

# CONSTITUTION

OF

THE PENTECOSTAL HOLINESS CHURCH



OF

SOUTH AFRICA



**CONSTITUTION  
OF  
THE PENTECOSTAL  
HOLINESS CHURCH  
OF  
SOUTH AFRICA**

2006

**Editorial Staff**

**Rev. L. Ernest Turner  
Overseas Ministry Coordinator for Africa**

**Rev. Josias Delpert  
Regional Ministry Coordinator for Southern Africa**

**Rev. Reginald Thomas  
National Overseer for South Africa**

**General Board of Administration of South Africa**

**Conference Constitutional Committees**

**International Headquarters:**

**P. O. Box 12609  
Oklahoma City  
Oklahoma 73157  
U.S.A.**

**All Africa Office  
P. O. Box 36  
Krugersdorp 1740  
R.S.A.**

**Printed by:-  
The Pentecostal Holiness Church  
Printing Department**

**2006**

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**SECTION I  
NAME:**

The Pentecostal Holiness Church in South Africa

**SECTION II.  
PREAMBLE**

This Constitution seeks to provide a basis for unity and co-operation among all members of the Pentecostal Holiness Church in South Africa as they promote the gospel as a way of meeting the needs of the whole man.

**SECTION III.  
SCOPE OF AUTHORITY**

- (1) This Constitution supersedes any understanding, agreement or protocol whether verbal or written, entered into by any Pentecostal Holiness Church representative, minister, official, national leader and/or Missionary with any individual or group in relationship to the Pentecostal Holiness Church in South Africa.
- (2) Any such understanding, agreement or protocol shall remain valid only to the extent that it is consistent with this Constitution.

**SECTION IV  
PURPOSE**

- (1) To preach the Gospel of the Lord Jesus Christ in every area in South Africa.
- (2) To establish believers in the faith by providing sound Christian teachings.
- (3) To establish self supporting, self governing and self propagating churches.
- (4) To become a sending church by fulfilling the Great Commission of Jesus Christ.

**SECTION V**

**CREED AND COVENANT**

**A. 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.

**B. COVENANT**

We, having been called out of the world by the blessed Spirit of God, and having become acquainted with the Articles of Faith and polity of the Pentecostal Holiness Church, and believing it to be of God, and having given our names and thereby become members of the same, do solemnly,

but cheerfully, and with joy and gladness enter into this covenant: We will watch over one another with brotherly love and kindness, not that we may with meekness correct each other's faults. We will abstain from frivolous conversations, such as foolish talking and jesting, and from backbiting and tattling, or taking up a reproach against anyone, especially our brother. We will heed the injunction of the apostle (Ephesians 4:1-3), who exhorts 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. We will bear one another's burdens and so fulfill the law of Christ. We will also heed the exhortation recorded in 1 Thessalonians 5:12-14: "And 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 feeble minded, 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. And we will "recompense to no man evil for evil, but provide things honest in the sight of all men. and if possible, as much as lieth in us, we will live peaceably with all men" (Romans 12:17). And 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 the unfruitful works of darkness (Ephesians 5:11), but keep ourselves by the grace of God (1 Peter 1:5) unspotted from the world (James 1:27). All this will we do, God being our Helper.

## **SECTION VI**

### **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 perfection of man's nature, and ascended into heaven and there sitteth 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 the 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 that it includes a definite instantaneous work of grace achieved by faith subsequent to regeneration. (Acts 26: 8; I John 1:9). Sanctification delivers from the power and dominion of sin. It is followed by lifelong growth in the grace and knowledge of our Lord and Saviour Jesus Christ. (2 Corinthians 4:16; 2 Peter 3:18).see Section III, Doctrinal Emphasis, Page 19.)

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;2:14;8:7;10:44-46;19:6**).

12. We believe in divine healing as in the Atonement (Isaiah 53:4-5; Matthew 8:16-17; Mark 16:14-18; James 5:14-16; Exodus 25:26).

13. We believe in the imminent, personal, pre-millennial second coming of our Lord Jesus Christ (1 Thessalonians 4:15-18; Titus 2:13; 2 Peter 3:1-4; Matt 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).

### **CHANGES IN ARTICLES OF FAITH**

No subsequent General Conference shall have authority to change the Articles of Faith until the proposed change has been submitted to each local church, with two-thirds majority voting favorable to the change.

**\* \* \* \* \***

### **SECTION VII DOCTRINAL EMPHASIS**

**1. The Doctrine of God.**

The Bible reveals that there is only one living God (Deuteronomy 4:35; 6:4). The gods of the heathen are idols which do not really exist (Psalm 96:5; 115: 4-8). Yet the Bible also reveals that there are three Divine Persons - Father, Son and Holy Spirit (Luke 3:21, 22; Matthew 28:19, 2 Corinthians 13:14). It is hard for the human mind to understand how one God can be three Persons. We do not have to understand it, but simply believe what God's Word reveals, and to give equal trust, honor, worship, love, and obedience to this One God who is Father, Son, and Holy Spirit.

**2. The Doctrine of Christ.**

It is just as difficult for the mind of man to understand how God could become man as it is to understand how one God can be three Persons. Again, we do not have to understand and explain, but believe what the Word of God reveals. The Bible reveals that after living for all eternity past with the Father in heaven, God the Son entered into the womb of the Virgin Mary and joined Himself to her seed (Isaiah 7:14; 9:6; Matthew 1:18-25; Luke 26-35; Philippians 2:5-30). The holy child who was born of Mary was "God manifest in the flesh" (John 1:14; I Timothy 3:16). The chief purpose for which the Son of God became man was to offer Himself upon the Cross as a sacrifice for the sins of the world (Matthew 20:28; John 1:29; 10:11; Romans 3:23-26; I Timothy 2:5; I Peter 3:26; Hebrews 9:12; 10:12; I John 2:2). When Jesus, on the cross, cried out, "It is finished!" (John 19:30), He meant that the act of sacrifice for human sin was complete, and the purpose for which He had become man was done. A way had been made for sinful man to be forgiven and cleansed from sin, and brought back into fellowship with God.

**3. The Doctrine of Christ's Resurrection.**

The Bible plainly reveals that Christ was resurrected and glorified on the third day after His death. This does not mean only that His spirit continued to live on after His body was dead. Neither does it mean that His disciples came to believe that somehow Jesus was still alive. It means that Jesus was literally raised from the dead, spirit, soul and body (Matthew 28:1-20; Mark 16:1-20; Luke 24:1-53; I Corinthians 15:1-20). It means also that He is alive today (Revelation 1:9-18; Hebrews 7:25; 13:8). Forty days after His resurrection Christ ascended back to heaven to share His Father's throne (Luke 24:50-53; Acts 1:9-11; Ephesians 1:19-21; Philippians 2:9-11; Revelation 8:21). In heaven He acts as our High Priest until His Second Coming to earth in power and glory (Romans 8:34; Hebrews 4:14-16; 7:24-27; 9:28; 10:19-22).

**4. The Doctrine of the Holy Spirit.**

The Bible reveals two great truths about the Holy Spirit. First, the Holy Spirit is not only a power, but a living Person. The words "he" and "him" are given to Him (John 14:17, 26; 15:26; 16:7-13). He is said to have intelligence (I Corinthians 2:10-11), and will-power (I Corinthians 2:11; Acts 5:3, 4). He "strives" (Genesis 6:3); "speaks" (John 16:13; Acts 10:19); "intercedes" (Romans 8:26); "works miracles" (Romans 15:19), and "sanctifies" (I Corinthians 6:11). All these are the actions of a Person, not of a power. Second, the Holy Spirit is God. He is called God (Acts 5:3, 4; I Corinthians 3:16). He has the marks of God (Psalm 139:7-10; John 16:13; Romans 8:2; Hebrews 9:14). He does the works of God (Genesis 1:2; Psalm 104:30; John 3:8; 16:8;

Roman 8:11; Titus 3:5; I Peter 3:18). He is linked with the Father and the Son (Matthew 28:20; 2 Corinthians 13:14; I Peter 1:2).

**5. The Doctrine of the Bible.**

The Bible is the only Book of its kind in the world. There are two great truths about the Bible for us to understand. First, it is a revelation from God to man. We cannot by ourselves find out what God is like. But God has shown Himself to us in the sixty-six books of the Bible. In the Bible we see God's picture. We see God at work. We hear God's voice, from the first chapter of Genesis to the last chapter of revelation (Hebrews 1:1, 2). Secondly, God inspired certain men to write the books of the Bible (2 Timothy 3:16; 2 Peter 1:20, 21). He did not simply put thoughts into the minds of the writers, leaving them to put the thoughts into their own words. He inspired the very words of the Bible (Matthew 5:17, 18; I Corinthians 2:13). Thus the Bible is a God-inspired book which reveals God to man. It is perfect, true and without errors, because God Himself inspired it. Therefore, the Bible has divine authority. We must believe what it says, and obey its teachings.

**6. The Doctrines of Heaven and Hell.**

The Bible plainly teaches that there is life after death. Death is not the end of man. After death comes the Judgement (Hebrews 9:27). The future life is of two kinds. There is heaven for all who have repented of sin and have put their faith and trust in Christ, and who continue to abide in Christ (Matthew 25:46; John 11:25; 14:2; 2 Corinthians 5:1-8; Philippians 1:23; I Corinthians 15:49-54; Revelation 21-22). But there is also hell, a place and state of everlasting separation from God (Matthew 25:41, 46; John 3:36; Romans 6:23; Revelation 14:10,11; 19:20; 20:10; 12-15; 21:8). This terrible end awaits all who refuse to turn from their wickedness, and who continue to reject God's offer of salvation through Christ during their life on earth. (Hebrews 2:3).

**7. The Doctrine of Salvation through the Blood of Christ.**

- A. The Bible plainly teaches that there is Salvation through the Blood of Christ."All have sinned and come short of the glory of God" (Romans 3:23). "There is not a just man upon earth, that doeth good and sinneth not" (Ecclesiastes 7:20). Moreover, it is impossible for any man to save his own soul, or become a Saviour of others. We can only be saved by the grace of God through the shed blood of Jesus Christ (Romans 3:24-26; Ephesians 2:4-8; Galatians 2:16; I Timothy 1:15; Titus 3: 4,5). When a sinner repents and trusts in Christ many wonderful changes began to take place in his life. Three of these changes are: (1) His sins are freely and fully forgiven (Acts 10:43; 13:38; Ephesians 1:7; Colossians 1:14; I John 2:12).
- B. He is regenerated or born again. This means that the Holy Spirit imparts the life of God and of Jesus Christ to him, and he becomes a child of God (John 1:12, 13; 3: 5-8; Ephesians 2:1-10; Titus 3:5; James 1:18,21; I Peter 1:3; II Peter 1:4; I John 3:14; 5:10-14).
- C. He is set free from the power of sin and the practice of sinning (Romans 6:1-23; 8:3,4,9-14; Titus 2:14; I John 1:7,9). This is part of the meaning of sanctification and holiness.

**8. The Doctrine of Justification by Faith.**

The word "justification" means to be counted righteous. It is like the word of a judge when he pronounces a man "not guilty." Every person who has ever lived on earth (except Jesus Christ) is a guilty sinner in the sight of God. But the sinless Lord Jesus bore the sentence of death passed on sinful man.

And every sinner who repents and trusts in Christ is pronounced "not guilty" by God because Christ paid the debt. The "prison door" is opened and he is set free, justified or counted righteous because of faith in Christ. No one can ever be justified by good works of any kind, but only by the grace of

God through the shed blood of Christ.

There is only one way for a sinner to be counted righteous; he must repent and believe the Gospel (Acts 2:37,38; 13:38, 39; Romans 3:24; 4:1-8; Galatians 2:16).

### **9. The Doctrine of Sanctification.**

The word "sanctify" means to "make holy." There are two sides to holiness. One side of holiness is purity or cleanness. It means that the heart and the life are purified or cleansed from sin. The other side of holiness is consecration to God. It means that the cleansed heart and life are set apart for God's service and glory. Only a cleansed heart and life can be set apart for God (Romans 6:11-23; 12:1,2). Jesus died not only that sinners might be "counted righteous," but also that they might be "made holy" (John 17:17,19; Hebrews 10:10,14; 13:12,20,21). We do not enter into the experience of complete cleansing and consecration at the time of our conversion. But as a result of conversion a battle begins in the heart. The old sinful nature begins to fight the new life of God (Galatians 5:17). Two results follow: (1) Growth in grace is hindered and the fruit of the Spirit is small. (2) The believer is neither willing nor fit for full consecration to the service of God.

In the Gospel of Christ, God has provided a remedy for this condition in the heart of the Christian. Some passages of Scripture tell us that our hearts can be cleansed from this indwelling sin which fights against the new life of God (John 15:2,3; 17:17; Acts 15:9; II Corinthians 7:1; Ephesians 5:25-27; Titus 2:14; I John 1:7,9). Other passages describe the work of sanctification as "crucifixion with Christ" (Romans 6:6; Galatians 2:20; 6:14). Though God made provision for this cleansing and crucifixion of sin when Christ died on Calvary, just as He made provision for justification and regeneration, we must receive it by a definite act of faith.

Moreover, sanctification is a second work of grace. Only after conversion do we feel our need of it or begin to desire it. But it is just as definite an experience as conversion, and instantaneous in the same sense that conversion is instantaneous.

The experience of sanctification does not mean that the believer has now reached the full limits of growth in grace. It means that the chief hinderance to growth in grace has been cleansed and crucified, and that now he is fully and completely laid upon God's altar and consecrated to the service of God.

### **10. The doctrine of the Pentecostal Baptism.**

On the day of Pentecost (Acts 2:1-4) the Holy Spirit was sent by the Father and the Son to the Church. The Holy Spirit had been working in the world from the beginning of creation (Genesis 1:2), especially for the conversion and sanctification of men and women. But at Pentecost he came in a new way. The Holy Spirit was poured out upon the first Christians. They were baptized with the Holy Spirit. This baptism is the gift of divine power to make the disciples strong and able to witness for the Lord Jesus Christ (Acts 1:8). The first evidence that the Holy Spirit had fallen upon the disciples was that "they began to speak with other tongues (or languages) as the Spirit gave them utterance" (Acts 2:4). The book of Acts describes similar outpourings of the Holy Spirit on other groups of believers (Acts 8:17, 18; 10:44-46; 19:1-6). In all these cases "speaking with tongues" was present. But other evidences of the Baptism with the Holy Spirit followed, such as "prophecy" (Acts 2:14; 4:8,31: 1:27-30; 21:4, 9-11), "healing" (Acts 3:6-8; 5:12-16; 6:8; 8:5-8), and soul-winning (Acts 2:37-41; 8:26-40; 11:19-21). In I Corinthians 12:4-31 Paul describes various "gifts of the Spirit." While "speaking with tongues" is the initial or first evidence, the Gifts of the Spirit are later workings of the Holy Spirit through the believer's life.

The Holy Spirit still works in this way in the Church. When Christians have been cleansed from indwelling sin and fully dedicated to God, they are ready for the baptism of the Holy Spirit. They ought to pray for the outpouring of the Holy Spirit upon their hearts, and to seek to lay hold of the

experience of the Pentecostal baptism with its initial evidence of speaking with tongues. But this is only the beginning of the Spirit-filled life. They ought, then, to go forward to experience the gifts of the Holy Spirit.

As they keep sanctified (cleansed and consecrated to God) the Holy Spirit can work through them in any of His wonderful gifts at any time of need.

### **11. The Doctrine of Divine Healing.**

The Bible teaches clearly that God is able and willing to heal bodily disease and sickness (Exodus 15:26; James 5:14-16). Many miracles of healing are recorded in the Old Testament. The ministry of Christ was partly the compassionate healing of men's bodies (Matthew 4:23-25; 14:14, 34-36). He sent out His disciples to heal the sick (Matthew 10:1; Luke 10:1, 9; Mark 16:15-18; Acts 5:12-16). The "gifts of healing" are in the Church (I Corinthians 12:9, 28), and also the ordinance of prayer and anointing of the sick with oil (James 5:14-16).

Divine healing for the body is also provided for in the atonement of Christ by His death on the Cross. Salvation is not only for the soul, but also for the body. When Christ comes back again the dead bodies of believers will be resurrected, and the bodies of those believers who are still living will be changed. All the bodies of believers will be glorified (I Corinthians 15:51-57; Philippians 3:20,21; I Thessalonians 4:13-18). This is called "the redemption of our body" (Romans 8:22-25). Divine healing is a foretaste of the redemption of the body. Through faith we may experience Christ's resurrection power touching and strengthening our bodies. This is part of the full salvation which Christ purchased for us.

