama Conference superintendent, district elder, and in other areas of ministry, including missions building teams in at least six countries.

H. Vinson Synan

December 1, 1934 – March 15, 2020

Redemption Ministries (Eastern Virginia)

Vinson and his twin brother, Vernon, were the fourth and fifth of seven children born to Joseph A. and Minnis Evelyn (Perdue) Synan in Hopewell, Virginia. Saved and called to preach at 16 years old, Vinson was ordained in the Eastern Virginia Conference of the International Pentecostal Holiness Church in 1954.

After graduating high school, Vinson completed a two-year liberal arts degree from Emmanuel College in Franklin Springs, Georgia. After completing a BA in American history at the University of Richmond in 1958, he embarked on a career that included pastoring and teaching. In 1965, he completed his M.A. and graduated from the University of Georgia in 1967 with a Ph.D. in history. The author of more than 20 books, Synan is best known in IPHC circles for *The Old-Time Power: History of the Pentecostal Holiness Church*.

Vinson was the speaker at a youth camp in his home conference when he met Carol Lee Fuqua from Richmond. They were married on August 13, 1960, and had four children: Mary Carol, Virginia Lee, Harold Vinson Synan, Jr., and Joseph Alexander Synan, III.

From 1956 to 1962, Synan planted three churches in Virginia, and from 1967 to 1974, he launched a new church in Georgia. From 1963 to 1975, he taught history at his alma mater, Emmanuel College.

In 1973 Dr. Synan was elected general secretary of the Pentecostal Holiness Church. He served four years in that office while also teaching at Southwestern College in Oklahoma City. In 1977, he was elected as assistant general superintendent of the denomination and served in that role until 1981, when he became executive director of Evangelism, a position he held for the next four years.

In addition to IPHC leadership, Dr. Synan held numerous ecumenical positions. In 1977, he chaired the Pentecostal track for the Conference on Charismatic Renewal held in Arrowhead Stadium in Kansas City, Missouri. He became a voice for Pentecostals and Charismatics on such television programs as *The PTL Club*, Trinity Broadcasting Network, and *The 700 Club*. He was founder and president of the Society for Pentecostal Studies (1970-73); chairman of the North American Renewal Service Committee (1985-1991); chairman of the New Orleans Congresses on the Holy Spirit and World Evangelization (1986-87); a member of the Board of Trustees of Oral Roberts University; a member of the Global Council of Empowered 21; and others.

Dr. Synan's career as an educator continued with four years as professor of Pentecostal and Charismatic History and director of the Holy Spirit Research Center at ORU (1990-1994). For the next 12 years (1994-2006), he served as dean of the Regent University School of Divinity in Virginia Beach, Virginia. He remained dean emeritus after he returned to ORU in 2016, where he served for two years as interim dean of the College of Theology and Ministry, then as a scholar in residence and Ph.D. program director.

King E. White, Sr.

January 11, 1929 – December 30, 2017

North Carolina Conference

King E. White, Sr., former superintendent of the Pennsylvania (River of Life) Conference, was born in Martin County, North Carolina, to the late Palmer and Mattie Whichard White.

White was a graduate of Holmes Bible College and an ordained minister in the North Carolina Conference of the International Pentecostal Holiness Church for over 70 years. He pastored several churches including Darlington, Carson Memorial, Belfast, Wilmington First, St. Paul, and Gospel Tabernacle in Dunn, North Carolina.

White served the conference and general level of the church on the General Board of Administration, the General Executive Board, and as the superintendent of the Pennsylvania Conference from 1970-1976.

In 1977, White moved to Oklahoma City, Oklahoma, to serve as the administrator of the Children's Convalescent Center in Bethany, Oklahoma, until he felt the Lord led him to return to the pastorate at Gospel Tabernacle. He pastored there until his retirement in 2002.

Under his leadership, Gospel Tabernacle grew into one of the largest churches in the North Carolina Conference. Pastor White's life of service and dedication to the Lord is a testimony to us all and his legacy continues through the many lives he impacted for the Kingdom.

Edward Winton Wood

April 4, 1938 - January 7, 2020

Appalachian Conference

Edward Winton Wood was born April 4, 1938, in Caldwell, West Virginia. His parents, Walter (a deacon) and Mildred Wood (a prayer warrior), reared their three children—Walter Lee, Jr., Edward, and Thelma—to love and serve God.

His brother, Walter Lee, was already married and pastoring when Edward met the young lady who would become his wife. Freda Webb was attending the church Walter pastored in Bluewell, West Virginia. Ed and Freda were wed on September 14, 1961. They had four children: Edwina, twins Edward, Jr., and Elaine, and Emily.

Ed graduated from Holmes Bible College in Greenville, South Carolina, with a BSL degree. He continued his education by earning a BS in Religion from Emmanuel College, and a Master of Ministry from Southwestern Christian University. He completed additional studies at Eastern Mennonite Seminary in Harrisonburg, Virginia. In June 2004, Maranatha College of Christian Ministries, Dublin, Virginia, conferred on him an honorary Doctor of Theology and Humanities.

Throughout his 50 years of official service (1959-2009), Wood filled numerous ministry posts. He pastored four churches in the Virginia (Appalachian) Conference, including Tazewell (1959-1960), Staunton (1961-1968), Merrimac (1968-1972), and Radford (1986-1990). (Radford is one of the conference's five founding churches.) In 1966, he was elected conference Lifeliners (youth) director, a role he filled until 1972, when he was appointed conference Christian Education director.

Wood was elected superintendent of the Virginia Conference in 1990. He remained in that position for the next 11 years (1990-2001), seeing the conference change its name from Virginia to Appalachian to better describe the geographical area it serves. He also led in the organization of a new conference, Ephesians Four (abbreviated as E4), to serve adjoining states.

Edward Wood also served the IPHC general church in several leadership capacities: first as a member of the General Board of Administration and then as a member of General Executive Board. He served as executive director of Stewardship Ministries from 2001-2009.

Other leadership positions Ed filled included serving on the Emmanuel College Executive Board, chairman of the Falcon Children's Home Board of Directors, and chairman of the IPHC Planning and Budgetary Committee. Early in his ministry, he served on the General Lifeliners Board as a board member and assistant director and as national director of the Ambassadors for Christ Boys Club. He was the first IPHC national Royal Rangers commander and served as chairman of Bible Quiz.

WORLD MISSIONS MINISTRIES MEMOIRS

Delbert Gene Belcher

November 12, 1932 – January 30, 2019

Appalachian Conference

Delbert Gene Belcher passed away on Wednesday, January 30, 2019, in Okmulgee, Oklahoma. He was 86 years old. Delbert was born to Earl and Bertha (Newfield) Belcher in Princeton, West Virginia, on Saturday, November 12, 1932.

Delbert pastored churches in West Virginia, Virginia, Texas, and Oklahoma as well as serving as a missionary in Mexico. He is known as a biblical teacher and scholar. He traveled all over the world doing what he loved. Delbert was an avid reader and attended the Crosstown Pentecostal Holiness Church in Okmulgee.

Delbert is preceded in death by his parents, a son, Delbert Belcher, Jr.; three brothers: Glendall, Jewel, and William Belcher; and one sister, Elizabeth Belcher.

From *The Simultaneous Principle* by Dr. Frank Tunstall:

Delbert and Sallie Belcher began their career as missionaries in 1972 in Chihuahua, south of El Paso, Texas. Belcher planted a church, naming it Calvary, and raised the \$12,000 needed for construction. Later, he turned the Chihuahua church over to the Northeast Mexican Conference. He then transferred to the Pacific Coast Mexican Conference to help in the Bible school at Mexicali.

Delbert and Sallie Belcher, who had been working in the Northeast Mexican Conference, transferred to the Pacific Coast Conference in December 1976, and settled in Hermosillo. The Bible school was relocated to Hermosillo in September 1984. During the first school term, classes were held in the local Pentecostal Holiness churches. Soon a property in Colonia Las Aves was purchased with funds raised by Belcher. Construction began immediately on a building to house the Bible school. Classes continued there until 1994. Violet Webb, Maxine Jones, and Belcher were the primary teachers in the institute.

In addition to his work at the Bible school, Belcher made a significant contribution as a church planter and as a mentor of young men. He was also effective at raising funds and constructing new churches. He resigned from World Missions in 1993 and left Mexico, believing that his work there was finished.

Sallie Jane Belcher

August 12, 1938 – October 27, 2020

Appalachian Conference

Sallie Jane Belcher was born on August 12, 1938, and transferred to her heavenly home on October 27, 2020.

Sallie, along with her late husband, Delbert, were appointed as IPHC World Missions career missionaries in May 1972 and served in Mexico until 1993. The Belchers were fervent church planters. They planted a church in Chihuahua, Mexico, pioneered La Vida en Abundancia in Hermosillo (1985-87), and launched a church in Los Mochis called El Palacio del Rey (1988-91).

Sallie's ministry focused on mentoring and encouraging women. She worked at the Elim Bible School in West Mexico and served as conference secretary. This is just the tip of their ministry accomplishments on the mission field.

Rachel Edwards Berg

October 19, 1938 – August 26, 2020

LifePoint Ministries (Georgia Conference)

Mrs. Rachel Anne Edwards Berg, 81, of Hartwell, Georgia, passed away Wednesday, August 26, 2020, at Brown Health and Rehab in Royston. Rachel was born on October 19, 1938, in Lake City, South Carolina. She was the daughter of the late Coleman Blease and Lessie Mae Evans Edwards.

Mrs. Berg graduated from Holmes Bible College and then the Columbia Baptist Hospital School of Nursing, class of 1960. She was a former RN for the Hart County Hospital Swing Bed Unit, ICU/CCU nurse for Athens Regional Hospital, former medical missionary for the IPHC in Zimbabwe for six years, and a retired RN for Hartwell Health and Rehab.

Adapted from *The Simultaneous Principle*:

At age 56, Rachel Berg applied to the World Missions Department as a medical missionary. She arrived in Zimbabwe in 1993 and was assigned to Doma in the northern part of the country. This was a remote, five-hundred-square-mile area with a population of 30,000.

Berg's nursing ministry was to travel the area, vaccinating babies and children and tracking their development. Doma was infested with dreaded diseases such as leprosy, tuberculosis, and AIDS. Her visits made the difference between life and death; she was very conscious that the Lord had sent her to save lives.

Robert Parham Brown

April 30, 1940 – January 17, 2022

Sonshine Network Ministries

Robert Parham Brown (81) of Stuart, Florida, went to his heavenly home on January 17, 2022, after a long battle with cancer. Bobby (as he was known) modeled the heart of Christ and was an effective prayer warrior. He served as a missionary to the Virgin Islands and Africa for 20 years.

Bobby was born in Griffin, Georgia, to Benjamin and Gladys Brown. He graduated from Southeastern Bible College in Springfield, Missouri.

Robert Parham Brown is preceded in death by his parents and former wife, Dixie Ellen Brown. Bob and Dixie were married on June 25, 1977 and began married life in a one-room apartment in the slums of St. Thomas, Virgin Islands, where they served for five years as missionaries. In 1989, they began their missions work in Kenya and soon joined the International Pentecostal Holiness Church (IPHC) in 1992 to serve as directors of the East Africa Bible Training Center in Eldoret. Following their service in Tanzania, they retired as IPHC missionaries in November 2005 after 13 years of service.

He left this earth as quietly as he led his life. His final resting place is at the Florida National Cemetery in Bushnell.

He was survived and will be missed by his beloved wife of eight years, S. Rebecca “Becky” Crocker Brown; his siblings: Benjamin Brown III, Leslie (D. Charles) Brown Corbett, Abigail Brown Eldridge, Lewis Brown, Frank Brown; his daughter, Ruthie Lynn (Frank) Ceja; his step-children: Curtis (Wanda) Crocker, Jeffrey (Joyce) Crocker, Matthew (Laura) Crocker, James (Sandee Jo) Crocker, Wesley (Patricia) Crocker; and many nieces, nephews and grandchildren.

John Douglas Burnette

March 15, 1936 - June 10, 2017

Cornerstone Conference

John Douglas Burnette, age 81, of Wilkesboro, North Carolina, died Saturday, June 10, 2017, at Wake Forest Baptist Medical Center. John Burnette was born March 15, 1936, in Barnesville, Georgia, to Harvey Daniel Burnette, Sr., and Myrtle Florence Cook Burnette.

He attended Emmanuel College, Lenoir-Rhyne College, and received his master’s and education specialist degree (Ed.S) from Appalachian

State University. He served as principal of multiple schools over a 27-year period. He was a member of Gideons International—South Camp—and served as a Christian educator missionary. He served as interim pastor and performed with Seniors on Stage. He was a member of Wilkesboro Baptist Church where he was a church choir member and former deacon.

He was preceded in death by his parents and his brother, Harvey Daniel Burnette, Jr.

John is survived by his wife of 58 years, Norma Setzer Burnette; two daughters: Alisa Vaness Burnette Anderson (Johnny D.), of Panama City, Florida, and Susan Vatrice Burnette of Moravian Falls, North Carolina; four grandchildren: Jonathan Thomas Burns, Matthew Gregory Burns (Rachel), Brent Austin Walker, and Micah Bryan Burns; and two sisters: Nelle Goodman of Cantonment, Florida, and Carolyn Adams (James), of Barnesville, Georgia.

From *The Simultaneous Principle*:

John and Norma Jean Burnette and their two daughters arrived in Hong Kong on July 9, 1973. Burnette's assignment was to serve as the first principal of Wing Kwong College, scheduled to open in September. Enrollment was capped at 900 students. Many young people begged and cried for a chance to enroll. Burnette led the school with a commitment to academic excellence. He was also a great asset to the missionary staff. He returned to the United States in February 1974, primarily because of the needs of his children.

Elvio Canavesio

March 3, 1931 – March 3, 2022

South Carolina Conference

Elvio Canavesio went to be with his Lord and Savior on March 3, 2022—his 91st birthday. He was born on March 3, 1931, in Leones, Argentina, to Domingo and Dominga Canavesio.

When he was five years old, Elvio's mother set him on the bed and said to God, "I don't have much, but I give you Elvio." This humble gift and consecration would result in countless lives coming to Christ through a ministry which spanned more than 65 years.

At the age of 15, Elvio gave his heart to the Lord and, a couple of years later, he attended Bible School in Buenos Aires. There, he fell in love with the missionaries' daughter, Emma Andresen. Since her father would not let them marry before Elvio had an education, he decided to

attend Holmes Bible College. So, off he went with no money in his pocket and not speaking a word of English. In 1957, upon his graduation from Holmes, Elvio returned to Argentina and married Emma. Together, they pastored churches and traveled with a revival tent, going from city to city evangelizing.

Elvio and Emma raised their two children, Esther, and David, in Argentina. Eventually, they became United States citizens and were ordained as career missionaries with the Pentecostal Holiness Church. In 1974, Elvio became the supervisor for all the Latin American and Caribbean work. It was then that the family moved to Oklahoma City and, from there, he continued traveling to all the nations in his care.

In 1978, Elvio, Emma, and David moved to Costa Rica and, just nine years later, Emma passed away from cancer. Then, when all seemed lost, God proved himself faithful, as Elvio fell in love with, and married, long-time missionary June Carter. Together, they continued working throughout Latin America until their retirement in 2001. Retirement, however, was not the end of their service to the Kingdom. They settled in South Carolina and began a timely and successful ministry with the growing Hispanic community there, which included teaching in the Instituto Nacional de Entrenamiento (INE).

Elvio was preceded in death by his wife Emma; his parents Domingo and Dominga Canavesio; and his brother, Celestino Canavesio. Elvio is survived by his wife of 33 years, June Carter Canavesio; daughter Esther Nix (Danny); son David Canavesio (Jennee); four grandchildren: Bryan Nix, Seth Nix (Madeline), Emily Herron (Kitt), and Andrew Canavesio; one great-granddaughter, Galia Nix; one sister, Raquel Busto (Beto), and many nieces and nephews.

Elvio's life was marked by a fervent passion to reach the lost. When he arrived in heaven, on his 91st birthday, there must have been a multitude of souls there, celebrating his arrival and thanking him for sharing the message of Christ's salvation with them.

On behalf of the International Pentecostal Holiness Church World Missions family, we honor and remember with gratitude the life and ministry legacy of Elvio Canavesio, and we give thanks to God for his service as a revered missionary and minister of the gospel of Jesus Christ.

IPHC World Missions Ministries has been blessed to have had many extra-ordinary missionaries serving over the course of its one-hundred-plus-year history. Without a doubt, Elvio Canavesio was one of the most

proficient and charismatic/magnetic missionaries in the rich history of IPHC World Missions Ministries. A man of deep faith, prayer, vision, courage, and perseverance. Time is proving that he is irreplaceable.

William James said, “The great use of life is to spend it on something that will outlast us.” When the World Missions Board appointed Elvio as General Supervisor of Latin America and the Caribbean in 1972, the Pentecostal Holiness Church was established in four Latin American Countries: Argentina, Cuba, Costa Rica, and Mexico.

By the time of his retirement in 1999, and after having served as general supervisor for 27 years, the IPHC had established a ministry presence in 17 new countries. The LAMCAR Region went from having 71 churches and 1,150 members in 1972, to a membership of 717 churches and 63,000 members in 1999.

Elvio Canavesio has now entered the Church Triumphant but his legacy is embodied in the many people he influenced.

James Dickinson

February 15, 1934 – February 19, 2021

Heartland Conference

U.S. Navy Reserve Veteran James Lyle Dickinson passed away peacefully at the age of 87 on February 19, 2021. He was a resident at Authora Care Hospice Home in Burlington, North Carolina.

James was born in Brighton, Missouri, on February 15, 1934, to Edward and Jewel Hollenbeck Dickinson. Later, the family moved to Bakersfield, California.

James was first employed as a mechanic to work his way through college. He graduated with a bachelor of arts degree in history and then went on to receive his minister’s license in 1963 and certificate of ordination in 1969 with the Oklahoma Conference (now Heartland). From 1964 to 1966, James served in Hawaii to help missionaries wherever he was needed. In 1969, the Dickinsons went to Costa Rica to serve a total of seven years as missionaries with their two daughters, Terri, and Karen.

James was preceded in death by his parents and his daughter, Terri West, in 2017. He is survived by his wife, Barbara, and his daughter, Karen Hall (Ross), both of Snow Camp, North Carolina. He is also survived by 11 grandchildren: Jonathan West (Nicole), Jesse West (Amber), David West (Wilma), Michael Hall (Nicolas), Stephen Hall, James Hall, Candace Hall, Camille Frink (Kevin), Matthew Hall, Andrew Hall, and Caitlin Pope

(Derek); and three great-grandchildren: Addy West, Judah West, and Meredith Frink.

Adapted from *The Simultaneous Principle*:

James and Barbara Dickinson arrived in Costa Rica in 1970 and started a boat ministry along the northern waterways. Dickinson conducted services up and down both sides of the river and established a church on the south side, near Barra del Colorado. He built a thatched roof facility there in 1973. Dickinson had a unique gift to organize evangelistic campaigns involving young Costa Rican evangelists. He worked with a team in 1972 in tent evangelism. As a result, churches were established in San Ramon and Palo Seco.

Marlene Durr

June 22, 1937 – April 26, 2017

Cornerstone Conference

Marlene Lucille Ferrante Durr was born June 22, 1937, in Ellwood City, Pennsylvania, to Domenic and Mary Ferrante. She grew up in a neighborhood where everyone took care of everyone and all were considered “family.” She attended Duquesne University and graduated with a bachelor’s degree in nursing. She was a home health nurse in the lower end of Pittsburgh after graduation, which continued to be her nursing passion throughout her life.

Marlene died at age 79 on April 26, 2017, at Hospice Home in High Point, North Carolina. She had waged a courageous battle with cancer. Marlene married John Durr in 1959 in Ellwood City, Pennsylvania.

Marlene dedicated her life to missionary work. She served in missions for her Lord in Hungary, Nicaragua, and Honduras and in her community through her local church. She committed her life to the work of her Lord and Savior and blessed many with her missionary endeavors. Her greatest passion was the jail ministry to which she dedicated her time until she was no longer able to leave her home.

Marlene Durr is survived by her mother, Mary Barry Ferrante of High Point, North Carolina. She is also survived by her six children: Mary and Jeff Bryant, High Point, North Carolina; Amy and Lou Coleman, Clifton, Virginia; Rebekah and Troy Travis, Cincinnati, Ohio; John Durr, Jr., Joshua Tree, California; Loretta and Louie Rosinko, Woodstock, Georgia; Domenic and Stacie Durr, Sebastian, Florida; ten grandchildren Lesley and Michael George, Kathryn Bryant, Chris Coleman, Dominic Travis, Rachel

Travis, Kersti Kodas, Megan Rosinko, Zachary Rosinko, Isabella Rosinko, and Emma Grace Rosinko; and two great-grandchildren: Makayla George and Yana-Leigh George.

Ronald Lee Fritch

May 2, 1938 – May 2, 2020

Mid-South Conference (Passion Connection)

Ronald Lee Fritch, of Oklahoma City, Oklahoma, passed away Saturday, May 2, 2020, in Shawnee, Oklahoma, at age 82.

He was born May 2, 1938, to John P. Fritch and Sarah A. Fritch in Oklahoma City. Ronald was raised in Oklahoma City and attended the Oklahoma City Public Schools, graduating in 1957 from U.S. Grant High School.

Ronald married Linda Mae Carsten in 1964, and together they had three children: Johanna Michelle Pace, David Duane Fritch, and Christopher Michael Fritch. He was grandfather to Gabrielle and Moriah Pace, Isaiah and Josiah Fritch, Mae Elizabeth Fritch, and Hosanna Ruth Fritch, Nolan David, Lucas Christopher, and Evan Paul.

Ronald began preaching the gospel of Jesus Christ at the age of 20. He traveled widely as a tent evangelist and church revival speaker. Together with his wife, Linda, they pioneered two churches. He served as evangelist, college professor, and missionary to South Africa, where he and Linda built World Harvest Theological College to train ministers and Christian workers for the kingdom of God.

Ronald held three earned degrees, including a DM (doctor of ministry). He was a highly skilled preacher and college professor. He served as a professor at three universities: Oklahoma State University Tech in Oklahoma City; Southwestern Christian University, Oklahoma City; and Jimmy Swaggart Bible College in Baton Rouge, Louisiana. He also wrote Bible study courses for the University of Biblical Studies in Oklahoma City. He, along with his wife Linda, pioneered World Harvest Theological College in Johannesburg, South Africa, where they served as missionaries for 17 years.

He was preceded in death by his parents, John P. and Sarah A. Fritch, and one brother, Philipp Fritch, of Oklahoma City.

Ronald is survived by his wife, Linda Mae Fritch, and all his children and grandchildren.

James Harvey Gamble

May 13, 1925 – August 31, 2018

Canada

James Harvey (Jim) Gamble was born on a homestead in Niche Valley, Alberta, Canada. For the eighth child in a family of twelve children, life was hard, and times were lean, but the family's faith was strong, and their home was full of love.

At the age of five, Jim asked Jesus Christ into his heart to be his redeeming Savior, and at age 10, he felt God's call on his life to be a missionary. He obeyed that call and dedicated the rest of his life to missions endeavors and a teaching and caring ministry.

As he prepared for ministry and throughout his life, Jim applied himself to education. He first received a diploma in Bible and Religious Education from Pacific Coast Bible Institute (PCBI) in Chilliwack, British Columbia, Canada, then a diploma in Theology from Western Bible College in Winnipeg, Canada. Later he received two bachelor of arts degrees, one in Theology and later one in Religious Education from Oklahoma City Southwestern College (now known as Southwestern Christian University). In 1972, Jim received a master of arts degree in World Missions and Cultural Anthropology from Bethany Nazarene College (now Southern Nazarene University) in Bethany, Oklahoma. In 1975, he earned a master of arts in sociology from Central State University (now the University of Central Oklahoma) in Edmond, Oklahoma. Even in his eighties, Jim was taking courses in creative writing and poetry from Eckerd College in St. Petersburg, Florida.

While studying at PCBI, Jim met Bertha Martens, and they were married on August 6, 1947. Together, they raised four children.

Jim's first pastorate was the Pentecostal Holiness Church in Winnipeg, Manitoba, from 1948 to 1950 as he studied at Western Bible College. In April 1950, the Gambles were approved as IPHC missionaries to Alaska. Over the next 20 years, Jim and Bertha established churches in Northway, Tetlin, Fairbanks, Bethel and Nunapiachuk. Lives they touched in Alaska are still touching other lives and spreading the love of God.

In September of 1979, the IPHC sent Jim to Korea as field superintendent. For two years, he and Bertha lived on Young Moon Mountain, where Jim was dean of missions in the Ministerial Training College. Then they moved to Seoul, where he served another two years as dean of the four-year IPHC college there. Upon returning from Korea in

1983, Jim served as dean of Agape Korean Bible College, a four-year school training pastors in Los Angeles, California.

In 1985, Jim accepted his final pastorate. He served the congregation of Christian Evangelical in Port Angeles, Washington, for five years. At age 65, when most would be retiring, Jim became a social worker and peer counselor to seniors in Port Angeles.

In December 2003, at age 78, Jim and Bertha moved to St. Petersburg, Florida, for a well-deserved retirement and to be near their son Norman. Bertha predeceased Jim in 2008.

In his last few years, Jim experienced declining health and was indeed ready to go home to be with his Lord and Savior. On Friday, August 31, 2018, Jim Gamble transferred to his heavenly home. He is survived by four children: Harvey (Penny) Gamble, Norman (Josette) Gamble, Joyce (John) McCulloch, and Phillip (Ryan) Gamble, along with seven grandchildren and seven great-grandchildren.

Esther Rose Gamble Gardner

October 12, 1931 – January 30, 2018

Cornerstone Conference

Esther Rose Gamble Gardner, 86, of Burlington, North Carolina, went to be with her Lord and Savior on the 30th of January 2018.

Esther was born in Greenville, Pennsylvania, on October 23, 1931. She married Dr. James A. Gardner on the September 11, 1954. He preceded her in death in 2008.

A graduate of Holmes Bible College and Furman University in Greenville, South Carolina, Esther served on the mission field of South Africa for 20 years, ten of which were as an IPHC career missionary and faithful pastor's wife.

Surviving are her two sons: Bishop James T. Gardner (Stephanie) of Oklahoma City, Oklahoma; and Derrick V. Gardner (Martha) of Collierville, Tennessee; and daughter, Rosemary Gardner of Burlington, North Carolina; five grandchildren: Brandon (Miranda), Whitney (Phil), Addison (Lorena), Katie Beth, and Gabriella; and four great-grandchildren. She also had many nieces and nephews who considered her a mother figure.

From *The Simultaneous Principle*:

Jimmy and Esther Gardner arrived in South Africa in 1957. The Gardners' first assignment was to assist Montgomery Duncan with the Bible school in Krugersdorp. When the Duncans left for furlough, Gardner was appointed principal of the school as well as missionary superintendent of the Rand District.

The Rand covered an area about 70 miles in length along the Gold Reef of South Africa. The apartheid laws in South Africa declared that each racial group had to have its own churches, and that the races had to be kept separate, even for worship. In addition, for security reasons, missionaries were not allowed to go into the African designated areas for evening services. The government mandate required them to work in native areas during daylight. This meant that the missionaries living in the Krugersdorp area had no church they could attend on Sunday evenings.

