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1.0 THE PASTORAL RECOMMENDATION TEAM

At the request of **The Tikkun IHOPKC Investigation Coordination Team**, a **Pastoral Recommendation Team** (PRT) was convened by Tikkun Ministries and consists of the following members:

Jerry Dirmann: Leads The Rock multi-site church, Solid Lives Network, and the Jesus Disciple system. He is also a leader in The Foursquare Church (denomination).

Mark and Nicki Pfeifer: Co-conveners of the International Coalition of Apostolic Leaders (ICAL), which connects thousands of leaders worldwide. They lead a congregation in Ohio (Open Door Church) and a network of churches and schools (Soma Family of Ministries).

Steve Prokopchak: MHS, Senior member of DOVE International Network and Apostolic Team. A marriage and family counselor, as well as providing oversight for a network of ministries.

Rich Nichol: Rabbi Emeritus of Ruach Yisrael in the Boston Area. Over 40 years of pastoral ministry. Former President of the Union of Messianic Jewish Congregations. President of Messianic Jewish Theological Institute.

Our Subject Matter Experts:

Monica Mouer: MS, Licensed Clinical Mental Health Counselor Supervisor, EMDR Certified Trauma Therapist, Certified Sex Addiction Therapist-Supervisor with specific training/experience in the treatment of Developmental Trauma, Dissociative Disorders, and Complex Trauma, including Sexual Abuse.

Wanda K. Morgan: Ph.D. Retired licensed clinical psychologist with over 30 years of experience. In-depth experience with emotional and sexual abuse of women.

Kim Vastine: Chaplain, Minister, Biblical Counselor for Inner Healing of Sexual, Spiritual, and Emotional Trauma and Abuse.

Rachael Denhollander, JD: Attorney and consultant, specializing in abuse prevention and response, victim care, and ministry health.

Our Advisory Panel:

Diane Langberg, PhD: Clinical psychologist with over 50 years of national and international experience counseling survivors of trauma and educating communities, with specific expertise in sexual abuse, abuse in religious structures, spiritual abuse, leadership, power, and authority, and survivor care.

Tim LeCroy, PhD: Pastor, Seminary Professor, historical theologian, and leader of the PCA Domestic and Sexual Abuse study committee, with special expertise in abuse prevention and crisis response.

This team consists of a balance of church leaders and professional therapists who have all dealt with similar situations as those detailed in the FIREFLY Investigation. It is our sincere hope and prayer that this team can provide the necessary recommendations that will bring healing and restoration to the victims, the IHOPKC community, its present leadership, and the perpetrators.

The following are practical recommendations determined by the PRT.

2.0 DEFINITIONS.

2.1 Restoration

Galatians 6:1 commands us to pursue restoration of a professed Christian who has engaged in sin, stating, “Brethren, if a man is overtaken in any trespass, you who are spiritual restore such a one in a spirit of gentleness, considering yourself lest you also be tempted.”

The PRT believes and acknowledges that no individual is outside of the reach of God's grace and restoration. We likewise affirm that restoration is preceded by genuine repentance, which includes restitution and acceptance of consequences.

We note that, where genuine repentance and fruit are found, the restoration of which Scripture speaks is of ultimate restoration back to healthy spiritual fellowship with God, first, and within the Body of Christ elsewhere. That restoration may not include a restoration back into the same position, at the same location, or among the same people harmed by their sin.

We also likewise affirm that, while Christ is the ultimate Restorer, Scripture also contains many instances of God giving a person over to the hardness of their heart.¹ Similarly, while Christ has given us the ministry of reconciliation,² each Christian's primary goal is the glory of God,³ which also requires the pursuit of justice. The glory of God, in whatever form He chooses for this to take, is our chief end.

2.2 Abuse

In this report, the term "abuse" refers to a patterned misuse of power for one's own desired ends. Abuse may include, but is not limited to, sexual, physical, spiritual, emotional, and financial means and ends.

We note that abuse may be present where crimes are not, and we likewise affirm that Scripture condemns these misuses of power, whether or not they trespass civil law, most notably by using some form of the word "oppress."⁴

2.3 Repentance

It is noted that in Scripture, repentance entails, at a minimum, the following aspects:

- Confession – speaking the full truth about what was done.⁵
- Turning away – the full abandoning of sin.⁶
- Restitution – concrete measures to restore the harm that was incurred.⁷
- Demonstratable fruit.⁸

¹ Romans 1; The Exodus account of Pharaoh; Matthew 13:15.

² 2 Corinthians 5:18-21.