We need to understand, however, that the Bible does not condemn the work of doctors and nurses, or healing by natural means. All (medical doctors and registered nurses) who are seeking to heal the sick are doing a good and important work.

### **12. The Doctrine of the Second Coming of Christ.**

The Old Testament prophecies of the Messiah promised that when He came He would set up God's Kingdom on earth, a Kingdom from which all wickedness would be banished. The Messiah would rule over all nations, and all kings and rulers would obey Him (Psalm 2:6-9; Isaiah 2:1-4; 11:1-16; Ezekiel 37: 15-28; Daniel 2:44-45; 7:13,14,26,27; Zechariah 14:1-21). When Christ came the first time He did not fulfill all these promises. He set up a spiritual kingdom (Luke 17:20, 21; John 3:3-8). But He promised to come a second time in order to fulfil the Old Testament prophecies (Matthew 19:27-30; 24:21-35; 25:31-46; 26:64; Luke 17:22-37; 21:20-33; John 14:3). This promise of Christ's Second Coming is repeated many times in the New Testament (Acts 1:11; Philippians 3:20,21; Colossians 3:4; I Thessalonians 4:13-17; II Thessalonians 1:7-12; Titus 2:13; Hebrews 9:28; I John 3:2; Revelation 1:7,8; 19:11-21).

We believe that the personal, premillennial, second coming of Christ could occur at any moment. There will be two stages of this second coming: the first for the purpose of resurrecting the righteous dead and catching them away with the living saints who are prepared for the Rapture before the great tribulation period; and the second when He shall come back with His saints to destroy the armies of the Antichrist and to inaugurate His reign of one thousand years of peace. During this time Satan will be bound in the bottomless pit. After the millennium he will be loosed for a little season. He will make one last desperate attempt to overthrow the kingdom of Christ. But he will fail. The people who have followed him in rebellion, together with the resurrected wicked dead will be condemned at the great "White Throne Judgement" and will be cast, with Satan, into the lake of fire that burneth forever and ever.

After that scene of judgment upon the unrighteous, those who have put all their hope and faith in Christ will share with Him the renewed heaven and earth to all the endless ages.

While holding this immovable faith in the ultimate triumph of Jesus Christ, it is our firm conviction

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that amid the daily tests of faith and Christian responsibilities we must give ourselves to a ministry of faithful witnessing to His saving grace. Meanwhile we continually look for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ.

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**SECTION VIII****GOVERNMENT OF P.H.C.****A. ORGANIZATION IN GENERAL**

1. This body of Christians shall be known as the Pentecostal Holiness Church. It shall be a connectional church with some elements of both Episcopal and congregational forms of government. The individual churches and institutions of the Pentecostal Holiness Church may be vested with certain areas of local authority in matters of property, with such authority being congregational in form.
2. Membership in this church shall be permissible in three different bodies: the Local church, the Quadrennial conference, and the General Conference of South Africa. These bodies shall be separate and distinct in their functions, although interrelated in the government of the church.
3. Membership in these different bodies shall be considered in three different orders: first order - General Conference of South Africa; second order-the Quadrennial conference; third order-Local church.
4. Every member of the quadrennial conference shall be required to hold nominal membership in some local church. Any lay member elected to the quadrennial conference board shall be required to abide by the requirements of membership in a quadrennial conference.
5. When a member of a quadrennial conference, who is in good standing, shall cease to hold membership in the quadrennial conference, he shall automatically become a regular member of the local church in which he holds nominal membership. However, in case he is expelled from the conference or withdraws under charges, he may retain local church membership, provided he submits to a prescribed restoration program designed by the conference board.
6. All candidates for membership in this church shall be in full accord with the Covenant of Commitment, and the Polity of the Pentecostal Holiness Church as set forth in the Constitution. The General Conference of South Africa shall have the sole right to adopt rules determining the qualifications for membership in the Pentecostal Holiness Church.
  - a. Any person who has confessed the Lord Jesus Christ as Savior is eligible for local church membership. It is recommended that membership candidates complete a prescribed study course designed by the pastor. It is further recommended that married persons give proof of their legal solemnized Christian marriage.
  - b. Persons who are members in good standing in another local church may join a local Pentecostal Holiness church but membership in their former church must be terminated.
7. All officials on the General and quadrennial conference levels shall serve for four-year terms. Appointed boards and committees on the conference level serve under the same guidelines.
8. Local church board including the departmental boards shall also serve for four years but be reviewed after two years. The method to elect the departmental boards should be arranged by the local church board.
9. All departments of the church shall maintain independent banking accounts

**B. DUTIES OF THE PASTOR**

1. He is the spiritual leader of the church and chairman of the local church board, and ex-officio chairman of all local departmental boards. The Pentecostal Holiness Church acknowledges the pastor, whether male or female, as God's unique leadership gift to the local church, who as such is vitally important in the expansion of the Kingdom of God and the promotion of church growth in the local congregation.
  - a. His first concern shall be to preach the Word, lead in the nurture of believers, win the lost to Christ, and lead in worship. While looking after the spiritual welfare of the church, he or his

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appointee will visit the sick, administer the ordinances of the church, and expand the influence of the church in the community, city, or area.

- b. He shall endeavor to lead the laity to discover and develop the ministry gifts of the Spirit in their lives so each one can fulfill his ministry in the body of Christ. He shall further motivate and train the laity in personal soul winning. (Ephesians 4:12)
  - c. He shall lead the church he pastors in extension (starting new churches) and bridging (cross-cultural) evangelism in cooperation with the General and quadrennial conference evangelism program.
2. He is the chairman of the local church board and the ex officio chairman of all departmental boards.
  3. He is responsible for the vision of the church and presenting the programs designed to build it spiritually, numerically, and financially. He shall meet annually with the department heads or department boards of the local church for the purpose of setting goals for the church and developing plans to reach these goals.
  4. The pastor has the privilege of authorizing the expenditure of modest sums of funds for supplies, improvements, etc. The purchase of costly equipment, property, etc. shall be with the agreement of the church board and/or church body.
  5. The pastor is responsible for securing speakers for special services in the church, such as revivals, seminars, etc. he should consult with his church board and departmental boards on a regular basis.
  6. He shall appoint someone to see that the elements of the Holy Communion are provided.
  7. He is to sign church reports before they are sent to the conference office.
  8. He is to cooperate with GENERAL officials and the quadrennial conference board in promoting various phases of the GENERAL, quadrennial, and local church programs.
  9. He shall pay his full tithes into the conference treasury monthly.
  10. He is amenable to the quadrennial conference and the conference board.

### **C. DUTIES OF LICENSED AND/OR ORDAINED MINISTERS**

1. It shall be his duty to participate in all phases of the church program -General, Quadrennial and Local.
2. Ministers not serving as officials or pastors should use their spiritual gifts and ministries to help build the church.
3. Ministers are required to attend the annual session of the quadrennial 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 consecutive years shall forfeit their conference membership.
4. Ministers are to attend General, quadrennial, and district sponsored activities.
5. Ministers are expected to preach the Word consistent with their calling and credentials.
6. The Pentecostal Holiness Church believes that tithing is the biblical basis for the financial structure of the church.(Gen. 14:20; Mal. 3:8-11; Mat. 23:23). Since ministers are leaders and role models for the church, it is imperative that they set the example in tithing. To do so, it is necessary that they pay the full tithe (10 percent of all income) into the storehouse. Since tithing is a symbol of our submission to God, it is important to tithe on all sources of income without seeking any exceptions. The "storehouse" for the minister is the conference treasury (just as the storehouse for a church member is the local church treasury). In light of this position, all ministers are required to give a full tithe monthly into the conference treasury.

The minister who does not comply with the tithing rule shall be dealt with in the following manner:

- a. If he has not reported and given the tithe for three months, the conference superintendent shall counsel with him in person, where possible.
  - b. If he has not reported and given the tithe for six months, the minister shall be required to meet with the conference board.
  - c. In the event he does not comply after meeting with the conference board, or does not make satisfactory amends, he shall forfeit his credentials.
  - d. Any minister forfeiting his membership for failure to tithe shall not be considered for license in any other quadrennial conference until he has been reconciled to the quadrennial conference in which he forfeited his membership.
7. Appropriate ministerial ethics and courtesy shall be observed when a minister is invited to perform ministry in the church of another pastor.
  8. Ministers, other than the pastor, are not to be involved in the business matters of the local church where they attend. When ministers participate in the ministries of the local church, it shall be in full cooperation with the pastor, and they shall be amenable to the pastor.
  9. When possible, retired ministers are to continue their ministries through evangelization, church planting, interim pastoring, Sunday School teaching, visitation, etc. To enhance their ministries, they should be called upon by conference boards, evangelism directors, and pastors for their expertise and knowledge in practical ministry.

#### **D. DUTIES OF MISSION WORKERS**

1. The primary purpose for mission workers is to work with the pastor in the local church or local community.
2. The primary purpose for licensing a mission worker is so that he may have some standing in the eyes of community leaders.
3.
  - a. The mission workers certificate may also be a prerequisite stage to monitor a potential minister before granting Minister's License.
  - b. Before a person can be licensed there should be at least a two year period of ministry.
4. The mission worker is amenable to the pastor of the local church and also to the quadrennial conference who licenses him.
5. The mission worker must be faithful to pay his full tithes into the local church treasury where he is a member.
6.
  - a. Mission workers may also be appointed by the conference to serve as pastors where there are not sufficient numbers of ordained and licensed ministers.
  - b. In case mission workers are pastoring, they are required to pay full tithe into the conference treasury.
7. Mission workers who serve under pastors should give reports to their local pastors and a copy be sent to the conference board annually.
8. Mission workers certificates should be renewed bi-annually by conference board.

#### **E. ORGANIZATION OF NEW CHURCHES**

1. Where there are twenty (20) or more persons, including at least fifteen (15) adults, in one place desiring to be organized into a Pentecostal Holiness Church, the conference superintendent in whose territory it is to be organized, shall be notified. He, or his appointee, with the person or persons responsible for establishing the church, shall organize it.
  - a. Prior to organizing the church, all candidates for membership shall be made acquainted with the Constitution of the Pentecostal Holiness Church. Particular emphasis should be given to

the Covenant of Commitment. Explanation of relationships between the local church, the quadrennial conference, and the denomination should be given. New members should be made aware of their responsibilities to each. After subscribing to the qualifications for membership, those desiring membership shall be enrolled.

- b. The conference superintendent, in consultation with the pastor, shall appoint the initial board members and secretary-treasurer of the church.
  - c. Guidelines for programs and financial policies shall be adopted by the conference board and presented to churches under conference supervision.
2. The pastor and church body need to comply with the guidelines laid down by the Constitution of the Pentecostal Holiness Church of South Africa.

#### **F. OFFICIALS OF THE LOCAL CHURCH**

1. The local church board shall consist of the pastor, elder(s), deacon(s) and/or deaconess (es), a secretary and a treasurer (one or two persons may hold the office(s) of secretary and treasurer). The number of members of the board is to be a minimum of three(3). However the board could consist of 5,7,etc. dependant on the membership of the church.
2. Because the pastor is the leader of the local church, the local church board shall be amenable to the pastor and the church body (congregation).
3. Newly appointed elders shall be installed at an appropriate time.
4. Newly elected/appointed deacons/deaconesses shall be installed at an appropriate time.
5. All members of the church shall board shall be in the experience of Sanctification and the Baptism of the Holy Spirit and shall meet the qualifications as set forth in Acts 6:3 and 1 Tim. 3:8-13.
6. The local church board may serve as trustees of the church property. When trustees are other than the church board, they shall be members in good standing of the local Pentecostal Holiness Church. Any church trustee that refuses to carry out the desires of the local church shall be replaced by the church.

#### **G. DUTIES OF THE LOCAL OFFICIAL CHURCH BOARD**

1. The pastor and all members of the church board shall cooperate in promoting the ministries and programs of the local church. They are also responsible for the cooperation of the local church with the conference and GENERAL ministries and programs.
2. The deacons shall assist the pastor in providing for the welfare of the local church. They shall be given specific assignments by the pastor for the work of the church. Guidelines for deacons should be made available from each conference board.
3. Each church board member shall adhere to a policy of confidentiality when dealing with matters pertaining to morals and other issues that could be detrimental to persons or the local church itself. Failure to keep confidentiality shall be ground for dismissal from the church board.
4. The board shall keep the church 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 to fellowship with the congregation
  - b. The board shall have the authority to drop members after all possible has been done to restore them. This does not deny that person 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 local Pentecostal Holiness Church of their choice in the new

- locality. If they do not request a transfer, their names shall remain on the roll.
5. No church or board shall make any rule pertaining to finance which is contrary to the Constitution, General or quadrennial conference financial regulations.
  6. The church board will set the pastor's salary and it shall be reviewed annually (by Dec. 31st for the following year).
  7. During a pastoral vacancy, the church board shall contact the conference superintendent to arrange for the pulpit to be filled.
  8. It shall be the responsibility of the church board through the pastor or his appointee to investigate rumours which may reflect upon the members of the church, to hear complaints against church members, and to settle differences without a trial, when possible.
  9. Duties of the local church secretary:
    - a. Keep minutes of business sessions of the local church board.
    - b. Keep minutes of business meetings of the local church body.
    - c. Keep a register in which shall be recorded the names of all who unite with the church, with the manner of membership (by conversion or transfer) and date of the membership.
    - d. Prepare and mail reports, after they have been signed by pastor, on the required forms to the quadrennial conference.
    - e. Attend all meetings (Called Board meetings and regular church meetings) organised by local church.
  10. Duties of the local church treasurer:
    - a. He shall keep an accurate record of all receipts, accounts, and disbursements of monies. The church board has the privilege and authority for an internal audit at any time. An external audit is helpful and shall be made by a general accountant, licensed public accountant, or a certified public accountant.
    - b. Two persons shall be appointed by the church board to count and record all offerings received by the local church. The treasurer shall deposit all monies of the local church in a bank, where possible. The bank account shall be in the name of the local church.
    - c. He shall disburse funds as authorized by the church, the church board, or the pastor. Failure to do so shall be grounds for his dismissal from the board. All expenditures shall be by cheque, where possible.
    - d. He shall give reports monthly to the pastor and church board. Failure to do so shall be grounds for dismissal from the board.
    - e. He shall keep all church financial records in a safe place.

## **H. LOCAL CHURCH MINISTRIES**

### **1. Church Education Ministries**

#### **a. Purpose:**

The purpose of the Church education department in the local church is to help educate families and church members in every possible way in the areas of worship, instruction, fellowship, evangelism and service. This includes cooperating with the Quadrennial Conference and General Conference objectives for Christian education.

#### **b. Scope:**

By its very nature, the scope of Church education in the local church is very broad. The two primary areas of ministry are the Sunday School and the Youth Ministries.

#### **c. Membership:**

All persons who desire to participate are eligible to participate in the C.E. ministries of the local church.

#### **d. Leaders:**

The leaders of the local C.E. board shall be the Christian Education Director, assistant director, secretary (or secretary-treasurer) with the pastor serving as ex-officio chairman of the

board. The leaders must be members in good standing of the local church. The method of selection of the local C.E. board shall be determined by the official church board.

e. Sunday School:

The Sunday School operation shall be under the direction of the C.E. board. The C.E. Director may serve as Sunday School Director or he may appoint another person to direct the program. The C.E. board shall determine the structure and operation of the Sunday School.

f. Youth Ministries:

The C.E. board shall determine the structure and operation of the Youth Ministries program. The C.E. Director may serve as Youth Ministries Director or he may appoint another person to direct the program. All youth worship, educational, evangelistic and recreational programs should be directed by the C.E. board.

g. Duties of the C.E. treasurer:

- i. He shall keep an accurate record of all receipts, accounts, and disbursements of monies.
- ii. Two persons shall be appointed by the C. E. board to count and record all offerings. The treasurer shall deposit all monies of the C. E. Ministries in a bank, where possible. The bank account shall be in the name of the local C. E. Ministries.
- iii. He shall disburse funds as authorized by the C. E. Board. Failure to do so shall be grounds for his dismissal from the board. All expenditures shall be by cheque, where possible.
- iv. He shall give reports monthly to the pastor. Failure to do so shall be grounds for dismissal from the board.
- v. He shall keep all financial records in a safe place.