At the end of their first year in Krugersdorp, Gardner felt that the Lord was leading him to start a Pentecostal Holiness Church. The first service began March 17, 1958, and the *West Rand Times* carried the announcement. The church was organized in August with 13 members.

Jimmy and Esther Gardner were the first Pentecostal Holiness missionaries anywhere in the world to reach indigenous status; the Krugersdorp congregation was able to pay their full salary and expenses.

From *A Collection of IPHC Missionary Short Stories*, by Frank Tunstall:

Esther was gifted at playing both the piano and organ. She also organized a Women's Auxiliary in the Krugersdorp Church and served as its president until 1975. They catered weddings and other special events, sponsored bake sales, and tithed on all of the proceeds to the conference Women's Auxiliary treasury. She also served as President of the Women's Auxiliary for the Rand District and came to be recognized as "mother" by ladies across the Rand.

Gladys Mosley Hannweber

November 23, 1931 – June 22, 2021

Spirit Life Ministries Conference

(Upper South Carolina)

World Missions Ministries wishes to honor the memory and legacy of Gladys (Mosley) Hannweber. Gladys passed away on June 22, 2021, at age 89.

Gladys and her husband of 35 years, Lloyd Mosley (1929-1986), joined the World Missions family in 1980 as missionaries to South Africa. Mosley was the principal for two Bible colleges: Hebron Bible College in Krugersdorp from 1980 to 1983 and Freeman Bible College in White River from 1984 to 1986. Together, he and Gladys taught and trained young nationals, both men and women, to minister the gospel and take it back to their home tribes. Many graduated from the programs with eagerness to return home and serve their people.

In addition to the Bible colleges, the Mosleys helped establish new churches and engaged the community through street evangelism. Gladys retired from World Missions at the end of October 1986, just a few months after the passing of her husband Lloyd.

During her time with World Missions, those who knew and worked with Gladys esteemed her as a devoted wife and a courageous co-laborer through many years of ministry.

Robert Hoyle Hough

August 10, 1931 – November 11, 2017

Grace Bible Ministries
(Texas Conference)

Robert Hoyle Hough, 86, of Raleigh, North Carolina, passed from this life on Saturday, November 11, 2017, at Universal Health Care of Fuquay Varina.

Robert was born in Chatham County, North Carolina, on August 10, 1931, to Willis Hoyle and Lillie (Burke) Hough. He was a member of the International Pentecostal Holiness Church and served as a missionary in areas of Cuba and Mexico for several years. He worked professionally as a mechanic in the aviation field.

Robert was preceded in death by a daughter, Robin Hough White; his parents; sister, Ruth Hough; and brothers, Melvin, and Floyd Hough.

He is survived by his wife of 21 years: Marjorie (Townes) Hough; one daughter: Faith Nix of Oklahoma; two sons: Byron Hough and Robert Joel “Buddy” Hough, both of Texas; one brother, Terry Hough (Susan) of Kernersville, North Carolina; ten grandchildren, ten great-grandchildren, and two stepdaughters: Teresa Parker and Lisa Elgin.

From *The Simultaneous Principle*:

World Missions Director J. Floyd Williams asked Robert Hough (who had escaped from Cuba in 1961) to go to Monterrey, Mexico, in 1966 to look for a new location for Emanuel [Bible School]. He found property about ten miles south of Monterrey on the Pan American Highway. Hough, an able builder, plunged into the challenging task of remodeling existing buildings on the campus. The Bible school moved to the new location in 1969.

Robert Hough initiated the first Mexican ministers' seminar in 1971, giving it the name *Fiesta Pentecostes*. This seminar met in the facilities of the new Bible school, setting a precedent for pastoral training in Mexico.

Mark Kamleiter

August 18, 1949 – March 8, 2020
Redemption Ministries Conference
(Eastern Virginia)

Mark S. Kamleiter was born in Indianapolis, Indiana, to Joseph and Maxine Kamleiter on August 18, 1949. He passed away on March 8, 2020, in Hudson, Florida, at the age of 70. He is survived by his wife Julia, brothers Thomas Kamleiter and Arthur “Bud” Kamleiter, as well as several nieces and nephews.

Mark was a graduate of Old Dominion University in Virginia with a bachelor of science degree in secondary education. He also graduated from the College of William and Mary (Marshall-Wythe School of Law) in Virginia in 1978, with a Doctor of Jurisprudence. Mark established his own law firm in St. Petersburg, Florida, in 1993. The firm became known as Special Education Law and Advocacy, which focuses on the representation of children with disabilities relative to issues in public education.

As a long-time advocate for the rights of children with disabilities, Mark served on the board of the Council of Parent Attorneys and Advocates, Inc. (COPAA). He assisted in founding the Florida Association of Special Education Attorneys. Mark was a frequent local and national speaker on issues related to the education of children with disabilities.

Outside of his legal practice, Mark was active in the community. Locally, he worked to promote the passage of the St. Petersburg Human Rights Ordinance amendment. His belief in non-violence led Mark to serve with CASA (Community Action Stops Abuse, Inc.), a major Pinellas County non-profit corporation providing spousal abuse shelter,

transitional housing, education, and counseling, among other services. He is a past-president of CASA and served on its governance committee. Mark served on the board of the Pinellas Chapter of the ACLU, as well as on the local ACLU legal panel.

In the summer of 2018, Mark retired to pursue a calling to do church work in Paris, France. In the 1980s, Mark, with his wife Julia, founded a church in Paris, La Pierre Vivante (The Living Stone Church), which in its heyday, was the IPHC church of reference in Europe. He felt a call to return to Paris and finish the work they started. Mark's vision for the Paris work was to establish an ecumenical center to serve the churches in Paris. Mark had been living in Europe but passed away while visiting the States. Julia plans to return to Paris to continue their ministry.

Mark was also passionate about the arts and loved painting as well as music. He will be missed by his family and friends.

Philip Thomas List, Jr.

September 11, 1960 – April 14, 2018

Alpha Conference

Philip Thomas List, Jr., passed away on April 14, 2018, at the age of 57, during recovery from heart bypass surgery. He is survived by his wife of 33 years, Kelly Mitchell List, and their four children: Nathan List (Katie Kirkpatrick), Rogersville, Alabama; William List (Kristen Hays), Auburn, Alabama; Rebecca List Bolton (Drew), Huntsville, Alabama; and Caleb List. Philip and Kelly are also blessed with three grandchildren, Levi, Gwen, and Eden List.

Philip was preceded in death by his father, Philip Thomas List, Sr. He leaves behind his mother, Gailya List; his sister, Sharon List Wooten; his brother, David List; and his youngest sister, Elizabeth (Beth) List Newport.

Philip was born in Lancaster, South Carolina, on September 11, 1960. He lived there until the family left in 1962 to begin their ministry as missionaries in Durban, South Africa. Philip set a strong example as the oldest of his siblings, demonstrating a love for the Lord and a desire to serve people from an early age. Known for his gentle and kind nature, Philip received a call to ministry as a young boy.

Many stories could be recounted, but one family favorite is the time Philip took his own lunch and walked down the road to give it to a man working in a field. He wanted to have the opportunity to share not only his lunch but the good news of Jesus.

The family later moved to Zimbabwe where Philip graduated from Lord Malvern High School in 1977. He then traveled to America for Bible school. He earned a bachelors' degree in pastoral ministries from Emmanuel College in Franklin Springs, Georgia, in 1981 and a master of divinity from Regent University in Virginia Beach, Virginia, in 1992. Philip was a third-generation pastor with the missionary calling of his father and grandfather to the continent of Africa.

Philip had a deep spiritual heritage and unique calling of God. During his ministry, Philip was graced and anointed by the Lord to serve as a youth pastor at Trinity Chapel in St. Augustine, Florida. He then moved to Huntsville, Alabama, in 1983 to serve as youth pastor at Faith Chapel where he met and married his wife, Kelly, in 1985. He also served as an IPHC missionary in North Africa, as well as a missionary consultant and mentor. He received his minister's license in 1982 and was ordained in 1984.

Mary Ann Smith Morris

February 18, 1947 – June 27, 2018

Spirit Life Ministries Conference

MaryAnnSmithMorris, widow of Dr. Phillip Eugene Morris, passed away on Wednesday, June 27, 2018, at Hospice House, Hospice Care of the Piedmont. Ann was born in 1947 in Clinton, North Carolina, to Archie and Mary Helen Pope Smith. Ann retired as a school teacher with Greenwood District 50 after 28 years of service and served 47 years alongside her husband as a pastor's wife.

The Morrisses were approved as missionaries with the International Pentecostal Holiness Church in April 1988. They preached the gospel of Christ on four continents: North America, Africa, Asia, and Europe. They served on the South African mission field. Mary Ann is survived by two sisters, Betty Barr (Ernest) of Travelers Rest, South Carolina, and Jane Rae Smith of Roanoke Rapids, North Carolina; a niece, Angel Barr Capps (Dennis); great-nephews, Will and Jonathan; and great-niece Peyton of South Carolina; nephew, Thad Barr (Stacie); great-nieces, Meredith (Chad), Morgan; great-nephew, Tommy; great-great nephew, Monty of Texas; a brother-in-law, Keith Morris (Kathy); sister-in-law, Judy Benson; nephew, Jeff Benson (Brooke); nieces, Virginia Smelts (Adam), Alicia and Audra; great-nieces, Alabama and Mattie; great-nephews Pate, Blue of Georgia.

Kundael Moses Mrema

January 21, 1956 – January 8, 2018

South Carolina Conference

World Missions Ministries has lost a dear member of our missionary family, Dr. Kundael Mrema, missionary to Tanzania and regional director to Central Africa. Dr. Mrema went to be with the Lord on Monday, January 8, 2018.

Dr. Mrema had served as an IPHC career missionary to Tanzania since May 2001. He was appointed regional director over Central Africa in 2006, which covered the countries of Mozambique, Zimbabwe, Malawi, Zambia, and the southern Democratic Republic of Congo. Throughout his ministry, Dr. Mrema served these nations with excellence, and we honor his leadership and mission to advance the kingdom of God. He was highly respected among his peers and greatly loved by all who served with him. Our hearts are deeply moved by this loss, and his presence will be missed.

Dr. Mrema was born and reared in Tanzania. He accepted Jesus Christ and was baptized in the Holy Spirit in 1977. He married Yasinta Mtui on August 15, 1987, at KLPT Church, Lindi Street Dar es Salaam. They were blessed with three children: Eliadhili, Elisham, and Lydia.

In 1986, he took part in the Discipleship Training School with YWAM at Mombasa, Kenya. In 1992, God opened a door for him to come to the United States to pursue a degree in biblical studies. He earned a BA in pastoral theology, a master of theology, masters of divinity, and a doctor of ministry to which he gave God all the glory. He was licensed with the International Pentecostal Holiness Church in 1996 and was ordained in 1998 through the South Carolina Conference.

Kaye Martin Munoz

March 20, 1944 – August 3, 2020

Cornerstone Conference

Kaye Martin Munoz of Mission, Texas, was born on March 20, 1944, in Eden, North Carolina, to John Paul Martin, Sr., and Bernice Gann Martin. She went to heaven on August 3, 2020, after a lengthy illness.

She is survived by her son, David, and his wife, Felipa Munoz, along with four grandchildren: Crystal (Romeo), Ceci, R.J., and Viktoria; and one great-grandson, Ian, all of Texas. Other survivors include her sisters: Sherrill M. Marley (Doyle), and Gale Martin Richardson of Mayodan, North Carolina; one brother John P. Martin, Jr., (Judy) also of Mayodan.

Many nieces, nephews, cousins, and friends grieve her passing.

As a graduate of Holmes Bible College and Central Wesleyan College, both in South Carolina, Kaye received two bachelor's degrees. She received a master's degree from the University of Virginia. She taught in public schools for several years, then taught at Heritage Bible College in North Carolina.

Kaye was a member of the Mayodan, North Carolina, Pentecostal Holiness Church from childhood. She was also an ordained minister in the Cornerstone Conference (Western North Carolina) of the International Pentecostal Holiness Church.

Her first major ministry trip was to go to Canada one summer during Bible college with a group of six girls conducting Vacation Bible Schools for six weeks.

Kaye became a missionary with the World Missions Department of the International Pentecostal Holiness Church and served in Costa Rica for five years where she met her husband, Manuel. From Costa Rica, Kaye and Manuel moved to Hawaii through the IPHC World Evangelism Department to help establish a Bible college with the late Adrian Yuen. They lived there for five years, and their son, David, was born there.

The Munozes then moved to Texas and remained there for over 35 years until their home-goings. While living in Texas, Kaye and Manuel did ministry in Texas and Mexico, made short term ministry trips to other countries, taught school, and tutored.

Her last ministries were teaching and preaching God's Word in both English- and Spanish-speaking churches and doing prison ministry along with her friend, Letti Gutierrez.

Like the great Apostle Paul, Kaye fought the good fight, finished her course, and kept the faith. We will cherish her memory and rejoice in the good works done for the kingdom of our Christ.

Elston Caruth Page

May 9, 1930 – December 11, 2019

Acts2day Conference (Kansas)

(For an expanded profile of Elston Caruth Page, see Executive Memoirs above.)

Elston Page was born on May 9, 1930, to Roosevelt and Lucille Williams Page. He went to be with the Lord on December 11, 2019, in Wichita, Kansas.

Elston graduated from Clement High School then continued his education by attending Holmes Bible College in Greenville, South Carolina, where he earned a bachelor of theology degree. He then attended Lynchburg College in Lynchburg, Virginia, where he earned his bachelor of arts degree. In 1967, Elston attended Pembroke State University, receiving his teaching certificate in Education. Finally, in 1994, he received an honorary doctorate degree from Southwestern College (now Southwestern Christian University) in Oklahoma City, Oklahoma.

His decision to study at Holmes helped establish Elston firmly on a path of Christian ministry that lasted throughout his life. Even though he had given his heart to Christ in June of 1944, it was at Holmes that he heard God's call and surrendered his life to preach the gospel. He also met his future wife, Elsie Moody, at Holmes. They were married in Lumberton, North Carolina, on August 23, 1953.

Elston and Elsie applied with the Pentecostal Holiness World Missions Board in October 1955. Their desire was to go to India, but since the Indian government was restricting all missionary activity at the time, the Board declined their request with the assurance that they would be assigned when a field became available. So, in the meantime, the Pages accepted their first pastorate at Fuqua Springs Church in the North Carolina Conference, where they pastored for two and a half years (1953-1955).

In March 1956, Elston and Elsie accepted an offer from the Missions Board to go to Alaska (1956-1968) and pastor the Northway church and work among the Athabascan Indians in the Northway village. In 1957, Elston Page became superintendent of the Alaska Conference. He served in that position faithfully until the biennial conference of 1966.

The Pages remained in Anchorage for eight years before returning to North Carolina in 1969. A year later, they received a call to pastor the First Pentecostal Holiness Church in Wichita, Kansas. They served that congregation for 12-and-a-half years (1969-1981).

In 1981, the Kansas Conference elected Elston Page as superintendent. During his 12 years in that role, he also served concurrently on the General World Missions Board. He was elected to a four-year term as a member of the IPHC General Executive Board. Mr. Page also served on the Southwestern College Board of Regents.

Elston retired from public ministry in 1994. Ten years later, in 2004, his wife, Elsie, went to be with the Lord. She and Elston had been married for 50 years. In 2005, Elston married Lois Robinson.

He was preceded in death by his wife, Elsie Moody Page. He was survived by his wife of 14 years, Lois LaVon Page; his two sons: Phillip (Carolyn) and Craig; three grandchildren, five great-grandchildren, three stepdaughters, and two step-grandsons.

Virginia Louise (Wall) Parisi

October 7, 1937 – August 21, 2019

Cornerstone Conference

Virginia Louise (Wall) Parisi, 81, of Jamestown, went home to be with the Lord on Wednesday, August 21, 2019, at Hospice Home of High Point, North Carolina. Virginia was born on October 7, 1937, in Forsyth County to the late Henry and Evelyn Wall. She was a member of First Pentecostal Holiness Church of Winston-Salem.

Virginia, known by her family and friends as “Ginny,” was preceded in death by her parents; and her brother, Thomas Allen Wall, Sr. Surviving family included her “sweetheart” and devoted husband of 21 years, Dennis; her three nephews, four great nephews, three great nieces, one great-great niece, all of whom she loved and considered as her own kids: T.A. Wall, Jr. (Theresa), children: Michelle (Allen), Burnette and Addison; Tim Wall (Cindy), children, Ethan (Anne-Christian), Blake (Melanie), Levi and Lydia Fay and Tony Wall (Lori), children, Kyleigh and Cameron.

Virginia attended Holmes Theological Seminary, Greenville, South Carolina, and Emmanuel College, Franklin Springs Georgia. She served as a missionary for the Pentecostal Holiness Church from 1963 to 1965. While on the field, Ginny worked with Joe and Elsie Arthur, among many others. Her ministry continues through lifelong relationships and continued support of missionaries working in Africa today.

Prior to her retirement, she was employed by National Health Laboratories, which later became LabCorp.

Ginny loved her family and its history. She did extensive ancestry research for the Wall, Cumbo, and Lineback family lines. Through her research, she was able to join The Daughters of the Confederacy, Guilford County North Carolina, Chapter 301 in 2005. As an active member, she served as chapter vice-president 2006-2008, District IV. She organized and designed the yearbook, and she designed the Guilford 301 ad that was published in the national issue of the UDC MAGAZINE for many years, even when she was unable to attend meetings. Due to declining health, she resigned in October 2017. Virginia was the epitome of a southern lady.

Edna Grace Harrell Parker

July 1, 1923 – January 6, 2017

North Carolina Conference

Edna Grace Harrell Parker, 93, of Yukon, Oklahoma, entered her heavenly home on January 6, 2017. She was born on July 1, 1923, in South River Township, North Carolina, to Albert James and Leola Lockamy Harrell. She was preceded in death by her parents, her beloved husband, John B. Parker, one brother, LeRoy, as well as a brother-in-law Tryon Lowry, and a sister-in-law Flossie Harrell.

Edna graduated from Long Creek High School, Currie, North Carolina, in May of 1940. She attended Emmanuel College and graduated with an associate's degree in 1942. She then received a bachelor's degree from East Carolina Teacher's College.

Edna began her career as an educator in Benson, North Carolina, teaching second grade and later in Bethel, North Carolina. While attending a revival in Bethel, she began to sense a call on her life for some type of Christian service. She put her teaching career on hold in October of 1946 and attended Holmes Bible College to prepare for ministry. Because she had a teaching degree, Edna was asked to teach two classes at Holmes—child psychology and sociology.

While at Holmes, Edna met her Prince Charming, John Parker. On June 21, 1949, they were married in Garland, North Carolina. She instantly became a pastor's wife at the Bethel PH Church in Bethel, North Carolina.

On Christmas Day 1951, John and Edna departed Garland for San Jose, Costa Rica, to begin their IPHC missionary career. Eventually, that career would span five decades, four continents, several countries they would call home, and dozens more that would be touched by her ministry and gifts.

During one of the furloughs, Edna returned to East Carolina and earned her master's degree. By the time they retired from missionary service on December 31, 1997, she and John had spent 23 years in Costa Rica, eight in Hong Kong, two in Chile, and 11 in various parts of Europe. Edna's stateside ministry included pastor's wife, teaching jobs in North Carolina and in the Oklahoma City schools, writing Sunday school curriculum, and always serving diligently at her husband's side.

Edna's teaching gift touched thousands of people in a multitude of cultures and languages. Her gift of hospitality was one of her best-known trademarks. Regardless of the setting—overseas or in their homes in the

United States—a perfectly set table was always ready.

Edna is survived by one son, David B. Parker and wife Irvina of Yukon, Oklahoma; two grandchildren: David Ryan Parker (Jessica) and Jennifer Nicole Parker Terry (Shane), all of Yukon; three great-grandchildren: Aubrey, Tristan, and Jasper; one brother, A. J. Harrell of Currie, North Carolina; one sister, Brenda Brooks (Howard), of Pembroke, North Carolina; numerous nieces, nephews, and cousins; and a host of friends in the United States and around the world.

Juan Victor Passuelo

May 25, 1932 – February 13, 2021

Argentina

Juan Victor Passuelo was born on May 25, 1932 and departed to the presence of his Lord and Savior on February 13, 2021, in Buenos Aires, Argentina. His beloved wife, Dora Elson Passuelo, and his son, Rudy, preceded him in death. His remaining three children, Norma Mozes (Mike), David (Dora), and Brenda Barroso (Carlos), his 10 grandchildren (Vanessa, Diego, Jason, Virginia, Melanie, Francisco, Max, Natalia, Carla, and Jonathan), and his 16 great-grandchildren carry on his legacy.

Juan was an exemplary father, grandfather, great-grandfather, pastor, teacher, church planter, missionary, friend, counselor, and leader. His passion for the study and preaching of God’s Word was matchless. After growing up in his beloved Cordoba, he began his ministerial training at IBRP in Buenos Aires and later completed studies at Holmes Bible College in Greenville, South Carolina. John and his “Dorita” were married in June of 1954 while serving on the ministerial team of the Tommy Hicks crusades in Argentina.

Juan Passuelo was one of the founders and the first superintendent of the International Pentecostal Holiness Church in Argentina, established in 1965. In 1968, he was one of the founders and the first director for the South American Bible Institute (IBSA). One of his great joys was to have planted and pastored the Christian Cathedral Church in downtown Buenos Aires, pastored today by his son, David Passuelo.

Not only did Juan serve alongside Dora as a career missionary, he also contributed to the establishment of IPHC works in Ecuador, Peru, Uruguay, Paraguay, and Venezuela (alongside his friends, Charlene West and John Parker). He was a longstanding professor for CURSUM, teaching across all Latin America. He served in the precursor efforts to the

WPHF. Alongside Bishop James D. Leggett, he participated in multiple IPHC World Conferences and always enjoyed traveling to preach, teach, translate, or “break bread” with his IPHC family around the world.

Juan’s heart to serve Christ’s kingdom reached beyond his denominational family. For many years, he served as president of the Pentecostal Evangelical Fellowship of Argentina (FECEP), and he assisted in the establishment of the Argentine Alliance of Christian Evangelical Churches (ACIERA). In 1986, he was elected to serve in the leadership of the Latin-American Evangelical Fellowship (CONELA). He was a founding member (1989) and then president (1992) of the Argentine World Missions Foundation (now World Missions Network/ACIERA). For many years, Bishop Juan represented Argentina in the Pentecostal World Fellowship (PWF) where he also served as a speaker at a World Conference.

The memory and work of Juan Passuelo lives and continues through his family, many friends, and co-laborers in Christ.

Mary Alice Jenkins Pate

January 21, 1924 – August 21, 2017

Alpha Conference

Mary Alice Pate, age 93, passed away on August 21, 2017. Heaven said, “Enough!” and called her from our arms to Jesus’ arms. She was born on January 21, 1924, in Rockingham, North Carolina, to Abner “Azz” and Leona Jenkins.

At the age of 12, Mary prayed a prayer that would change her life. “Lord, I’ll go anywhere and do anything, if you’ll save me from my sins.” After graduation from high school, Mary attended Holmes Bible College in Greenville, South Carolina, where she met her future husband, Manuel Lamar Pate. After marrying, they prepared to go to Africa as missionaries for the International Pentecostal Holiness Church. On November 2, 1956, in New Orleans, Louisiana, Mary, her husband, and two young daughters, Cathy and Lydia, boarded a Lykes Line cargo ship headed for South Africa. After reaching South Africa, their ship sailed up the east coast from Cape Town to Durban, where they disembarked on December 4th after 32 days on the high seas. They arrived in Lusaka, Zambia in Central Africa (formerly Northern Rhodesia) in January 1957 to replace senior missionaries, Rev. and Mrs. John Guthrie, while they returned to the States on furlough.

After much prayer, the Pates moved to Zimbabwe (Southern Rhodesia), Central Africa, in December 1958 to pioneer a work. During their first missionary term, they planted and built seven churches in seven years. Where there was no church building, they worshiped in thatch-roof structures, under trees, in rented buildings, and on street corners.

In 1961, Mary and family rejoiced at the birth of a son, Manuel. Many Sundays, Mary would arise early; bake biscuits; fry chicken; pack the family into dad's truck; and head out to rural villages for three to four services. At day's end, weary but rejoicing, she returned with her family and the skeletal remains of her fried chicken. Their third church plant, Pate Memorial Church, was dedicated in November 1960.

One missionary building seven churches in seven years – it was a signal achievement.

After the seventh project, the Pates came home for a well-earned furlough. After their furlough, the Pates returned to Southern Rhodesia. During their second term, Lamar built a Bible school and three pastors' homes" (*A Collection of IPHC Missionary Short Stories*). On September 1, 1972, after a sudden illness, her husband passed away. Stunned and grieving, Mary held her family tightly together, carrying on the missionary work despite having to navigate the increasingly tense political situation in Rhodesia, which led to the seven-year war for independence.

In 1975, Mary returned to the States where she completed her bachelor's degree in theology at Southwestern College in Oklahoma City. She also got a job in the prayer tower at Oral Roberts University in Tulsa, Oklahoma, and prayed with callers from all over the United States and the world.

In 1985, Mary returned to the now independent nation of Zimbabwe where she completed a five-year term. After furlough in the States, she returned for a second term, but suffered a cervical spinal cord injury after a fall in the capital city of Harare. Mary was hospitalized in two Zimbabwean hospitals, and then on November 8, 1991, was airlifted to St. Mary's Mayo Clinic hospital in Rochester, Minnesota, where she underwent surgery and months of intensive therapy. After discharge from the hospital, Mary went to live with her children.

After missionary retirement, Mary continued her prayer ministry, praying for her family, nursing staff who came to the house, the missionary work, and for anyone in need. She was a devoted wife, mother, and grandmother. She was a prayer warrior and loved to

read the Bible. With family and friends around her, she delighted in sharing stories of Africa and always enjoyed a good laugh. Her faith sustained her through life's tragedies and adversities. She is preceded in death by her husband, her parents, four sisters, and two brothers. Mary is survived by her children Cathy Harrick, Lydia Pate, and Manuel Pate, as well as four grandchildren and three great-grandchildren.

Lawrence Arnold Pfaff

February 14, 1929 – July 14, 2018

Spirit Life Ministries Conference

Lawrence Arnold Pfaff, 89, went to be with the Lord on July 14, 2018, in Greenville, South Carolina. He was predeceased by his parents, Walter Merle and Goldie Cooper Pfaff, and his wife of 50 years, Lola Rankin Pfaff, and a sister, Ada Mae Walberg.

Lawrence was born February 14, 1929, in Sugar Township, Pennsylvania. He grew up in Greenville, Pennsylvania, and spent many summers on the farm with his grandparents, Calvin and Ada Pfaff.

At age 19, Lawrence committed his life to a relationship with Jesus and answered the call to ministry. After graduation from Penn High School, he attended Holmes Bible College, Furman University, and graduated with a master's degree from William and Mary University.

Lawrence Pfaff served as a missionary with World Missions Ministries to South Africa and Nigeria. He planted several churches throughout South Africa and was instrumental in establishing the West Africa Bible School in Nigeria.

His ministry included pastoring churches in Virginia and Pennsylvania. In 1970, the family moved to White River, South Africa, and headed the Bible College while planting churches. After 10 years, they accepted the call to Lagos, Nigeria, where they launched the West Africa Bible College.