³ 1 Corinthians 10:31; 1 Peter 4:11.

⁴ For persuasive discussion on scriptural and historical understanding of oppression and abuse, for a comprehensive discussion, see *The Report of the Ad Interim Committee on Domestic Abuse and Sexual Assault to the 49th Assembly of the Presbyterian Church in America*, with emphasis on Section 1.3 – Introduction to Terminology, and Section 6 – Spiritual Abuse, found at <https://pcaga.org/wp-content/uploads/2022/06/2301-AIC-on-Domestic-Abuse-Updated.pdf>.

⁵ James 5:16.

⁶ Proverbs 28:13.

⁷ See Exodus 21:18-22:9; Leviticus 6:1-7; Numbers 5:6-7; Luke 19:1-10.

⁸ Matthew 3:8; 7:15-20.

When discussing repentance in this report, the term is used to encompass and require every facet of genuine repentance.

3.0 STATEMENT OF SCOPE AND COMMISSION

The PRT team was assigned to review the Firefly Investigation Report thoroughly and to make recommendations to the current leadership of IHOPKC, both for discipline and restoration for the violators and care for those who were violated.

The scope of the PRT's assignment includes the following:

1. Recommendations regarding discipline and restoration for individuals credibly accused of engaging in sexually abusive behavior.
2. Recommendations regarding discipline and restoration for individuals who mishandled or covered up allegations of sexual misconduct.

We acknowledge that the recommendations contained herein are nonbinding in the sense that no individual can be compelled to act upon the recommendations. However, we nonetheless believe it is vital to speak clearly on these issues for the following reasons:

1. Christ commands a higher, not lower, threshold of accountability for those entrusted with the care of His flock.⁹ It is imperative, then, that we speak with added clarity when a teacher or shepherd has harmed those they were charged to protect.¹⁰
2. Both in the Old and New Testaments, Scripture is replete with judgments against leaders, priests, and overseers who fail to bring justice and speak out against injustice.¹¹ We must never neglect the explicit commands and warnings in Scripture, nor be silent where Scripture speaks.
3. Scripture lays out for the Church a model for the rebuke of leaders and overseers who have harmed the flock, taught untrue doctrine, or persisted in sin, both commanding and demonstrating that a leader who has done these things, must be rebuked before all.¹²

We believe that the principles commanded and demonstrated in Scripture are clear – the rebuke and warning must extend to the same depth and breadth as the leader's platform and, therefore, ability to cause harm to the gospel.

⁹ James 3:1.

¹⁰ Proverbs 31:8-9.

¹¹ Jeremiah 6; Ezekiel 34; Matthew 23.

¹² 1 Timothy 5:20; Galatians 2:11-14.

We understand that no single ministry or individual can address every issue or concern that arises in the global church. However, we likewise recognize that where leaders have co-labored to some extent, such as sharing resources, networks, or platforms, this tangibly affirms those leaders as qualified to teach and hold authority, whether this is directly stated or implicitly communicated. In these cases, at a minimum, there is a responsibility to speak when those leaders then have engaged in acts or omissions that we believe are disqualifying to hold such office. If we have helped extend the platform, credibility, or message of a leader, we have (often most unintentionally and without knowledge) increased their ability to harm the flock or affirmed their leadership and message, and cannot therefore remain silent when the harm they have caused comes to light. Similarly, we cannot accept the benefits of co-laboring without accepting the responsibilities as well.

We therefore accept the charge from Tikkun to speak clearly on what has come to light, recognizing that each individual who hears this report is responsible for their response to it.

Biblical Process for Rebuke

We recognize that Scripture provides us a framework for the pursuit of justice and the steps of rebuke or discipline, warning strongly against partiality in any direction.¹³ We believe the following scriptural principles are of significant note in these cases:

1. There is wisdom in a multitude of counselors,¹⁴ and God has gifted members of His body differently – we are wise to rely on those members and cannot take the position that we do not need them, or their giftings.¹⁵ Further, there are many areas in which we are all recipients of common grace,¹⁶ and we may benefit from the wisdom and giftings of individuals endowed with common grace, while recognizing that Scripture is our ultimate standard. For example, we may often rely on the skill of a medical physician, regardless of their profession of faith, or the expertise of a law enforcement officer or prosecutor, without a litmus test for their doctrine.
2. Determinations of guilt – that result in rebuke or discipline – should not be entered lightly, but must follow specific framework requirements. Each side must have the right to present evidence, and each side’s evidence must be considered.¹⁷ We recognize that, scripturally, determinations of guilt may not be made except on the testimony of multiple witnesses.¹⁸ We likewise note that, in Scripture, a witness is defined as “one who has come to know of the matter,” and a “witness” is not Biblically limited to an individual who is purely an eyewitness to a specific event. We recognize further that in our judicial systems across the world, we consider evidence that fits this definition of “witness,” including corroborating evidence, individuals who have been informed of events from those involved, documentation,

¹³ James 2; Leviticus 19.