## **2. World Evangelism**

Each local church should have a World Evangelism Director who shall work to promote evangelism and missions in the local church. He shall cooperate with the General and Conference objectives for evangelism and missions. The primary duties of the director shall be to increase the vision of the local people towards personal and group evangelism efforts in the local community and missionary outreach to neighbouring countries and the whole world.

## **3. Women's Ministries**

- a. Each local church should have a Women's Ministries committee with a W.M. Director, assistant, and secretary treasurer. These officers and the entire W.M. program shall be in harmony with the W.M. Constitution for South Africa.
- b. It shall be the purpose of the W.M. council of the local church to cooperate with the General and Quadrennial conference guidelines in teaching women their proper ministry of service in the home, church, and community.
- c. The W.M.'s shall plan and implement programs for girls in the church and community according to W.M. constitutional guideline
- d. Duties of the W. M. Treasurer:
  - i. The Treasurer shall keep an accurate record of all receipts, accounts, and disbursements of monies.
  - ii. Two persons shall be appointed by the W.M. board to count and record all offerings. The treasurer shall deposit all monies of the Women's Ministries in a bank account. The bank account shall be in the name of the local Women's Ministries.
  - iii. The Treasurer shall disburse funds as authorized by the W. M.. Failure to do so shall be grounds for her dismissal from the board. All expenditures shall be by cheque, where possible.

- iv. The Treasurer shall give reports monthly to W. M. Director . Failure to do so shall be grounds for dismissal from the board.
- v. The Treasurer shall keep all Financial records in a safe place.

#### **4. Men's Ministries**

- a. Each local church should have a Men's Ministries committee to provide fellowship and ministry opportunities for the men of the church and community. The committee should have a Director, assistant, and secretary-treasurer.
- b. The leaders and the entire Men's Ministries program should be in harmony with the Men's Ministries Constitution for Africa.
- c. The Men's Ministries shall plan and implement programs for boys of the church and community according to Men's Ministries Constitution guidelines.

#### **5. World Intercession Network. (WIN)**

Each local church should have a WIN co-ordinator to serve under the pastor.

### **I. ELDERSHIP**

1. Selection of elders is optional by each local church.
2. Elders shall be appointed by the pastor and affirmed by the church.
3. Elders will serve directly under the pastor (The pastor has the authority to dismiss elders).
4. Members of a quadrennial conference who are not pastoring may serve as elders.
5. Purpose of elders:  
Elders serve an important role of assisting the pastor in ministering to the spiritual and moral needs of the local church. Unlike deacons who typically assist in managing physical facilities, financial matters and material needs, the elders focus on spiritual needs of the believers in the church.
6. Duties of Elders
  - a. They shall serve directly under the pastor's supervision.
  - b. The three-fold ministry of elders in I Peter 1:1-4 is:
    - i. To assist in caring for the flock of God-local church members.
    - ii. To assist in overseeing and guarding the church members from spiritual and doctrinal influences harmful to Christian growth.
    - iii. To be an example to the flock in character and grace.
  - c. Elders can assist the pastor in teaching, preaching, visitation, and nurturing of the flock.
7. Qualifications of elders:
  - a. An elder is one who is called by God to a particular work, gifted by God's Holy Spirit with necessary gifts, and committed to the church ministries with all his heart.
  - b. An elder must be mature enough in years so that he possesses and displays Christian maturity. His life should be one of character and integrity. He should meet the qualifications in I Timothy 3:1-7.
  - c. The elder is not chosen by virtue of age nor by virtue of his financial and material donations but by virtue of spiritual maturity.

### **J. DEACONS**

1. Selection of deacon/deaconess is optional by each local church.
2. Deacon/deaconess (s) may be appointed by pastor and affirmed by the church or elected by the church.
3. Deacon/deaconess(s) serve directly under the pastor.

4. The deacon/deaconess(s) role is to assist in managing physical facilities, financial matters, material and spiritual needs of the congregation or any other duty asked to perform.
5. Duties of deacon/deaconess(s) Acts 6:1-4
  - a. To assist the pastor by administrating the temporal and material affairs of the church.
  - b. To be an example to the flock in character and grace.

#### **K. LOCAL CHURCH FINANCIAL RESPONSIBILITY**

1. Each member of the local church is expected to give a tithe (one tenth of all income) into the local church on a weekly or monthly basis. Free-will offerings beyond the tithe should also be given in support of special ministries and projects. This is the Biblical basis for the support of a local church and is the only way the church can operate properly.
2. The local church is responsible from the tithe and offerings it receives to support its local pastor, also the pastor will also be entitled to one month paid leave annually. The Bible declares that a labourer deserves his wages ( I Timothy 5:18).
3. The local church should assume responsibility in providing land and buildings for the worship and ministries of the church. The church should also be responsible to provide housing for the pastor.
4. The local church must see itself as a part of the Kingdom of God. The local church must reach out beyond itself with involvement in ministries and projects to help people other than its own members.
5. Each local church has responsibilities for the spread of the Gospel-beyond its own doors! Thus, each local church is required to give monthly into the quadrennial conference treasury a tithe (one-tenth of all tithes and offerings received). The local church must develop a vision for the Great Commission of Christ and freely give offerings for the spread of the Gospel into other areas and countries of the world.

#### **L. LOCAL CHURCH MEMBERS GUIDELINES**

Please read carefully and prayerfully the Covenant of Commitment and the Counsel of Guidance, which is a part of this Constitution.

#### **M. CHURCH LETTERS**

Local church members shall be granted a letter of transfer from one Pentecostal Holiness Church to another, or be given a letter of commendation to another Christian body by a majority vote of the local church board. When signed by the 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 which granted the letter until the transfer is consummated. When the transfer is consummated, the pastor of the local church where the letter originated shall be notified immediately. When a letter of transfer is requested and not received within thirty days, the pastor receiving the member shall notify the former pastor that a change has been effected.

#### **N. DISTRICT FELLOWSHIP**

1. A Quadrennial conference in session or a quadrennial conference board may establish geographical districts within the bounds of the conference if they so desire.
  - a. The purpose of establishing districts is to enhance fellowship in the conference and to provide opportunity for information to be given to all churches in the conference.

- b. The geographical boundaries of districts should be established by the conference board in consultation with the National Overseer.
2. The Conference in session may vote for the District Fellowship leader to be elected by the pastors of the designated district. Otherwise, the District Fellowship Leader for each district will be appointed by the conference board.
3. If a district covers a large geographical area and has a large number of churches, the conference board may allow the district to elect a District Fellowship Committee with a District Fellowship Leader, an assistant leader, and secretary. All ministers elected or appointed to serve as District Fellowship Leader or district fellowship committee members shall be in the experience of Sanctification at the time of their election and shall be men living godly lives according to I Timothy 3:1-13.
4. The duty of the District Fellowship Leader or the District Fellowship Committee shall be to promote fellowship in the district. This is to be done by working in harmony with the quadrennial conference and the quadrennial conference board to promote and implement the policies and goals of the P.H.C.
5. At least one district fellowship meeting shall be held within the bounds of the district annually.
  - a. The purpose of this meeting shall be for spiritual enrichment, promotion and motivation to greater service.
  - b. The program for the meeting shall be planned by the District fellowship board in consultation with the conference board and all other conference departments that will be participating.
6. The conference board, if it so desires, may grant to the District Fellowship Committee the privilege of issuing Mission Workers Licenses in the district.
  - a. The District Fellowship Committee must keep the conference board informed of all persons who are issued Missions Workers License.
  - b. The District Fellowship Committee must follow the guidelines of the General Conference of South Africa (Polity Committee), and the Quadrennial conference concerning Mission Workers Licenses.
  - c. Under no circumstances is the District Fellowship Committee allowed to make its own rules and regulations for issuing Missions Workers Licenses.
7. There is no need for the District Fellowship Committee to have a treasurer since the Committee does not handle funds.
  - a. The committee is not permitted to require the district churches to pay tithes in to the district.
  - b. The quadrennial conference and General Conference of South Africa are the only authorities with the right to require churches to pay tithes.
  - c. The fellowship has the authority to collect registration and catering funds.
  - d. Where there is a surplus of funds, the surplus shall be deposited into the conference treasury for safe keeping.
8. The District Fellowship Leader or District Fellowship Committee is amenable to the conference board.
9. The district fellowship leader or district fellowship committee has no authority to assign pastors to churches. They have no authority to remove pastors from churches. It is the sole authority of the quadrennial conference board to assign or remove pastors.
10. The district fellowship leader or district fellowship committee may make recommendations to the conference examinations committee concerning candidates for Ministers License and Ordination.
11. The district fellowship leader must be a pastor who is pastoring and living in the geographical boundaries of the district of which he is leader. He is expected to receive his financial support from the church he pastors. He is not to be paid a salary by the other churches of the district.
12. The district may plan joint baptismal services, evangelistic campaigns, joint revivals, joint seminars, etc to promote harmony and cooperation in the district. The conference superintendent should be kept informed of such events.

13. The conference board may also wish to give the district fellowship leader or committee the authority to plant new churches in the district. The conference superintendent should be kept informed about all church planting efforts in the district.
14. The district fellowship leader must cooperate with P.H.C. ministerial training institutions in helping to recommend students for Bible training programs through the Conference board.
15. The district fellowship leader must report monthly to the quadrennial conference superintendent concerning his activities in the district.
16. The office of the District Fellowship leader or Committee shall be reviewed every four years.

#### **O. THE QUADRENNIAL CONFERENCE**

1. Where there is a sufficient number of ministers/churches desiring to form a quadrennial conference, the National Overseer and the S.A. General Executive Board in consultation with the officials of the conference or conferences whose territories are affected, shall effect the organization and determine the boundaries of the new conference.
2. The voting delegates for the conference session shall include the conference superintendent, the official board of each conference department (conference board, W.M. board, C.E. board, Men's Ministries board, and WIN Director), ordained ministers, licensed ministers, licensed mission workers who are pastoring, at least one delegate from each local church in the conference (but no more than one for every fifty (50) members or major fraction thereof). All of the above mentioned clerical delegates may only be delegates to the conference if they are paying tithes into the conference treasury on a monthly basis. Churches may send delegates as mentioned above only if they are paying their tithe into the conference treasury on a monthly basis. Churches should only elect delegates to the conference who pay their tithes regularly into the local church treasury.
3. a. Each quadrennial conference, in consultation with the National Overseer shall determine the date of its session.  
b. The National Overseer will inform the OMC and RMC of proposed conference dates
4. The conference superintendent may, with the consent of the National Overseer, call an emergency session of the quadrennial conference when needed.
5. Each conference shall have the minutes of the quadrennial conference published and they can have the minutes of the midterm conference published if they so desire.
6. The National Overseer, or his appointee, shall preside over the quadrennial conference.
7. Each conference shall pay the expenses of the superintendent for conference and General board meetings, conference and General sessions, and conference and General seminars.
8. The quadrennial conference provides P.H.C. churches and ministers with leadership and fellowship within a designated geographical boundary.
9. The quadrennial conference plants and organizes churches, approves ministers and prospective ministers for license and ordination, and gives guidance and training to churches and ministers.
10. All Quadrennial Conference Superintendents shall tithe into the General Conference treasury on a monthly basis.
11. The Quadrennial Conference shall tithe into the General Conference treasury on a monthly basis on all income except designated funds.

**NEW COUNTRY DEVELOPMENT**

1. When P.H.C. churches are first established in a country, the churches constitute a quadrennial conference for that country. The quadrennial conference in its initial stages comes under the leadership of an appointed Regional Ministry Coordinator. The Regional Ministry Coordinator may appoint a missionary in the country to serve as Conference Superintendent until the work is large enough to elect national conference leaders. This leadership structure allows time for establishing other churches in the country, for promoting the teachings and practices of the P.H.C., and for training P.H.C. pastors who will later serve as leaders in the quadrennial conference of that country.
2. When a quadrennial conference reaches a membership of 1,000 church members and has at least 25 churches and 25 pastors, the quadrennial conference shall consider electing national leadership. The Regional Ministry Coordinator shall make the recommendation for electing national leadership to the Overseas Ministry Coordinator.
3. When moving from leadership of an appointed missionary leader to elected national leadership, the following procedures should be followed to allow for smooth transition:
  - a. The conference in session, chaired by the Overseas Ministry Coordinator, shall elect a Development Committee to provide interim leadership for a transition period of at least one year.
    - i. This committee shall consist of a Conference Leader, assistant conference leader, secretary, treasurer, and one committee member. Their qualifications shall be the same as for quadrennial conference board members listed in Constitution.
  - b. The development committee will be assigned duties by the Overseas Ministry Coordinator. Assigned duties will include at least the following:
    - i. To conduct the normal business of the conference in consultation with the appointed missionary Superintendent who has been leading the conference.
    - ii. To register official P.H.C. churches in the bounds of the conference.
    - iii. To distribute the P.H.C. Constitution to churches and pastors.
    - iv. To make churches and pastors knowledgeable about P.H.C. policies and practices in preparation for full national leadership.
  - c. After this committee has served for one year, if it is the consensus of the committee, the conference membership, and the missionary leader that they are ready for full national leadership, elections shall take place at the conference session.

**QUADRENNIAL CONFERENCE AGENDA**

The agenda of the quadrennial conference is as follows:

1. Enrolment
2. Fix the hours of business
3. Set Bar of Conference
4. Call for Nominating Committee Report
5. Read Decorum Committee Report
6. Elect Timekeeper
7. Report of the examining committee.
8. Receive reports and pass the character of conference officials.
9. (Optional) Receive reports and pass the character of ordained and licensed ministers.
10. Election of officials.
11. Reports of committees.
12. Leadership Training (planned by the National Overseer in consultation with the conference board).

13. Miscellaneous business.
14. Ordination service.
15. Adjournment.

**P. OFFICIALS OF THE QUADRENNIAL CONFERENCE**

1. The officials of the quadrennial conference shall be elected quadrennially and shall be in the experience of the Baptism with the Holy Spirit at the time of their election. Officially retired ministers are not eligible to serve on the conference board.
2. The officials of the quadrennial conference shall consist of seven members: a superintendent and six (6) board members. The board members shall be elected to the following portfolios: Administrator, Evangelism, C.E.M., Missions, Men's Ministries and Women's Ministries. The Assistant Superintendent shall be elected by the new board from among the newly elected board members.
3. Qualifications for superintendent and assistant superintendent:
  - a. Must be an ordained minister in good standing.
  - b. Must have been with the P.H.C. for at least (FIVE) three years. (This provision does not necessarily apply to new countries).
  - c. The assistant conference superintendent shall tithe into the General Conference treasury on a monthly basis.
  - d. Must be a person of character and integrity in keeping with I Timothy 3:1-7 and Titus 1:6-9.
  - e. He should have proven oral and written communication skills for conducting the business matters of the conference.
4. Qualifications for board members
  - a. Must be licensed or ordained minister with the exception of the Men's Ministry Director and the Women's Ministry Director.
  - b. Must be faithful in paying tithes to the applicable treasuries.
  - c. Must be person of character and integrity in keeping with I Timothy 3:1-7 and Titus 1:6-9.
5. The quadrennial conference should strive to support the conference superintendent financially so that he can serve the conference full-time. A full-time superintendent can visit all churches in the conference and is available to meet with church boards on a regular basis. A full-time superintendent can lead the conference in a vigorous church growth program.
6. In case the office of conference superintendent becomes vacant during the quadrennium, the National Overseer shall be notified immediately. The National Overseer shall authorize the assistant superintendent to assume the duties of the superintendent. All other vacancies on the conference board shall be filled by the next conference in session.
7. Nominations and voting for conference officials shall be by ballot. If there is no election on the first vote, only the two highest nominees shall be retained for a second vote.
8. Duties of the conference superintendent:
  - a. The superintendent is the shepherd of the ministers and works for their interest and welfare. He shall encourage each local church to adequately support its pastor.
  - b. He shall be responsible for the promotion of the General Conference of South Africa programs.
  - c. He may, if authorized by the National Overseer, preside over the conference in session.
  - d. He shall be chairman of the conference board, the examinations committee, the stationing committee, and ex officio chairman of all departmental boards.