Lawrence Arnold Pfaff lived every day to the fullest. He loved his daughters: Ethelyn C. Peyton of Dalton, Georgia, Barbie McDonald of Greer, South Carolina, and Dr. Cheryl Bailey of Colgate, Wisconsin; and was involved with his five grandsons: David, Jonathan, and Benjamin Peyton, Karl and Christopher Stefan; and great-granddaughter, Olivia Peyton. He is also survived by his brother, Ralph Pfaff of Greenville, Pennsylvania.

Elizabeth Gayle Shaw Rogers

March 5, 1942 – October 4, 2020

Mid-South Conference / North Carolina Conference

Elizabeth Gayle Shaw Rogers was born March 5, 1942, in Columbus, Georgia. She went to be with her Lord and Savior on October 4, 2020. Her mother, father, and stepmother preceded her in death. She has two beloved sisters, Billye and Jeanne. Elizabeth was the mother of William Rogers and grandmother to Gage and Britnee. Her newest treasure was her great-granddaughter and namesake, Olivia Elizabeth Rogers.

Elizabeth attended Jordan Vocational High School. Following her conversion in 1978, the Lord led her into a teaching ministry. She received B.A. and M.A. degrees from Valdosta State College and began a doctoral program at the University of Georgia. However, the Lord soon moved her to Louisiana.

Elizabeth worked at Jimmy Swaggart Ministries (JSM) from 1985 to 1991. There, she taught two years in their Family Christian Academy high school. In the next four years, she served as an assistant professor of English in the Bible College. During those years, she was able to attend Jimmy Swaggart Theological Seminary in addition to her teaching duties.

While working at JSM, Elizabeth answered the Lord's call not only to preach His Word but also to serve as a missionary with the IPHC. She joined the New Life Worship Center Pentecostal Holiness Church in Baton Rouge, Louisiana, and became a licensed minister in the Mid-South Conference in June of 1990. She served on the pastoral staff of New Life while assisting the conference superintendent and others in planting a new church in Denham Springs, Louisiana.

Toward the end of 1990, Elizabeth met with the World Missions Board and was approved as a career missionary. In July of 1991, she received her ministerial ordination and was also ordained as a missionary in August of that same year. Elizabeth moved to North Carolina and joined the North Carolina Conference in May 1992 and finished her itineration there. She arrived in Johannesburg, South Africa, in February 1993. She was 50 years old at the time and had never been out of the United States. However, as soon as she placed her feet on African soil, the Lord instantly gave her a great love for Africa and its people, and that love never waned.

For the first seven years of her missionary service, Elizabeth was based in South Africa. From there, she, along with two colleagues, traveled each year into six African countries to teach in the ADVANCE Ministerial and

Leadership Training Program. In addition to her work in ADVANCE, Elizabeth (in 1973) was asked to begin a WIN (World Intercessions Network) program in southern Africa. Elizabeth and her missionary colleague, Althea Meyer, cofounded the “WIN-Africa Kids Net.” Their desire was to allow the children also to become prayer warriors for the world. Elizabeth served as WIN director for Africa for ten years.

In 2000, Althea Meyer and Elizabeth Rogers were asked to move to the small Central African country of Malawi to help reestablish and reopen the IPHC Bible school there. The school had been closed for a number of years. In June of 2001, Guthrie Bible Training Center opened its doors to the first class of students. Elizabeth served as director there for eight years. When she left, the student body was once again at capacity, and a waiting list of over 30 people were hoping to be admitted. After 15 years in Africa, Elizabeth Rogers encountered a health problem and was unable to remain on the field.

In May 2008, Elizabeth retired from active overseas missionary service and resided in Dunn, North Carolina. Since then, she has served in many capacities in local churches and assisted when needed at the North Carolina Conference. She served as missions director, a board member of Deborah’s Daughters, and assistant to the director in the School of Ministry.

A highlight in her life was being invited as a guest speaking from time to time. She felt most fulfilled preaching, teaching, and serving the elements of Communion.

In March 2016, Elizabeth made a short-term mission trip to the Dominican Republic, where she preached, taught, and renewed her passion for world evangelism. She loved her church and loved serving it. She faithfully attended Culbreth Memorial Church where she felt loved by her church family.

Eleanor Deane Cates Rousseau

September 19, 1925 – June 5, 2018

LifePoint Ministries (Georgia Conference)

Eleanor Deane Cates Rousseau, age 92, passed away on June 5, 2018, at her home in Newnan, Georgia, surrounded by family. She was born in Newnan on September 19, 1925, to the late Herman Pratt and Janie Cole Cates. Along with her parents, Eleanor is preceded in death by her husband James Rousseau. She is survived by her stepchildren: Kenneth Rousseau, Hank Rousseau (Denise); niece, Kathy Parham (James); nephew, Chris Cates;

great-nephews, Mark Parham, Shawneen Parham, Brenden Parham; sister, Ruby Cates and brother Herman “Princeton” Cates.

Eleanor arrived in Hong Kong in 1947 with Evelyn and Sybil Rousseau to begin her missionary work. Until the opening of Wing Kwong College, Eleanor’s primary work was with students of Wing Kwong Primary School in Shaukeiwan. She taught Bible classes and had special services on Tuesday, Wednesday, and Thursday for students who wished to receive Christ as their personal Savior.

In 1954, Eleanor Cates and Mavis Lee Oakley, who had left Hong Kong due to the Korean War, boarded a ship and set sail to return to Hong Kong since the war had ended. In 1974, when Principal John and Norma Jean Burnette and their family decided to leave Hong Kong, the principalship of the high school (Wing Kwong College) fell on the shoulders of then assistant principal Miss Cates. She served for 41 years in Hong Kong and retired from World Missions Ministries in November 1988. Eleanor then felt a calling to Israel where she served after her retirement.

Mauricio Alejandro Salazar Patino

October 11, 1961 – June 17, 2021

Sonshine Network Ministries
(Florida Conference)

Mauricio Alejandro Salazar Patino (59) passed away on Thursday, June 17, 2021, at the VCU Medical Center in Richmond, Virginia. He was born in Mexico on October 11, 1961, the son of David Vicente Salazar Mares and Selva Maria Patino Sokolozki. In addition to his mother, Mauricio was preceded in death by two brothers: David Armando Salazar Patino and Manuel Vicente Salazar Patino.

Mauricio, known as Pastor Mau by most, was an ordained minister with the IPHC World Missions Ministries. He first came to know Jesus as Lord and Savior in Mexico City on November 14, 1984, at age 23. He immersed himself in daily Bible studies and soon became a youth leader and worship leader.

In 1988, Mauricio met Lulu at their local church. They both received a calling to missions through the visits of Operation Mobilization (OM) to his home church. He was asked to serve as an interpreter for visiting missionaries. Soon afterward, he got involved with OM in national mission trips within Mexico. Mauricio first ministered in Europe via the Love Europe campaign in 1989.

He joined Centro de Alabanza IPHC and married Lulu in October 1990. The same year he became the missions director for the IPHC in Mexico and started the Operation Samaria program, among many other outreaches. He and Lulu often took teams to the indigenous tribes of Mexico.

In 1993, the Salazars had their first child, Betsy. Soon after, he went to London, England, and received a diploma in international missions at CICM, after which he led teams from Mexico throughout Europe. Their second child, Obed, was born in 1995. In 1999, they moved to Brussels, Belgium. The Salazars began working with Coffee House Ministries, established two coffee shops, and recorded 40,000 visits over a four-year period. During this period, they founded and pastored three churches, a Filipino congregation, a Russian-speaking church, and a Farsi-speaking church, all while assisting in the leadership of an international church.

In 2002, they launched the Logos Bible School, training leaders from various nationalities. Many people came to Christ, and several churches were planted out of this ministry, 15 of which remain. They made the IPHC an officially registered organization with the Belgian government in 2007.

Mauricio was especially proud that both of his children were active in every aspect of their ministry. In 2016, they served in evangelism and church planting both in Paris and in the South of France. In the last nine months before his passing, Mauricio and Lulu returned to Belgium, where they were based in Antwerp, serving in pastoral ministry, discipling new believers, teaching Bible School classes, and reaching out to people trapped in the sex trade industry.

Until suffering a sudden fatal illness, Mauricio was actively preparing to return to the mission field. Now, the work of evangelism, leadership training, and church planting will continue through Mauricio's disciples and the mission work of his wife, Lulu.

Dora Dane McNeill Sandhu

October 14, 1923 – August 12, 2020

Mid-Atlantic Conference

Dora Dane McNeill Sandhu, 96, of West Columbia, South Carolina, passed away peacefully at home on the evening of August 12, 2020. She was born in McCormick, South Carolina, the daughter of the late Freddie Oscar and Winnie Dane Dew McNeill.

Dora was predeceased by her sister, Winifred M. Caines, and her three brothers: James R. McNeill (Gerri), O. Ray McNeill (Mildred) and P. Wesley McNeill (Ginger). She is survived by her husband, Jarnail Singh Sandhu, and two sons: Bobby Singh (Madhu) and Anand Singh (Holly), her grandson Paul Singh Sandhu, her sister, Beth Stalbaum, and numerous nieces and nephews.

From a young age, Dora's heart's desire was to be a teacher and a missionary. Her Lord and Savior brought both of those dreams to fruition though some unusual paths. Her education began at Emmanuel College in Franklin Springs, Georgia, followed by nursing school in Washington, DC. She continued her education while working as a public health nurse, eventually receiving her master's degree in nursing. A few years later, Lander University began its search for someone to head up its nursing program. She applied and helped to begin the nursing program at Lander, thus fulfilling her desire to teach. After leaving Lander, she became the executive director of the South Carolina Nurses Association, where she intended to stay, possibly until retirement. But there was still another dream on her heart.

In 1971, Dora took a group of young people on a mission trip to Mexico. After that trip, she wrote to the denominational director of World Missions Ministries that she felt it was time. After being accepted as a missionary, she spent several years in Hong Kong serving as a missionary nurse and as principal of the Wing Kwong College high school. This was the fulfillment of her missionary dream and also held a bonus for her. She met her husband, Jarnail, at an international church service while in Hong Kong. After moving to the United States, she assisted with their import business and continued ministry in her local church.

Marion Smith

October 27, 1940 – March 21, 2022

Sonshine Network Ministries
(Florida Conference)

Marion Smith, wife of Bishop Clifton Smith, transitioned to her heavenly home on Monday evening March 21, 2022. She loved the people of Sonshine Network Ministries and served not only as first lady and leader for Ministers Wives Fellowship, but as the conference WIN director, and office assistant.

Marion spent many years ministering with her husband as an IPHC missionary in England and Europe, as well as a pastor's wife in several

churches in the United States and finally in West Palm Beach, Florida. More than anything, Marion loved her family, her beloved husband, Clifton, their two boys, Stephen and Chris, her sweet daughter-in-law Eileen, and her precious grandchildren, Zachary, Alyssa and Chris, Jr. She will be greatly missed by them all.

In 1978, Marion and her husband, Clifton Smith, became IPHC's first missionaries to Europe. These two demonstrated the IPHC's heart to participate in the Great Commission.

In *The Simultaneous Principle*, written by Dr. Frank Tunstall, you will find the following description about the Smith's tenure of service in World Missions.

Vision for ministry in England took an enthusiastic leap when Clifton Smith announced his call to serve as a missionary in England. Clifton and Marion (who was an English citizen) went to London in October 1978, under the Operation Antioch program. Smith's goal was to pioneer a church in London. He located property in the Finsbury Park area of London that became the home of the first Pentecostal Holiness Church in the capital. B. E. Underwood organized the church in September 1980 with 19 adults and their families. Several missionaries caught the vision and joined Smith in London.

"I read a quote a number of years ago that stated, 'Everyone leaves a footprint in his or her lifetime that affects generations long after we leave this world.' The Kingdom imprint of Clifton and Marion Smith on the missionary fabric of the IPHC in Europe and London, England is indelible." —Bishop J. Talmadge Gardner

Ida Dorothy (Dot) Sowell

January 26, 1927 – April 12, 2020

Mississippi Conference

Ida Dorothy Sowell, age 93, of Danville, Virginia, passed away on Sunday, April 12, 2020, at Sovah Health-Danville.

Dorothy was born on January 26, 1927, in Danville, a daughter of Vessie and Nettie Thornton Wall. She became an ordained minister and a graduate of Holmes Bible College with a bachelor of theology degree. She was a member of Schoolfield Pentecostal Holiness Church.

Dorothy Sowell spent 25-and-a-half years as a missionary in South Africa and Zambia. She was married to Wilmer Lee Sowell, who preceded her in death.

The IPHC World Missions family honors the life and ministry legacy of Dorothy Sowell, affectionally known to many as Dot. Along with her husband, Wilmer (1925-2009), Dot served as an IPHC missionary to South Africa and Zambia from 1967 to 1993. Her ministry included youth, Sunday school, Women's Ministries, Bible quiz, and children's Bible club. She was a writer and educator at the Bible school in the Krugersdorp Church and a teacher of the Theological Education by Extension [TEE] program, which greatly enhanced the training of national ministers in South Africa and Zambia. Dot was an outstanding teacher of the Word of God.

Dot and Wilmer made a great team. They understood the importance of training national leaders, and soon after arriving in Zambia, they began the Theological Education by Extension program. Later, the Sowells expanded this emphasis of training nationals to include the development of Sunday school and youth programs, and a Christian Education department for Zambia in 1986.

Today, the Zambian national church is strong. In *The Simultaneous Principle* (2005), Dr. Frank Tunstall describes the impact of Wilmer and Dot Sowell's ministry of teaching national leaders: "It is apparent the Holy Spirit sent Wilmer [and Dot] Sowell to help consolidate the revival begun during the ministry of John Guthrie." Today, Zambia is a thriving national church with over 800 churches and 108,000 members.

Dot Sowell is survived by her children: Cathy Andrews (Daryl) and Joan Jones (Burke); grandchildren: Shawn Jones, Robert Jones (Lauren), Jacob Jones (Ashley), Kerry Lee McLean (Quentin), and Oliver Robinson; great-grandchildren: Robert Jones, Kaylee Jones, Jonathan Mize, Caleb Jones, Tristan McLean, Chloe McLean; sisters: June Hylton, Lorna Hughes, and Louise Dalton; sister-in-law, Dorothy Wall; brothers, Bobby Wall (Lavalon) and David Wall (Barbara); she is also survived by many nieces and nephews.

In addition to her parents and husband, she was predeceased by five sisters: Hazel Taylor, Beryl Soyars, Esther Soyars, Nancy Garwood, and Patsy Pyron; and one brother, Woodrow Wall.

Woodrow Wilson (Woody) Stevens

March 2, 1932 – March 23, 2018

Heartland Conference

Woodrow Wilson Stevens was born March 2, 1932, in Blue, Oklahoma, the eighth of nine children to James Cully and Aran Lee (Arndt) Stevens. He went to meet his beloved Savior on Friday, March 23, 2018, at the age of 86.

Woody accepted Jesus Christ as his personal Savior on October 28, at the age of 17. Three years later, he married his sweetheart Patricia Ann Browne in McAlester, Oklahoma.

Woody, as he became known, attended Southwestern Bible College and was a graduate of the University of Oklahoma. His employment included carpentry and accounting before committing to a life of full-time ministry. He also served in the United States Naval Reserve during the latter part of WWII. Woodrow served as an ordained minister of the IPHC for over 50 years and served a term as missionary to South Korea.

He was known for his study and memorization of God's Word, visiting and meeting new people, being tender-hearted and compassionate, his love to sing, tell stories, and pray for others. He was a loving husband, father, grandfather, and uncle. He loved all his extended family and friends. Woodrow was preceded in death by his wife of 60 years on January 18, 2013. He was also preceded in death by his grandson Conner Stevens. He is survived by his daughters, Patti Coleman (Randall) of Nolensville, Tennessee, Peggy Coleman (Bill) of Magnolia, Texas, Pam Jones (Brian) of New York City; son Padgett Stevens (Marci) of Oklahoma City; his brother Joe Stevens (Georgia) of Oklahoma City; his grandchildren: Heather Fallis (Derick), Kristen Patterson (Brian), Matthew Coleman (Melissa), Aran Bruce (Robert), Austin Jones (Logan), Brett, Chloe, Danielle, Emily and Finn Jones, and Cameron Stevens; his great-grandchildren: Zoey, Kylie and Josiah Fallis, and Emma Spalding.

Ethel Maureen Swart

March 23, 1924 – July 23, 2019

Appalachian Conference

Ethel Swart died peacefully at Swizer Rest Home on July 23, 2019. She was 95 years old. Ethel was the early loved wife of the late Bob Swart and the mother of Heather, Robin, and Terry, grandmother of seven grandchildren and two great-grandchildren.

From *Simultaneous Principle*:

During his tenure of office, Rhodes chose to move the headquarters from Krugersdorp to Pretoria. He also recognized the need to pioneer a congregation there that would serve as the headquarters church. Rhodes organized a congregation in Pretoria for the white community, forming the foundation for the White Conference that would be organized in 1943. Ethel Stephens, one of the charter members, later married Bob Swart and both served as Pentecostal Holiness missionaries in South Africa.

Geraleen (Gerry) Wood Freeman Talmage

September 12, 1931 – December 19, 2021

Appalachian Conference

Geraleen (Gerry) Wood Freeman Talmage, 90, passed away on Sunday, December 19, 2021, in her home in Dublin, Virginia.

She began her earthly journey on September 12, 1931, in Caldwell, West Virginia, the seventh child born to Parris E. and Bessie B. Wood. Gerry lived in a Christian home where many ministers, laymen, and missionaries visited, and these visitors influenced her future career decisions.

Geraleen attended Emmanuel Academy in Franklin Springs, Georgia, where she received the Pentecostal baptism in the Holy Spirit. She was ordained in the Virginia Conference (now Appalachian Conference). Geraleen and her brother, the late Roy Wood, became the first brother and sister team in the Pentecostal Holiness Church to serve as missionaries.

Geraleen Wood married John Freeman in 1951. On September 21, 1952, John was killed in a car accident that Geraleen survived. Despite being recently widowed, Geraleen Freeman went to Africa in 1954 and was stationed at the Nzhele mission with Ann Lyon. Living conditions were primitive, even having to wash clothes on a washboard. Two years later, she was assigned to the Richmond Mission Station clinic in South Africa. Geraleen had the distinction of conducting the first Pentecostal Holiness Vacation Bible School on African soil.

Geraleen married D. E. John Talmage on June 9, 1962, while John was attending Holmes. They first met when John's family visited Richmond Station. The Foreign Missions Board accepted Talmage as a missionary in 1963, and they arrived in Durban on November 10, 1964. A week later, the two were assigned to the Western Cape. In 1965, the couple moved to Cape Town and pioneered the Cape Bible Training Centre. They served there for 15 years until 1980. Their two children, Danny, and Beatrice were born during those years in Cape Town.

Geraleen was the Women's Ministries director for Africa. She also directed the Pentecostal Holiness Correspondence Studies, which included students from many areas of southern Africa. Besides spending hours grading lessons and ministering in the Women's Conventions, she enjoyed teaching the ministerial training program in various countries, and she taught classes at the Cape Town Bible College.

Geraleen also served eight years as C.E. director for southern Africa. She served as secretary-treasurer for the Jurisdictional Women's Convention for 18 years and as president for 12 years. In 1990, she was appointed the Women's Ministries director for Africa.

Geraleen Talmage served a total of 51 years in Africa and retired in 2006. The Talmages' ministry encompassed seven African countries, and they wrote in a 2005 newsletter, "Our ministry is imprinted indelibly in our minds, and, although we may never return to those areas again, the African people will always be in our hearts and in our thoughts and prayers. God promised us that our 'fruit would remain,' and we thank Him for that which we have left behind. Leaders in many phases of the work, who we have had the opportunity to teach and help to train, are now productive workers in the vineyard. Others who sat in darkness now walk in the light of the Lord."

Geraleen Freeman Talmage is preceded in death by her first husband, John Freeman; her sisters and brothers: Pauline Bowden (Paul), Kathleen LeFon (Leonard), Roy Wood (Mabel), Parris Wood (Lelia), Sanford Wood (Dot), and Curtis Wood (Myrtle), as well as her mother and father.

Gerry and John retired in 2005 after having served 41 years together in Africa. They moved to Dublin, Virginia, where they both became active in their local church prayer ministry and working with seniors in the Appalachian Conference. In retirement, Gerry served as church historian and wrote the history of the International Pentecostal Holiness Church in Africa. She used that material to lecture at the centennial celebration in South Africa in 2013.

In compiling Gerry's obituary, the family found a note from her father that ended with these words: "Look to God for your help in time of need and trust Him always for He and He alone can keep you and save your soul when this life comes to an end!"

She is survived by her husband of 59 years, D. E. John Talmage of Dublin, Virginia, who cared for her through many years of dementia; her son, Daniel (Danny) E. J. Talmage, Jr., of Germantown, Maryland; her adopted daughter, Beatrice Rene Talmage of Hagerstown, Maryland; and her grandson, Brandon Talmage-Roy.

Willard Keith Wagner

May 21, 1936 – August 16, 2021

Cornerstone Conference

Willard Keith Wagner, 85, of Hiawassee, Georgia, passed away on Monday, August 16, 2021, at the Northeast Georgia Medical Center in Gainesville.

Willard Wagner was born in Missoula, Montana, on May 21, 1936, the son of Samuel Phillippe and Julia Florence Jones Wagner. Willard became a beloved pastor and Career Missionary with the International Pentecostal Holiness Church.

In 1963, the Wagners moved to Great Falls, Montana, with their three children to manage a photography business and serve as an assistant pastor/evangelist. Five years later, they returned to South Carolina and Holmes Bible College, after which they were called to pastor a promising church in North Carolina.

They described the five years they spent near Goldsboro, North Carolina, as some of the best of their ministry and served as a launching pad to the Philippine Islands as the first IPHC missionaries to those islands. (A few national churches had already been contacted by an airman from Clark Air Force Base, so there was a good beginning.) From that time, the IPHC ministry in the Philippines grew rapidly. When the Wagners left Manila five years later, there were some 84 established churches and three thriving Bible colleges. During their tenure, other well-qualified missionaries and nationals joined them to continue the ministry after their departure. Today, the IPHC in the Philippines has five conferences, Bible colleges, and many preaching points, all under national leadership but supervised by the regional director.

Upon their return to the United States, Willard and Yvonne moved to Denver, Colorado. Yvonne was the director of homes for abused, abandoned, and neglected children. Willard pastored Bethany Temple in Littleton. After eight years of successful ministry in Colorado, they felt led to return to the mission field and applied to go “wherever they were most needed.” During the 1989 General Conference in Oklahoma City, the World Missions Ministries Board approved the Wagners to go to Nigeria as resident missionaries and church planters in West Africa. “The lines had fallen to them in pleasant places” (Psalm 16:6), and soon they were traveling throughout Nigeria to build a student body for West Africa Bible College and establish churches for the IPHC.

Willard and Yvonne began to visit other countries, and the Lord opened the door with Eglise de Pentecote du Togo, a church which now has more than 175,000 members. The ministry in Ghana is also doing very well under the guidance of the Christ Revival Center. Then they went into Liberia, Sierra Leone, Benin, and Cote d’Ivoire to start works in those countries. Their goal was to reach out to all 18 nations in West Africa, but because of a lack of personnel and time, they had to settle for just seven countries. The Wagners later moved to Abidjan, Ivory Coast, to reach back to all West Africa to help grow and solidify this young ministry.

As a result of health issues—Gilliam-Barre, heart seizures, plasmodium falciparum malaria, and other maladies that accompany West African countries—that were taking a toll on them physically, they realized the absolute necessity of training the nationals through the Bible colleges and by example. God soon gave them extraordinarily gifted and spiritual leaders for each country, and today the IPHC ministry of West Africa has the best of leadership to care for the work.

Willard Wagner’s legacy not only leaves behind fruitful and successful accomplishments in ministry, but a solid foundation and established works, upon which future generations can build. World Missions Ministries and the nations of the West Africa region honor this faithful servant and his prosperous years of ministry on the field and to the national church.

In January 2020, Willard and Yvonne retired as missionaries with IPHC World Missions Ministries. Willard spent much of his time in retirement writing and trusting that, when published, his work would be an encouragement to young people to launch out into missions for the Lord Jesus Christ and His beloved church.

Wagner is survivors by his wife, Yvonne Brown Wagner; son, Keith Wagner (Lisa) of Zebulon, North Carolina; daughters, Beth Vick (Mark) of Elm City, North Carolina, Donna Ambrosius (Dan) of Steele, Alabama, and Maria Guinyard (Craig) of Colorado Springs, Colorado; brother, Russell Wagner of Baton Rouge, Louisiana; sister, Leora West (Frank) of Oregon; eight grandchildren and eight great-grandchildren.

James Paul Ward, Sr.

April 1, 1944 – June 17, 2020

Cornerstone Conference

James Paul Ward, Sr., 76, went home to be with his Lord and Savior on Wednesday, June 17, 2020. He was born April 1, 1944, in Brazil, South America, to Horace S. Ward, Sr., and Eva Carolyn Hall Ward. James spent the first seven years of his life in Brazil before coming to the United States.

James's formal education included attending Holmes Theological Seminary, Greenville, South Carolina; Cedarville University, Cedarville, Ohio; Ambassador Bible Institute, London, Ohio; and Lee College, Cleveland, Tennessee, where he earned a B.S. in elementary education in 1973. He later attended Southwestern Baptist Theological Seminary, Fort Worth, Texas.

James was ordained into the ministry of the International Pentecostal Church of Christ on August 13, 1965, and pastored the headquarters church in London, Ohio. In 1979, he transferred and was ordained in the International Pentecostal Holiness Church. James and his family traveled throughout the Western North Carolina Conference of the denomination, conducting Vacation Bible Schools, children's crusades, youth camps, and teacher training seminars. He also pastored Worthville Pentecostal Holiness Church in Randleman, North Carolina.

Having grown up in a missionary home, James's lifelong dream was to serve God as a missionary. In 2002, James and Joyce began full-time ministry with the International Pentecostal Holiness Church in Guatemala. He traveled throughout the country, leading Bible training seminars with pastors and led mission teams in building programs and medical clinics. They served as career missionaries from November 2002 to 2010. After retirement, James returned to Guatemala frequently for short-term mission trips to build churches and continue the People to People ministry there. He attended the North Pointe Pentecostal Holiness Church as long as his health permitted.

James Paul Ward, Sr., was preceded in death by his parents and his brother Horace S. Ward, Jr. He is survived by his loving wife, Joyce, of 54 years, who faithfully served as his caretaker and companion throughout his illness. He is also survived by his son, Dr. James P. Ward, Jr. (Joy) of Anchorage, Alaska; his daughters, Joylita Terpstra (Tracy) of Cleveland, Tennessee, and Janiese McKenzie (Aaron) of Jamestown, North Carolina; grandchildren, Trés Ward (Rachael), Justin Ward (Elizabeth), Karis Moreland (Chase), Jaylyne Ward, Katherine Terpstra, Matthias Terpstra and Ashton McKenzie; and great-granddaughter Felicity Ward. On Mother's Day he was told that he would soon be blessed with a second great-granddaughter. He is also survived by his brother, Duteil Ward of Xenia, Ohio; brother-in-law Curtis Parks of Holly Springs, North Carolina; and sisters-in-law: Marilyn Ward of Yukon, Oklahoma, Frances Partin of Black Mountain, North Carolina, Darlene Odom (Franklin) of Cleveland, Tennessee, and Faye Nelon of Black Mountain, North Carolina, and many nieces and nephews. James has been blessed with a host of friends around the world, and the precious people of Guatemala whom he worked alongside and who embraced him fondly as "Santiago."