- e. In case of a pastoral vacancy, the conference superintendent shall immediately assume the duties of the pastor until the vacancy is filled.
- f. He or his appointee shall have the authority to organize new churches.
- g. In case of differences between a minister and a layman, or the minister and the church board, the superintendent shall:
  - i. Secure a written statement, signed by the complainant.
  - ii. Meet with the minister and person or persons concerned and endeavour to settle the differences without a formal hearing.
  - iii. Call the conference board for a formal hearing if the differences cannot be easily settled.
- h. He shall receive reports from all conference departments.
- i. He shall have the authority to counsel with any department head or departmental board of the conference that may not be meeting or promoting the requirements of the GENERAL and quadrennial conferences and the Constitution.
- j. Where there is a possibility of organizing an independent or unorganized congregation into a Pentecostal Holiness Church, the conference superintendent in whose territory said group is located, shall have the authority to appoint a pastor until such time that the group is organized.
- k. He shall be amenable to the General Conference\Quadrennial Conference and the National Overseer. In case of persistent unrest or serious decline in the conference, two-thirds of the conference board may request a hearing with the National Overseer. The National Overseer will meet with all concerned persons and he will endeavour to rectify the situation. He shall keep the General Conference Executive Committee informed of the proceedings. If the problems cannot be rectified by the National Overseer, he shall take the matter to the General Conference Executive Committee. The committee will determine whether a confidence vote for the conference superintendent by the conference in session is necessary. If a vote is taken and the superintendent is sustained by the conference, all other officials shall submit to the voting process of the conference.

#### 8. Administrator

Duties of the conference administrator:

- a. He shall be responsible to keep an accurate record of business proceedings of the conference sessions and the conference board meetings.
- b. He shall edit the minutes of the conference sessions for publication.
- c. i. He shall keep a proper record of the names, addresses and information about the ordained, licensed and mission workers in his conference.  
ii. All local churches with their physical addresses and their statistics updated regularly.
- d. He shall keep a proper record of all church properties in his conference eg. church buildings and title deeds (copy) where available.
- e. Attend all meetings/seminars/workshops organised by the conference.
- f. He shall be responsible for an accurate record of all monies received and disbursed.
- g. He shall disburse funds as authorized by the conference Superintendent or the conference board.
- h. He shall prepare a quarterly financial report for the conference board.
- i. He shall keep all financial books and records safely.
- j. He shall deposit all monies in to the conference banking account regularly.

9. Board Members

They shall carry out their duties according to their portfolios (CEM, Evangelism, Men's Ministry, Women's Ministry, Administrator, Missions), along with any other duties assigned by the Conference Superintendent.

10. Duties of the conference board:

- a. They shall determine, review, and adjust the conference superintendent's salary annually.
- b. They shall be responsible, through the superintendent or his appointee, to investigate rumours which may reflect upon the members of the conference, to hear written complaints against them, and to settle differences without a trial, when possible.
- c. They shall have the authority to remove a pastor from his appointment or to suspend him from the ministry if he is found to be out of harmony with the Bible and Pentecostal Holiness Church Constitution.
- d. They have the authority to investigate charges against a minister who is ministering in their conference no matter what conference the minister may belong to. They shall report the findings to the conference board to which he belongs.
- e. The conference board members are amenable to the conference superintendent and the conference. They are responsible to cooperate with the conference superintendent, the National Overseer, and the Overseas Ministry Coordinator and the Regional Ministry Coordinator in promoting the General Conference of South Africa and its programs throughout the Quadrennial conference.
- f. All conference departmental boards are amenable to the conference superintendent and the conference board.
- g. They shall have an annual financial audit. It may be an internal audit committee or it may be by a certified public accountant or a licensed public accountant.
- h. They may, with the approval of the National Overseer, receive ministers from other denominations who meet the ministerial requirements of the Pentecostal Holiness Church.
- i. They have the authority to bring an organized church under its supervision if the church should decline in active membership to less than fifteen (15) adults and continue in that condition for at least six months.

**Q. PASTORAL APPOINTMENTS BY THE QUADRENNIAL CONFERENCE**

1. Pastoral appointments will be reviewed at the quadrennial conference by the conference board and at other times as necessary.
2. All ministers and churches shall be subject to the appointing powers of the conference. The Stationing Committee shall work through the local church board to assign a pastor to the local church, endeavouring to satisfy both the church and the minister.
3. When, as a result of personal conviction and analysis, a pastor feels that he should leave a church as pastor, he shall consult with his conference superintendent. The superintendent and conference board shall work towards finding another assignment for the pastor.
4. Only members who have attended church and given tithe into the local church treasury regularly during the previous six months prior to the business meeting shall be allowed to vote in church business meetings. Those who have been church members for less than six months are eligible to vote if they have been loyal in attendance and tithing during the time of membership.
5. In the event of major decline or continuing unrest in a local church, the conference board may call for a vote of the church relative to the pastor's continuance as pastor. If the pastor

receives a two thirds vote of confidence he can remain as pastor; otherwise the matter shall be referred to the quadrennial conference board.

6. In appointing pastors, the conference board will seek to assign a pastor to only one church unless there is not a sufficient number of pastors in the conference.

## **R. MIDTERM CONFERENCE**

1. There shall be a midterm conference between sessions of the Quadrennial conference.
2. Voting representation shall be the same as for the quadrennial conference.
3. There shall be a full business session with a review of all quadrennial conference reports by the conference board. Members of the conference may present proposed changes and additions to the conference board. Only the recommended changes and additions shall be presented to the conference.
4. The National Overseer, or his appointee, shall preside over the conference session.
5. Agenda:
  - a. Enrolment
  - b. Devotional
  - c. Report of examining committee
  - d. Report of the state of the conference and reports by Conference Board members.
  - e. Recognitions and awards
  - f. Review and revision of committee reports and conference program.
  - g. Leadership training (planned by the National Overseer in consultation with the conference board).

## **S. INSPIRATIONAL CONFERENCE**

1. The inspirational conference sessions shall be held between the quadrennial and midterm conference.
2. The purpose of the inspirational conference shall be to promote a deeper spiritual life, Christian fellowship, and various aspects of the conference program, with a session of business, when deemed necessary by the conference board.
3. The representation shall be the same as for the quadrennial conference.
4. The National Overseer, or his appointee, shall preside over the conference.
5. Agenda:
  - a. Enrolment
  - b. Devotional
  - c. Report of examining committee
  - d. Report of State of the Conference
  - e. Recognitions and awards
  - f. Leadership training (planned by the National Overseer in consultation with the conference board).
  - g. Ordination service
6. A helpful summary of conference sessions:
  - Year One - Inspirational conference
  - Year Two - Midterm conference
  - Year Three - Inspirational conference
  - Year Four - Quadrennial conference

**T. THE GENERAL CONFERENCE OF SOUTH AFRICA**

1. The General Conference of South Africa shall include all the Quadrennial Conferences of South Africa.
2. The Conference Boundaries are established by the Overseas Ministry Coordinator, the Regional Ministry Coordinator and the National Overseer in consultation with the General Conference Executive and those concerned.
3. No local church established in a conference shall affiliate with another conference outside his geographical boundaries
4. The General Conference of South Africa's voting (delegation) membership shall be composed of the following: The National Overseer for South Africa, all ordained ministers (active or retired), licensed ministers and mission workers who are pastoring, members of all General and quadrennial conference boards.
  - a. Quadrennial conference departments are responsible to fund the expenses for their directors attending General conference.
  - b. Local churches should pay the expenses of their pastor to attend the General Conference of South Africa
5. Permanent committees of the General conference shall be the following: polity, decorum, credentials, finance, Evangelism, Missions and memoirs.
  - a. Other committees may be appointed at the discretion of the general executive board.
  - b. These committees should complete their work prior to the opening of the General Conference of South Africa, if possible.
  - c. Special recommendations to the General Conference of South Africa must be presented through the General Conference of South Africa committees or through resolutions signed by at least twenty (20) delegates.
6. The General Conference of South Africa shall meet every four (4) years. The meeting should be held after all quadrennial conferences have elected their officials.
7. The General Conference Executive Board of South Africa, shall have the authority to revise, update and amend the constitution. This Exercise shall be carried out through broad consultation with the various sectors of the church in South Africa.
8. The financial structure of the General conference: Each quadrennial conference is required to pay a tithe (one-tenth) of its income into the General conference monthly. This is for the support of the General conference and, if necessary, to assist in the evangelism and missions programs.
9. Elections on local, quadrennial, and general levels shall be as follows: Nominations and elections shall be by ballot. If there is no election on the first vote, only the two highest nominees shall be retained for a second vote

**U. GENERAL CONFERENCE BOARD OF SOUTH AFRICA**

1. The General Conference Board of South Africa shall be composed of the following:
  - a. The National Overseer as Chairman.
  - b. All Quadrennial Conference Board members. (*Quadrennial Conference Superintendents, Administrators, Missions Directors, Men's Ministry Directors, Women's Ministry Directors, Evangelism Directors and Church Education Ministries Directors*)
2. The General Conference Board shall elect the National Overseer and the Assistant National Overseer from among the Quadrennial Conference Superintendents and the incumbent National Overseer.

3. The General Conference Board shall also elect an Administrator from among the Quadrennial Conference Superintendents and ordained Administrators and the incumbent.
4. The General Conference Board shall elect the General Conference Evangelism, CEM and Mission Directors from among the Quadrennial Conference Superintendents and the ordained Evangelism, CEM and Mission Directors and incumbents respectively.
5. All the members of the General Conference Board:
  - Shall pay their full tithes into the Conference Treasury.
  - Each Quadrennial Conference shall also pay a tithe on all income into this treasury except designated fund.
6. The General Conference Board shall be the governing board of the P.H.C. in South Africa.
7. In the event of a vacancy in an elected position, the General Conference Board shall fill the vacancy at its next meeting.
8. The General Conference Board shall meet at least annually and at the call of the chairperson. *The General Executive Board* shall set the date, location and agenda for this meeting.
9. Duties of the General Conference Board:
  - a. *Review the program to implement the mandates of the General Conference.* This program should be developed through the various portfolios.

#### **V. THE GENERAL BOARD OF ADMINISTRATION OF SOUTH AFRICA**

1. The General Board of Administration of South Africa shall be composed of the following:
  - a. The National Overseer of South Africa – Chairman
  - b. The Assistant National Overseer – Vice Chairman
  - c. General Conference Administrator
  - d. All Quadrennial Conference Superintendents
  - e. General Conference Women’s Ministry Director
  - f. General Conference Men’s Ministry Director
  - g. General Conference CEM Director
  - h. General Conference Evangelism Director
  - i. General Conference Missions Director
2. The General Board of Administration will appoint all committees for the General Conference. (Constitution, Evangelism, Finance, Memoirs, Decorum, Resolutions, Missions, Education, Appreciation, Statistical, etc.)
3. The General Board of Administration shall implement and promote the programs of the Pentecostal Holiness Church in South Africa, especially those of the General Conference.
4. This board shall meet at least bi-annually or at the call of the chairman.
5. The General Board of Administration will approve the GEB budget which will include a percentage of the total income for Missions, CEM and Evangelism, for the coming year.
6. This board shall review the National Overseer’s salary annually.
7. The General Board of Administration shall execute the goals for church growth in South Africa.
8. This board shall review and approve the reports and pass the characters of the General Executive Board members.
9. The GBA shall review reports of all portfolios.

**W. THE GENERAL EXECUTIVE BOARD OF THE GENERAL CONFERENCE OF SOUTH AFRICA**

1. The General Executive Board of the General Conference of South Africa shall be composed of the following:
  - a. The National Overseer of South Africa shall serve as chairman.
  - b. The Assistant National Overseer of South Africa shall serve as vice chairman.
  - c. The Administrator
  - d. The Director of Evangelism
  - e. The Director of Church Education Ministries
  - f. The Director of Missions
2. The General Executive Board has the authority to call the General Conference to session.
3. The General Executive Board are the spiritual leaders who should view their duty as leading the Pentecostal Holiness Church in South Africa in fulfilling her mission of proclaiming the Gospel of Jesus Christ.
4. The General Executive Board shall take care of the necessary business including any emergency matters that may arise between sessions of the General Conference.
5. The General Executive Board shall review written reports from each quadrennial Conference.
6. The General Executive Board shall serve as the board of trustees for all real property of the Pentecostal Holiness Church of South Africa. (This shall not apply to property owned by the International Pentecostal Holiness Church.)
7. The General Executive Board shall meet at least every quarter or at the call of the chairman.
8. The General Executive Board shall have the authority, through the National Overseer or his appointee, to investigate differences between ministers and/or laymen of separate conferences and to settle differences without a trial, when possible.
9. The General Executive Board shall coordinate dates for the various conferences in South Africa.
10. The General Executive Board shall coordinate dates for leadership conferences and pastoral seminars
11. The General Executive Board shall coordinate the evangelistic, church planting and missions programs of the conference in South Africa.
12. The General Executive Board of South Africa will set up a budget which will include an agreed upon percentage of the total income designated for Missions, CEM and Evangelism.
13. The General Executive Board shall promote the programs of the P.H.C., especially those of the General Conference.
14. The General Executive Board shall be responsible, through the National Overseer or his appointee, to investigate rumours which reflect on the character of the members of the General Executive Board, the General Board of Administration and the General Conference Board and settle differences without a trial, when possible.
15. The General Executive Board will be responsible for setting and maintaining Quadrennial Conference boundaries. (e.g. no church within a certain quadrennial conference will on its own decide to join another quadrennial conference without been authorized)

**X. NATIONAL OVERSEER OF SOUTH AFRICA, CHAIRMAN OF THE GENERAL CONFERENCE BOARD OF SOUTH AFRICA AND THE GENERAL CONFERENCE EXECUTIVE BOARD**

1. The National Overseer is to be elected by the General Conference Board from among the Quadrennial Conference Superintendents and the incumbent, every four years and shall be full-time.
2. He will serve as the chairman of the General Conference, General Conference Board, General Board of Administration and General Executive Board of South Africa.
3. He shall be a spiritual leader and pastor to the persons serving with him in South Africa.
4. He shall serve as ex-officio chairman of all Boards in South Africa.
5. He, or his appointee, shall preside over General, Quadrennial and Mid-term Conferences in South Africa.
6. He shall review the growth of Quadrennial Conferences and investigate reasons for decline in Conference membership. He shall also promote church growth in all Quadrennial Conferences.
7. He shall have the authority to ordain and license ministers and sign their appropriate certificates.
8. He, or his appointee, shall serve as the chairman of the Quadrennial Conference Board in case of charges against a Conference Superintendent until proper disposition of the charges are made by the General Conference Executive Board of South Africa.
9. He, in consultation with the General Executive Board of South Africa, shall have the authority to organize new conferences.
10. He shall, upon recommendation from the Quadrennial Conference boards, license and ordain ministers and those who want to join the P.H.C. from other denominations between conference sessions. Such persons must meet the ministerial requirements of the P.H.C.
11. He shall have the authority to counsel with any departments or Quadrennial Conference Boards or committees that may not be meeting the requirements of the General Conference of South Africa. He shall seek to affect a solution to the problems involved.
12. He must submit a written report to the General Conference Executive Board of South Africa biannually.
13. He shall be responsible for rulings on church polity and parliamentary procedure. Where possible, this will be done in consultation with the General Conference Executive Board.
14. In the event the office of National Overseer becomes vacant, the Regional Ministry Coordinator shall appoint the Assistant National Overseer to fill the position. All other vacancies shall be filled by the General Conference Board at their next meeting.
15. The National Overseer shall tithe into the General Conference treasury.

**Y. ASSISTANT NATIONAL OVERSEER -- WITHOUT PORTFOLIO**

1. The Assistant National Overseer for South Africa shall be nominated and elected by the General Conference Board of South Africa from among the members of the Quadrennial Conference Superintendents.
2. He shall serve as the vice chairman of the General Conference, General Conference Board, General Board of Administration and General Executive Board.
3. He is responsible and amenable to the National Overseer and General Conference

Executive Board.

4. He will be elected for a four year term.
5. He must submit a written report to the National Overseer and General Conference Executive Board bi-annually.
6. He shall serve in this position and retain his elected position in the respective Quadrennial Conference
7. He will assist the National Overseer in whatever assignment the National Overseer calls for his assistance.
8. He shall tithe into the General Conference treasury on a monthly basis.

## **Z. ADMINISTRATOR**

1. The Administrator shall be nominated and elected by the General Conference Board from among the Quadrennial Conference Superintendents and ordained Quadrennial Conference's Administrators.
2. The Administrator shall serve in this position and retain his/her elected position in the respective quadrennial conference.
3. The Administrator shall report in writing to the General Conference Executive Board bi-annually and to the General Conference Board annually.
4. Requirements
  - a. Should be computer literate
  - b. Should be able to communicate effectively in English, and one other vernacular official languages of South Africa.
  - c. Should be vigilant and tactful
  - d. Should be mature and well mannered
  - e. Should always be smartly dressed
  - f. Customer care and public relations backgrounds would be advantageous.
  - g. Should have Communication Skills: Ability to listen, to convey a message correctly and tactfully and to comprehend instructions and messages.
5. Administrative & Secretariat Functions:
  - a. To carry out all administrative and office responsibilities.
  - b. To ensure that the office operates at the appropriate times
  - c. To coordinate dates, meetings, appointments and other schedules.
  - d. To capture, maintain, and update database of the membership of the church (Local Church Conferences)
  - e. To facilitate, coordinate and arrange all meetings.
  - f. To prepare all correspondence of all meetings.
  - g. To take minutes of all meetings and ensuring that these are timorously distributed to affected parties.
  - h. To keep proper records of all minutes of every committee.
  - i. To keep records of all committees members and their personal particulars.
  - j. To keep records and details of all assets of the church.
  - k. To function as public relations officer for the General Conference under the authority and approval of the National Overseer.
6. Financial Functions:
  - a. To ensure that all monies received by the office are banked regularly, at least daily if practically possible.
  - b. To ensure that all receipts are timorously issued for all monies received.

- c. To ensure that financial records are up to date and corresponding reports are drafted timeously and accordingly.
- d. To ensures that all financially related correspondence is filed appropriately.
- e. That the Administrator of the General Conference present an externally audited financial statement every two years at a conference or ministers seminar.
- f. That the banking account will operate in the name of the Pentecostal Holiness Church, South African General conference, and that this account be operated by two of the three signatures: National Overseer, Assistant National Overseer and/or Administrator.

### (SECTION VIII)

#### **AA. DIRECTOR OF EVANGELISM**

1. The General Conference Evangelism Director shall be nominated and elected by the General Conference Board of South Africa from among the Quadrennial Conference's Superintendents ,Ordained Quadrennial Conference's Evangelism Directors and the incumbent.
2. He is responsible to hold regular meetings with the Quadrennial Conference's Evangelism directors every three months.

#### **AB. DIRECTOR OF CHURCH EDUCATION MINISTRIES**

1. The General Conference Church Education Ministries Director shall be nominated and elected by the General Conference Board of South Africa from among the Quadrennial Conference's Superintendents, Ordained Quadrennial Conference's Church Education Directors and the incumbent.
2. He is responsible to hold regular meetings with the Quadrennial Conference's CEM directors every three months.

#### **AC. DIRECTOR OF MISSIONS**

1. The Director of Missions for South Africa shall be nominated and elected by the General Conference Board of South Africa from among the Quadrennial Conference's Superintendents, Ordained Quadrennial Conference's Mission Directors and the incumbent.
2. He shall be amenable to the National Overseer and to the General Conference Board.
3. As director of a subsidiary board he shall consult with the National Overseer before presenting proposals for major policy changes to the respective board. The director shall furnish the National Overseer with a copy of the agenda prior to the meeting and a copy of the minutes following each board meeting and brief him regularly regarding any changes made in departmental procedure.
4. He will be responsible to develop a comprehensive missions program for South Africa in consultation with the General Conference Executive Board of South Africa.
5. He is responsible to hold regular meetings with the Quadrennial Conference's Missions directors every three months.
6. He must report to his National Overseer quarterly.

7. He shall serve in this position and retain his/her elected position in the respective Quadrennial conference

**AD. WOMEN’S MINISTRY DIRECTOR**

1. The General Conference Women’s Ministry Director shall be nominated and elected by the General Conference Women’s Ministries Convention from among the Quadrennial Conference’s Women’s Ministries Directors and the incumbent.
2. She shall be amenable to the National Overseer and the General Conference Board.
3. She shall be responsible to develop the programs of the Women’s Ministries of South Africa.
4. She shall submit a written report to the National Overseer and the General Conference Executive Board bi-annually.
5. Refer to the Women’s Ministries Guidelines for anything not covered in this section.

**AE. MEN’S MINISTRY DIRECTOR**

1. The General Conference Men’s Ministry Director shall be nominated and elected by the General Conference Men’s Ministries Convention from among the Quadrennial Conference’s Men’s Ministries Directors and the incumbent.
2. He shall be amenable to the National Overseer and the General Conference Board.
3. He shall be responsible to develop the programs of the Men’s Ministries of South Africa.
4. He shall submit a written report to the National Overseer and the General Conference Executive Board bi-annually.
5. He shall serve in this position and retain his elected position in the respective quadrennial conference.
6. Refer to the Men’ Ministries Constitution for anything not covered in this section.

**AF. TRIALS AND APPEALS**

**1. Discipline.**

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

**2. Reasons for disciplinary actions:**

- a. Being out of harmony with the CONSTITUTION of the Pentecostal Holiness Church of South Africa.
- b. Being out of harmony with the Covenant of Commitment of the P.H.C.
- c. Any unbecoming conduct that reflects on the ministry of the P.H.C. and tends to destroy its influence.

**3. Initiative**

All accusations should be settled, if possible, by the investigating board without a trial, according to the principles of Matthew 18:15-17.

- a. Should the accused confess and repent, the board to which he is amenable would draft a plan of restoration according to the CONSTITUTION guidelines.
- b. Should the accused not confess, the following procedures would be followed:
  - 1) **Local Church** - any person giving reason for disciplinary actions (based on

paragraph 2 above) shall be investigated by the pastor and the official church board. Accusations must be made in writing and signed. Where there are accusations against an official board member, he shall absent himself from the investigation.

- a) If a thorough investigation produces valid and factual information that would merit a trial, formal charges shall be prepared and sent to the defendant by certified mail, or hand delivered if possible. The charges shall include the following:
  - (1)-the accusations
  - (2)-the section of the Bible and CONSTITUTION violated
  - (3)-the name(s) of person(s) filing the original complaint
  - (4)-the consequences of ignoring the charges
  - (5)-assurance of a fair trial

The defendant shall be given a written two-week's notice of the trial.
- b) An ecclesiastical jury, equal in number to the church board, shall elected from the church membership by the church to try the case. The jury shall keep its inquiry and findings confidential. One member of the official church board shall be appointed by the board to present the charges. The defendant may appoint counsel from the church membership or act as his own counsel. The pastor shall set the time and place of the trial as expeditiously as possible and chair the proceedings. A two-thirds vote of the ecclesiastical jury shall declare the verdict.
- c) The official church board shall determine the disciplinary action according to the severity of the case and the repentance of the individual. The disciplinary action may involve the defendant's indefinite suspension from church membership.
- d) A defendant failing to appear for trial (unless providentially hindered) forfeits his membership and right of appeal.

## **2) Quadrennial Conference**

- a) Any member of the quadrennial conference who has signed accusations presented against him shall be investigated by the conference board.
- b) If a thorough investigation produces valid and factual information that would merit a trial, formal charges shall be prepared and sent to the defendant by certified mail. The charges shall include the following:
  - (1)-the accusations
  - (2)-the section of the Bible and Constitution violated
  - (3)-the name(s) of person(s) filing the original complaint
  - (4)-the consequences of ignoring the charges
  - (5)-assurance of a fair trial

The defendant must be given a written two-weeks' notice of the trial.
- c) The conference board shall serve as a judiciary committee and shall keep its inquiry and findings confidential. The conference board shall appoint one member to present the charges. The defendant may appoint counsel from the conference membership or act as his own counsel. The conference superintendent shall set the time and place for the trial as expeditiously as possible and chair the proceedings. A two-thirds vote of the judiciary committee shall declare the verdict.
- d) Any member failing to appear for trial forfeits his membership and right of appeal.
- e) When formal charges are brought against a member of the quadrennial conference board, he shall be suspended by the conference superintendent until the matter is settled.
- f) When formal charges are brought against a conference superintendent, the National Overseer will suspend him until the matter is settled.

- g) When formal charges are brought against a member of the quadrennial conference, the conference superintendent will suspend him until the matter is settled.
- h) When charges are filed in a conference against a minister who has transferred to another conference, the National Overseer and the two conference superintendents shall decide which conference shall settle the matter. If a trial is necessary, the same procedures shall be followed as with other ministers.

**3) General Conference Executive Board**

- a) When signed accusations are presented to the National Overseer against a quadrennial conference superintendent, the National Overseer and/or the General executive board shall investigate the matter.
- b) If a thorough investigation produces valid and factual information that would merit a trial, formal charges shall be prepared and sent to the defendant by certified mail. The charges shall include the following:
  - (1)-the accusations
  - (2)-the section of the Bible or CONSTITUTION violated
  - (3)-the name(s) of person(s) filing the original complaint
  - (4)-the consequences of ignoring the charge
  - (5)-assurance of a fair trialThe defendant shall be given a written two-week notice of the trial.
- c) The General executive board shall serve as a judiciary committee and shall keep its inquiry and findings confidential. The executive board shall appoint one member to present the charges. The defendant may appoint counsel from his conference board or act as his own counsel. The National Overseer shall set the time and place for the trial as expeditiously as possible and chair the proceedings. A two-thirds vote of the judiciary committee shall declare the verdict.
- d) Any member failing to appear for trial forfeits his membership and right of appeal.
- e) When formal charges are brought against a superintendent, he shall be suspended by the National Overseer until the matter is settled.
- f) If charges are brought against the National Overseer the Overseas Ministry Coordinator and the General executive board will handle the proceedings.
- g) If charges are brought against the Overseas Ministry Coordinator, the General World Missions Board of America will handle the proceedings.

**4) Judiciary process**

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

- a) Suspension:
  - (1) When a minister is suspended, his credentials shall be held by the conference superintendent pending complete restoration. He shall be permitted to retain his benefits.
  - (2) Where a minister is dismissed, he shall surrender his credentials and shall not retain his benefits.
  - (3) Before being readmitted, a minister or member withdrawing under charges or being dismissed shall make full confession and submit to disciplinary action as determined by the board to which he is amenable.

## **THE CONSTITUTION OF THE P. H. CHURCH – SOUTH AFRICA**

(4) All disciplinary actions and restorations, on the conference and General levels, shall be at the discretion of the board to which the defendant is amenable.

b) Attorneys:

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

c) Witnesses:

(1) The counsel for the defendant and the selected spokesman may call witnesses as deemed necessary. Questioning of witnesses shall be conducted in a Christ like manner.

(2) A list of all witnesses must be presented to the chairman of the Judiciary Committee, selected spokesman, and defendant.

(3) Additional witnesses may be called if new evidence arises.

(4) All witnesses shall be persons of reliable integrity, except a person allegedly involved in immoral conduct. An affidavit from any person directly involved in immoral conduct shall be considered as evidence only when the defendant does not appear to contest the charges.

(5) During the trial, witnesses shall be required to answer questions asked only by the counsel for the defendant, the selected spokesman, and presiding chairman.

(6) Cross-examination shall be in order. The chairman shall allow no unfair procedures that affect the testimony.

d) Disciplinary action:

Disciplinary actions may consist of indefinite dismissal or suspension up to two years according to severity of the charges. This applies to Quadrennial Conference and General Board levels only. All disciplinary actions should be declared in a spirit of love and concern with an intent of restoration.

e) Appeals:

(1) All defendants shall have the right of appeal to the next highest board whose determination shall be final. The appeal system is as follows: the decision of the local church may be appealed to the conference board; the decision of the quadrennial conference may be appealed to the General executive board; the decision of the General executive board may be appealed to the executive board of World Missions.

(2) All appeals must be submitted in writing by the defendant or counsel within 30 days of the trial.

(3) The board considering the appeal may request briefs of summation from the selected spokesman and counsel for the defence.

(4) A majority vote of the appeals board on any level shall determine the decision.

(5) The decision of the appeals board will be determined by documented evidence and records of the trial as submitted by the presiding chairman in person or by certified mail.

### **5) Restoration:**

The church shall endeavour to restore to ministry a suspended or dismissed minister. The board to which he is amenable shall use the following guidelines in restoring such a minister:

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

29-30).

- b) Specific and complete confession must be made to the board to which he is amenable ( I Timothy 5:20).
- c) Accountability:
  - (1) He must be willing to meet with the conference superintendent in order to implement restoration.
  - (2) He must accept the plan of restoration prescribed by the board to which he is amenable.
  - (3) He must be willing to submit to a pastor designated by the conference board, and be required to attend a local Pentecostal Holiness Church. The supervising pastor should submit regular reports on his progress to the conference superintendent.
  - (4) He must report verbally or in writing to the conference superintendent monthly.
- d) Ministry:

During the time of suspension, the minister may not engage in public ministry.
- e) Completed Restoration:

At the completion of the suspension period, the supervising pastor and the conference superintendent shall determine if the restoration is complete and make recommendation to the conference board.

**AG. PARLIAMENTARY PROCEDURE**

- 1. All Quadrennial and General Conferences in session and all official business meetings shall be governed by the Constitution of the Pentecostal Holiness Church of South Africa. Any matters not contained in the Constitution shall be governed by the guidelines found in the internationally accepted book, ROBERT’S RULES OF ORDER, REVISED.
- 2. No official meeting of any board on any level can be held except called by the chairperson or the ex-officio chairperson of the said board.
- 3. No board meeting will take place unless there is a quorum of the members and the chairperson .
- 4. The National Overseer shall be responsible for rulings on church polity in all conferences. Where possible, this shall be done with consultation with the General Conference Executive Board.

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**SECTION IX****CHURCH MINISTRIES****A. EVANGELISM**

1. The National Evangelism Director of South Africa shall serve as Evangelism Director for the Pentecostal Holiness Church of South Africa.
2. The General Conference and each Quadrennial Conference in *South* Africa should establish an evangelism program for reaching the people of their respective areas for Christ.
3. The General Executive Board shall appoint two committee members to serve with the National Evangelism Director as the General Evangelism Committee.
4. The General Evangelism Director. His duties shall be:
  - a. To develop and implement a program for evangelism within the bounds of the General Conference.
  - b. To plan and conduct workshops on evangelism and church growth in the Promotional Conferences.
  - c. To plan and supervise new field evangelism with the approval of the National Overseer, Overseas Ministry Coordinator and the Regional Ministry Coordinator.
  - d. To promote and distribute sound promotional materials about evangelism in the languages of the people.
5. That each Quadrennial Conference elect or appoint a Committee for Evangelism, consisting of an Evangelism Director and two committee members.
  - a. This committee would promote evangelism in the bounds of the conference in cooperation with the conference board and General Conference evangelism program.
  - b. Names and addresses of this committee should be mailed to the General Evangelism Director.

**B. MISSIONS**

1. The Assistant National Overseer with portfolio of Missions shall serve as Missions Director for the Pentecostal Holiness Church of South Africa.
2. The General Conference and each Quadrennial Conference in South Africa should establish an Missions program for reaching across the borders of South Africa to unreached peoples for Christ.
3. The General Executive Board shall appoint two committee members to serve with the Assistant National Overseer as the General Missions Committee.
4. The General Missions Director. His duties shall be:
  - a. To develop and implement a program for missions within the bounds of the General Conference.
  - b. To plan and conduct workshops on missions in the Promotional Conferences.
  - c. To plan and supervise new mission fields with the approval of the National Overseer, Regional Ministry Coordinator, and Overseas Ministry Co-ordinator.
  - d. To promote and distribute sound promotional materials about missions in the languages of the people.
5. That each Quadrennial Conference elect or appoint a Committee for Missions, consisting of an Missions Director and two committee members.
  - a. This committee would promote missions in the bounds of the conference in cooperation with the conference board and the General Conference missions program.

- b. Names and addresses of this committee should be mailed to the General Missions Director.

**C. CHURCH EDUCATION MINISTRIES**

- 1. There shall be a functioning Church Education Ministries Department of the Pentecostal Holiness Church on the General, Conference, and Local church levels.
- 2. The Church Education Ministries Department shall follow our Lord's commands to make disciples of all nations( Matthew 28:16-20).
- 3. The department shall have as its first and foremost responsibility serving homes, churches, and conferences of the Pentecostal Holiness Church.
- 4. The objectives of the department shall be to equip believers for life and ministry with primary emphasis on discipling others.
- 5. The General Conference Church Education Ministries board shall be amenable to the National Overseer and General Executive Board.
- 6. The Conference Church Education Ministries board shall be amenable to the Conference Superintendent and Conference Board.