Charlene Helen West

October 13, 1930 – March 4, 2020

Heartland Conference

Charlene Helen West was born the third daughter of Charles Henry and Bertha Lena North. In making her the namesake of her father, without realizing it, her parents were naming her as the one upon whom the mantle of a long line of ministry would fall. She was married to the Russel B. West in 1950 and from this union were born four children: Paul, Kathryn (known as Kathy), Joseph and Philip.

In 1960 the Lord called Charlene to preach, and she and Russel formed a successful ministry team to advance the work of the Lord in various churches. The Lord saw fit to promote Russel to his heavenly reward on January 7, 1969, while pastoring in Bakersfield, California. Since Charlene had studied university Spanish, Russel, just before his home going, had volunteered her services as chaperone for a Youth in Action Team to Costa Rica. Although her activities were greatly changed, the church board felt she should accept this invitation as it was something her husband had wanted her to do.

Following this trip, the Lord renewed a vision He had given Charlene in 1960 in which she saw herself going south through Mexico, Central America, and on to South America. So, she volunteered her services to the World Missions Department of the IPHC and began a career that lasted 22 years in Costa Rica, Venezuela, Colombia and other parts of Latin America as a team teacher for advanced ministerial training. She was privileged to see the development of outstanding national leadership during this time and decided to return to the United States. She was immediately offered a position with the General Evangelism Department to become the denomination's first director of Hispanic and Intercultural Ministries. She held this position for seven years, when God again changed her work ministry schedule.

Charlene was at the General Conference, with Communion elements in her hands, when God spoke to her clearly: *I am changing your job*. She waited on the Lord to give her the information she needed about her next assignment, and one day it came: "Establish a Hispanic church that will train ministers to be church planters." She founded Centro de Celebration in Oklahoma City and pastored that Spanish-speaking congregation for 13 years. By this time, she was past 81 years old and had decided she needed to let someone younger take the reins of this wonderful church.

After retiring from pastoral duties, the Lord anointed Charlene to write. She authored 15 published books, some in English and some in Spanish. As she continued to teach and train by her books, her great joy was to see her disciples catch the vision she had projected of planting churches and expanding God's kingdom.

While ministry goals were important to Charlene, she counted her own children as the most precious gifts God had given her. In her senior years, they stood by, taking care of her home, making her joyful with flowers, dinners out, special cards, etc. She is survived by her son Paul (Kay), her daughter Kathy Petty (Gary), and her sons Joseph and Philip. She also leaves her grandchildren and their spouses and her great-grandchildren. Dear to her are her sisters: Evelyn Thurmond and Betty Cramp, as well as a host of other relatives and so many, many wonderful Christian friends. Her final request was that each one of you will meet her just inside the Eastern gate when you, too, will finish life's journey to embark on one that has no end.

Mabel Mangrum Wood

November 21, 1922 – September 9, 2021

Appalachian Conference

Mabel Mangrum Wood, 98, of Franklin Springs, Georgia, passed away on September 9, 2021. Born November 21, 1922, near Floyd County, Virginia, Mabel was the daughter of D.C. and Pearl Dehart Mangrum. She was a member of the Franklin Springs Pentecostal Holiness Church.

Mabel Wood married her late husband, Roy Wood, at Holmes College of the Bible. In January 1953, the Foreign Missions Board (as it was known at the time) commissioned the Woods to serve as career missionaries in South Africa. They arrived in South Africa, along with career missionaries, Mr. and Mrs. Jettie Parker, in September of that same year.

The Woods were stationed in Pretoria and assumed the pastorate at the Pretoria “white” church. They served there for eight years until 1961, building many churches. In 1960, Mabel, being a skilled seamstress, made the graduation caps and gowns for the first graduating Bible School class in Southern Africa.

Following their service in South Africa, the Woods returned to the United States, where Roy became the first field representative for World Missions. He served in the administrations of W. H. Turner, J. Floyd Williams, B. E. Underwood, and R. L. Rex. The Woods retired in 1975.

Eternity will reveal the Kingdom impact that missionaries like Mabel Mangrum Wood have made. Along with Roy Wood, Mabel was also preceded in death by her daughters, Elizabeth Boykin and Paulette Abbott.

Survivors include her son and daughter-in-law, Baxter and Thressa Wood; grandchildren, Laressa (Calum) Mackenzie of Fort Myers, Florida; Laurel (Jonathan) Murrow of Farmington, Georgia; Paul “Bo” (Mary) Boykin, Jr. of Ila, Georgia; Tyler (Randi) Boykin of Bishop, Georgia; and Andrea Walker of Kamloops, British Columbia, Canada; great-grandchildren - Austin, Alex, and Jake Hendry; Madeleine, Ella, and Sophie Murrow; Glenn and Gus Boykin; Bo and Molly Boykin; and Kesh and Kiran Fellenz; and a great-great-grandson - Grayson; and many other family members and friends.

ACKNOWLEDGEMENTS

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**International Pentecostal Holiness Church, Inc.
and Affiliated Entities**
Independent Auditor's Report and Consolidated
Financial Statements
December 31, 2021, 2020, 2019, 2018, and 2017

**International Pentecostal Holiness Church, Inc.
and Affiliated Entities**

December 31, 2021, 2020, 2019, 2018, and 2017

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Independent Auditor's Report

Council of Bishops
International Pentecostal Holiness Church, Inc.
and Affiliated Entities
Oklahoma City, Oklahoma

Opinion

We have audited the consolidated financial statements of International Pentecostal Holiness Church, Inc. and Affiliated Entities (collectively, the "Organization"), which comprise the consolidated statements of financial position as of December 31, 2021, 2020, 2019, 2018, and 2017, and the related consolidated statements of activities and cash flows for the years then ended, and the related notes to the consolidated financial statements.

In our opinion, the accompanying consolidated financial statements present fairly, in all material respects, the consolidated financial position of International Pentecostal Holiness Church, Inc. and Affiliated Entities as of December 31, 2021, 2020, 2019, 2018, and 2017, and the changes in its net assets and its cash flows for the years then ended, in accordance with accounting principles generally accepted in the United States of America.

Basis for Opinion

We conducted our audits in accordance with auditing standards generally accepted in the United States of America (GAAS). Our responsibilities under those standards are further described in the Auditor's Responsibilities for the Audit of the Consolidated Financial Statements section of our report. We are required to be independent of the Organization and to meet our other ethical responsibilities, in accordance with the relevant ethical requirements relating to our audits. We believe that the audit evidence we have obtained is sufficient and appropriate to provide a basis for our audit opinion.

Emphasis of Matters

As discussed in *Note 16* to the consolidated financial statements, in 2018, the Organization adopted ASU 2016-14, *Not-For-Profit Entities (Topic 958): Presentation of Financial Statement of Not-For-Profit Entities*. Our opinion is not modified with respect to this matter.

As discussed in *Note 16* to the consolidated financial statements, in 2019, the Organization adopted ASU 2017-07, *Retirement Benefits (Topic 715): Improving the Presentation of Net Periodic Pension Cost and Net Periodic Postretirement Benefit Cost*. Our opinion is not modified with respect to this matter.

Council of Bishops
International Pentecostal Holiness Church, Inc.
and Affiliated Entities
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Responsibilities of Management for the Consolidated Financial Statements

Management is responsible for the preparation and fair presentation of these consolidated financial statements in accordance with accounting principles generally accepted in the United States of America; this includes the design, implementation and maintenance of internal control relevant to the preparation and fair presentation of consolidated financial statements that are free from material misstatement, whether due to fraud or error.

In preparing the consolidated financial statements, management is required to evaluate whether there are conditions or events, considered in the aggregate, that raise substantial doubt about the Organization's ability to continue as a going concern within one year after the date that these consolidated financial statements are available to be issued.

Auditor's Responsibilities for the Audit of the Consolidated Financial Statements

Our objectives are to obtain reasonable assurance about whether the consolidated financial statements as a whole are free from material misstatement, whether due to fraud or error, and to issue an auditor's report that includes our opinion. Reasonable assurance is a high level of assurance but is not absolute assurance and therefore is not a guarantee that an audit conducted in accordance with GAAS will always detect a material misstatement when it exists. The risk of not detecting a material misstatement resulting from fraud is higher than for one resulting from error, as fraud may involve collusion, forgery, intentional omissions, misrepresentations, or the override of internal control. Misstatements are considered material if there is a substantial likelihood that, individually or in the aggregate, they would influence the judgment made by a reasonable user based on the consolidated financial statements.

In performing an audit in accordance with GAAS, we:

- Exercise professional judgment and maintain professional skepticism throughout the audit.
- Identify and assess the risks of material misstatement of the consolidated financial statements, whether due to fraud or error, and design and perform audit procedures responsive to those risks. Such procedures include examining, on a test basis, evidence regarding the amounts and disclosures in the consolidated financial statements.
- Obtain an understanding of internal control relevant to the audit in order to design audit procedures that are appropriate in the circumstances, but not for the purpose of expressing an opinion on the effectiveness of the Organization's internal control. Accordingly, no such opinion is expressed.
- Evaluate the appropriateness of accounting policies used and the reasonableness of significant accounting estimates made by management, as well as evaluate the overall presentation of the consolidated financial statements.
- Conclude whether, in our judgment, there are conditions or events, considered in the aggregate, that raise substantial doubt about the Organization's ability to continue as a going concern for a reasonable period of time.

Council of Bishops
International Pentecostal Holiness Church, Inc.
and Affiliated Entities
Page 3

We are required to communicate with those charged with governance regarding, among other matters, the planned scope and timing of the audit, significant audit findings, and certain internal control-related matters that we identified during the audit.

Supplementary Information

The consolidating schedules listed in the table of contents have not been subjected to the auditing procedures applied in the audits of the consolidated financial statements, and accordingly, we do not express an opinion or provide any assurance on it.

FORVIS, LLP

Springfield, Missouri
June 24, 2022

**International Pentecostal Holiness Church, Inc.
and Affiliated Entities**
Consolidated Statements of Financial Position
December 31, 2021, 2020, 2019, 2018, and 2017

Assets

	2021	2020	2019	2018	2017
Cash and cash equivalents	\$ 19,751,030	\$ 16,582,464	\$ 12,560,959	\$ 10,192,858	\$ 7,315,361
Interest-bearing time deposits in banks	-	500,000	1,250,597	1,732,652	-
Notes and other receivables	8,729,118	10,018,316	9,791,757	9,716,545	2,516,431
Accrued interest receivable	153,394	173,954	216,182	220,330	144,672
Prepaid expenses and other	139,450	129,090	425,751	397,656	265,073
Investments	19,948,863	18,279,879	15,143,413	14,766,729	17,823,256
Loans, net of allowance for loan losses; 2021 - \$1,055,150; 2020 - \$1,281,824; 2019 - \$988,029; 2018 - \$959,508; and 2017 - \$856,358	36,712,108	34,726,817	36,714,599	40,391,072	43,986,835
Foreclosed assets held for sale, net	468,168	588,076	663,188	862,183	2,008,573
Net pension asset	266,256	253,619	174,779	115,970	-
Property and equipment, net	2,066,584	2,205,081	2,272,339	2,233,641	2,497,464
Total assets	\$ 88,234,971	\$ 83,457,296	\$ 79,213,564	\$ 80,629,636	\$ 76,557,665

Liabilities and Net Assets

Liabilities

Accounts payable	\$ 315,436	\$ 292,507	\$ 340,793	\$ 400,131	\$ 333,911
Accrued expenses and other	552,619	458,038	480,700	452,733	514,797
Certificates	39,365,037	39,529,467	37,450,879	43,703,964	46,694,799
Deferred revenue	755,209	1,034,913	1,228,122	838,758	498,020
Interest payable	127,041	76,001	86,615	89,729	48,672
Other payables	242,180	242,180	242,180	242,180	265,445
Assets held for others	9,785,189	7,548,471	8,158,512	6,206,859	5,804,844
Net pension liability	-	-	-	-	131,427
Total liabilities	51,142,711	49,181,577	47,987,801	51,934,354	54,291,915

Net Assets

Without donor restrictions					
Board designated	-	-	-	50,000	250,000
Undesignated	23,141,665	20,895,073	18,249,304	15,921,018	14,133,272
Noncontrolling interest in limited liability company	3,832,970	4,970,940	4,970,940	4,970,940	303,000
Net assets without donor restrictions	26,974,635	25,866,013	23,220,244	20,941,958	14,686,272
With donor restrictions					
Purpose restrictions or time-restricted for future periods	8,507,480	6,799,561	6,395,374	6,143,179	5,969,333
Perpetual in nature	1,610,145	1,610,145	1,610,145	1,610,145	1,610,145
Net assets with donor restrictions	10,117,625	8,409,706	8,005,519	7,753,324	7,579,478
Total net assets	37,092,260	34,275,719	31,225,763	28,695,282	22,265,750
Total liabilities and net assets	\$ 88,234,971	\$ 83,457,296	\$ 79,213,564	\$ 80,629,636	\$ 76,557,665

See Notes to Consolidated Financial Statements

**International Pentecostal Holiness Church, Inc.
and Affiliated Entities**
Consolidated Statements of Activities
Years Ended December 31, 2021, 2020, 2019, 2018, and 2017

	<u>2021</u>	<u>2020</u>	<u>2019</u>	<u>2018</u>	<u>2017</u>
Without Donor Restrictions					
Revenues, gains, and other support					
Contributions, gifts, and donations	\$ 10,095,277	\$ 8,948,690	\$ 8,953,468	\$ 8,554,683	\$ 8,616,044
Net investment return	1,233,178	1,044,612	1,229,482	(56,338)	625,622
Interest on mortgages and loans receivable	2,154,903	2,142,801	2,529,873	2,844,443	3,059,138
Interest on note receivable	358,063	359,044	358,063	250,154	303
Investment administration fee	51,189	48,826	48,420	41,861	60,676
Other support	419,326	334,715	645,403	254,766	247,356
Registration and other fees	144,445	89,337	485,772	270,923	438,653
Net assets released from restrictions	6,947,133	7,109,757	7,153,734	7,850,930	7,394,333
Total revenues, gains, and other without donor restrictions	<u>21,403,514</u>	<u>20,077,782</u>	<u>21,404,215</u>	<u>20,011,422</u>	<u>20,442,125</u>
Expenses and losses					
Program services	14,684,023	14,419,006	15,327,175	15,246,580	15,347,108
Management and general	4,472,899	3,013,007	3,878,178	3,177,096	3,717,349
Total expenses and losses	<u>19,156,922</u>	<u>17,432,013</u>	<u>19,205,353</u>	<u>18,423,676</u>	<u>19,064,457</u>
Increase in Net Assets Without Donor Restrictions	<u>2,246,592</u>	<u>2,645,769</u>	<u>2,198,862</u>	<u>1,587,746</u>	<u>1,377,668</u>
With Donor Restrictions					
Contributions, gifts, and donations	8,522,486	7,438,875	7,289,308	8,035,832	8,256,436
Net investment return	132,566	75,069	116,621	(11,056)	59,836
Net assets released from restrictions	<u>(6,947,133)</u>	<u>(7,109,757)</u>	<u>(7,153,734)</u>	<u>(7,850,930)</u>	<u>(7,394,333)</u>
Increase in Net Assets With Donor Restrictions	<u>1,707,919</u>	<u>404,187</u>	<u>252,195</u>	<u>173,846</u>	<u>921,939</u>
Capital Contributions to Noncontrolling Interest	<u>-</u>	<u>-</u>	<u>-</u>	<u>4,970,940</u>	<u>303,000</u>
Capital Distributions from Noncontrolling Interest	<u>(1,137,970)</u>	<u>-</u>	<u>-</u>	<u>(303,000)</u>	<u>-</u>
Change in Net Assets	<u>2,816,541</u>	<u>3,049,956</u>	<u>2,451,057</u>	<u>6,429,532</u>	<u>2,602,607</u>
Net Assets, Beginning of Year, As Previously Reported	34,275,719	31,225,763	28,695,282	22,265,750	19,663,143
Change in Accounting Principle - ASC Topic 606	<u>-</u>	<u>-</u>	<u>79,424</u>	<u>-</u>	<u>-</u>
Net Assets, Beginning of Year	<u>34,275,719</u>	<u>31,225,763</u>	<u>28,774,706</u>	<u>22,265,750</u>	<u>19,663,143</u>
Net Assets, End of Year	<u>\$ 37,092,260</u>	<u>\$ 34,275,719</u>	<u>\$ 31,225,763</u>	<u>\$ 28,695,282</u>	<u>\$ 22,265,750</u>

See Notes to Consolidated Financial Statements

**International Pentecostal Holiness Church, Inc.
and Affiliated Entities**
Consolidated Statements of Cash Flows
Years Ended December 31, 2021, 2020, 2019, 2018, and 2017

	2021	2020	2019	2018	2017
Operating Activities					
Change in net assets	\$ 2,816,541	\$ 3,049,956	\$ 2,451,057	\$ 6,429,532	\$ 2,602,607
Adjustments to reconcile change in net assets to net cash provided by (used in) operating activities					
Depreciation and amortization	193,924	211,806	153,605	208,019	225,150
(Gain) loss on disposal of property and equipment	-	-	(408,427)	57,818	75,424
Net realized and unrealized (gains) losses on investments	(733,996)	(719,278)	(695,339)	420,785	(438,228)
Provision (credit) for loan losses	(231,865)	312,665	88,644	122,092	158,289
Interest refinanced by borrowers	(54,272)	(158,692)	(19,430)	(35,557)	(29,997)
(Gain) loss on disposal of foreclosed assets	119,908	(135,309)	2,500	138,442	216,015
Gain on forgiveness of Paycheck Protection Program loan	-	(76,200)	-	-	-
Forgiveness of notes receivable	1,000,000	-	-	-	-
Noncontrolling interest contributions	-	-	-	(4,970,940)	(303,000)
Noncontrolling interest distributions	1,137,970	-	-	303,000	-
Changes in					
Accrued interest, dividends, and fees receivable	20,560	42,228	4,148	(75,658)	(10,506)
Accounts receivable	289,198	(226,559)	(75,212)	149,015	(444,908)
Prepaid expenses	(10,360)	296,661	(28,095)	(132,583)	134,745
Accounts payable, other payables, and accrued expenses	168,550	(81,562)	(34,485)	21,948	412,637
Deferred revenue	(279,704)	(193,209)	468,788	310,903	(16,130)
Assets held for others	2,236,718	(610,041)	1,951,653	402,015	743,495
Accrued pension liability	(12,637)	(78,840)	(58,809)	(247,397)	(217,141)
Net cash provided by operating activities	<u>6,660,535</u>	<u>1,633,626</u>	<u>3,800,598</u>	<u>3,101,434</u>	<u>3,108,452</u>

See Notes to Consolidated Financial Statements

**International Pentecostal Holiness Church, Inc.
and Affiliated Entities**
Consolidated Statements of Cash Flows
Years Ended December 31, 2021, 2020, 2019, 2018, and 2017

	2021	2020	2019	2018	2017
Investing Activities					
Purchases of property and equipment	\$ (55,427)	\$ (144,548)	\$ (303,251)	\$ (97,564)	\$ (226,136)
Proceeds from sale of property and equipment	-	-	519,375	1,250	31,526
Proceeds from sale of foreclosed assets held for sale	-	280,171	341,357	293,783	181,424
Purchases of investments and interest-bearing time deposits in banks	(6,646,849)	(11,939,929)	(7,447,796)	(4,029,445)	(11,640,382)
Proceeds from sales and maturities of investments and interest bearing time deposits in banks	6,211,861	10,273,338	8,248,506	4,932,535	8,853,806
Originations of mortgages, loans, and notes receivable	(6,246,115)	(4,131,496)	(889,317)	(11,157,935)	(7,173,729)
Principal collected on mortgages, loans, and notes receivable	4,546,961	5,895,555	4,351,714	8,156,334	6,844,368
Net cash provided by (used in) investing activities	<u>(2,189,569)</u>	<u>233,091</u>	<u>4,820,588</u>	<u>(1,901,042)</u>	<u>(3,129,123)</u>
Financing Activities					
Net payments of secured borrowings	-	-	-	-	(4,346)
Net change in certificates	(164,430)	2,078,588	(6,253,085)	(2,990,835)	1,356,078
Proceeds from Paycheck Protection Program loan	-	76,200	-	-	-
Proceeds from issuance of notes payable	-	783,750	-	-	-
Payment of principal on notes payable	-	(783,750)	-	-	-
Noncontrolling interest contributions	-	-	-	4,970,940	303,000
Noncontrolling interest distributions	(1,137,970)	-	-	(303,000)	-
Net cash provided by (used in) financing activities	<u>(1,302,400)</u>	<u>2,154,788</u>	<u>(6,253,085)</u>	<u>1,677,105</u>	<u>1,654,732</u>
Increase in Cash and Cash Equivalents	<u>3,168,566</u>	<u>4,021,505</u>	<u>2,368,101</u>	<u>2,877,497</u>	<u>1,634,061</u>
Cash and Cash Equivalents, Beginning of Year	<u>16,582,464</u>	<u>12,560,959</u>	<u>10,192,858</u>	<u>7,315,361</u>	<u>5,681,300</u>
Cash and Cash Equivalents, End of Year	<u>\$ 19,751,030</u>	<u>\$ 16,582,464</u>	<u>\$ 12,560,959</u>	<u>\$ 10,192,858</u>	<u>\$ 7,315,361</u>
Supplemental Cash Flows Information					
Interest paid to certificate holders	\$ 232,427	\$ 182,512	\$ 275,860	\$ 266,236	\$ 319,359
Interest reinvested by certificate holders	\$ 723,440	\$ 801,978	\$ 772,947	\$ 789,041	\$ 798,055
Interest refinanced by borrowers	\$ 54,272	\$ 158,692	\$ 19,430	\$ 35,557	\$ 29,997
Reinvestment of certificates	\$ 12,549,118	\$ 18,010,217	\$ 10,891,260	\$ 18,149,545	\$ 17,447,665
Real estate acquired in settlement of loans	\$ -	\$ 69,750	\$ 144,862	\$ -	\$ 542,780
Sale and financing of foreclosed assets	\$ -	\$ -	\$ -	\$ 744,000	\$ -
Property and equipment transferred to missionary accounts	\$ -	\$ -	\$ -	\$ 94,300	\$ -

See Notes to Consolidated Financial Statements

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Note 1: Nature of Operations and Summary of Significant Accounting Policies

Nature of Operations

The International Pentecostal Holiness Church, Inc. (IPHC) is a not-for-profit organization, whose mission is to multiply believers and churches, disciple them in worship, fellowship and evangelism as they obey the Great Commission in cooperation with the whole body of Christ. IPHC's revenues and other support are derived principally from contributions. Activities include, but are not limited to, educational, benevolent, and charitable work which includes establishing and financing churches and schools; publishing and printing religious literature; and providing retirement and personal contribution programs for ministers.

Basis of Presentation and Principles of Consolidation

The accompanying consolidated financial statements include the accounts of the IPHC, the Global Ministries Center; and two affiliated entities, International Pentecostal Holiness Extension Loan Fund (Fund) and International Pentecostal Holiness Foundation (Foundation) (collectively, the "Organization"). All significant interorganizational balances and transactions have been eliminated in consolidation.

The Foundation is the managing member in the Carolina Education & Ministry Investors, LLC, (CEMI) which was created during 2017 and dissolved in 2018. This entity is consolidated with the Foundation.

The Foundation is the managing member in the Carolina Education & Ministry Investors Two, LLC, (CEMIT) which was created during 2018. This entity is consolidated with the Foundation.

Use of Estimates

The preparation of financial statements in conformity with accounting principles generally accepted in the United States of America requires management to make estimates and assumptions that affect the reported amounts of assets and liabilities and disclosure of contingent assets and liabilities at the date of the financial statements and the reported amounts of revenues, expenses, gains, losses, and other changes in net assets during the reporting period. Actual results could differ from those estimates.

Material estimates that are particularly susceptible to significant change relate to the determination of the allowance for loan losses and the valuation of real estate acquired in connection with foreclosures or in satisfaction of loans. In connection with the determination of the allowance for loan losses and the valuation of foreclosed assets held for sale, management obtains independent appraisals for significant properties.

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Cash and Cash Equivalents

Cash and cash equivalents includes funds held in banks for operating purposes and investments held in FDIC deposits. Funds invested in temporary investments are not considered cash equivalents. At December 31, 2021, the Organization's interest-bearing cash accounts exceeded federally insured limits by approximately \$6,056,000.

Interest-Bearing Time Deposits in Banks

Interest-bearing time deposits in banks mature within one year and are carried at cost.

Notes and Other Receivables

Notes receivable and other receivables are stated at their outstanding principal amount, net of allowance for uncollectible notes. Unless an individual loan or borrower relationship warrants separate analysis, the Organization provides an allowance for uncollectible notes, which allows for credit losses, if necessary, based upon a review of outstanding receivables, historical collection information, and existing economic conditions. Outstanding notes accrue interest based on the terms of the respective note agreements. Delinquent notes are written off based on individual credit evaluations and specific circumstances of the borrower. At December 31, 2021, 2020, 2019, 2018, and 2017, there was no allowance recorded for credit losses on notes receivable and no notes were written off as uncollectible during 2021, 2020, 2019, 2018, and 2017. During 2021 and 2020, notes receivable of \$1,000,000 and \$0 were forgiven by the Organization, respectively.

Investments

The Organization measures investments, other than investments that qualify for equity method of accounting, at fair value. Investments in real estate investment trusts are recorded at net asset value (NAV), as a practical expedient, to determine fair value of the investments. The investment in real estate investment trust (REIT) may be requested to be redeemed by the REIT, however redemption is at their discretion.

The Organization measures equity securities without a readily determinable fair value at cost, minus impairment, if any, plus or minus changes resulting from observable price changes for the identical or a similar investment.

For equity securities measured under the practicability exception, the Organization performs a qualitative assessment for equity investments without readily determinable fair values considering impairment indicators to evaluate whether an impairment exists. If an impairment exists, the Organization will recognize a loss based on the difference between carrying value and fair value.

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Net Investment Return

Investment return includes dividend, interest, and other investment income; realized and unrealized gains and losses on investments carried at fair value; and realized gains and losses on other investments, less external and direct internal investment expenses. Gains and losses on the sales of securities are recorded on the trade date and are determined using the specific identification method.

Investment return that is initially restricted by donor stipulation and for which the restriction will be satisfied in the same year is included in net assets without donor restrictions based upon the existence and nature of any donor or legally imposed restrictions.

Loans

Loans that management has the intent and ability to hold for the foreseeable future or until maturity or payoffs are reported at their outstanding principal balances adjusted for any charge-offs, the allowance for loan losses and any deferred fees or costs on originated loans. Generally, these loans are collateralized by first mortgages on the primary buildings and facilities owned by the borrowers.

Interest income is accrued based on the unpaid principal balance. Loan origination fees, net of certain direct origination costs, are deferred and amortized as a level yield adjustment over the respective term of the loan.

The accrual of interest on loans is generally discontinued at the time the loan is 90 days past due unless the credit is well-secured and in process of collection. Past due status is based on contractual terms of the loan. In all cases, loans are placed on nonaccrual or charged off at an earlier date if collection of principal or interest is considered doubtful. The interest on these loans is accounted for on the cash-basis or cost-recovery method, until qualifying for return to accrual. Loans are returned to accrual status when all the principal and interest amounts contractually due are brought current and future payments are reasonably assured.