**D. MEN'S MINISTRIES**

- 1. There shall be a Men's Ministry Department of the Pentecostal Holiness Church functioning at the General, Quadrennial and Local church levels.
- 2. The purpose of the Men's Ministry is to motivate men to discover their gifts, prepare them for ministry, and provide/suggest opportunities for service as part of the church's ministry.
- 3. Men's Ministries will strive to provide and promote essential services for men of the church at the general, conference and local levels. Conference and local ministries will be developed around the gifts of the laymen. Ministries will expand as more men are added and/or as individuals develop additional gifts.

**E. WOMEN'S MINISTRIES**

- 1. There shall be a Women's Ministries Department of the Pentecostal Holiness Church functioning at the General, Conference, and Local church levels.
- 2. The Women's Ministries Department is an arm of the church committed to ministry.
- 3. The primary objective of Women's Ministries shall be to encourage and nurture spiritual gifts within each individual.

**F. WORLD INTERCESSION NETWORK (WIN)**

- 1. That a WIN Director for the General Conference of South Africa be appointed by the National Overseer in consultation with the General Executive Board.
- 2. That the WIN Director implement a program on the General, Quadrennial, and local church levels.
- 3. That each Quadrennial Conference appoint a Conference WIN Director to implement the conference WIN program.
- 4. That each local church appoints a local WIN Director to implement the WIN program in the local church.

\* \* \* \* \*

**SECTION X****COVENANT OF COMMITMENT**

The Pentecostal Holiness Church is committed to Jesus Christ and His Kingdom. This commitment involves a biblical lifestyle. We believe that the Bible is God's infallible Word and the believer's guide and final authority for both faith and conduct. (2 Timothy 3:16-17). We are totally committed to the Bible as God's written Word to man.

We believe that a top priority for Christians in this world is to multiply believers and multiply churches as a means of extending the kingdom of God. We must, therefore follow a lifestyle that gives impetus to this purpose. As members of the army of God we are involved in spiritual warfare, and thus under military discipline (2 Timothy 2:3-4). Other considerations must take second place to our primary purpose in life. We are mobilized on a wartime basis. Every facet of our lives must come under divine authority (I Corinthians 10:31).

**OUR BODIES**

Since our bodies are the temples of the Holy Spirit and instruments of righteousness (I Corinthians 6:19; Romans 6:13), we must keep our bodies clean and consecrated for the Master's use. From the very beginning of our existence as a denomination we have expected our members to abstain from the use of tobacco, alcoholic beverages, and addictive drugs. We have also maintained a strong position against premarital, extra-marital and deviant sex, including Homosexual and Lesbian relationships, refusing to accept the loose moral standards of our society. We commit ourselves to maintaining this disciplined lifestyle with regard to our bodies (Romans 12:1-2).

**OUR MINDS**

The mind is also the dwelling place of God. We believe that our minds should be kept pure and positive in the midst of an impure and negative world (Philippians 4:7-8). It is for this reason that our members are to govern their "mental" diet. The profanity and pornography that pervade our modern media - both print and video - make it imperative that Christians discipline their minds by refusing to feed upon that which is profane, or vulgar.

Thus Pentecostal Holiness members are to avoid material that panders to the profane and pornographic, while consciously replacing it with wholesome material that feeds and strengthens the spiritual man. We hold a deep commitment to the study of the Bible.

**OUR SPIRITS**

Our commitment includes our spirits. The spirit of this world is hostile to the spirit of the Christian (Galatians 5:17; I Corinthians 2:12-14). The spirit rulers of this present darkness are ever at work to establish strongholds in the minds of unsuspecting believers to impose upon them the mind-set of the world. We must guard against the hatred and hostility that breed so hastily in the human spirit. The greed and selfishness that motivate much of our modern culture is contrary to our Christian faith and testimony. We therefore urge all our members to exhibit the "mind of Christ" in all their attitudes (Philippians 2:5-11).

## **OUR SPEECH**

Our speech reveals much about us (Matthew 12:34-37). The Christian should be known by his wholesome conversation. Our members are to refrain from speaking anything that is unclean, untrue, unkind, or unprofitable. We must make sure that our talk affirms, rather than hinders our testimony.

## **OUR RELATIONSHIPS**

Our relationships reveal our preferences and positions. Thus our people are not to align themselves with organizations or movements that stand in contradiction to Christian principles (2 Corinthians 6:14-18). The believer's commitment to Jesus Christ stands above his commitment to any political party or economic structure or social institution. Anytime there is a conflict between the Christian's commitment to Christ and his commitment to any other relationship, he must recognize that all other commitments are governed by this highest commitment (Luke 14:26-27). All our members are to be honest and ethical in all their relationships (Romans 12:17).

## **OUR FAMILIES**

The family is the basic unit of society. The divine origin of the family makes it of vital concern both to the church and to society. Our commitment to a biblical lifestyle profoundly impacts the family. We give priority to the sanctity of marriage and to the biblical pattern of relationships in the home. While the husband is recognized as the head of the home, he is also commanded to love and cherish his wife as his own body (Ephesians 5:25, 28). Wives are to respect and honour their husbands (Ephesians 5:22, 23). Parents are to teach and correct their children, but at the same time refrain from provoking them to anger and resentment (Ephesians 6:1-4). Children are to respect and obey their parents. Christian families should worship together, play together and work together. The relationships in the Christian family should reflect the healing that Christ brings to all human relationships.

## **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. Our stewardship of possessions begins with the tithe (Malachi 3:8-10). All our members are expected 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 our members are expected to give offerings out of the ninety percent of God's wealth which He allows them to use (I Corinthians 16:2). Stewardship also includes our time, talent, and spiritual gifts, as well as our money (Ephesians 5:16; Romans 12:3-8; Matthew 25:14-30; Luke 19:11-27).

## **OUR LOYALTY**

Loyalty to Christ and His church are basic to the success of the Pentecostal Holiness Church. The faithful participation of every member, both lay and clergy, and every local church and quadrennial conference in the various ministries of the church is necessary if the Pentecostal Holiness Church is to fulfil its mission. Loyalty involves commitment to all the ministries of the denomination. Since leaders should be role models, all those in leadership in the local 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, quadrennial conference, and denominational gatherings (Hebrews 10:25). 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, quadrennial conference members, local churches, quadrennial conferences, and all other individuals and entities of the church.

Loyalty involves affirmation. The morale of the church requires the positive affirmation of the leadership and ministries of the denomination. While negative criticism tears the church apart (Galatians 5:12-26), positive affirmation builds it up. (Ephesians 4:16).

## **CONCLUSION**

This Covenant of Commitment is intended as a guideline for all members, not a system for monitoring and judging one another. Neither is this Covenant of Commitment to be considered 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 in following a biblical lifestyle or this Covenant of Commitment should be given loving nurture and patient instruction in order to lead him to maturity and restoration, if needed (Galatians 6:1).

There are times, when in spite of every effort to nurture and restore a member, 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 must be excommunicated from the fellowship of the church. However, excommunication is a last resort, and is administered only in flagrant cases of heresy, divisiveness, or immorality (Matthew 18: 15-17; Titus 3:10; Romans 16:17-18; I Corinthians 5:1-5).

The primary purpose for this commitment to a disciplined lifestyle is to strengthen the position of our members as Great Commission Christians and thus to firmly establish our denomination as a Great Commission movement. We feel that the Pentecostal Holiness Church has a vital part to play in world evangelization. Our aim is to make the multiplying of believers and the multiplying of churches a top priority of the denomination.

\* \* \* \* \*

**SECTION XI**

**COUNSEL OF GUIDANCE**

1. Since we, as a church, believe in the verbal and plenary inspiration of the Holy Scriptures and that they are the final authority on faith and morals, each member of the Pentecostal Holiness Church shall take as his rule of conduct the Bible, known as the Old and New Testaments, which includes sixty-six books; shall diligently study the Bible; and shall conform to its teachings inwardly as well as outwardly in his daily walk and conversation (Galatians 6:16). Any person who does not believe in the verbal and plenary inspiration of the Holy Scriptures shall not hold ministerial credentials in the Pentecostal Holiness Church, nor be allowed to teach in any institution of the Pentecostal Holiness Church.
2. Members are to be diligent and faithful to witness on all occasions (even if it costs their lives) to God's work of grace in them (regeneration, sanctification, baptism in the Holy Ghost and fire, divine healing, the promise of the second coming of Christ), and to all other teachings of the Word of God.
3. We believe that true Christianity will be reflected in the behaviour of a Christian as well as in his verbal testimony. In light of this belief, the following paragraphs contain acts of behaviour which we as a church view to be inconsistent with the testimony of a Christian:
  - a. A member shall not engage in work, hobbies, leisure-time activities, worldly amusements, or conversation which are calculated to destroy or hinder his spirituality or diminish his effectiveness as a Christian witness (Romans 12:2; I Thessalonians 5:22).
  - b. We, as a church, do not condone the evil in the secular television, movie and music industry. A member shall not attend any activity not in harmony with biblical principles.
  - c. Since speech is the most revealing aspect of one's behavior, members are to reflect in their speech the inner change wrought by the Christian experience. Members are expected to refuse to say anything unclean, unkind, untrue or unprofitable (Leviticus 19:16; Psalm 15:3; Ephesians 4:29-31; Colossians 3:8,17; I Thessalonians 5:22; James 3:1-12).
  - d. Members are to be honest in all matters, avoiding unethical business practices of any kind.
  - e. Members are forbidden to participate in any form of gambling.
  - f. Members are required to observe Sunday as one of God's gifts to man as a day of rest and worship, as taught by the New Testament, and are to engage in those things that will encourage proper observance. The Pentecostal Holiness Church is opposed to the increasing commercialization and secularization of Sunday.
  - g. We commit ourselves to maintaining a disciplined lifestyle with regard to our bodies, refusing to accept the loose moral standards of our society (Romans 12:1,2). Our members are to practice modesty (neat and decent with mutual respect and self-control) in outward appearance.
  - h. The Pentecostal Holiness Church forbids its members to use tobacco in any form. In view of the well-documented harmful physical effects of tobacco, the production and marketing of tobacco products by members are held to be inconsistent with the Christian's obligation to his fellow man (2 Corinthians 7:1).
  - i. The Pentecostal Holiness Church forbids its members to manufacture, sell or use all intoxicants, and any other drink or drug detrimental in its effects (I Corinthians 7:1).
  - j. Premarital and extramarital sexual relations are forbidden (Matthew 5:27-30; I Corinthians 6:9; I Thessalonians 4:3).
  - k. Due to the increase of homosexual practices in our permissive society, we, as a church, wish to point out that the Bible condemns this as an act of sin (Romans 1:24-32); I Corinthians 6:9). Persons practicing such a lifestyle shall be denied membership in the

Pentecostal Holiness Church. We maintain that God's grace is sufficient to deliver those bound in this sin.

1. All members are to recognize the evil of pornographic material and refrain from any involvement with such.
4. Brotherly love as taught and exemplified by Christ is to be our example. Members are to be compassionate and charitable toward their fellow man. We recognize racism as sinful and seek to treat all people with dignity and respect. In this spirit, our ministers are expected to lead our people into living a life that will demonstrate Christian love to one another (John 13:35) and be consistent with a Christian testimony.
5. No member, clergy or laity, shall publish or use any official publication or mail letters or documents or tapes on the local level, conference or General level, for the purpose of slander or character defamation. Neither shall any member acquire any mailing list for the purpose of doing so. Violation of this rule may be grounds for dismissal in the Pentecostal Holiness Church.
6. No member shall hold active membership in, or fellowship with organizations whose objectives and activities are not in harmony with Scriptures, or which require oath-bound allegiance that infringes upon a member's total allegiance to God (2 Corinthians 6:14-17; Ephesians 5:11).
7. Recognizing divine providence in the accumulation of material goods, members are to be conscious of their responsibility to God for management of this trust. This stewardship should be taken into account when drafting wills and bequeathing estates.
8. We, as a church, believe that all of our income belongs to God, and at least one-tenth be given into the treasury of the local church. We believe that, in addition to this, we are able to give free will offerings for the further support of His cause (Malachi 3:8-10; I Corinthians 16:2).
9. A member of the local church who does not tithe his income into the local church treasury shall not hold any official position (local, quadrennial, General) nor be an official delegate to the quadrennial conference or General conference.
10. No person who has been dismissed, or who has withdrawn under charges from one Pentecostal Holiness Church shall be permitted to unite with another Pentecostal holiness Church, without first being reconciled to the church from which he was dismissed.
11. These rules are intended as guidelines for direction, rather than points for monitoring one another. Persons experiencing difficulty in any of these areas are to receive nurture, care and other help for their growth in Christ and Christian restoration, when needed.

\* \* \* \* \*

**SECTION XII  
CHURCH PROPERTY AND TITLES**

**“VESTING AND DEALING WITH PROPERTY BEFORE 1<sup>ST</sup> APRIL 2004:**

Church property vested prior to the 1<sup>st</sup> April 2004 shall be dealt with as follows:”

**A. GENERAL**

Although the Pentecostal Holiness Church is a connectional church, the various bodies of the church (Local church, Quadrennial Conference, the General Conference of South Africa, and the Missionary Fellowship) shall individually own any immovable property acquired by them.

The authority of the body to control and govern its property, as long as the body is operating for the ministry and membership of the Pentecostal Holiness Church in accordance with the faith and **CONSTITUTION** of the church, shall not be questioned.

Each church body shall be organized as a voluntary corporation and, subject to the provisions of the **CONSTITUTION**, shall have the right to acquire, sell, dispose of, give in exchange, transfer, lease, mortgage, manage, insure, work, develop, improve, turn to account or in any other way deal with immovable property. The power and authority to exercise such rights shall vest in the trustees for the time being of each church body.

Any immovable property acquired by any church body shall vest in the trustees for the time being of such church body.

**B. LOCAL CHURCH PROPERTY**

Immovable property acquired by the local church bodies shall vest in "the trustees for the time being of the local church of (state place) of the Pentecostal Holiness Church".

The trustees holding title to local 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 trustees shall have the same rights, powers and authority as if they are 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.

If the local church wishes to sell, mortgage or dispose any immovable property in any way, its board of trustees shall request authority from the relevant Quadrennial Conference Board to negotiate and arrange the terms of such transactions. Provided that the Quadrennial Conference has determined that such transaction will serve to further the ministry of the Pentecostal Holiness Church in accordance with the faith and **CONSTITUTION** of the church, the Quadrennial

Conference Board shall issue a letter authorizing the local church to conduct such negotiations subject to any condition imposed in such letter.

When it is determined by the Quadrennial Conference that a local church shall ceased using its church property in accordance with the faith and CONSTITUTION of the Pentecostal Holiness Church, title to and possession of such property shall be transferred to the Quadrennial Conference in whose territory the property is situated. The Quadrennial Conference may institute proceedings in any appropriate Court to acquire title and possession. If, however, two-thirds of the congregation of the local church shall move to another place of worship, retaining its status as an operating Pentecostal Holiness Church, the local church may, with the written approval of the Quadrennial Conference Board, 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.

Each deed to a local church shall contain the following title condition: "The transferee shall not alienate any right in or transfer or mortgage the property or any portion thereof or share therein without the prior written consent of the Quadrennial Conference Board of the Pentecostal Holiness Church for the area within which the property is situated".

The above language should be recommended for any wills devising property to a local church and as part of any decree distributing property to a local church.

No mortgage of any property held by a local church shall be effected unless the mortgage bond contains a clause to the effect that the mortgagee shall not foreclose against the mortgage or without giving the Quadrennial Conference Board of the Pentecostal Holiness Church at (street address, city) at least 14 (fourteen) days prior written notification of its intentions to do so. The mortgage bond shall contain a further clause to the effect that the said Quadrennial Conference may cure any default to the mortgagor without thereby assuming any liability under the mortgage bond or the underlying agreement.

If the local church is unwilling to cure default, the Quadrennial Conference may advance funds for the purpose of curing the default and thereby avoid foreclosure and, it deems such action advisable, may assume the debt subject to the local church transferring the property to the Quadrennial Conference.