Allowance for Loan Losses

The allowance for loan losses is established as losses are estimated to have occurred through a provision for loan losses charged to earnings. Loan losses are charged against the allowance when management believes the uncollectibility of a loan balance is confirmed. Subsequent recoveries, if any, are credited to the allowance.

The allowance for loan losses is evaluated on a regular basis by management and is based upon management's periodic review of the collectability of the loans in light of historical experience, the nature and volume of the loan portfolio, adverse situations that may affect the borrower's ability to repay, estimated value of any underlying collateral, and prevailing economic conditions. This evaluation is inherently subjective as it requires estimates that are susceptible to significant revision as more information becomes available.

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The allowance consists of allocated and general components. The allocated component relates to loans that are classified as impaired. For those loans that are classified as impaired, an allowance is established when the discounted cash flows, collateral value, or observable market price of the impaired loan is lower than the carrying value of that loan. The general component covers nonclassified loans and is based on historical charge-off experience and expected loss given default derived from the Fund's internal risk rating process. Other adjustments may be made to the allowance for pools of loans after an assessment of internal or external influences on credit quality that are not fully reflected in the historical loss or risk rating data.

A loan is considered impaired when, based on current information and events, it is probable that the Fund will be unable to collect the scheduled payments of principal or interest when due according to the contractual terms of the loan agreement. Factors considered by management in determining impairment include payment status, collateral value, and the probability of collecting scheduled principal and interest payments when due. Loans that experience insignificant payment delays and payment shortfalls generally are not classified as impaired. Management determines the significance of payment delays and payment shortfalls on a case-by-case basis, taking into consideration all of the circumstances surrounding the loan and the borrower, including the length of the delay, the reasons for the delay, the borrower's prior payment record, and the amount of the shortfall in relation to the principal and interest owed. Impairment is measured on a loan-by-loan basis by either the present value of expected future cash flows discounted at the loan's effective interest rate or the fair value of the collateral if the loan is collateral dependent.

Foreclosed Assets Held for Sale

Assets acquired through, or in lieu of, loan foreclosure are held for sale and are initially recorded at fair value less cost to sell at the date of foreclosure, establishing a new cost basis. Subsequent to foreclosure, valuations are periodically performed by management and the assets are carried at the lower of carrying amount or fair value less cost to sell. Revenue and expenses from operations and changes in the valuation allowance are included in net income or expense from foreclosed assets.

Property and Equipment

Property and equipment are stated at cost less accumulated depreciation. Depreciation is charged to expense over the estimated useful life of each asset using straight-line and accelerated methods. Assets under capital lease obligations and leasehold improvements are depreciated over the shorter of the lease term or their respective estimated useful lives ranging from 2-40 years.

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Long-Lived Asset Impairment

The Organization evaluates the recoverability of the carrying value of long-lived assets whenever events or circumstances indicate the carrying amount may not be recoverable. If a long-lived asset is tested for recoverability and the undiscounted estimated future cash flows expected to result from the use and eventual disposition of the asset is less than the carrying amount of the assets, the assets cost is adjusted to fair value and an impairment loss is recognized as the amount by which the carrying amount of a long-lived asset exceeds its fair value. No asset impairment was recognized during the years ended December 31, 2021, 2020, 2019, 2018, and 2017.

Certificates

The certificates pay interest based on an established rate from the date of purchase through maturity. The payment of principal and interest on the certificates is a general obligation of the Fund. Fixed rate certificates accrue interest monthly and pay interest monthly, quarterly, or semiannually (at the investors option). Interest is calculated based on a 365-day year. The Fund does not possess any deposit insurance from a third-party insurer or state or federal deposit insurance agency. The payment of principal and interest on the certificates depends solely upon the financial condition and strength of the Fund.

Interest is accrued monthly based on a variable rate and paid semiannually on June 30 and December 31 for savings certificates.

Assets Held for Others

Assets held for others represent the amount of fund management agreements where the Organization has a fiduciary responsibility for the safekeeping and investment management of such funds.

Net Assets

Net assets, revenues, gains, and losses are classified based on the existence or absence of donor restrictions. Net assets without donor restrictions are available for use in general operations and not subject to donor restrictions. Net assets with donor restrictions are subject to donor restrictions. Some restrictions are temporary in nature, such as those that will be met by the passage of time or other events specified by the donor. Other restrictions are perpetual in nature, where the donor stipulates that resources be maintained in perpetuity.

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Contributions

Contributions are provided to the Organization either with or without restrictions placed on the gift by the donor. Revenues and net assets are separately reported to reflect the nature of those gifts – with or without donor restrictions. The value recorded for each contribution is recognized as follows:

Nature of the Gift	Value Recognized
<i>Conditional gifts, with or without restriction</i>	
Gifts that depend on the Organization overcoming a donor-imposed barrier to be entitled to the funds	Not recognized until the gift becomes unconditional, <i>i.e.</i> , the donor-imposed barrier is met
<i>Unconditional gifts, with or without restriction</i>	
Received at date of gift – cash and other assets	Fair value
Received at date of gift – property, equipment, and long-lived assets	Estimated fair value
Expected to be collected within one year	Net realizable value
Collected in future years	Initially reported at fair value determined using the discounted present value of estimated future cash flows technique

In addition to the amount initially recognized, revenue for unconditional gifts to be collected in future years is also recognized each year as the present-value discount is amortized using the level-yield method.

When a donor stipulated time restriction ends or purpose restriction is accomplished, net assets with donor restrictions are reclassified to net assets without donor restrictions and reported in the statements of activities as net assets released from restrictions. Absent explicit donor stipulations for the period of time that long-lived assets must be held, expirations of restrictions for gifts of land, buildings, equipment, and other long-lived assets are reported when those assets are placed in service.

Gifts and investment income having donor stipulations which are satisfied in the period the gift is received are recorded as revenue and net assets without donor restrictions.

Conditional contributions having donor stipulations which are satisfied in the period the gift is received are recorded as revenue and net assets without donor restrictions.

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Deferred Revenue

Deferred revenue at December 31 consisted of the following:

	2021	2020	2019	2018	2017
Deferred contributions	\$ 367,159	\$ 387,563	\$ 407,121	\$ 425,638	\$ 448,431
Thriving in Ministry grant	360,150	609,250	821,001	250,000	-
Rent	27,900	38,100	-	-	-
Registration fees	-	-	-	83,696	-
Gain on sale of foreclosed assets	-	-	-	79,424	49,589
	<u>\$ 755,209</u>	<u>\$ 1,034,913</u>	<u>\$ 1,228,122</u>	<u>\$ 838,758</u>	<u>\$ 498,020</u>

The deferred revenue from contributions is currently held as collateral on a loan with the Fund. This balance is being recognized in the period that the collateral is released. This occurs as the loan with the Fund is paid down. Deferred grant revenue is a nonreciprocal transaction with a donor-imposed condition. Therefore, the grant revenue is being recognized over the periods in which the revenues are earned as the conditions are met and relate to the Thriving in Ministry Initiative program. Deferred revenue for rent and registration fees is being recognized in each related period as performance obligations are met. The gain on sale of foreclosed assets relates a loan issued by the Fund to facilitate the sale of foreclosed assets. Using the modified retrospective approach to adopt Topic 606, the balance was recognized in net assets without donor restrictions, at the beginning of 2019.

Functional Allocation of Expenses

Functional expenses (*Note 15*) present the natural classification detail of expenses by function. Certain costs have been allocated among the program and supporting services based on usage and other methods.

Exemption From Income Taxes

The Organization is exempt from income taxes under Section 501(c)(3) of the Internal Revenue Code as provided by a group letter ruling issued to the Organization from the Internal Revenue Service and a similar provision of state law. However, the Organization is subject to federal income tax on any unrelated business taxable income.

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Paycheck Protection Program (PPP) Loan

The Fund received a PPP loan established by the CARES Act during 2020 and elected to account for the funding as a loan in accordance with ASC Topic 470, *Debt*. Interest is accrued in accordance with the loan agreement. Any forgiveness of the loan is recognized as a gain in the financial statements in the period the debt is legally released. PPP loans are subject to audit and acceptance by the U.S. Department of Treasury, Small Business Administration, or lender; as a result of such audit, adjustments could be required to any gain recognized. The entire balance of the loan was forgiven during 2020 and was recorded as other revenue in the statement of activities.

Note 2: Notes and Other Receivables

Notes and other receivables at December 31 consisted of the following:

	2021	2020	2019	2018	2017
Southwestern Christian University, due 2021 (A)	\$ -	\$ 500,000	\$ 500,000	\$ 500,000	\$ -
Southwestern Christian University, due 2018 (B)	-	500,000	500,000	500,000	550,000
Spring Media, LLC, due 2020 (C)	-	-	-	-	358,507
Emmanuel College (D)	8,425,000	8,425,000	8,425,000	8,425,000	1,170,171
Other receivables (E)	304,118	593,316	366,757	291,545	437,753
	\$ 8,729,118	\$ 10,018,316	\$ 9,791,757	\$ 9,716,545	\$ 2,516,431

- (A) This receivable outstanding with Southwestern Christian University included a note receivable originated on June 12, 2018 with an interest rate of 3.5 percent. The receivable was forgiven by the Organization during 2021 and recorded as an expense.
- (B) This receivable outstanding with Southwestern Christian University included a note receivable originated on May 30, 2017 with an interest rate of 3.5 percent. The receivable was forgiven by the Organization during 2021 and recorded as an expense.
- (C) This receivable outstanding with Springs Media, LLC included a note receivable originated on May 10, 2013 with an interest rate of 4.0 percent. The receivable was paid off during 2018.
- (D) This receivable outstanding with Emmanuel College, included a note receivable originated on June 30, 2017 with CEMI, which is included in the consolidation of the Organization. During 2018, the receivable with CEMI was paid off, and a note receivable was originated in 2018 between Emmanuel College and CEMIT, which is also included in the consolidation of the Organization. The receivable was issued with an interest rate of 4.25 percent and is scheduled to mature on July 11, 2022.
- (E) Other receivables are made up of balances owed for multiple operational purposes. A portion of the balance relates to vehicle receivables with missionaries, which are secured by missionary cash accounts. The majority of the remaining balance relates to notes receivables issued to churches to assist with small building repairs and are expected to be paid back to the Organization.

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Note 3: Investments

Investments at December 31 consisted of the following:

	2021	2020	2019	2018	2017
Money market accounts	\$ 38,113	\$ 71,824	\$ 47,746	\$ 995,067	\$ 382,661
Certificates of deposit	31,142	52,763	79,055	107,618	54,579
Interest-bearing investments with other loan funds	404,847	400,218	393,839	1,895,762	1,978,752
Equity securities	290,810	241,765	224,645	240,283	282,542
Mutual funds	14,258,137	13,458,772	11,737,514	9,187,200	13,001,255
Exchange-traded funds	4,214,294	3,375,042	2,006,657	1,182,913	1,041,466
Real estate investment trust	711,520	679,495	653,957	600,081	538,733
Other	-	-	-	557,805	543,268
	<u>\$ 19,948,863</u>	<u>\$ 18,279,879</u>	<u>\$ 15,143,413</u>	<u>\$ 14,766,729</u>	<u>\$ 17,823,256</u>

Total investment return is comprised of the following:

	2021	2020	2019	2018	2017
Interest and dividend income	\$ 740,539	\$ 504,797	\$ 737,813	\$ 437,452	\$ 323,682
Net realized and unrealized gains (losses) on investments reported at fair value	733,996	719,278	695,339	(420,785)	438,228
Investment fees	(108,791)	(104,394)	(87,049)	(84,061)	(76,452)
	<u>\$ 1,365,744</u>	<u>\$ 1,119,681</u>	<u>\$ 1,346,103</u>	<u>\$ (67,394)</u>	<u>\$ 685,458</u>

Total investment return is reflected in the statements of activities as follows:

	2021	2020	2019	2018	2017
Investment return without donor restrictions	\$ 132,566	\$ 75,069	\$ 116,621	\$ (11,056)	\$ 59,836
Investment return with donor restrictions	1,233,178	1,044,612	1,229,482	(56,338)	625,622
	<u>\$ 1,365,744</u>	<u>\$ 1,119,681</u>	<u>\$ 1,346,103</u>	<u>\$ (67,394)</u>	<u>\$ 685,458</u>

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Note 4: Loans Receivable and Allowance for Loan Losses

Classes of loans at December 31 include:

	2021	2020	2019	2018	2017
Loans secured by real estate	\$ 33,746,702	\$ 33,585,967	\$ 34,780,962	\$ 37,763,316	\$ 36,185,293
Other loans	4,245,211	2,633,539	3,063,121	3,756,385	8,865,718
	<u>37,991,913</u>	<u>36,219,506</u>	<u>37,844,083</u>	<u>41,519,701</u>	<u>45,051,011</u>
Net deferred loan fees	(224,655)	(210,865)	(141,455)	(169,121)	(207,818)
Allowance for loan losses	<u>(1,055,150)</u>	<u>(1,281,824)</u>	<u>(988,029)</u>	<u>(959,508)</u>	<u>(856,358)</u>
	<u>\$ 36,712,108</u>	<u>\$ 34,726,817</u>	<u>\$ 36,714,599</u>	<u>\$ 40,391,072</u>	<u>\$ 43,986,835</u>

Loans secured by real estate are primarily to churches for the purposes of construction or purchase of church facilities and are secured by real property. Other loans are substantially all secured by certificate balances on hand.

At December 31, 2021, scheduled maturities of loans are as follows:

2022	\$ 7,353,507
2023	11,169,560
2024	11,479,649
2025	1,726,729
2026	728,777
Thereafter	<u>5,533,691</u>
	<u>\$ 37,991,913</u>

The following tables present the loan portfolio aging analysis of the investment in loans as of December 31:

	2021				Current	Total Loans Receivable	Total Loans > 90 Days & Accruing
	30-59 Days Past Due	60-89 Days Past Due	Greater Than 90 Days	Total Past Due			
Loans secured by real estate	\$ 298,946	\$ 383,911	\$ 409,857	\$ 1,092,714	\$ 32,653,988	\$ 33,746,702	\$ -
Other loans	177,841	-	-	177,841	4,067,370	4,245,211	-
Total	<u>\$ 476,787</u>	<u>\$ 383,911</u>	<u>\$ 409,857</u>	<u>\$ 1,270,555</u>	<u>\$ 36,721,358</u>	<u>\$ 37,991,913</u>	<u>\$ -</u>

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2020							
	30-59 Days Past Due	60-89 Days Past Due	Greater Than 90 Days	Total Past Due	Current	Total Loans Receivable	Total Loans > 90 Days & Accruing
Loans secured by real estate	\$ 1,294,209	\$ -	\$ 1,395,769	\$ 2,689,978	\$ 30,895,989	\$ 33,585,967	\$ -
Other loans	722,478	-	-	722,478	1,911,061	2,633,539	-
Total	\$ 2,016,687	\$ -	\$ 1,395,769	\$ 3,412,456	\$ 32,807,050	\$ 36,219,506	\$ -
2019							
	30-59 Days Past Due	60-89 Days Past Due	Greater Than 90 Days	Total Past Due	Current	Total Loans Receivable	Total Loans > 90 Days & Accruing
Loans secured by real estate	\$ 2,233,587	\$ 832,681	\$ 1,273,083	\$ 4,339,351	\$ 30,441,611	\$ 34,780,962	\$ -
Other loans	-	-	722,478	722,478	2,340,643	3,063,121	-
Total	\$ 2,233,587	\$ 832,681	\$ 1,995,561	\$ 5,061,829	\$ 32,782,254	\$ 37,844,083	\$ -
2018							
	30-59 Days Past Due	60-89 Days Past Due	Greater Than 90 Days	Total Past Due	Current	Total Loans Receivable	Total Loans > 90 Days & Accruing
Loans secured by real estate	\$ 263,867	\$ 1,044,441	\$ 2,302,096	\$ 3,610,404	\$ 34,152,912	\$ 37,763,316	\$ -
Other loans	722,479	-	-	722,479	3,033,906	3,756,385	-
Total	\$ 986,346	\$ 1,044,441	\$ 2,302,096	\$ 4,332,883	\$ 37,186,818	\$ 41,519,701	\$ -
2017							
	30-59 Days Past Due	60-89 Days Past Due	Greater Than 90 Days	Total Past Due	Current	Total Loans Receivable	Total Loans > 90 Days & Accruing
Loans secured by real estate	\$ 1,873,068	\$ 2,046,426	\$ 93,803	\$ 4,013,297	\$ 32,171,996	\$ 36,185,293	\$ -
Other loans	-	32,978	-	32,978	8,832,740	8,865,718	-
Total	\$ 1,873,068	\$ 2,079,404	\$ 93,803	\$ 4,046,275	\$ 41,004,736	\$ 45,051,011	\$ -

The following table presents the nonaccrual loans (excluding performing troubled debt restructuring) at December 31:

	2021	2020	2019	2018	2017
Loans secured by real estate	\$ 409,857	\$ 1,395,769	\$ 1,273,083	\$ 2,302,096	\$ 93,803
Other loans	-	-	722,478	-	-
Total	\$ 409,857	\$ 1,395,769	\$ 1,995,561	\$ 2,302,096	\$ 93,803

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The following tables present the balance in the allowance for loan losses and the recorded investment in loans based on portfolio segment and impairment method as of and for the years ended December 31:

	2021		
	Loans Secured by Real Estate	Other Loans	Total
Allowance for Loan Losses			
Balance, beginning of year	\$ 1,256,288	\$ 25,536	\$ 1,281,824
Provision (credit) for loan losses	(241,663)	9,798	(231,865)
Charge-offs, net	(7,590)	-	(7,590)
Recoveries	12,781	-	12,781
Balance, end of year	<u>\$ 1,019,816</u>	<u>\$ 35,334</u>	<u>\$ 1,055,150</u>
Ending balance			
Individually evaluated for impairment	<u>\$ 722,411</u>	<u>\$ -</u>	<u>\$ 722,411</u>
Ending balance			
Collectively evaluated for impairment	<u>\$ 297,405</u>	<u>\$ 35,334</u>	<u>\$ 332,739</u>
Loans			
Ending balance	<u>\$ 33,746,702</u>	<u>\$ 4,245,211</u>	<u>\$ 37,991,913</u>
Ending balance			
Individually evaluated for impairment	<u>\$ 4,049,155</u>	<u>\$ 720,811</u>	<u>\$ 4,769,966</u>
Ending balance			
Collectively evaluated for impairment	<u>\$ 29,697,547</u>	<u>\$ 3,524,400</u>	<u>\$ 33,221,947</u>

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	2020		
	Loans Secured by Real Estate	Other Loans	Total
Allowance for Loan Losses			
Balance, beginning of year	\$ 963,296	\$ 24,733	\$ 988,029
Provision for loan losses	311,862	803	312,665
Charge-offs, net	(18,870)	-	(18,870)
Recoveries	-	-	-
Balance, end of year	<u>\$ 1,256,288</u>	<u>\$ 25,536</u>	<u>\$ 1,281,824</u>
Ending balance			
Individually evaluated for impairment	<u>\$ 825,874</u>	<u>\$ 970</u>	<u>\$ 826,844</u>
Ending balance			
Collectively evaluated for impairment	<u>\$ 430,414</u>	<u>\$ 24,566</u>	<u>\$ 454,980</u>
Loans			
Ending balance	<u>\$ 33,585,967</u>	<u>\$ 2,633,539</u>	<u>\$ 36,219,506</u>
Ending balance			
Individually evaluated for impairment	<u>\$ 4,528,157</u>	<u>\$ 722,478</u>	<u>\$ 5,250,635</u>
Ending balance			
Collectively evaluated for impairment	<u>\$ 29,057,810</u>	<u>\$ 1,911,061</u>	<u>\$ 30,968,871</u>

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	2019		
	Loans Secured by Real Estate	Other Loans	Total
	<u> </u>	<u> </u>	<u> </u>
Allowance for Loan Losses			
Balance, beginning of year	\$ 919,672	\$ 39,836	\$ 959,508
Provision (credit) for loan losses	103,747	(15,103)	88,644
Charge-offs	(60,942)	-	(60,942)
Recoveries	819	-	819
	<u> </u>	<u> </u>	<u> </u>
Balance, end of year	<u>\$ 963,296</u>	<u>\$ 24,733</u>	<u>\$ 988,029</u>
Ending balance			
Individually evaluated for impairment	<u>\$ 589,629</u>	<u>\$ -</u>	<u>\$ 589,629</u>
Ending balance			
Collectively evaluated for impairment	<u>\$ 373,667</u>	<u>\$ 24,733</u>	<u>\$ 398,400</u>
Loans			
Ending balance	<u>\$ 34,780,962</u>	<u>\$ 3,063,121</u>	<u>\$ 37,844,083</u>
Ending balance			
Individually evaluated for impairment	<u>\$ 5,659,008</u>	<u>\$ 722,478</u>	<u>\$ 6,381,486</u>
Ending balance			
Collectively evaluated for impairment	<u>\$ 29,121,954</u>	<u>\$ 2,340,643</u>	<u>\$ 31,462,597</u>

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	2018		
	Loans Secured by Real Estate	Other Loans	Total
	<u> </u>	<u> </u>	<u> </u>
Allowance for Loan Losses			
Balance, beginning of year	\$ 765,523	\$ 90,835	\$ 856,358
Provision (credit) for loan losses	173,091	(50,999)	122,092
Charge-offs	(18,942)	-	(18,942)
Recoveries	-	-	-
	<u> </u>	<u> </u>	<u> </u>
Balance, end of year	<u>\$ 919,672</u>	<u>\$ 39,836</u>	<u>\$ 959,508</u>
Ending balance			
Individually evaluated for impairment	<u>\$ 524,619</u>	<u>\$ -</u>	<u>\$ 524,619</u>
Ending balance			
Collectively evaluated for impairment	<u>\$ 395,053</u>	<u>\$ 39,836</u>	<u>\$ 434,889</u>
Loans			
Ending balance	<u>\$ 37,763,316</u>	<u>\$ 3,756,385</u>	<u>\$ 41,519,701</u>
Ending balance			
Individually evaluated for impairment	<u>\$ 4,444,559</u>	<u>\$ 722,478</u>	<u>\$ 5,167,037</u>
Ending balance			
Collectively evaluated for impairment	<u>\$ 33,318,757</u>	<u>\$ 3,033,907</u>	<u>\$ 36,352,664</u>

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	2017		
	Loans Secured by Real Estate	Other Loans	Total
Allowance for Loan Losses			
Balance, beginning of year	\$ 790,180	\$ 76,264	\$ 866,444
Provision for loan losses	143,718	14,571	158,289
Charge-offs	(168,375)	-	(168,375)
Recoveries	-	-	-
Balance, end of year	<u>\$ 765,523</u>	<u>\$ 90,835</u>	<u>\$ 856,358</u>
Ending balance			
Individually evaluated for impairment	<u>\$ 428,383</u>	<u>\$ -</u>	<u>\$ 428,383</u>
Ending balance			
Collectively evaluated for impairment	<u>\$ 337,140</u>	<u>\$ 90,835</u>	<u>\$ 427,975</u>
Loans			
Ending balance	<u>\$ 36,185,293</u>	<u>\$ 8,865,718</u>	<u>\$ 45,051,011</u>
Ending balance			
Individually evaluated for impairment	<u>\$ 2,679,473</u>	<u>\$ -</u>	<u>\$ 2,679,473</u>
Ending balance			
Collectively evaluated for impairment	<u>\$ 33,505,820</u>	<u>\$ 8,865,718</u>	<u>\$ 42,371,538</u>

Impaired loans include nonperforming loans but also include loans modified in troubled debt restructurings where concessions have been granted to borrowers experiencing financial difficulties. These concessions could include a reduction in the interest rate on the loans, payment extensions, forgiveness of principal, forbearance, or other actions intended to maximize collection.

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The following summarized impaired loans at December 31:

	2021				
	Recorded Balance	Unpaid Principal Balance	Specific Allowance	Average Investment in Impaired Loans	Interest Income Recognized
Loans without a specific valuation allowance					
Loans secured by real estate	\$ 617,712	\$ 617,712	\$ -	\$ 553,833	\$ 43,071
Other loans	720,811	720,811	-	360,406	33,027
Loans with a specific valuation allowance					
Loans secured by real estate	3,431,443	3,431,443	722,411	3,734,823	163,677
Other loans	-	-	-	361,239	-
Total impaired loans	\$ 4,769,966	\$ 4,769,966	\$ 722,411	\$ 5,010,301	\$ 239,775
	2020				
	Recorded Balance	Unpaid Principal Balance	Specific Allowance	Average Investment in Impaired Loans	Interest Income Recognized
Loans without a specific valuation allowance					
Loans secured by real estate	\$ 489,954	\$ 489,954	\$ -	\$ 1,144,156	\$ 36,913
Other loans	-	-	-	361,239	-
Loans with a specific valuation allowance					
Loans secured by real estate	4,038,203	4,038,203	825,874	3,949,427	155,994
Other loans	722,478	722,478	970	361,239	38,906
Total impaired loans	\$ 5,250,635	\$ 5,250,635	\$ 826,844	\$ 5,816,061	\$ 231,813

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	2019				
	Recorded Balance	Unpaid Principal Balance	Specific Allowance	Average Investment in Impaired Loans	Interest Income Recognized
Loans without a specific valuation allowance					
Loans secured by real estate	\$ 1,798,358	\$ 1,798,358	\$ -	\$ 1,677,018	\$ 97,682
Other loans	722,478	722,478	-	722,478	18,117
Loans with a specific valuation allowance					
Loans secured by real estate	<u>3,860,650</u>	<u>3,860,650</u>	<u>589,629</u>	<u>3,374,766</u>	<u>240,130</u>
Total impaired loans	<u>\$ 6,381,486</u>	<u>\$ 6,381,486</u>	<u>\$ 589,629</u>	<u>\$ 5,774,262</u>	<u>\$ 355,929</u>
	2018				
	Recorded Balance	Unpaid Principal Balance	Specific Allowance	Average Investment in Impaired Loans	Interest Income Recognized
Loans without a specific valuation allowance					
Loans secured by real estate	\$ 1,555,678	\$ 1,555,678	\$ -	\$ 851,630	\$ 117,721
Other loans	722,478	722,478	-	361,239	25,645
Loans with a specific valuation allowance					
Loans secured by real estate	<u>2,888,881</u>	<u>2,888,881</u>	<u>524,619</u>	<u>2,710,386</u>	<u>130,303</u>
Total impaired loans	<u>\$ 5,167,037</u>	<u>\$ 5,167,037</u>	<u>\$ 524,619</u>	<u>\$ 3,923,255</u>	<u>\$ 273,669</u>

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	2017				
	Recorded Balance	Unpaid Principal Balance	Specific Allowance	Average Investment in Impaired Loans	Interest Income Recognized
Loans without a specific valuation allowance					
Loans secured by real estate	\$ 147,582	\$ 147,582	\$ -	\$ 367,244	\$ 110,343
Other loans	-	-	-	397,235	-
Loans with a specific valuation allowance					
Loans secured by real estate	<u>2,531,891</u>	<u>2,531,891</u>	<u>428,383</u>	<u>2,909,406</u>	<u>12,039</u>
Total impaired loans	<u>\$ 2,679,473</u>	<u>\$ 2,679,473</u>	<u>\$ 428,383</u>	<u>\$ 3,673,885</u>	<u>\$ 122,382</u>

As part of the ongoing monitoring of the credit quality of the Fund's loan portfolio, management tracks loans by determining if the loan is impaired or deemed unimpaired. Impaired loans by category are shown above; all other loans are considered by management to be unimpaired.