TRUSTEES holding title (on property bought from April 1998) shall be Quadrennial Conference Superintendent., Quadrennial Conference. Secretary/Treasurer, Church Pastor and Church Secretary/Treasurer

If all the members of a local church resign or is dismissed from the P.H. Church, the church building and all other property shall remain the possession of the Pentecostal Holiness Church.

### **C. AFFILIATED LOCAL CHURCHES**

Certain local churches are connected with the Pentecostal Holiness Church as affiliated churches. An affiliated local church congregation has elected to accept the doctrines of the Pentecostal Holiness Church without becoming a full membership church. An affiliated church has full ownership and control over its immovable property and there are no requirements that any particular language appear in deeds or mortgages affecting the immovable property of affiliated churches. An affiliated church may transfer its immovable property to the appropriate body of the

Pentecostal Holiness Church at any time after the affiliated church comes into full membership; provided that the decision to transfer its property is made by not less than two-thirds of the adult members of its congregation. If a local Pentecostal Holiness Church merges with an affiliated church and the affiliated church's property is sold, the proceeds will go to the said local Church.

Where a Pentecostal Holiness Church leaves the organization he can only be re-admitted as a full member and not as affiliate

#### **D. QUADRENNIAL CONFERENCE PROPERTY**

Immovable property acquired by a Quadrennial Conference shall vest in "the trustees for the time being of the Quadrennial Conference of (state area) of the Pentecostal Holiness Church".

Each Quadrennial Conference shall have the same rights and duties with regards to the sale, disposal mortgage of immovable property as is set out above for local churches. The relationship of the Quadrennial Conference to the General Conference of South Africa shall be the same relationship as between the local church and the Quadrennial Conference with regard to the transactions affecting immovable property. When it is determined by the General Conference of South Africa that a Quadrennial Conference shall have ceased using its church property in accordance with the faith and **CONSTITUTION** of the Pentecostal Holiness Church title to and possession of such property shall be transferred to the General Conference of South Africa which may institute proceedings in any appropriate Court to acquire such title and possession.

The title conditions and clauses required to appear in the deeds to local churches and mortgages given by local churches must also appear, mutatis mutandis, in the deeds and the mortgages on Quadrennial Conference immovable properties.

#### **E. MISSIONARY FELLOWSHIP PROPERTY (MISSION PROPERTY)**

Immovable property acquired by the Missionary Fellowship shall vest in "the trustees for the time being of the Missionary Fellowship of the Pentecostal Holiness Church".

Properties bought by the Missionary Fellowship are used for missionary housing, etc.

Should the Missionary Fellowship no longer require a property owned by it, the Missionary Fellowship, in consultation with and subject to the approval of the Executive Director of the World Missions Department, USA, shall decide whether to sell the property and use the money for pioneering work in another area or country or to give the property to the General Conference of South Africa or to a Quadrennial Conference.

Subject to the approval of the said Executive Director for transfers of immovable property, no special rules shall apply to conveyances and mortgages of immovable property which shall be made in accordance with the laws of the country in which the immovable property is situated.

#### **F. GENERAL CONFERENCE PROPERTY**

Immovable property acquired by the General Conference of South Africa shall vest in "the trustees for the time being of the General Conference of South Africa of South Africa of the Pentecostal Holiness Church".

No special rules shall apply to such immovable property and conveyances and mortgages shall be made in accordance with the laws of the country in which the immovable property is situated.

**G.**

**“VESTING OF AND DEALING WITH CHURCH PROPERTY AFTER THE 1<sup>ST</sup> OF  
APRIL 2004**

1. All church property of whatsoever nature whether acquired by a **Local Church, a Quadrennial Conference or The General Conference** shall vest in
  - a. In the case of a **Local Church** vesting shall be as follows:
 

"The Local Church of (state place) of the Pentecostal Holiness Church"
  - b. In the case of the **Quadrennial Conference Property** vesting shall be as follows:
 

"The Quadrennial Conference of (state area) of the Pentecostal Holiness Church"
  - c. In the case of **General Conference property** vesting shall be as follows:
 

"The General Conference of South Africa of the Pentecostal Holiness Church"
  
2. As from the 1<sup>st</sup> April 2004 all dealings with Church property, including affiliated church property, shall require the authority as stated below and on each new registration after the said date and each title deed of the church, or any body thereof, shall contain the following title condition:
 

"The transferee shall not alienate any right in, dispose of, transfer or mortgage the property or any portion thereof or share therein without the prior written consent of the Quadrennial Conference of the area of the Pentecostal Holiness Church, General Conference Board of South Africa of the Pentecostal Holiness Church, The Region Ministry Co-ordinator for Southern Africa and the Overseas Ministry Co-ordinator for Africa of the Pentecostal Holiness Church".
  
3. When it is determined by the Quadrennial Conference that a local church ceased using its church property in accordance with the faith and CONSTITUTION of the Pentecostal Holiness Church, title to and possession of such property shall, on request by the Quadrennial Conference, be transferred to the Quadrennial Conference in whose territory the property is situated and the Local Church shall sign all the documents required to give effect to this provision. The Quadrennial Conference may institute proceedings in any appropriate Court to acquire title and possession. If, however, two-thirds of the congregation of the local church shall move to another place of worship, retaining its status as an operating Pentecostal Holiness Church, the local church may, with the written approval of the Quadrennial Conference of the area of the Pentecostal Holiness Church, General Conference Board of South Africa of the Pentecostal Holiness Church, The Region Ministry Co-ordinator for Southern Africa and the Overseas Ministry Co-ordinator for Africa of the Pentecostal Holiness Church, sell its former church property or hold it for a reasonable time for future sale, and may appropriate the

proceeds of the sale for the payment of the outstanding amount due in respect of the new property.

4. No mortgage of any property held by a local church shall be effected unless the mortgage bond contains a clauses to the effect that:
  - a. The mortgagee shall not foreclose against the mortgagor without giving the Quadrennial Conference Board of the Pentecostal Holiness Church at (street address, city) at least 14 (fourteen) days prior written notification of its intentions to do so; and
  - b. That the said Quadrennial Conference may cure any default to the mortgagor without thereby assuming any liability under the mortgage bond or the underlying agreement.
5. If the local church is unwilling or unable to cure the aforesaid default, the Quadrennial Conference may advance funds for the purpose of curing the default and thereby avoid foreclosure and, if it deems such action advisable, may assume the debt subject to the local church transferring the property to the Quadrennial Conference.
6. If all the members of a local church resign or are dismissed from the Pentecostal Holiness Church, the Quadrennial Conference Board of the Pentecostal Holiness Church shall be entitled to deal with the church immovable property and all other property as if it were the owner of the property and the full benefits thereof shall accrue to the Pentecostal Holiness Church.
7. Each Quadrennial Conference shall have the same rights and duties with regards to the sale, disposal and mortgage of immovable property as is set out above for local churches. The relationship of the Quadrennial Conference to the General Conference of South Africa shall be the same relationship as between the local church and the Quadrennial Conference with regard to the transactions affecting immovable property. When it is determined by the General Conference of South Africa that a Quadrennial Conference shall have ceased using its church property in accordance with the faith and **CONSTITUTION** of the Pentecostal Holiness Church title to and possession of such property shall similarly be transferred to the General Conference of South Africa which may also institute proceedings in any appropriate Court to acquire such title and possession

#### **H. SOUTH AFRICAN REVENUE SERVICE REQUIREMENTS FOR A PUBLIC BENEFIT ORGANISATION (PBO)**

##### **Income Tax Exemption**

Income tax exemption has been made available to church organization that have been approved under section 30 of the income Tax Act. The Pentecostal Holiness Church of South Africa with its activates at Local Church level, Quadrennial Conference level and General Conference level may qualify as a Public Benefit Organization once approved by SARS. Once approved as a PBO the Local Church, Quadrennial Conference and General Conference of the PHC will have to comply with the regulations set out in the Tax guide for Public Benefit Organizations in South Africa.

##### **On Dissolution**

In the event of the Pentecostal Holiness Church of South Africa being dissolved, the following regulations apply:

1. A two third majority vote, of the General Board of Administration of the Pentecostal Holiness Church, will determine the course of action as stipulated in No's 2 and 3.
2. All remaining assets must be transferred to:
  - a) A similar PBO which has been approved in terms of section 30 of the Income Tax Act; or
  - b) An organization established by law as envisaged in section 10 (1) (cA) (i) of the Act, which carries on an approved PBA.
3. The General Board of Administration of the Pentecostal Holiness Church of South Africa in consultation with World Missions Ministries of the International Pentecostal Holiness Church, Oklahoma City, USA, will determine which PBO will be the recipient of the remaining assets.

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**SECTION XIII  
GRANTING LICENSE AND ORDAINING MINISTERS**

1. The Pentecostal Holiness Church of South Africa issues Four forms of credentials: Mission Worker's license, Licensed Minister's license (this includes the following ---- licensed church education minister, and licensed minister of music, Ordination Certificates for Ministers, and certificates of ordination for national missionaries..
2. All licensing certificates should be uniform in size and include the words “valid with current I.D. card’.
3. The Quadrennial conference shall issue an ordained minister of church education certificate and an ordained minister of music license to those who have completed a prescribed course of study in a Pentecostal Holiness Church college, or the equivalent in another church-related college, or who have been duly examined by the quadrennial conference board or examining committee. They shall participate in all benefits and requirements of the quadrennial conference in which they have been issued a license.
4. The Quadrennial Conference board shall have the authority to grant or to revoke Mission Worker's license. Requirements for this license are follows.
  - a. Those desiring Mission Worker’s license shall be recommended by the local church. This recommendation shall be in writing and signed by the pastor and secretary
  - b. This is considered as an entry level for the purpose of training and maturing as a minister.
  - c. The applicant must be certain of a definite call to Christian work and must complete the prescribed study program.
  - d. Those with a Mission Worker’s license are amenable to the local church where they hold their membership and shall tithes their income to the local church treasury.
  - e. They shall report to the conference office monthly. Failure to do so for a period of two quarters will result in the forfeiture of their license.
  - f. Any person with a Mission Worker’s license pastoring a church, shall be amenable to that respective conference, tithe monthly into the conference treasury, report to the conference monthly, and shall be granted a vote in the conference.
5. Any quadrennial, midterm, or inspirational conference shall have the authority to grant ministerial license and ordination. The requirements for these certificates are as follows:
  - a. In order to qualify for any license, the candidate shall be a member of a local church and recommended by that local church. This recommendation must be in writing and signed by the pastor and church secretary.
    - 1) A licensed minister is encouraged to move to ordination
    - 2) Others, (as mentioned in a.1. above) with license on the conference level may or may not choose to be ordained.
  - b. Ministerial candidates who have graduated from a four year ministry program of a college recognized by the Pentecostal Holiness Church will be given credit for the equivalent of the written examination. (The oral examination is still required.)
  - c. Study requirements for license and ordination may be satisfied through:
    - 1) A prescribed course of study in a Pentecostal Holiness college or its equivalent in another church-related college.
    - 2) Pentecostal Holiness School of Ministry programs
    - 3) Other Ministerial Training Programs approved by the conference board.

- d. Candidates for ordination shall have been licensed for two years. (The conference board may waive this regulation in exceptional circumstances with the approval of the National Overseer.)
6. The National Overseer shall grant national missionary certificates of ordination in consultation with the Overseas Ministry Coordinator, the Regional Ministry Coordinator, and the conference board to which the applicant is amenable.
7. The National Overseer, or his appointee, in cooperation with the Conference Superintendent, shall arrange and conduct an appropriate ordination service in connection with the session of the conference.
8. The National Overseer, in consultation with our church schools and the General Executive Board, shall provide a continuing education program for licensed and ordained ministers and national missionaries in the Pentecostal Holiness Church in S.A. The conference superintendent shall be responsible for implementation and supervision of the Continuing Education Program. Certification of C.E.Units will be used on attendance in this program.
9. A standard list of questions shall be provided by the General Executive Board. The list of questions shall be sent to every conference, and all conference examination committees shall be requested to ask these questions of every candidate for license.
10. All licensed and ordained ministers must participate annually in a continuing education program provided or approved by the general conference of S.A. or quadrennial conference. Any minister failing to meet this requirement will forfeit his credentials (2 Timothy 2:15).

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**SECTION XIV  
ORDINANCES**

**A. WATER BAPTISM**

All who unite with any local church on profession of faith in Christ shall further confess Christ by receiving water baptism as early as possible. 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; I Corinthians 11:23-30).

1. The bread and the wine should be administered to all Christians (only unfermented wine should be used).
2. The Lord's table should be open to all who love Him, and all of the Lord's children should be invited to His table to commemorate together the death of their common Lord.
3. This shall be administered monthly and no less than at least once each quarter.

**NOTE: FOOT WASHING**

Although foot washing is not an ordinance, the Pentecostal Holiness Church allows its members liberty of conscience in the observance of foot washing.

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**SECTION XV**

**CEREMONIES AND FORMS**

**A. A GUIDE TO CEREMONIES**

**CEREMONIES**

These ceremonies have a twofold purpose:

1. They may be used as shown in the Manual.
2. They may serve as guidelines upon which you may expand and develop your own ceremonies.

**THE RECEPTION OF CHURCH MEMBERS**

(The date for receiving members should be announced in advance). The Pastor should discuss with each prospective member in private his commitment to the doctrines and the organizational structure of The Pentecostal Holiness Church, Inc. Prospective members should make commitments to the church doctrines and organizational structure.

On the appointed day the minister should invite prospective members to stand at the altar before him. The minister shall say, "The Pentecostal Holiness Church is a denominational vehicle given to us by God to assist Christ in building His body, the Church.

I have discussed with these prospective members the doctrines and organizational structure of our church. Each has made a commitment to those doctrines and structure. Each agrees that a member of this church should present a new, holy, Spirit-led life to the community.

These prospective members understand that our church is Trinitarian in belief and that we subscribe to the theology set forth in the Apostles Creed. Our fourteen Articles of Faith have been explained to them."

The minister shall ask the prospective members the following questions:

1. "Are you now a born -again Christian?"
2. "Do you agree with the doctrines and organizational structures of The Pentecostal Holiness Church?"
3. "Will you make a commitment to the ministries of The Pentecostal Holiness Church?"

If these answers are positive, the minister shall then ask for a motion from the general membership of the church. When the motion is seconded, he shall take a vote. If the vote is favourable, the prospective member will be added to the church roll.

The minister shall give new members the right hand of fellowship and welcome them to the Pentecostal Holiness Church.

## **THE HOLY COMMUNION**

The pastor should schedule a regular time to observe communion. Example: first Sunday of each month or first Sunday of each quarter.

When the minister has completed his worship service, he shall stand by the communion table. The arrangement of the people in the sanctuary shall be according to the discretion of the minister.

The minister may read an appropriate Scripture, such as 1 Corinthians 11:23-27 or Luke 22:14-20.

He may offer the following prayer: Lord Jesus, we observe this communion in remembrance of You. This bread reminds us of Your bodily example upon this earth. We believe Your life is to be a constant example for our lives. This juice is symbolic of Your blood shed for our sins. We thank You for dying in our stead.

We now bless these elements to the nourishment of our spiritual bodies in the name of the Father, and the Son, and the Holy Ghost."

The minister and deacons shall serve the elements of the Holy Communion to the members of the congregation. If the congregation receives the elements in unison, the minister shall say: "We eat this bread in remembrance of the Word made flesh dwelling among us. We drink this juice in remembrance of Christ's blood shed for our sins."

If the bread and juice are taken separately and administered by the deacons, the deacons shall say: "Take and eat this bread in remembrance of Jesus Christ. Drink this juice in remembrance of Christ's blood shed for you."

After the communion service the congregation shall sing a hymn and the minister will offer a benediction.

All born-again Christians who so desire are permitted to receive communion in the Pentecostal Holiness Church.

## **WATER BAPTISM**

The time for the water baptismal service should be announced in advance. The minister should counsel with each candidate and be sure that each person understands the meaning of water

baptism in the light of Bible truth.

On the day of the water baptismal service the minister shall say publicly to the candidate:

"In the Great Commission of Matthew 28:19-20, Jesus commanded His disciples to do three things: to disciple the world, to baptize believers in water, and to teach His commandments to His follows. Water baptism is a command from the Lord to be obeyed. It is an outward expression of the believer's true repentance and the forgiveness of his sins. It is also a public expression of the believer's commitment to the ministry of Jesus Christ."