The Fund evaluates the loan risk grading system definitions and allowance for loan loss methodology on an ongoing basis. No significant changes were made to either during the past year.

Included in the impaired loans are troubled debt restructurings that were classified as impaired. At December 31, 2021, 2020, 2019, 2018, and 2017, the Fund had approximately \$3,914,000, \$4,645,000, \$3,975,000, \$2,871,000, and \$400,000, respectively, of real estate loans that were modified in troubled debt restructurings and impaired. The Fund uses forbearance agreements with some borrowers, allowing for reduced payments, which are included in this troubled debt restructuring total. During 2021, there were no newly restructured real estate loans. Of the total troubled debt restructurings at December 31, 2021, four were accruing interest for a total of approximately \$3,538,000. During 2020, there were four newly restructured real estate loans totaling \$1,844,000. Of the total troubled debt restructurings at December 31, 2020, seven were accruing interest for a total of \$3,551,000. During 2019, there were three newly restructured real estate loans totaling \$2,088,498. Of the total troubled debt restructurings at December 31, 2019, five were accruing interest for a total of approximately \$2,818,000. During 2018, there were seven newly restructured real estate loans of \$2,479,935. Of the total troubled debt restructurings at December 31, 2018, six were accruing interest for a total of \$1,835,000. During 2017, there were no newly restructured loans. Of the total troubled debt restructurings at December 31, 2017, one was accruing interest for a total of \$28,000. When loans modified as troubled debt restructuring have subsequent payment defaults, the defaults are factored into the determination of the allowance for loan losses to ensure specific valuation allowances reflect amounts considered uncollectible.

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Note 5: Property and Equipment

Property and equipment at December 31 consists of:

	2021	2020	2019	2018	2017
Land	\$ 668,001	\$ 663,866	\$ 667,501	\$ 643,293	\$ 643,293
Buildings and leasehold improvements	3,624,558	3,620,803	3,522,158	3,894,024	3,853,187
Machinery and equipment	679,302	662,666	645,177	448,550	1,125,603
Furniture and fixtures	100,872	100,872	98,935	96,536	97,474
	<u>5,072,733</u>	<u>5,048,207</u>	<u>4,933,771</u>	<u>5,082,403</u>	<u>5,719,557</u>
Less accumulated depreciation and amortization	<u>3,006,149</u>	<u>2,843,126</u>	<u>2,661,432</u>	<u>2,848,762</u>	<u>3,222,093</u>
	<u>\$2,066,584</u>	<u>\$2,205,081</u>	<u>\$2,272,339</u>	<u>\$2,233,641</u>	<u>\$2,497,464</u>

Costs associated with the acquisition and construction of property and equipment in foreign countries are capitalized to the extent the assets meet the Organization's capitalization policy, and the Organization does have control, either directly or indirectly through its missionaries, over such assets. Certain assets in foreign countries are expensed as incurred if the Organization does not have title to the asset or the assets is transferred to local church organizations. The total expenses recorded in 2021, 2020, 2019, 2018, and 2017 relating to foreign assets are approximately \$1,666,000, \$889,000, \$666,000, \$1,066,000, and \$426,000, respectively.

Note 6: Certificates

At December 31, 2021, the scheduled maturities of certificates are as follows:

2022	\$ 16,992,595
2023	7,306,140
2024	3,532,757
2025	5,745,945
2026	<u>3,163,226</u>
	36,740,663
Certificates with no stated maturity	<u>2,624,374</u>
	<u>\$ 39,365,037</u>

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At December 31, investors were concentrated in three states as follows:

	2021		
	Number of Certificates	Aggregate Principal Balances	Percent of Certificate Balances Outstanding
Oklahoma	299	\$ 8,284,725	21%
North Carolina	109	6,016,177	15%
Virginia	173	10,373,455	26%
	<u>581</u>	<u>\$24,674,357</u>	<u>62%</u>
	2020		
	Number of Certificates	Aggregate Principal Balances	Percent of Certificate Balances Outstanding
Oklahoma	408	\$ 8,880,976	22%
North Carolina	152	6,367,676	16%
Virginia	245	9,411,822	24%
	<u>805</u>	<u>\$24,660,474</u>	<u>62%</u>
	2019		
	Number of Certificates	Aggregate Principal Balances	Percent of Certificate Balances Outstanding
Oklahoma	307	\$ 8,242,009	22%
North Carolina	118	6,356,768	17%
Virginia	171	9,102,708	24%
	<u>596</u>	<u>\$23,701,485</u>	<u>63%</u>

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	2018		
	Number of Certificates	Aggregate Principal Balances	Percent of Certificate Balances Outstanding
Oklahoma	342	\$ 10,708,348	25%
North Carolina	129	8,192,047	19%
Virginia	192	9,905,665	23%
	<u>663</u>	<u>\$ 28,806,060</u>	<u>67%</u>
	2017		
	Number of Certificates	Aggregate Principal Balances	Percent of Certificate Balances Outstanding
Oklahoma	346	\$ 11,709,994	25%
North Carolina	139	8,297,103	18%
Virginia	214	10,074,255	22%
	<u>699</u>	<u>\$ 30,081,352</u>	<u>65%</u>

Note 7: Net Assets With Donor Restrictions

Net assets with donor restrictions for purpose restrictions or time-restricted for future purposes are to be expended generally for student scholarships and missions to various institutions. Net assets were released from donor restrictions by incurring expenses satisfying the restricted purposes.

Net assets with donor restrictions that are perpetual in nature are restricted for investment, the income from which is generally expendable for missions and student scholarships. Certain donors have stipulated that the income accumulate with the corpus of the endowment until a certain total amount is reached, at which time income from that point forward is expendable.

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Note 8: Board-Designated Net Assets

In 2017, the Board of Directors of the Fund established a Board-designated endowment of \$250,000 for the purpose of pastoral development and planting churches. During 2021, 2020, 2019, 2018, and 2017, distributions were made of \$0, \$0, \$50,000, \$200,000, and \$0, respectively, for this purpose. The remaining Board-designated net assets was \$0, \$0, \$0, \$50,000, and \$250,000 for each year ended December 31, 2021, 2020, 2019, 2018, and 2017, respectively.

Note 9: Endowment

The Organization's endowment consists of approximately 13 individual funds established for a variety of purposes. The endowment includes donor-restricted endowment funds. As required by accounting principles generally accepted in the United States of America (GAAP), net assets associated with endowment funds, are classified and reported based on the existence or absence of donor-imposed restrictions.

The Organization's governing body is subject to the State of Oklahoma Prudent Management of Institutional Funds Act (SPMIFA) and, thus, classifies amounts in its donor-restricted endowment funds as net assets with donor restrictions because those net assets are time restricted until the governing body appropriates such amounts for expenditures. Most of those net assets also are subject to purpose restrictions that must be met before reclassifying those net assets to net assets without restrictions. The governing body of the Organization has interpreted SPMIFA as not requiring the maintenance of purchasing power of the original gift amount contributed to an endowment fund, unless a donor stipulates the contrary. As a result of this interpretation, when reviewing its donor-restricted endowment funds, the Organization considers a fund to be underwater if the fair value of the fund is less than the sum of (a) the original value of initial and subsequent gift amounts donated to the fund and (b) any accumulations to the fund that are required to be maintained in perpetuity in accordance with the direction of the applicable donor gift instrument. The Organization has interpreted SPMIFA to permit spending from underwater funds in accordance with the prudent measures required under the law. Additionally, in accordance with SPMIFA, the Organization considers the following factors in making a determination to appropriate or accumulate donor-restricted endowment funds:

1. Duration and preservation of the fund
2. Purposes of the Organization and the fund
3. General economic conditions
4. Possible effect of inflation and deflation
5. Expected total return from investment income and appreciation or depreciation of investments
6. Other resources of the Organization
7. Investment policies of the Organization

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The composition of net assets by type of endowment fund at December 31 was:

	Without Donor Restrictions	2021 With Donor Restrictions	Total
Donor-restricted endowment funds			
Original donor-restricted gift amount and amounts required to be maintained in perpetuity by donor	\$ -	\$ 1,560,145	\$ 1,560,145
Term endowment	-	185,832	185,832
Total endowment funds	<u>\$ -</u>	<u>\$ 1,745,977</u>	<u>\$ 1,745,977</u>
	Without Donor Restrictions	2020 With Donor Restrictions	Total
Donor-restricted endowment funds			
Original donor-restricted gift amount and amounts required to be maintained in perpetuity by donor	\$ -	\$ 1,560,145	\$ 1,560,145
Term endowment	-	183,679	183,679
Total endowment funds	<u>\$ -</u>	<u>\$ 1,743,824</u>	<u>\$ 1,743,824</u>
	Without Donor Restrictions	2019 With Donor Restrictions	Total
Donor-restricted endowment funds			
Original donor-restricted gift amount and amounts required to be maintained in perpetuity by donor	\$ -	\$ 1,560,145	\$ 1,560,145
Term endowment	-	137,421	137,421
Total endowment funds	<u>\$ -</u>	<u>\$ 1,697,566</u>	<u>\$ 1,697,566</u>

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	Without Donor Restrictions	2018 With Donor Restrictions	Total
Donor-restricted endowment funds			
Original donor-restricted gift amount and amounts required to be maintained in perpetuity by donor	\$ -	\$ 1,560,145	\$ 1,560,145
Term endowment	-	84,704	84,704
Total endowment funds	<u>\$ -</u>	<u>\$ 1,644,849</u>	<u>\$ 1,644,849</u>
	Without Donor Restrictions	2017 With Donor Restrictions	Total
Donor-restricted endowment funds			
Original donor-restricted gift amount and amounts required to be maintained in perpetuity by donor	\$ -	\$ 1,560,145	\$ 1,560,145
Term endowment	-	162,175	162,175
Total endowment funds	<u>\$ -</u>	<u>\$ 1,722,320</u>	<u>\$ 1,722,320</u>

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Changes in endowment net assets for the years ended December 31 were:

	2021		
	Without Donor Restrictions	With Donor Restrictions	Total
Endowment net assets, beginning of year	\$ -	\$ 1,743,824	\$ 1,743,824
Investment return, net	-	51,955	51,955
Contributions	-	40,000	40,000
Appropriation of endowment assets for expenditure	-	(89,802)	(89,802)
Endowment net assets, end of year	<u>\$ -</u>	<u>\$ 1,745,977</u>	<u>\$ 1,745,977</u>

	2020		
	Without Donor Restrictions	With Donor Restrictions	Total
Endowment net assets, beginning of year	\$ -	\$ 1,697,566	\$ 1,697,566
Investment return, net	-	30,800	30,800
Contributions	-	20,000	20,000
Appropriation of endowment assets for expenditure	-	(4,542)	(4,542)
Endowment net assets, end of year	<u>\$ -</u>	<u>\$ 1,743,824</u>	<u>\$ 1,743,824</u>

	2019		
	Without Donor Restrictions	With Donor Restrictions	Total
Endowment net assets, beginning of year	\$ -	\$ 1,644,849	\$ 1,644,849
Investment return, net	-	57,249	57,249
Appropriation of endowment assets for expenditure	-	(4,532)	(4,532)
Endowment net assets, end of year	<u>\$ -</u>	<u>\$ 1,697,566</u>	<u>\$ 1,697,566</u>

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	2018		
	Without Donor Restrictions	With Donor Restrictions	Total
Endowment net assets, beginning of year	\$ -	\$ 1,722,320	\$ 1,722,320
Investment return, net	-	23,354	23,354
Appropriation of endowment assets for expenditure	-	(100,825)	(100,825)
Endowment net assets, end of year	<u>\$ -</u>	<u>\$ 1,644,849</u>	<u>\$ 1,644,849</u>
	2017		
	Without Donor Restrictions	With Donor Restrictions	Total
Endowment net assets, beginning of year	\$ -	\$ 1,736,305	\$ 1,736,305
Investment return, net	-	40,369	40,369
Appropriation of endowment assets for expenditure	-	(54,354)	(54,354)
Endowment net assets, end of year	<u>\$ -</u>	<u>\$ 1,722,320</u>	<u>\$ 1,722,320</u>

Investment and Spending Policies

The Organization has adopted investment and spending policies for endowment assets that attempt to provide a predictable stream of funding to programs and other items supported by its endowment while seeking to maintain the purchasing power of the endowment. Endowment assets include those assets of donor-restricted endowment funds the Organization must hold in perpetuity or for donor-specified periods. Under the Organization's policies, the primary investment goal is long-term asset growth with the generation of investment income a secondary goal. The Organization expects its endowment funds to provide an average rate of return of approximately 3 percent annually over time. Actual returns in any given year may vary from this amount.

To satisfy its long-term rate of return objectives, the Organization relies on a total return strategy in which investment returns are achieved through both current yield (investment income such as dividends and interest) and capital appreciation (both realized and unrealized). The Organization targets a diversified asset allocation that places a greater emphasis on equity-based investments to achieve its long-term return objectives within prudent risk constraints.

The Organization has an informal policy (the spending policy) of appropriating for expenditure each year 5 percent of its endowment fund's average fair value over the prior four quarters through

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the year end preceding the year in which expenditure is planned, if available. In establishing this policy, the Organization considered the long-term expected return on its endowment. Accordingly, over the long term, the Organization expects the current spending policy to allow its endowment to grow, which is consistent with the Organization's objective to maintain the purchasing power of endowment assets held in perpetuity or for a specified term, as well as to provide additional real growth through new gifts and investment return.

Underwater Endowments

The governing body of the Organization has interpreted SPMIFA as not requiring the maintenance of purchasing power of the original gift amount contributed to an endowment fund, unless a donor stipulates the contrary. As a result of this interpretation, when reviewing its donor-restricted endowment funds, the Organization considers a fund to be underwater if the fair value of the fund is less than the sum of:

- a) the original value of initial and subsequent gift amounts donated to the fund
- b) any accumulations to the fund that are required to be maintained in perpetuity in accordance with the direction of the applicable donor gift instrument

The Organization has interpreted SPMIFA to permit spending from underwater funds in accordance with the prudent measures required under the law.

At December 31, 2018, one fund with a deficiency of \$5,747 was reported in net assets with donor restrictions. These deficiencies resulted from unfavorable market fluctuations that occurred shortly after investment of new restricted contributions and continued appropriation for certain purposes that was deemed prudent by the governing body. No deficiencies existed to endowment funds at December 31, 2021, 2020, 2019, and 2017.

Note 10: Pension Plans

Defined Contribution Plan

The Organization has a defined contribution pension plan covering substantially all employees. The Organization contributes 7 percent of wages for eligible Global Ministries Center employees and \$3,000 per year for missionaries to the plan. Pension expense was \$410,286, \$436,540, \$395,712, \$355,875, and \$301,963 for 2021, 2020, 2019, 2018, and 2017, respectively.

Defined Benefit Plan

The Global Ministries Center has a noncontributory defined benefit pension plan covering certain individuals who meet the eligibility requirements and were hired prior to 1982. The Organization's funding policy is to make the minimum annual contribution that is required by applicable regulations, plus such amounts as the Organization may determine to be appropriate from time to time. The Organization does not expect to contribute to the plan in 2022.

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The Organization uses a December 31 measurement date for the plan. Information about the plan's funded status follows:

	2021	2020	2019	2018	2017
Benefit obligation	\$ 320,321	\$ 403,723	\$ 492,049	\$ 569,807	\$ 701,095
Fair value of plan assets	<u>586,577</u>	<u>657,342</u>	<u>666,828</u>	<u>685,777</u>	<u>569,668</u>
Funded status	<u>\$ 266,256</u>	<u>\$ 253,619</u>	<u>\$ 174,779</u>	<u>\$ 115,970</u>	<u>\$ (131,427)</u>

Assets (liabilities) recognized in the statements of financial position:

	2021	2020	2019	2018	2017
Net pension asset (liability)	<u>\$ 266,256</u>	<u>\$ 253,619</u>	<u>\$ 174,779</u>	<u>\$ 115,970</u>	<u>\$ (131,427)</u>

Amounts recognized in change in net assets not yet recognized as components of net periodic benefit cost consist of:

	2021	2020	2019	2018	2017
Net loss	<u>\$ 296,008</u>	<u>\$ 325,853</u>	<u>\$ 371,830</u>	<u>\$ 407,023</u>	<u>\$ 502,580</u>

The accumulated benefit obligation for the defined benefit pension plan was \$320,321, \$403,723, \$492,049, \$569,807, and \$701,095 at December 31, 2021, 2020, 2019, 2018, and 2017, respectively.

Other significant balances and costs are:

	2021	2020	2019	2018	2017
Employer contributions	\$ 3,944	\$ 60,160	\$ 56,278	\$ 209,444	\$ 206,278
Benefits paid	58,855	65,430	73,657	88,315	102,517
Benefit costs	21,152	27,297	32,661	57,604	65,947

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The components of net periodic benefit cost other than the service cost component were \$21,152, \$27,297, \$32,661, \$57,604, and \$65,947 for the years ended December 31, 2021, 2020, 2019, 2018, and 2017, respectively, and are included in the line item management and general in the statement of activities.

Other changes in plan assets and benefit obligations recognized in change in net assets:

	2021	2020	Pension Benefits 2019	2018	2017
Amounts arising during the period					
Net (gain) loss	\$ 9,680	\$ (3,596)	\$ 5,099	\$ (35,408)	\$ (38,619)
Amounts reclassified as component of net periodic benefit cost of the period					
Net gain	(39,484)	(42,382)	(40,291)	(60,149)	(65,947)

Significant gains and losses related to changes in the defined benefit obligation for the years ended December 31, 2021, 2020, 2019, 2018, and 2017, were due to actuarial change.

Significant assumptions include:

	2021	2020	2019	2018	2017
Weighted average assumptions used to determine benefit obligation:					
Discount rate	2.00%	2.00%	2.50%	3.65%	3.45%
Rate of compensation increase	0%	0%	0%	0%	0%
Weighted average assumptions used to determine benefit costs:					
Discount rate	2.00%	2.50%	3.65%	3.45%	3.50%
Expected return on plan assets	4%	4%	4%	4%	4%
Rate of compensation increase	0%	0%	0%	0%	0%

The Organization has estimated the long-term rate of return on plan assets based primarily on historical returns on plan assets, adjusted for changes in target portfolio allocations and recent changes in long-term interest rates based on publicly available information.

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The following benefit payments, which reflect expected future service, as appropriate, are expected to be paid as of December 31, 2021:

2022	\$ 55,063
2023	49,023
2024	43,108
2025	37,514
2026	32,386
2027-2031	102,228

Plan assets are invested in Extension Loan Fund certificates.

Plan assets are rebalanced when necessary. At December 31, plan assets by category are as follows:

	<u>2021</u>	<u>2020</u>	<u>2019</u>	<u>2018</u>	<u>2017</u>
Cash	73.1%	76.6%	77.5%	78.7%	74.9%
Extension loan fund certificates	26.9%	23.4%	22.5%	21.3%	25.1%
	<u>100.0%</u>	<u>100.0%</u>	<u>100.0%</u>	<u>100.0%</u>	<u>100.0%</u>

Pension Plan Assets

Following is a description of the valuation methodologies used for pension plan assets measured at fair value on a recurring basis and recognized in the accompanying statements of financial position, as well as the general classification of pension plan assets pursuant to the valuation hierarchy.

Where quoted market prices are available in an active market, plan assets are classified within Level 1 of the valuation hierarchy. There are no Level 1 plan assets. If quoted market prices are not available, then fair values are estimated by using pricing models, quoted prices of plan assets with similar characteristics or discounted cash flows. Level 2 plan assets include Loan Fund certificates. The inputs used to value the certificates include interest rates for similar certificates with similar maturities. In certain cases where Level 1 or Level 2 inputs are not available, plan assets are classified within Level 3 of the hierarchy. There are no Level 3 plan assets.

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The fair values of the Organization's pension plan assets at December 31, 2021, 2020, 2019, 2018, and 2017, by asset class are as follows:

Asset Class	Fair Value	Fair Value Measurements Using		
		Level 1	Level 2	Level 3
December 31, 2021				
Loan fund certificates	\$ 157,781	\$ -	\$ 157,781	\$ -
Cash	428,796			
	<u>\$ 586,577</u>			
December 31, 2020				
Loan fund certificates	\$ 153,838	\$ -	\$ 153,838	\$ -
Cash	503,504			
	<u>\$ 657,342</u>			
December 31, 2019				
Loan fund certificates	\$ 149,956	\$ -	\$ 149,956	\$ -
Cash	516,872			
	<u>\$ 666,828</u>			
December 31, 2018				
Loan fund certificates	\$ 146,356	\$ -	\$ 146,356	\$ -
Cash	539,421			
	<u>\$ 685,777</u>			
December 31, 2017				
Loan fund certificates	\$ 143,129	\$ -	\$ 143,129	\$ -
Cash	426,539			
	<u>\$ 569,668</u>			

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Note 11: Liquidity and Availability

Financial assets available for general expenditure, that is, without donor or other restrictions limited their use, within one year of December 31, 2021, 2020, 2019, and 2018, comprise the following:

	2021				Total
	Global Ministries Center	IPH Extension Loan Fund	IPH Foundation	Eliminations	
Cash and cash equivalents	\$ 12,783,344	\$ 6,637,188	\$ 538,262	\$ (207,764)	\$ 19,751,030
Scheduled principal amounts due on notes and other receivables in the next year	215,088	-	8,483,979	-	8,699,067
Investments	7,633,697	11,266,344	12,416,448	(11,367,626)	19,948,863
Interest receivable	-	82,762	70,632	-	153,394
Scheduled loan principal amounts due in the next year	-	7,388,365	-	-	7,388,365
Total financial assets	20,632,129	25,374,659	21,509,321	(11,575,390)	55,940,719
Donor-imposed restrictions					
Assets held for others	-	-	(14,867,811)	5,082,622	(9,785,189)
Restricted funds	(7,717,375)	-	(2,400,250)	-	(10,117,625)
Internal designations					
Commitments to fund loans	-	(281,000)	-	-	(281,000)
Internal liquidity policy of 10% of liabilities for ELF	-	(4,641,715)	-	-	(4,641,715)
Financial assets available to meet cash needs for general expenditures within one year	\$ 12,914,754	\$ 20,451,944	\$ 4,241,260	\$ (6,492,768)	\$ 31,115,190

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	2020				
	Global Ministries Center	IPH Extension Loan Fund	IPH Foundation	Eliminations	Total
Cash and cash equivalents	\$ 9,255,006	\$ 6,677,856	\$ 847,421	\$ (197,819)	\$ 16,582,464
Scheduled principal amounts due on notes and other receivables in the next year	1,465,569	-	63,298	-	1,528,867
Interest-bearing time deposits in banks	-	500,000	-	-	500,000
Investments	7,575,864	11,377,911	11,517,170	(12,191,066)	18,279,879
Interest receivable	-	103,322	70,632	-	173,954
Scheduled loan principal amounts due in the next year	-	9,638,150	-	-	9,638,150
Total financial assets	18,296,439	28,297,239	12,498,521	(12,388,885)	46,703,314
Donor-imposed restrictions					
Assets held for others	-	-	(13,359,026)	5,810,555	(7,548,471)
Restricted funds	(6,131,944)	-	(2,277,762)	-	(8,409,706)
Internal designations					
Commitments to fund loans	-	(1,675,000)	-	-	(1,675,000)
Internal liquidity policy of 10% of liabilities for ELF	-	(4,666,884)	-	-	(4,666,884)
Financial assets available to meet cash needs for general expenditures within one year	\$ 12,164,495	\$ 21,955,355	\$ (3,138,267)	\$ (6,578,330)	\$ 24,403,253
	2019				
	Global Ministries Center	IPH Extension Loan Fund	IPH Foundation	Eliminations	Total
Cash and cash equivalents	\$ 7,703,196	\$ 3,571,969	\$ 1,489,022	\$ (203,228)	\$ 12,560,959
Scheduled principal amounts due on notes and other receivables in the next year	183,200	-	87,013	-	270,213
Interest-bearing time deposits in banks	-	1,250,597	-	-	1,250,597
Investments	7,428,996	8,539,568	10,988,515	(11,813,666)	15,143,413
Interest receivable	-	145,550	70,632	-	216,182
Scheduled loan principal amounts due in the next year	-	10,244,882	-	-	10,244,882
Total financial assets	15,315,392	23,752,566	12,635,182	(12,016,894)	39,686,246
Donor-imposed restrictions					
Assets held for others	-	-	(13,652,213)	5,493,701	(8,158,512)
Restricted funds	(5,830,068)	-	(2,175,451)	-	(8,005,519)
Internal designations					
Commitments to fund loans	-	(230,000)	-	-	(230,000)
Internal liquidity policy of 10% of liabilities for ELF	-	(4,453,140)	-	-	(4,453,140)
Financial assets available to meet cash needs for general expenditures within one year	\$ 9,485,324	\$ 19,069,426	\$ (3,192,482)	\$ (6,523,193)	\$ 18,839,075

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	2018				Total
	Global Ministries Center	IPH Extension Loan Fund	IPH Foundation	Eliminations	
Cash and cash equivalents	\$ 7,061,307	\$ 3,241,541	\$ 36,366	\$ (146,356)	\$ 10,192,858
Scheduled principal amounts due on notes and other receivables in the next year	109,605	-	76,180	-	185,785
Interest-bearing time deposits in banks	-	1,732,652	-	-	1,732,652
Investments (excluding other)	6,901,900	7,752,393	10,002,579	(11,048,029)	13,608,843
Interest receivable	-	149,698	70,632	-	220,330
Scheduled loan principal amounts due in the next year	-	13,645,021	-	-	13,645,021
Total financial assets	14,072,812	26,521,305	10,185,757	(11,194,385)	39,585,489
Donor-imposed restrictions					
Assets held for others	-	-	(11,329,744)	5,122,885	(6,206,859)
Restricted funds	(5,664,891)	-	(2,088,433)	-	(7,753,324)
Internal designations					
Commitments to fund loans	-	(904,000)	-	-	(904,000)
Board-designated net assets	-	(50,000)	-	-	(50,000)
Internal liquidity policy of 10% of liabilities for ELF	-	(5,041,277)	-	-	(5,041,277)
Financial assets available to meet cash needs for general expenditures within one year	\$ 8,407,921	\$ 20,526,028	\$ (3,232,420)	\$ (6,071,500)	\$ 19,630,029

Global Ministries Center

The Organization receives significant contributions restricted by donors and considers contributions restricted for programs which are ongoing, major, and central to its annual operations to be available to meet cash needs for general expenditures. For the years ended December 31, 2021, 2020, 2019, and 2018, restricted contributions of \$1,585,431, \$301,876, \$165,177, and \$412,852, respectively, were included in financial assets available to meet cash needs for general expenditures within one year.

The Organization's endowment funds consist of donor-restricted endowments and funds designated by the board as endowments. Income from donor-restricted endowments is restricted for specific purposes, with the exception of the amounts available for general use. Donor-restricted endowment funds are not available for general expenditure.

The Organization manages its liquidity and reserves following three guiding principles, operating within a prudent range of financial soundness and stability, maintaining adequate liquid assets to fund near-term operating needs, and maintaining sufficient reserves to provide reasonable assurance that long-term obligations will be discharged. The Organization strives to maintain a year-end balance of reserves without donor restriction and which are undesignated by the board to meet six months of expected expenditures. To achieve these targets, the Organization forecasts its future cash flows and monitor its liquidity quarterly. During the years ended December 31, 2021, 2020, 2019, and 2018, the level of liquidity and reserves was managed within the policy requirements.

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Extension Loan Fund

The Fund's management has adopted a policy requiring the Fund to maintain, at all times, cash, certificates of deposit, and investments equal to at least 10 percent of the Fund's principal balance on all outstanding obligations, including the certificates. At December 31, 2021, 2020, 2019, and 2018, the Fund held cash and investments equal to 40 percent, 41 percent, 31 percent, and 29 percent, respectively, of its outstanding obligations.

The Fund owes \$2,624,374 in principal to holders of certificates with no stated maturity and \$16,992,595 in certificates that mature in 2022. See *Note 6* for the scheduled maturities of all certificates.

A portion of the certificates have a maturity of greater than one year. It has been the Fund's experience that a majority of its maturity obligations have been extended or reinvested. To the extent that demands for repayment of certificates at maturity exceed prior experience and to the extent that the availability of funds from sources other than liquid investments is reduced or limited, the Fund's financial condition may be adversely affected.

Foundation

The Foundation receives significant contributions restricted by donors and considers contributions restricted for programs which are ongoing, major, and central to its annual operations to be available to meet cash needs for general expenditures. For the years ended December 31, 2021, 2020, 2019, and 2018, restricted contributions of \$122,488, \$102,311, \$87,018 and \$(239,006), respectively, were included in financial assets available to meet cash needs for general expenditures within one year.

The Foundation's endowment funds consist of donor-restricted endowments. Income from donor-restricted endowments is restricted for specific purposes, with the exception of the amounts available for general use. Donor-restricted endowment funds are not available for general expenditure.

The Foundation manages its liquidity and reserves using the following guiding principles, operating within a prudent range of financial soundness and stability, maintaining adequate liquid assets to fund near-term operating needs, and maintaining sufficient reserves to provide reasonable assurance that long-term obligations will be discharged. During the years ended December 31, 2021, 2020, 2019, and 2018, the level of liquidity and reserves was managed within the policy requirements.

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Note 12: Commitments and Credit Risk

Commitments to Originate Loans

Commitments to originate loans are agreements to lend to a borrower as long as there is no violation of any condition established in the contract. Commitments generally have fixed expiration dates or other termination clauses and may require payment of a fee. Since a portion of the commitments may expire without being drawn upon, the total commitment amounts do not necessarily represent future cash requirements. Each borrower's creditworthiness is evaluated on a case-by-case basis. The amount of collateral obtained, if deemed necessary, is based on management's credit evaluation of the counterparty. Collateral held varies, but typically includes real estate owned by churches and nonprofit organizations.

The Fund had outstanding commitments to originate loans and fund construction loans aggregating approximately \$281,000, \$1,675,000, \$230,000, \$904,000, and \$693,000 at December 31, 2021, 2020, 2019, 2018, and 2017, respectively. The commitments extended over varying periods of time with the majority to be disbursed within a one-year period.

The Fund had guaranteed a letter of credit for a loan customer that was issued by a third-party bank. At December 31, 2019, the guarantee had a maximum amount of \$773,004 and expired on December 31, 2019, when the collateral securing the guarantee was released. At December 31, 2018, the guarantee had a maximum amount of \$722,015 and expired on July 31, 2019. At December 31, 2017, the guarantee had a maximum amount of \$1,907,715 and expired on July 31, 2018. Additionally, constituents of the Fund's loan customer have placed funds in certificates with the Fund to cover this guarantee. The total certificates tied to this guarantee is \$0, \$0, and \$2,129,000 at December 31, 2019, 2018, and 2017, respectively. The Fund had no guarantees outstanding as of December 31, 2021 and 2020.

Credit Risk

The Fund's loans are made exclusively to churches, conferences, and other affiliates of the Church. The vast majority of loans are made to churches. The repayment of loans by churches may affect the Fund's ability to meet its obligations. In most instances, the ability of churches to repay their loans will depend upon the contributions they receive from their members. Both the number of members of a church and the amount of contributions may fluctuate. In addition, a church facility may be a single-purpose building and the marketability of such a specific facility may be limited, thereby diminishing the value of such collateral in the event of foreclosure. Finally, because of the relationship of the Fund with its borrowers, the Fund has in the past been willing under certain circumstances to accommodate late payments or to extend or otherwise modify the terms of a loan. Should borrowers not be able to repay their principal and interest as scheduled, the Fund's ability to make principal and interest payments on its certificates may be impaired.

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At December 31, 2021, the Fund had loans to borrowers in the states of Virginia, Florida and Texas that represented approximately 16 percent, 14 percent and 10 percent of the gross loan portfolio respectively. At December 31, 2020, the Fund had loans to borrowers in the states of Texas, Oklahoma, Florida and Virginia that represented approximately 13 percent, 13 percent, 12 percent, and 11 percent of the gross loan portfolio, respectively. At December 31, 2019, the Fund had loans to borrowers in the states of Texas, Oklahoma, Florida, and Virginia that represented approximately 13 percent, 13 percent, 11 percent and 11 percent of the gross loan portfolio, respectively. At December 31, 2018, the Fund had loans to borrowers in the states of Texas, Oklahoma and Virginia that represented approximately 15 percent, 14 percent and 10 percent of the gross loan portfolio, respectively. At December 31, 2017, the Fund had loans to borrowers in the states of Texas, Oklahoma and Virginia that represented approximately 16 percent, 13 percent and 9 percent of the gross loan portfolio, respectively.

Note 13: Disclosures About Fair Value of Assets and Liabilities

Fair value is the price that would be received to sell an asset or paid to transfer a liability in an orderly transaction between market participants at the measurement date. Fair value measurements must maximize the use of observable inputs and minimize the use of unobservable inputs. There is a hierarchy of three levels of inputs that may be used to measure fair value:

- Level 1** Quoted prices in active markets for identical assets or liabilities.
- Level 2** Observable inputs other than Level 1 prices, such as quoted prices for similar assets or liabilities; quoted prices in markets that are not active; or other inputs that are observable or can be corroborated by observable market data for substantially the full term of the assets or liabilities.
- Level 3** Unobservable inputs that are supported by little or no market activity and that are significant to the fair value of the assets or liabilities.

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Recurring Measurements

The following tables present the fair value measurements of assets and liabilities recognized in the accompanying statements of financial position measured at fair value on a recurring basis and the level within the fair value hierarchy in which the fair value measurements fall at December 31:

	2021				
	Fair Value	Fair Value Measurements Using			
		Level 1	Level 2	Level 3	Level 3
Money market mutual funds	\$ 38,113	\$ 38,113	\$ -	\$ -	-
Certificates of deposit	31,142	31,142	-	-	-
Equity securities	290,810	290,810	-	-	-
Mutual funds	14,258,137	14,258,137	-	-	-
Exchange-traded funds	4,214,294	4,214,294	-	-	-

	2020				
	Fair Value	Fair Value Measurements Using			
		Level 1	Level 2	Level 3	Level 3
Money market mutual funds	\$ 71,824	\$ 71,824	\$ -	\$ -	-
Certificates of deposit	52,763	52,763	-	-	-
Equity securities	241,765	241,765	-	-	-
Mutual funds	13,458,772	13,458,772	-	-	-
Exchange-traded funds	3,375,042	3,375,042	-	-	-

	2019				
	Fair Value	Fair Value Measurements Using			
		Level 1	Level 2	Level 3	Level 3
Money market mutual funds	\$ 47,746	\$ 47,746	\$ -	\$ -	-
Certificates of deposit	79,055	79,055	-	-	-
Equity securities	224,645	224,645	-	-	-
Mutual funds	11,737,514	11,737,514	-	-	-
Exchange-traded funds	2,006,657	2,006,657	-	-	-

	2018				
	Fair Value	Fair Value Measurements Using			
		Level 1	Level 2	Level 3	Level 3
Money market mutual funds	\$ 995,067	\$ 995,067	\$ -	\$ -	-
Certificates of deposit	107,618	107,618	-	-	-
Equity securities	240,283	240,283	-	-	-
Mutual funds	9,187,200	9,187,200	-	-	-
Exchange-traded funds	1,182,913	1,182,913	-	-	-

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	Fair Value	2017 Fair Value Measurements Using		
		Level 1	Level 2	Level 3
Money market mutual funds	\$ 382,661	\$ 382,661	\$ -	\$ -
Certificates of deposit	54,579	54,579	-	-
Equity securities	282,542	282,542	-	-
Mutual funds	13,001,255	13,001,255	-	-
Exchange-traded funds	1,041,466	1,041,466	-	-

Following is a description of the inputs and valuation methodologies used for assets measured at fair value on a recurring basis and recognized in the accompanying statements of financial position, as well as the general classification of such assets pursuant to the valuation hierarchy. There have been no significant changes in the valuation techniques during the year ended December 31, 2021.

Investments

Where quoted market prices are available in an active market or investments could be redeemed at cost, securities are classified within Level 1 of the valuation hierarchy. Level 1 investments include money market mutual funds, certificates of deposit, equity securities, mutual funds, and exchange-traded funds. If quoted market prices are not available, then fair values are estimated by using quoted prices of securities with similar characteristics or independent asset pricing services and pricing models, the inputs of which are market-based or independently sourced market parameters, including but not limited to, yield curves, interest rates, volatilities, prepayments, defaults, cumulative loss projections, and discounted cash flows. The Organization has no investments classified as Level 2 or Level 3 within the hierarchy.

Investments not measured at fair value, such as certain interest-bearing investments with other loan funds as well as an annuity contract, and a closed-in real estate investment trust, are not included in this disclosure.

Nonrecurring Measurements

The following tables present the fair value measurement of assets and liabilities measured at fair value on a nonrecurring basis and the level within the fair value hierarchy in which the fair value measurements fall at December 31:

	Fair Value	2021 Fair Value Measurements Using		
		Level 1	Level 2	Level 3
Impaired loans (collateral dependent)	\$ 1,988,220	\$ -	\$ -	\$ 1,988,220
Foreclosed assets held for sale	468,168	-	-	468,168

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	Fair Value	2020		
		Fair Value Measurements Using		
		Level 1	Level 2	Level 3
Impaired loans (collateral dependent)	\$ 3,933,837	\$ -	\$ -	\$ 3,933,837
Foreclosed assets held for sale	69,750	-	-	69,750

	Fair Value	2019		
		Fair Value Measurements Using		
		Level 1	Level 2	Level 3
Impaired loans (collateral dependent)	\$ 3,271,021	\$ -	\$ -	\$ 3,271,021

	Fair Value	2018		
		Fair Value Measurements Using		
		Level 1	Level 2	Level 3
Impaired loans (collateral dependent)	\$ 2,364,262	\$ -	\$ -	\$ 2,364,262
Foreclosed assets held for sale	176,214	-	-	176,214

	Fair Value	2017		
		Fair Value Measurements Using		
		Level 1	Level 2	Level 3
Impaired loans (collateral dependent)	\$ 2,103,508	\$ -	\$ -	\$ 2,103,508
Foreclosed assets held for sale	981,554	-	-	981,554

Following is a description of the valuation methodologies and inputs used for assets measured at fair value on a nonrecurring basis and recognized in the accompanying statements of financial position, as well as the general classification of such assets pursuant to the valuation hierarchy. For assets classified within Level 3 of the fair value hierarchy, the process to develop the reported fair value is described below.

Collateral Dependent Impaired Loans, Net of Allowance of Loan Losses

The estimated fair value of collateral-dependent impaired loans is based on the appraised fair value of the collateral, less estimated cost to sell. Collateral-dependent impaired loans are classified within Level 3 of the fair value hierarchy.

The Fund considers the appraisal or evaluation as the starting point for determining fair value and then considers other factors and events in the environment that may affect the fair value. Appraisals of the collateral underlying collateral-dependent loans are obtained when the loan is determined to be collateral-dependent and subsequently as deemed necessary by management. Appraisals are reviewed for accuracy and consistency by management. Appraisers are selected from the list of approved appraisers maintained by management. The appraised values are reduced by discounts to consider lack of marketability and estimated cost to sell if repayment or satisfaction

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of the loan is dependent on the sale of the collateral. These discounts and estimates are developed by management by comparison to historical results.

Foreclosed Assets Held for Sale

The fair value is estimated using appraisals, comparable sales, and other estimates of value obtained principally from independent sources, adjusted for selling costs. Foreclosed assets held for sale are classified within Level 3 of the valuation hierarchy.

Appraisals of foreclosed assets held for sale are obtained when the real estate is acquired and subsequently as deemed necessary by management. Appraisals are reviewed for accuracy and consistency by management. Appraisers are selected from the list of approved appraisers maintained by management.

Note 14: Significant Estimates and Concentrations

Accounting principles generally accepted in the United States of America require disclosure of certain significant estimates and current vulnerabilities due to certain concentrations. Estimates related to the allowance for loan losses and foreclosed assets are reflected in *Notes 1* and *5*. Current vulnerabilities due to certain concentrations of credit risk are discussed in *Note 12*.

Pension Benefit Obligations

The Organization has a noncontributory defined benefit pension plan whereby it agrees to provide certain postretirement benefits to certain individuals. The benefit obligation is the actuarial present value of all benefits attributed to service rendered prior to the valuation date based on a long-term economic model estimating future inflation rates and return on plan assets. It is reasonably possible that events could occur that would change the estimated amount of this liability materially in the near term.

Investments

The Organization invests in various investment securities. Investment securities are exposed to various risks such as interest rate, market, and credit risks. Due to the level of risk associated with certain investment securities, it is at least reasonably possible that changes in the values of investment securities will occur in the near term and that such change could materially affect the amounts reported in the accompanying statements of financial position.

Borrower Concentrations

At December 31, 2021, 2020, 2019, and 2018, no borrowers had an outstanding balance greater than 5 percent of total assets. At December 31, 2017, one borrower had an outstanding loan balance greater than 5 percent of total assets.

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Note 15: Functional Expenses

As described in *Note 1*, the financial statements report certain categories of expenses that are attributed to more than one program or supporting function. Therefore, expenses require allocation on a reasonable basis that is consistently applied. The tables below present expenses by both their nature and their function.

Natural Classification	December 31, 2021							Total
	PROGRAM							
	Discipleship Ministries	Evangelism USA Ministries	World Missions Ministries	Lending and Investments	Foundation Activities	Total Program Services	Management and General	
Salaries and employee benefits	\$ 881,311	\$ 863,374	\$ 4,193,086	\$ 306,391	\$ 148,509	\$ 6,392,671	\$ 1,485,891	\$ 7,878,562
Professional fees	9,867	6,000	14,101	134,676	21,075	185,719	207,698	393,417
Interest expense	-	-	-	967,936	326,188	1,294,124	-	1,294,124
Grant and contributions	897,282	117,832	3,618,179	-	155,219	4,788,512	167,439	4,955,951
Facilities and other occupancy	27,814	49,650	232,543	-	-	310,007	279,034	589,041
Conferences, conventions, and meetings	107,339	204,626	63,422	-	-	375,387	344,132	719,519
Printing and publications	919	20,523	80,562	-	326	102,330	23,268	125,598
Depreciation	-	-	23,568	-	-	23,568	157,304	180,872
Travel	108,436	233,093	513,093	-	15,577	870,199	322,467	1,192,666
Credit for loan losses	-	-	-	(231,865)	-	(231,865)	-	(231,865)
Foreclosed assets, net	-	-	-	103,411	-	103,411	-	103,411
Miscellaneous expense	31,472	50,952	169,435	192,221	25,880	469,960	1,485,666	1,955,626
Total expenses	\$ 2,064,440	\$ 1,546,050	\$ 8,907,989	\$ 1,472,770	\$ 692,774	\$ 14,684,023	\$ 4,472,899	\$ 19,156,922

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Natural Classification	December 31, 2020							Total
	PROGRAM							
	Evangelism USA Ministries	World Missions Ministries	Lending and Investments	Foundation Activities	Total Program Services	Management and General		
Salaries and employee benefits	\$ 853,223	\$ 839,693	\$ 4,211,681	\$ 289,855	\$ 130,247	\$ 6,324,699	\$ 1,503,307	\$ 7,828,006
Professional fees	5,500	-	1,877	16,569	223,800	256,229	256,229	480,029
Interest expense	-	-	-	951,508	324,986	1,276,494	4,550	1,281,044
Grant and contributions	832,661	136,152	3,745,058	-	4,714,179	190,422	4,904,601	4,904,601
Facilities and other occupancy	53,273	38,821	208,586	-	306,680	289,828	590,508	590,508
Conferences, conventions, and meetings	47,008	94,031	34,667	-	176,290	209,937	386,227	386,227
Printing and publications	3,261	6,881	85,324	66	95,532	39,596	135,128	135,128
Depreciation	-	-	24,019	-	24,019	169,784	193,803	193,803
Travel	78,435	131,212	432,808	9,256	651,711	182,486	834,197	834,197
Provision for loan losses	-	-	312,665	-	(126,757)	-	-	312,665
Foreclosed assets, net	-	-	(126,757)	-	-	-	-	(126,757)
Miscellaneous expense	20,707	42,620	160,693	205,905	15,769	445,694	166,868	612,562
Total expenses	\$ 1,894,668	\$ 1,289,410	\$ 8,904,713	\$ 1,833,010	\$ 497,785	\$ 14,419,006	\$ 3,013,007	\$ 17,432,013

Natural Classification	December 31, 2019							Total
	PROGRAM							
	Evangelism USA Ministries	World Missions Ministries	Lending and Investments	Foundation Activities	Total Program Services	Management and General		
Salaries and employee benefits	\$ 807,037	\$ 740,224	\$ 4,318,370	\$ 240,736	\$ -	\$ 6,106,367	\$ 1,820,145	\$ 7,926,512
Professional fees	6,950	-	20,506	263,032	16,413	306,901	477,659	784,560
Interest expense	-	-	-	1,025,230	324,092	1,349,322	-	1,349,322
Grant and contributions	663,557	266,905	3,332,088	-	182,066	4,444,616	35,592	4,479,908
Facilities and other occupancy	27,390	76,039	212,213	-	1,400	317,042	336,881	653,923
Conferences, conventions, and meetings	204,032	110,827	133,728	-	5,685	454,272	468,501	922,773
Printing and publications	12,571	7,561	91,991	1,501	113,624	84,330	111,966	197,954
Depreciation	-	-	23,652	-	23,652	-	-	135,618
Travel	207,482	285,457	1,144,918	-	27,407	1,665,264	337,723	2,002,987
Provision for loan losses	-	-	-	88,644	-	-	-	88,644
Foreclosed assets, net	-	-	-	18,401	-	-	-	18,401
Miscellaneous expense	41,197	36,751	163,234	159,125	38,763	439,070	205,681	644,751
Total expenses	\$ 1,970,216	\$ 1,523,764	\$ 9,440,700	\$ 1,795,168	\$ 597,327	\$ 15,327,175	\$ 3,378,178	\$ 19,205,353

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Natural Classification	December 31, 2018 Functional Classification							Total
	PROGRAM							
	Discipleship Ministries	Evangelism USA Ministries	World Missions Ministries	Lending and Investments	Foundation Activities	Total Program Services	Management and General	
Salaries and employee benefits	\$ 737,155	\$ 699,588	\$ 4,306,188	\$ 259,979	\$ -	\$ 6,002,910	\$ 1,582,460	\$ 7,585,370
Professional fees	33,503	140	10,054	132,805	80,188	256,690	301,331	558,021
Interest expense	-	-	-	1,045,032	229,981	1,275,013	-	1,275,013
Grant and contributions	723,156	197,318	3,146,955	-	222,089	4,289,518	14,316	4,303,834
Facilities and other occupancy	91,243	34,000	161,730	-	-	286,973	341,262	628,235
Conferences, conventions, and meetings	213,403	83,617	145,941	-	20,031	462,992	152,652	615,644
Printing and publications	21,313	15,786	44,567	-	115	81,781	81,149	162,930
Depreciation	-	-	73,752	-	-	73,752	126,388	200,140
Travel	235,607	235,786	1,147,062	-	32,741	1,651,196	305,392	1,956,588
Provision for loan losses	-	-	-	122,092	-	122,092	-	122,092
Foreclosed assets, net	-	-	-	167,672	-	167,672	-	167,672
Miscellaneous expense	44,318	41,041	191,542	267,420	31,670	575,991	272,146	848,137
Total expenses	\$ 2,099,698	\$ 1,307,276	\$ 9,227,791	\$ 1,995,000	\$ 616,815	\$ 15,246,580	\$ 3,177,096	\$ 18,423,676

Functional expenses include the Discipleship Ministries, Evangelism USA Ministries, World Missions Ministries, Lending and Investments, Foundation Activities, and the Management and General expenses. As of December 31, 2017, the total expenses for each classification were \$2,351,991 for Discipleship Ministries, \$1,306,527 for Evangelism USA Ministries, \$9,502,619 for World Missions Ministries, \$1,964,969 for Lending and Investments, \$221,002 for Foundation Activities, and \$3,717,349 for the Management and General expenses.

Note 16: Changes in Accounting Principles

ASU 2014-09, Revenue from Contracts with Customers

In 2019, the Organization adopted the Financial Accounting Standards Board Accounting Standards Update 2014-09, *Revenue from Contracts with Customers* (Topic 606). Topic 606 creates a single framework for recognizing revenue from contracts with customers that fall within its scope and revised when it is appropriate to recognize a gain (loss) from the transfer of nonfinancial assets, such as real estate owned. The majority of the Organization's revenues come from contributions, interest income, and other sources, including investments and loans, that are outside the scope of Topic 606. The Organization's services that fall within the scope of Topic 606 are presented within registration and other fees and other support in the accompanying statements of activities and are recognized as revenue as the Organization satisfies its obligation to the customer. Services within the scope of Topic 606 include event revenue through membership or registration fees, the sale of foreclosed assets and other miscellaneous revenue. Revenue for these transactions are recognized as a point in time.

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The Organization adopted Topic 606 using the modified retrospective approach applied to all contracts not completed at the date of adoption with the cumulative effect of initially applying the new standard of \$79,424 recognized in net assets without donor restrictions at the beginning of 2019. Comparative prior period information has not been adjusted and continues to be reported in accordance with previous revenue recognition guidance in ASC Topic 605, *Revenue Recognition*.

ASU 2018-08, Not-for-Profit Entities (Topic 958), Clarifying the Scope and the Accounting Guidance for Contributions Received and Contributions Made

In 2019, the Organization adopted the provisions of ASU 2018-08, Not-for-Profit Entities (Topic 958): *Clarifying the Scope and the Accounting Guidance for Contributions Received and Contributions Made* using a modified prospective basis to all agreements not completed as of adoption. This adoption had no impact on the financial statements.

ASU 2018-13, Disclosure Requirements for Fair Value Measurement

In 2019, the Organization adopted the provisions of ASU 2018-13, Fair Value Measurement (Topic 820): *Disclosure Requirements for Fair Value Measurement*. The guidance eliminates certain disclosure requirements for fair value measurements as a part of its disclosure framework project. The changes were made retrospectively to the disclosures. This adoption had no impact on the financial statements.

ASU 2016-15, Classification of Certain Cash Receipts and Cash Payments

In 2019, the Organization adopted the provisions of ASU 2016-15, Statement of Cash Flows (Topic 230): *Classification of Certain Cash Receipts and Cash Payments*. The guidance updates how certain cash receipts and payments are presented and classified in the statement of cash flows under Topic 230. Adoption of ASU 2016-15 had no impact on the financial statements.

ASU 2016-01, Recognition and Measure of Financial Assets and Financial Liabilities

In 2019, the Organization changed its accounting policy on financial assets and liabilities by adopting the provisions of ASU 2016-01, *Financial Instruments – Overall (Subtopic 525-10): Recognition and Measure of Financial Assets and Financial Liabilities*. The guidance requires equity investments to be measured at fair value. Upon adoption, the amendments related to equity investments without readily determinable fair values (including disclosure requirements) are being applied prospectively. Adoption of ASU 2016-01 had no impact on the financial statements.

ASU 2017-07, Improving the Presentation of Net Periodic Pension Cost and Net Periodic Postretirement Benefit Cost

In 2019, the Organization adopted the provisions of ASU 2017-07, *Compensation – Retirement Benefits (Topic 715): Improving the Presentation of Net Periodic Pension Cost and Net Periodic Postretirement Benefit Cost*. The new accounting guidance provided for in ASU 2017-07 requires the service cost component of net periodic pension cost to be presented with other compensation

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cost arising from services rendered by employees during the year. Additional disclosures are required to enhance the presentation of net periodic pension cost in the notes to the financial statements. This change was applied retrospectively using the practical expedient for the presentation of the other components of net periodic pension cost in the statement of activities. Adoption of ASU 2017-07 had no impact on the financial statements being presented.

ASU 2016-14, Presentation of Financial Statements of Not-for-Profit Entities

In 2018, the Organization adopted ASU 2016-14, *Not-for-Profit Entities (Topic 958): Presentation of Financial Statements of Not-for-Profit Entities*. A summary of the changes is as follows:

Statement of Financial Position

- The statements of financial position distinguishes between two classes of net assets – those with donor-imposed restrictions and those without. This is a change from the previously required three classes of net assets – unrestricted, temporarily restricted, and permanently restricted.

Statement of Activities

- Investment income is shown net of external and direct internal investment expense.

Notes to the Financial Statements

- Expenses are reported by both nature and function in one location.
- Enhanced disclosures provide additional information useful in assessing liquidity and cash flows available to meet operating expenses for one-year from the date of the Statement of Financial Position.
- Underwater endowment funds are reported under with donor restrictions, rather than being moved to without donor restrictions.

This change had no impact on previously reported total change in net assets. However, beginning net assets with donor restrictions and without donor restrictions required an adjustment of \$9,981.

Note 17: Subsequent Events

Subsequent events have been evaluated through June 24, 2022, which is the date the financial statements were available to be issued.