The minister may ask the candidates two questions:

1. "Have you experienced the spiritual new birth?"
2. "Are you committed to the ministry of Jesus Christ on this earth?"

If the answers are positive the minister may baptize each candidate with the following words:

"In obedience to the command of Jesus Christ, I baptize you in the name of the Father, and of the Son, and of the Holy Ghost, and may the blessings of the Almighty rest upon you."

To conclude the baptismal service the congregation may sing a hymn and a benediction will be offered.

## **WEDDING CEREMONY**

(In various countries wedding ceremonies may only be performed by Government appointed Marriage Officers)

"Dearly Beloved: We are assembled here in the presence of God and before this company to witness the joining of this man and this woman in holy matrimony. Marriage is a holy estate and first institution ordained by God, giving us a beautiful symbol of the mystical union between Christ and His church. Jesus Christ honoured and endorsed marriage by His presence and first miracle that He performed in Cana of Galilee. St. Paul declared marriage to be holy among men. This holy estate shall not be entered into unadvisedly or lightly, but soberly, reverently, discreetly, and in the fear of God.

If any person present can show just cause why these two persons should not be joined together, you should confess it now or forever hereafter hold your peace.

If either of you two persons to be joined in marriage know any reason why you should not be lawfully joined together, you should declare it now rather than have it revealed in the great judgement of God."

The minister shall say to the man:

"\_\_\_\_\_, wilt thou have this woman to be thy wedded wife, to live together after God's ordinance in the holy estate of matrimony? Wilt thou love her, comfort her, honor and keep her in sickness and in health, and forsaking all others, keep thee only unto her so long as you both shall live?' (The answer is "I will.")

"\_\_\_\_\_, wilt thou have this man to be thy wedded husband, to live together after God's ordinance in the holy estate of matrimony? Wilt thou love him, comfort him, honor and keep him in sickness and in health, and forsaking all others, keep thee only unto him so long as you both shall live?" )The answer is "I will.")

The minister shall then say: "Who giveth this woman to be married to this man?"

The answer may be either "I do," or "her mother and I."

The minister shall then instruct the father to be seated and shall request the bride and groom to face each other and join right hands.

The minister shall request the man to repeat after him:

"I, \_\_\_\_\_, take thee, \_\_\_\_\_, to be my wedded wife, to have and to hold, from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love and to cherish, till death us do part, according to God's law I give you my pledge."

The minister shall request the woman to repeat after him:

"I \_\_\_\_\_, take thee, \_\_\_\_\_, to be my wedded husband, to have and to hold, from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love and to cherish, till death us do part, according to God's law I give you my pledge."

The man and woman shall loose hands and face the minister. If there are rings the minister shall say: "Do we have rings?"

Holding the bride's ring aloft the minister shall say:

"The ring is a circle, symbolic of eternity, that which never ends. May this ring remind you of your commitment this day and may God grant that it shall be permanent."

The minister shall then instruct the man to place the ring on the bride's finger and repeat after him:

"With this ring I thee wed, and all my earthly possessions and heart's affection I thee endow."

The minister shall offer a prayer. He shall then say: "Marriage is a covenant relationship. It is the clasping of hands, the joining of hearts, the merging of two lives that will walk up the hill of life together. Together you will share life and over come its difficulties. As you join your lives together you shall make a contribution to your community.

Above all, develop respect one for the other and your marriage shall grow richer and more meaningful as the years pass.

Those who God hath joined together let no man put asunder. Forasmuch as \_\_\_\_\_ and \_\_\_\_\_ have agreed to be married and have witnessed the same before God and these witnesses by joining hands, and giving and receiving rings, and by offering a pledge one to the other, I the minister of God, declare them to be husband and wife in the name of the Father, and of the Son, and of the Holy Ghost Amen."

The minister shall then congratulate the couple and instruct the groom to kiss the bride.

## **SERVICE OF MARRIAGE ANNIVERSARY**

(Silver or Golden)

"Dearly Beloved: We are gathered together here in the sight of God, and in the presence of these witnesses to recall the pledge of love which this man and this woman made to each other twenty-five (fifty) years past in holy matrimony, an honorable estate instituted by God and signifying unto us the mystical union between Christ and His church, which holy estate Christ adorned and beautified with His presence in Cana of Galilee.

While youth could not see what lay ahead, time has brought experiences that have deepened their original commitment one to the other. On this anniversary of their wedding day, they pledge anew their devotion to each other and to God."

Addressing the persons to be renewed in marriage, the minister shall say: "As God witnessed your original pledges to one another, He is present as you renew your vows today.

"\_\_\_\_\_, wilt thou this day pledge again thy love to this thy wedded wife? Wilt thou continue to love her, comfort her, honour and keep her, in sickness and in health?"

The man will answer, "I will."

"\_\_\_\_\_, wilt thou this day pledge again thy love to this thy wedded husband? Wilt thou continue to love him, comfort him, honour and keep him, in sickness and in health?"

The woman will answer, "I will."

Forasmuch as \_\_\_\_\_ and \_\_\_\_\_ have restated their vows together in holy wedlock, and have witnessed the same before God and this company, I now charge them in

the name of the Father, and of the Son, and of the Holy Spirit that they continue to walk side by side in the unity of maturing love, as they serve God, one another, and their community."  
The minister shall offer prayer.

### **CHURCH DEDICATION**

Suggested order of service:

- Musical Prelude
- Invocation
- Welcome
- Hymn
- History of the Church
- Greetings and Appreciation
- Dedicatory Sermon
- Dedicatory Response
- Dedicatory Prayer
- Hymn
- Benediction

### **DEDICATION**

Minister: "We are gathered here in the presence of God and this people to dedicate this new sanctuary to the service of our Lord To the glory of God, our heavenly Father, by whose love, mercy and grace we have been able to build this house of worship, and to His Son, Jesus Christ, by whose sacrifice we are redeemed. . . "

People: "We dedicate this church."

Minister: "For the worship of God in prayer and praise, the reading of the Holy Scriptures, the proclamation of the gospel unto salvation, the celebration of the Holy ordinances of baptism and the Holy Communion."

People: "We dedicate this house of worship."

Minister: "For Thy comfort to all who mourn, for Thy strength to those who are weary and perplexed, and for those who are tempted; for light of those who seek Thy way . . ."

People: "We dedicate this house of worship."

Minister: "For the hallowing of marriage and family life, for the teaching and guidance of children, for the training of youth in Christian living, for the guidance of all life . . ."

People: "We dedicate this house of instruction."

Minister: "For the sending forth of the gospel to the uttermost parts of the earth, the conversion of sinners, the giving of hope and courage to those who labor in the Lords service, and the submission of life to Christian service . . ."

People: "We dedicate this Pentecostal Holiness Church."

Unison: "We, The people who worship in this place do hereby dedicate ourselves to the glory of God who called us, to the honor of the Son who loves us, to the praise of the Holy Spirit who illumines us, to the promotion of all Christian work, to the establishment of the kingdom of God in this world, and to the fellowship of the cross and crown of our Lord Jesus Christ."

### **DEDICATION OF CHILDREN**

When the sponsors have presented themselves with the child before the minister at his request, the minister shall say: "Jesus said, suffer little children, and forbid them not to come unto me; for of such is the kingdom of heaven . . . And he took them up in His arms, put his hands upon them,

and blessed them."

The minister shall say to the parents or guardians: "Will you teach this child the principles set forth in the Bible by Jesus Christ?" Will you rear this child by the influence of the Holy Spirit?" Parents or guardians shall answer, "I/We will."

"Do these two things and this child shall be a blessing to you as God intended all the days of your life."

The minister shall then take the child in his arms and say:

"Father, I present \_\_\_\_\_ to You. May the Christian teachings of his parents and church be received and applied by this child so that he shall develop into a mature Christian and a useful instrument in the building of Your Kingdom. In the name of the Father, and of the Son, and of the Holy Ghost. Amen."

The minister shall return the child to his parents or guardians with this charge: "This child now belongs to God. Rear him/her so that he/she will be a useful cell in the body of Christ."

### **FUNERAL SERVICE**

When the minister has determined what the family desires in a funeral service, he shall arrange the order of service. A printed copy of the service should be prepared for all persons participating in the service.

The minister shall begin the funeral service with a prayer, asking the Holy Spirit to comfort the family and friends.

Song: selection of the family.

Bible Reading: The minister should read from the Bible one or more of the following appropriate Scriptures:

Psalm 46:1-3	2 Samuel 12:18-23
Job 19:25-27	Matthew 25:14-23
John 11:25-26	Psalm 103:15-19
2 Corinthians 4:17-18	Ecclesiastes 12:1,6
1 John 3:1-2	Ezekiel 16:60
Mark 10:13-16	Job 14:1-7, 14-15
James 4:13-15	Psalm 90
Psalm 39	Isaiah 40:25-31
Romans 8:35-39	2 Corinthians 5:1
Matthew 5:4	Revelation 21:1-4
1 Corinthians 15:51-58	Hebrews 11:16

Song: selection of the family.

Funeral address and brief prayer.

At the grave side service the minister should read from the Bible, one or more of the following Scriptures:

Psalm 23  
John 14:1-3  
John 5:28-29

The minister may then say: "Our Father, inasmuch as You own the earth and all its fullness, we commit this body, not to the earth but to You for safekeeping. We believe that in the proper day You shall reunite the spirit with this body which then shall be incorruptible." The minister shall offer a brief prayer as the benediction. The minister should shake hands with each member of the

family and give a few personal words of comfort.

### **ORDINATION AND INSTALLATION OF THE OFFICIAL BOARD.**

To be read responsively: 1 Timothy 3:8-13

Pastor: "Likewise must the deacons be grave not double tongued, not given to much wine, not greedy of filthy lucre;"

Congregation: "Holding the mystery of the faith in a pure conscience."

Pastor: "And let these also first be proved; let them use the office of a deacon, being found blameless."

Congregation: "Even so must their wives be grave, not slanderers, sober, faithful in all things."

Pastor: "Let the deacons be the husbands of one wife, ruling their children and their own houses well."

Unison: "For they that have used the office of a deacon will purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus."

### **CHARGE TO DEACONS**

Pastor: "It is recorded in the story of the early church that when the number of the disciples increased, the church called its members together and chose men of good report, full of the Spirit and wisdom, to assist in the ministry; and that the officers thus chosen were set apart, or dedicated, to perform the duties of their office. In like manner, the church has chosen these men (and woman) and their presence signifies their acceptance of this important office."

Deacons (in unison): "Trusting in Jesus Christ as my Lord and Saviour for strength, I do promise Him and this church that I will be faithful to the extent of my ability, regular in attendance, wholehearted in giving, open-minded in planning, patient in seeking the solution to problems, and supportive of the pastor. I will seek to set a worthy example in the promotion of Christian fellowship among the members of this congregation and do hereby consecrate myself anew to the extension of Christ's kingdom in our city, in our land, and throughout the world-wide field of Christian service, I also pledge to be faithful at all board meetings, the exception being a reason acceptable to my Lord."

### **CHARGE TO CHURCH SECRETARY**

Pastor: "Your duties are to be faithful at all official board meetings, to keep a faithful record of all business proceedings of the church, to care for the correspondence of the official board and to maintain our church register."

Secretary: "I do hereby accept this office and promise to fulfil the duties set before me with the help of God."

### **CHARGE TO CHURCH TREASURER**

Pastor: "Your duties will entail the faithful record keeping of all monies received and paid out. The records will be kept so as to meet the approval of the Judge of all judges in accounting for the stewardship of this congregation. Other duties include the prompt paying of all accounts and the preparation of all conference reports. A full financial report is to be prepared monthly for the official board. You are also expected to cooperate fully with the chairman and board of finance."

Treasurer: "I do hereby accept this office and promise to fulfil the duties set before me with the help of God."

Church Members (in Unison): "Having learned of your election to guide us in the administration

of church affairs, we do pledge our loyalty to you as you endeavour to lead us in a constructive church program. We acknowledge our duty and our privilege and declare our purpose to share with you in hastening the coming of Christ's kingdom."

### **CHARGE TO ELDERS**

To be read responsively: 1 Peter 5:1-4

Pastor: "The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed."

Congregation: "Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind."

Pastor: "Neither as being lords over God's heritage, but being ensamples to the flock."

Unison: "And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away."

Pastor: "Three words are used in the text of the New Testament to describe aspects of the one office of elder: Elder (*presbyters*); Bishop (*episkopos*); and Shepherd (*poimen*). For the most part, these words are used interchangeably, but they describe the threefold ministry of the eldership as set forth in 1 Peter 5:1-4: (1) to tend the flock; (2) to superintend or oversee spiritual matters affecting the local body; and (3) to be an example to the flock of the kind of person in character and grace that God wants each of the believers to become. An elder is called of God to a particular work, gifted by the Holy Spirit with the necessary gifts, and given to the church to function in that capacity. He is mature enough in years to have the necessary basic experience with life and mature enough in Christ to manifest the character necessary to serve as an example to the body."

Elders: "With the help of Jesus Christ as my Lord and Example, I do pledge to Him and to this church that I will perform my responsibilities as elder as a mandate from God. I will feed the flock of God, assuming a position of overseer and protector, not by coercion, or for worldly advantage, but willingly for the strengthening of the body of Christ. I also pledge to be a faithful example to the flock in both conversation and lifestyle, keeping always before me my Saviour and Example, Jesus Christ, the Chief Shepherd, and the promised reward, and unfading crown of glory."

## **B. -- A GUIDE TO FORMS**

### **CHURCH MEMBERSHIP**

This is to certify that \_\_\_\_\_ is a member of

The \_\_\_\_\_ Pentecostal Holiness Church.

Date \_\_\_\_\_

Pastor \_\_\_\_\_

Secretary \_\_\_\_\_

### **CHURCH LETTER OF TRANSFER**

This is to certify that \_\_\_\_\_ is a member of the  
\_\_\_\_\_ Pentecostal Holiness Church and is hereby granted this

letter of transfer to the \_\_\_\_\_ Pentecostal Holiness Church. This letter is valid for six months, but should be used as early as practicable.

Date \_\_\_\_\_

\_\_\_\_\_, Pastor

\_\_\_\_\_, Secretary

**CONSUMMATION OF TRANSFER.**

This is to certify that \_\_\_\_\_ has been transferred from

\_\_\_\_\_ Pentecostal Holiness Church to

\_\_\_\_\_ Pentecostal Holiness Church.

Date \_\_\_\_\_

\_\_\_\_\_, Pastor

\_\_\_\_\_, Secretary

**MISSION WORKER'S LICENSE.**

This is to certify that the bearer hereof, \_\_\_\_\_ has been duly licensed as a MISSION WORKER of the Pentecostal Holiness Church, and is hereby affectionately commended to the fellowship of all Christians with whom \_\_\_\_\_ may be called to labor in the service of the Lord.

19\_\_\_\_\_

Conference Superintendent \_\_\_\_\_

Conference Secretary \_\_\_\_\_

**LOCAL MINISTER'S LICENSE.**

This is to certify that the bearer hereof, \_\_\_\_\_ has been duly licensed to preach, according to the Word of God and the CONSTITUTION of the Pentecostal Holiness Church, and has authority to lay hands on and pray for the sick -- Mark 16:17-18; James 5:13,15. To bury the dead -- I Corinthians 15; Rev:14:3.

\_\_\_\_\_  
Presiding Officer

\_\_\_\_\_  
National Overseer

\_\_\_\_\_  
Conference Superintendent

\_\_\_\_\_  
Conference Secretary

**CERTIFICATE OF ORDINATION.**

This is to certify that the bearer hereof, \_\_\_\_\_ has been duly and regularly ordained as a MINISTER OF THE GOSPEL according to the Word of God and the Constitution of the

**THE CONSTITUTION OF THE P. H. CHURCH – SOUTH AFRICA**

Pentecostal Holiness Church, \_\_\_\_\_ gifts being such as to qualify \_\_\_\_\_ for this ordained position.

The bearer hereof shall have the authority to administer the Sacrament, to solemnize matrimony, and to perform all the duties of necessity belonging to the ministry of the Word, as long as \_\_\_\_\_ life and conduct become a minister of the Gospel.

In token whereof we have hereunto set our hand this \_\_\_\_\_ day of \_\_\_\_\_, 19\_\_\_\_.

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Presiding Officer.

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National Overseer

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Conference Superintendent

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Conference Secretary