Supplementary Information

**International Pentecostal Holiness Church, Inc.
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Consolidating Schedule – Statement of Financial Position Information
December 31, 2021

	Global Ministries Center	IPH Extension Loan Fund	IPH Foundation	Eliminations	Total
Assets					
Cash and cash equivalents	\$ 12,783,344	\$ 6,637,188	\$ 538,262	\$ (207,764)	\$ 19,751,030
Notes and other receivables	245,139	-	8,483,979	-	8,729,118
Accrued interest receivable	-	82,762	70,632	-	153,394
Prepaid expenses and other	114,701	15,995	8,754	-	139,450
Investments	7,633,697	11,770,536	12,416,448	(11,871,818)	19,948,863
Loans, net of allowance for loan losses - \$1,055,150	-	36,763,979	-	(51,871)	36,712,108
Foreclosed assets held for sale, net	-	468,168	-	-	468,168
Net pension asset	266,256	-	-	-	266,256
Property and equipment, net	2,036,224	30,360	-	-	2,066,584
	<u>\$ 23,079,361</u>	<u>\$ 55,768,988</u>	<u>\$ 21,518,075</u>	<u>\$ (12,131,453)</u>	<u>\$ 88,234,971</u>
Total assets					

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	Global Ministries Center	IPH Extension Loan Fund	IPH Foundation	Eliminations	Total
Liabilities and Net Assets					
Liabilities					
Accounts payable	\$ 226,382	\$ 27,127	\$ 75,342	\$ (13,415)	\$ 315,436
Accrued expenses and other	552,619	-	-	-	552,619
Certificates	-	46,348,582	-	(6,983,545)	39,365,037
Deferred revenue	755,209	-	-	-	755,209
Interest payable	-	41,440	85,601	-	127,041
Other payables	-	-	242,180	-	242,180
Notes payable	51,871	-	-	(51,871)	-
Assets held for others	-	-	14,867,811	(5,082,622)	9,785,189
Total liabilities	1,586,081	46,417,149	15,270,934	(12,131,453)	51,142,711
Net Assets					
Without donor restrictions					
Undesignated	13,775,905	9,351,839	13,921	-	23,141,665
Noncontrolling interests in limited liability company	-	-	3,832,970	-	3,832,970
Net assets without donor restrictions	13,775,905	9,351,839	3,846,891	-	26,974,635
With donor restrictions					
Purpose restrictions or time-restricted for future periods	7,337,067	-	1,170,413	-	8,507,480
Perpetual in nature	380,308	-	1,229,837	-	1,610,145
Net assets with donor restrictions	7,717,375	-	2,400,250	-	10,117,625
Total net assets	21,493,280	9,351,839	6,247,141	-	37,092,260
Total liabilities and net assets	\$ 23,079,361	\$ 55,768,988	\$ 21,518,075	\$ (12,131,453)	\$ 88,234,971

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December 31, 2020

	Global Ministries Center	IPH Extension Loan Fund	IPH Foundation	Eliminations	Total
Assets					
Cash and cash equivalents	\$ 9,255,006	\$ 6,677,856	\$ 847,421	\$ (197,819)	\$ 16,582,464
Interest-bearing time deposits in banks	-	500,000	-	-	500,000
Notes and other receivables	1,530,018	-	8,488,298	-	10,018,316
Accrued interest receivable	-	103,322	70,632	-	173,954
Prepaid expenses and other	99,641	20,695	8,754	-	129,090
Investments	7,575,864	11,882,103	11,517,170	(12,695,258)	18,279,879
Loans, net of allowance for loan losses	-	34,835,782	-	(108,965)	34,726,817
- \$1,281,824	-	588,076	-	-	588,076
Foreclosed assets held for sale, net	253,619	-	-	-	253,619
Net pension asset	2,190,962	14,119	-	-	2,205,081
Property and equipment, net	-	-	-	-	-
Total assets	<u>\$ 20,905,110</u>	<u>\$ 54,621,953</u>	<u>\$ 20,932,275</u>	<u>\$ (13,002,042)</u>	<u>\$ 83,457,296</u>

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	Global Ministries Center	IPH Extension Loan Fund	IPH Foundation	Eliminations	Total
Liabilities and Net Assets					
Liabilities					
Accounts payable	\$ 200,162	\$ 25,002	\$ 78,079	\$ (10,736)	\$ 292,507
Accrued expenses and other	458,038	-	-	-	458,038
Certificates	-	46,601,253	-	(7,071,786)	39,529,467
Deferred revenue	1,034,913	-	-	-	1,034,913
Interest payable	-	42,589	33,412	-	76,001
Other payables	-	-	242,180	-	242,180
Notes payable	108,965	-	-	(108,965)	-
Assets held for others	-	-	13,359,026	(5,810,555)	7,548,471
Total liabilities	1,802,078	46,668,844	13,712,697	(13,002,042)	49,181,577
Net Assets					
Without donor restrictions					
Undesignated	12,971,088	7,953,109	(29,124)	-	20,895,073
Noncontrolling interests in limited liability company	-	-	4,970,940	-	4,970,940
Net assets without donor restrictions	12,971,088	7,953,109	4,941,816	-	25,866,013
With donor restrictions					
Purpose restrictions or time-restricted for future periods	5,751,636	-	1,047,925	-	6,799,561
Perpetual in nature	380,308	-	1,229,837	-	1,610,145
Net assets with donor restrictions			2,277,762	-	8,409,706
Total net assets	19,103,032	7,953,109	7,219,578	-	34,275,719
Total liabilities and net assets	\$ 20,905,110	\$ 54,621,953	\$ 20,932,275	\$ (13,002,042)	\$ 83,457,296

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	Global Ministries Center	IPH Extension Loan Fund	IPH Foundation	Eliminations	Total
Assets					
Cash and cash equivalents	\$ 7,703,196	\$ 3,571,969	\$ 1,489,022	\$ (203,228)	\$ 12,560,959
Interest-bearing time deposits in banks	-	1,250,597	-	-	1,250,597
Notes and other receivables	1,279,744	-	8,512,013	-	9,791,757
Accrued interest receivable	-	145,550	70,632	-	216,182
Prepaid expenses and other	383,319	36,625	5,807	-	425,751
Investments	7,428,996	9,043,760	10,988,515	(12,317,858)	15,143,413
Loans, net of allowance for loan losses - \$988,029	-	36,916,349	-	(201,750)	36,714,599
Foreclosed assets held for sale, net	-	663,188	-	-	663,188
Net pension asset	174,779	-	-	-	174,779
Property and equipment, net	2,244,003	28,336	-	-	2,272,339
Total assets	<u>\$ 19,214,037</u>	<u>\$ 51,656,374</u>	<u>\$ 21,065,989</u>	<u>\$ (12,722,836)</u>	<u>\$ 79,213,564</u>

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	Global Ministries Center	IPH Extension Loan Fund	IPH Foundation	Eliminations	Total
Liabilities and Net Assets					
Liabilities					
Accounts payable	\$ 236,832	\$ 34,912	\$ 93,731	\$ (24,682)	\$ 340,793
Accrued expenses and other	480,700	-	-	-	480,700
Certificates	-	44,453,582	-	(7,002,703)	37,450,879
Deferred revenue	1,228,122	-	-	-	1,228,122
Interest payable	-	42,910	43,705	-	86,615
Other payables	-	-	242,180	-	242,180
Notes payable	201,750	-	-	(201,750)	-
Assets held for others	-	-	13,652,213	(5,493,701)	8,158,512
Total liabilities	2,147,404	44,531,404	14,031,829	(12,722,836)	47,987,801
Net Assets					
Without donor restrictions					
Undesignated	11,236,565	7,124,970	(112,231)	-	18,249,304
Noncontrolling interests in limited liability company	-	-	4,970,940	-	4,970,940
Net assets without donor restrictions			4,858,709	-	23,220,244
With donor restrictions					
Purpose restrictions or time-restricted for future periods	5,449,760	-	945,614	-	6,395,374
Perpetual in nature	380,308	-	1,229,837	-	1,610,145
Net assets with donor restrictions			2,175,451	-	8,005,519
Total net assets	17,066,633	7,124,970	7,034,160	-	31,225,763
Total liabilities and net assets	\$ 19,214,037	\$ 51,656,374	\$ 21,065,989	\$ (12,722,836)	\$ 79,213,564

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	Global Ministries Center	IPH Extension Loan Fund	IPH Foundation	Eliminations	Total
Assets					
Cash and cash equivalents	\$ 7,061,307	\$ 3,241,541	\$ 36,366	\$ (146,356)	\$ 10,192,858
Interest-bearing time deposits in banks	-	1,732,652	-	-	1,732,652
Notes and other receivables	1,215,365	-	8,501,180	-	9,716,545
Accrued interest receivable	-	149,698	70,632	-	220,330
Prepaid expenses and other	327,376	67,803	2,477	-	397,656
Investments	6,901,900	9,414,471	10,002,579	(11,552,221)	14,766,729
Loans, net of allowance for loan losses - \$959,508	-	40,711,432	-	(320,360)	40,391,072
Foreclosed assets held for sale, net	-	862,183	-	-	862,183
Net pension asset	115,970	-	-	-	115,970
Property and equipment, net	2,189,344	44,297	-	-	2,233,641
Total assets	\$ 17,811,262	\$ 56,224,077	\$ 18,613,234	\$ (12,018,937)	\$ 80,629,636

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	Global Ministries Center	IPH Extension Loan Fund	IPH Foundation	Eliminations	Total
Liabilities and Net Assets					
Liabilities					
Accounts payable	\$ 305,591	\$ 28,659	\$ 86,878	\$ (20,997)	\$ 400,131
Accrued expenses and other	452,733	-	-	-	452,733
Certificates	-	50,258,659	-	(6,554,695)	43,703,964
Deferred revenue	759,334	79,424	-	-	838,758
Interest payable	-	46,024	43,705	-	89,729
Other payables	-	-	242,180	-	242,180
Notes payable	320,360	-	11,329,744	(320,360)	-
Assets held for others	-	-	-	(5,122,885)	6,206,859
Total liabilities	1,838,018	50,412,766	11,702,507	(12,018,937)	51,934,354
Net Assets					
Without donor restrictions	-	50,000	-	-	50,000
Board designated	-	-	(148,646)	-	15,921,018
Undesignated	10,308,353	5,761,311	4,970,940	-	4,970,940
Noncontrolling interests in limited liability company	-	-	-	-	-
Net assets without donor restrictions	-	-	4,822,294	-	20,941,958
With donor restrictions	5,284,583	-	858,596	-	6,143,179
Purpose restrictions or time-restricted for future periods	380,308	-	1,229,837	-	1,610,145
Perpetual in nature	-	-	-	-	-
Net assets with donor restrictions	-	-	2,088,433	-	7,753,324
Total net assets	15,973,244	5,811,311	6,910,727	-	28,695,282
Total liabilities and net assets	\$ 17,811,262	\$ 56,224,077	\$ 18,613,234	\$ (12,018,937)	\$ 80,629,636

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	Global Ministries Center	IPH Extension Loan Fund	IPH Foundation	Eliminations	Total
Assets					
Cash and cash equivalents	\$ 5,533,460	\$ 1,835,991	\$ 123,108	\$ (177,198)	\$ 7,315,361
Notes and other receivables	1,272,437	-	1,243,994	-	2,516,431
Accrued interest receivable	-	144,672	-	-	144,672
Prepaid expenses and other Investments	192,848	72,225	-	-	265,073
Loans, net of allowance for loan losses - \$856,358	6,613,118	10,858,933	11,902,939	(11,551,734)	17,823,256
Foreclosed assets held for sale, net	-	44,412,885	-	(426,050)	43,986,835
Property and equipment, net	-	2,008,573	-	-	2,008,573
	<u>2,489,612</u>	<u>7,852</u>	<u>-</u>	<u>-</u>	<u>2,497,464</u>
Total assets	<u>\$ 16,101,475</u>	<u>\$ 59,341,131</u>	<u>\$ 13,270,041</u>	<u>\$ (12,154,982)</u>	<u>\$ 76,557,665</u>

**International Pentecostal Holiness Church, Inc.
and Affiliated Entities**
Consolidating Schedule – Statement of Financial Position Information
December 31, 2017

	Global Ministries Center	IPH Extension Loan Fund	IPH Foundation	Eliminations	Total
Liabilities and Net Assets					
Liabilities					
Accounts payable	\$ 264,046	\$ 24,621	\$ 62,241	\$ (16,997)	\$ 333,911
Accrued expenses and other	514,797	-	-	-	514,797
Certificates	-	53,661,893	-	(6,967,094)	46,694,799
Deferred revenue	448,431	49,589	-	-	498,020
Interest payable	-	48,672	-	-	48,672
Other payables	-	-	265,445	-	265,445
Notes payable	426,050	-	-	(426,050)	-
Assets held for others	-	-	10,549,685	(4,744,841)	5,804,844
Net pension liability	131,427	-	-	-	131,427
Total liabilities	1,784,751	53,784,775	10,877,371	(12,154,982)	54,291,915
Net Assets					
Without donor restrictions	-	250,000	-	-	250,000
Board designated	9,064,685	5,306,356	(237,769)	-	14,133,272
Undesignated	-	-	303,000	-	303,000
Noncontrolling interests in limited liability company	-	-	-	-	-
Net assets without donor restrictions	-	-	65,231	-	14,686,272
With donor restrictions	-	-	-	-	-
Purpose restrictions or time-restricted for future periods	4,871,731	-	1,097,602	-	5,969,333
Perpetual in nature	380,308	-	1,229,837	-	1,610,145
Net assets with donor restrictions	-	-	2,327,439	-	7,579,478
Total net assets	14,316,724	5,556,356	2,392,670	-	22,265,750
Total liabilities and net assets	\$ 16,101,475	\$ 59,341,131	\$ 13,270,041	\$ (12,154,982)	\$ 76,557,665

**International Pentecostal Holiness Church, Inc.
and Affiliated Entities
Consolidating Schedule – Statement of Activities Information
Year Ended December 31, 2021**

	Global Ministries Center	IPH Extension Loan Fund	IPH Foundation	Eliminations	Total
Without Donor Restrictions					
Revenues, gains, and other support	\$ 10,027,717	\$ -	\$ 238,139	\$ (170,579)	\$ 10,095,277
Contributions, gifts, and donations	248,032	1,060,539	15,122	(90,515)	1,233,178
Net investment return	-	2,160,177	-	(5,274)	2,154,903
Interest on mortgages and loans receivable	-	-	358,063	-	358,063
Interest on note receivable	-	-	82,481	(31,292)	51,189
Investment administration fees	404,333	19,156	1,837	(6,000)	419,326
Other support	144,445	-	-	-	144,445
Registration and other fees	6,721,693	-	244,934	(19,494)	6,947,133
Net assets released from restrictions					
	<u>17,546,220</u>	<u>3,239,872</u>	<u>940,576</u>	<u>(323,154)</u>	<u>21,403,514</u>
Total revenues, gains, and other support without donor restrictions					
Expenses and losses					
Program services	12,521,361	1,628,775	854,649	(320,762)	14,684,023
Management and general	4,220,042	212,367	42,882	(2,392)	4,472,899
Total expenses and losses	<u>16,741,403</u>	<u>1,841,142</u>	<u>897,531</u>	<u>(323,154)</u>	<u>19,156,922</u>
Increase in Net Assets Without Donor Restrictions	<u>804,817</u>	<u>1,398,730</u>	<u>43,045</u>	<u>-</u>	<u>2,246,592</u>

**International Pentecostal Holiness Church, Inc.
and Affiliated Entities**
Consolidating Schedule – Statement of Activities Information
Year Ended December 31, 2021

	Global Ministries Center	IPH Extension Loan Fund	IPH Foundation	Eliminations	Total
With Donor Restrictions					
Contributions, gifts, and donations	\$ 8,278,646	\$ -	\$ 243,840	\$ -	\$ 8,522,486
Net investment return	28,478	-	123,582	(19,494)	132,566
Net assets released from restrictions	(6,721,693)	-	(244,934)	19,494	(6,947,133)
Increase in Net Assets With Donor Restrictions	<u>1,585,431</u>	<u>-</u>	<u>122,488</u>	<u>-</u>	<u>1,707,919</u>
Capital Distributions from Noncontrolling Interest	<u>-</u>	<u>-</u>	<u>(1,137,970)</u>	<u>-</u>	<u>(1,137,970)</u>
Change in Net Assets	2,390,248	1,398,730	(972,437)	-	2,816,541
Net Assets, Beginning of Year	<u>19,103,032</u>	<u>7,953,109</u>	<u>7,219,578</u>	<u>-</u>	<u>34,275,719</u>
Net Assets, End of Year	<u>\$ 21,493,280</u>	<u>\$ 9,351,839</u>	<u>\$ 6,247,141</u>	<u>\$ -</u>	<u>\$ 37,092,260</u>

**International Pentecostal Holiness Church, Inc.
and Affiliated Entities
Consolidating Schedule – Statement of Activities Information
Year Ended December 31, 2020**

	Global Ministries Center	IPH Extension Loan Fund	IPH Foundation	Eliminations	Total
Without Donor Restrictions					
Revenues, gains, and other support					
Contributions, gifts, and donations	\$ 9,042,814	\$ -	\$ 164,299	\$ (258,423)	\$ 8,948,690
Net investment return	258,673	877,016	20,195	(111,272)	1,044,612
Interest on mortgages and loans receivable	-	2,149,648	-	(6,847)	2,142,801
Interest on note receivable	-	-	359,044	-	359,044
Investment administration fees	-	-	80,238	(31,412)	48,826
Other support	207,564	117,441	15,710	(6,000)	334,715
Registration and other fees	89,337	-	-	-	89,337
Net assets released from restrictions	6,988,187	-	158,755	(37,185)	7,109,757
Total revenues, gains, and other support without donor restrictions	<u>16,586,575</u>	<u>3,144,105</u>	<u>798,241</u>	<u>(451,139)</u>	<u>20,077,782</u>
Expenses and Losses					
Program services	12,092,012	2,108,264	666,843	(448,113)	14,419,006
Management and general	2,760,040	207,702	48,291	(3,026)	3,013,007
Total expenses and losses	<u>14,852,052</u>	<u>2,315,966</u>	<u>715,134</u>	<u>(451,139)</u>	<u>17,432,013</u>
Increase in Net Assets Without Donor Restrictions	<u>1,734,523</u>	<u>828,139</u>	<u>83,107</u>	<u>-</u>	<u>2,645,769</u>

**International Pentecostal Holiness Church, Inc.
and Affiliated Entities**
Consolidating Schedule – Statement of Activities Information
Year Ended December 31, 2020

	Global Ministries Center	IPH Extension Loan Fund	IPH Foundation	Eliminations	Total
With Donor Restrictions					
Contributions, gifts, and donations	\$ 7,260,873	\$ -	\$ 178,002	\$ -	\$ 7,438,875
Net investment return	29,190	-	83,064	(37,185)	75,069
Net assets released from restrictions	(6,988,187)	-	(158,755)	37,185	(7,109,757)
Increase in Net Assets With Donor Restrictions	<u>301,876</u>	<u>-</u>	<u>102,311</u>	<u>-</u>	<u>404,187</u>
Change in Net Assets	2,036,399	828,139	185,418	-	3,049,956
Net Assets, Beginning of Year	<u>17,066,633</u>	<u>7,124,970</u>	<u>7,034,160</u>	<u>-</u>	<u>31,225,763</u>
Net Assets, End of Year	<u>\$ 19,103,032</u>	<u>\$ 7,953,109</u>	<u>\$ 7,219,578</u>	<u>\$ -</u>	<u>\$ 34,275,719</u>

**International Pentecostal Holiness Church, Inc.
and Affiliated Entities
Consolidating Schedule – Statement of Activities Information
Year Ended December 31, 2019**

	Global Ministries Center	IPH Extension Loan Fund	IPH Foundation	Eliminations	Total
Without Donor Restrictions					
Revenues, gains, and other support					
Contributions, gifts, and donations	\$ 8,972,869	\$ -	\$ 6,095	\$ (25,496)	\$ 8,953,468
Net investment return	424,101	897,262	2,283	(94,164)	1,229,482
Interest on mortgages and loans receivable	-	2,536,785	-	(6,912)	2,529,873
Interest on note receivable	-	-	358,063	-	358,063
Investment administration fees	-	-	79,217	(30,797)	48,420
Other support	589,784	32,750	28,869	(6,000)	645,403
Registration and other fees	485,772	-	-	-	485,772
Net assets released from restrictions	6,943,958	-	246,441	(36,665)	7,153,734
Total revenues, gains, and other support without donor restrictions	17,416,484	3,466,797	720,968	(200,034)	21,404,215
Expenses and Losses					
Program services	12,937,959	1,954,319	631,298	(196,401)	15,327,175
Management and general	3,550,313	278,243	53,255	(3,633)	3,878,178
Total expenses and losses	16,488,272	2,232,562	684,553	(200,034)	19,205,353
Increase in Net Assets Without Donor Restrictions	928,212	1,234,235	36,415	-	2,198,862

**International Pentecostal Holiness Church, Inc.
and Affiliated Entities**
Consolidating Schedule – Statement of Activities Information
Year Ended December 31, 2019

	Global Ministries Center	IPH Extension Loan Fund	IPH Foundation	Eliminations	Total
With Donor Restrictions					
Contributions, gifts, and donations	\$ 7,081,619	\$ -	\$ 207,689	\$ -	\$ 7,289,308
Net investment return	27,516	-	125,770	(36,665)	116,621
Net assets released from restrictions	(6,943,958)	-	(246,441)	36,665	(7,153,734)
Increase in Net Assets With Donor Restrictions	<u>165,177</u>	<u>-</u>	<u>87,018</u>	<u>-</u>	<u>252,195</u>
Change in Net Assets	1,093,389	1,234,235	123,433	-	2,451,057
Net Assets, Beginning of Year, As Previously Reported	15,973,244	5,811,311	6,910,727	-	28,695,282
Change in Accounting Principle - ASC Topic 606	-	79,424	-	-	79,424
Net Assets, Beginning of Year, As Adjusted	<u>15,973,244</u>	<u>5,890,735</u>	<u>6,910,727</u>	<u>-</u>	<u>28,774,706</u>
Net Assets, End of Year	<u>\$ 17,066,633</u>	<u>\$ 7,124,970</u>	<u>\$ 7,034,160</u>	<u>\$ -</u>	<u>\$ 31,225,763</u>

**International Pentecostal Holiness Church, Inc.
and Affiliated Entities
Consolidating Schedule – Statement of Activities Information
Year Ended December 31, 2018**

	Global Ministries Center	IPH Extension Loan Fund	IPH Foundation	Eliminations	Total
Without Donor Restrictions					
Revenues, gains, and other support	\$ 8,622,265	\$ -	\$ 40,135	\$ (107,717)	\$ 8,554,683
Contributions, gifts, and donations	95,007	(73,469)	(16,128)	(61,748)	(56,338)
Net investment return	-	2,868,807	-	(24,364)	2,844,443
Interest on mortgages and loans receivable	-	-	250,154	-	250,154
Investment on note receivable	-	-	68,545	(26,684)	41,861
Investment administration fees	130,868	51,463	78,435	(6,000)	254,766
Other support	270,923	-	-	-	270,923
Registration and other fees	7,528,707	-	352,949	(30,726)	7,850,930
Net assets released from restrictions					
Total revenues, gains, and other support without donor restrictions	<u>16,647,770</u>	<u>2,846,801</u>	<u>774,090</u>	<u>(257,239)</u>	<u>20,011,422</u>
Expenses and losses					
Program services	12,654,912	2,207,702	636,988	(253,022)	15,246,580
Management and general	2,749,190	384,144	47,979	(4,217)	3,177,096
Total expenses and losses	<u>15,404,102</u>	<u>2,591,846</u>	<u>684,967</u>	<u>(257,239)</u>	<u>18,423,676</u>
Increase in Net Assets Without Donor Restrictions	<u>1,243,668</u>	<u>254,955</u>	<u>89,123</u>	<u>-</u>	<u>1,587,746</u>

**International Pentecostal Holiness Church, Inc.
and Affiliated Entities**
Consolidating Schedule – Statement of Activities Information
Year Ended December 31, 2018

	Global Ministries Center	IPH Extension Loan Fund	IPH Foundation	Eliminations	Total
With Donor Restrictions					
Contributions, gifts, and donations	\$ 7,933,652	\$ -	\$ 102,180	\$ -	\$ 8,035,832
Net investment return	7,907	-	11,763	(30,726)	(11,056)
Net assets released from restrictions	(7,528,707)	-	(352,949)	30,726	(7,850,930)
Increase (Decrease) in Net Assets With Donor Restrictions	<u>412,852</u>	<u>-</u>	<u>(239,006)</u>	<u>-</u>	<u>173,846</u>
Capital Contributions to Noncontrolling Interest	<u>-</u>	<u>-</u>	<u>4,970,940</u>	<u>-</u>	<u>4,970,940</u>
Capital Distributions from Noncontrolling Interest	<u>-</u>	<u>-</u>	<u>(303,000)</u>	<u>-</u>	<u>(303,000)</u>
Change in Net Assets	<u>1,656,520</u>	<u>254,955</u>	<u>4,518,057</u>	<u>-</u>	<u>6,429,532</u>
Net Assets, Beginning of Year	<u>14,316,724</u>	<u>5,556,356</u>	<u>2,392,670</u>	<u>-</u>	<u>22,265,750</u>
Net Assets, End of Year	<u>\$ 15,973,244</u>	<u>\$ 5,811,311</u>	<u>\$ 6,910,727</u>	<u>\$ -</u>	<u>\$ 28,695,282</u>

**International Pentecostal Holiness Church, Inc.
and Affiliated Entities
Consolidating Schedule – Statement of Activities Information
Year Ended December 31, 2017**

	Global Ministries Center	IPH Extension Loan Fund	IPH Foundation	Eliminations	Total
Without Donor Restrictions					
Revenues, gains, and other support					
Contributions, gifts, and donations	\$ 8,665,698	\$ -	\$ 31,696	\$ (81,350)	\$ 8,616,044
Net investment return	244,232	438,103	5,073	(61,786)	625,622
Interest on mortgages and loans receivable	-	3,079,612	-	(20,474)	3,059,138
Investment on note receivable	-	-	303	-	303
Investment administration fees	-	-	85,245	(24,569)	60,676
Other support	193,514	54,406	5,436	(6,000)	247,356
Registration and other fees	438,653	-	-	-	438,653
Net assets released from restrictions	7,261,583	-	163,851	(31,101)	7,394,333
	<u>16,803,680</u>	<u>3,572,121</u>	<u>291,604</u>	<u>(225,280)</u>	<u>20,442,125</u>
Total revenues, gains, and other support without donor restrictions					
Expenses and losses					
Program services	13,176,832	2,169,775	221,002	(220,501)	15,347,108
Management and general	3,324,889	325,167	72,072	(4,779)	3,717,349
	<u>16,501,721</u>	<u>2,494,942</u>	<u>293,074</u>	<u>(225,280)</u>	<u>19,064,457</u>
Total expenses and losses					
	<u>301,959</u>	<u>1,077,179</u>	<u>(1,470)</u>	<u>-</u>	<u>1,377,668</u>
Increase (Decrease) in Net Assets Without Donor Restrictions					

**International Pentecostal Holiness Church, Inc.
and Affiliated Entities**
Consolidating Schedule – Statement of Activities Information
Year Ended December 31, 2017

	Global Ministries Center	IPH Extension Loan Fund	IPH Foundation	Eliminations	Total
With Donor Restrictions					
Contributions, gifts, and donations	\$ 7,761,892	\$ -	\$ 494,544	\$ -	\$ 8,256,436
Net investment return	9,280	-	81,657	(31,101)	59,836
Net assets released from restrictions	(7,261,583)	-	(163,851)	31,101	(7,394,333)
Increase in Net Assets With Donor Restrictions	<u>509,589</u>	<u>-</u>	<u>412,350</u>	<u>-</u>	<u>921,939</u>
Capital Contributions to Noncontrolling Interest	<u>-</u>	<u>-</u>	<u>303,000</u>	<u>-</u>	<u>303,000</u>
Change in Net Assets	<u>811,548</u>	<u>1,077,179</u>	<u>713,880</u>	<u>-</u>	<u>2,602,607</u>
Net Assets, Beginning of Year	<u>13,505,176</u>	<u>4,479,177</u>	<u>1,678,790</u>	<u>-</u>	<u>19,663,143</u>
Net Assets, End of Year	<u>\$ 14,316,724</u>	<u>\$ 5,556,356</u>	<u>\$ 2,392,670</u>	<u>\$ -</u>	<u>\$ 22,265,750</u>

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