¹⁴ Proverbs 11:14.

¹⁵ 1 Corinthians 12.

¹⁶ Romans 2:14-15.

¹⁷ Proverbs 18:13; Proverbs 18:17.

¹⁸ Deuteronomy 19:15; 1 Timothy 5:19.

and more. Nowhere in our respective countries, for example, are we unable to convict an individual of a crime such as murder or theft, unless two people directly witnessed the killing or thievery.

Based on these principles, we affirm the wisdom of seeking independent investigators and investigations to help ascertain facts surrounding allegations. Pastors are rarely experts in evidentiary matters, credibility assessments, and creating sound and safe processes that allow survivors to speak freely and all evidence to come forward. We affirm that, especially in cases related to sexual assault or other potentially abusive or criminal behavior, it is wise and good to rely on individuals within the Body of Christ who do possess these giftings and skills to ascertain and weigh evidence, as well as the common grace with which “secular” experts may be imbued, as facts are established.

We likewise affirm that seeking input and assistance from outside experts will help in reaching the biblical goal of judgments made without partiality.

Finally, we affirm that in properly conducted independent investigations, investigators will receive evidence from all “sides” and weigh in full before reaching conclusions, with each side having the opportunity to present its case, and all witnesses having the right to come forward, as Scripture requires.

While we understand that not every independent process may, in fact, meet these benchmarks, having reviewed the methodology and processes laid out in the Firefly Report, we affirm that these standards have been met in this process. Whatever steps may remain to be taken, we believe that we may rely on the conclusions of the report as we speak to the conduct established in the report.

For further information regarding the methodology of the Firefly Report, information obtained, and individuals interviewed, [please see the report](#).

4.0 SINS IDENTIFIED IN THE FIREFLY REPORT

4.1 Sexual Abuse and Misconduct by Mike Bickle

The Firefly Report revealed Mike Bickle’s sexually abusive misconduct included, but not limited to, the following behaviors:

- Unwanted kissing on the face, the forehead, cheeks, and neck areas, even in public/in front of others, in the prayer room.
- Unwanted hugs.
- Unwanted back rubs/touching the lower back.
- Running his hands through, caressing, playing with, and ruffling women’s hair.
- Unwanted leg/thigh touching, including running his hand up a woman's bare thigh, while she was wearing a dress, and making an inappropriate comment about her

legs feeling “freshly shaved.”

- One witness reported that his wife spent hours alone with Mike Bickle in his office, carried on secret communication with him, and provided him with essential oil massages.
- The Report also said Mike Bickle forcefully grabbed women by the neck, placing them in chokeholds, the last reported incident being in 2023, where he grabbed a woman by her neck and then moved his hands from her neck down to her shoulders, caressing both shoulders with his face close to hers.
- Two witnesses reported occasions when they saw an adult female with her hands inside Mike Bickle’s pants in Bickle’s office.
- Three survivors reported incidents where they saw Mike Bickle naked with an erection. Two of these encounters happened when the women were minors, and it is reported that the encounter appeared to be “deliberate and targeted toward the girls.”
- Sexual advances and abuse, including with a 15-year-old student, where the grooming resulted in sexual assault when he “kissed her on the lips and fondled her breasts.”
- Mike Bickle’s behaviors toward a young adult woman and a minor, both named in the report, qualify as sexual assault and deviant sexual intercourse, as defined by current Missouri statute 566.010, Chapter 566, and Chapter 568, according to the Firefly Report.

These reported sexually abusive behaviors by Mike Bickle toward 17 women (including two minors) span a wide range of individuals over many decades, beginning in 1970.

The last reported incident was in 2023. The women reported experiencing discomfort, feelings of vulnerability, powerlessness, and confusion regarding their relationship with Mike Bickle and why his public behavior was being overlooked by other IHOPKC leaders.

4.2 Sexual Grooming by Mike Bickle

The Report included many actions and behaviors of Mike Bickle that qualify as sexually grooming, including but not limited to the following behaviors:

- Giving young ladies gifts and money.
- Developing close relationships with the families of young ladies whom he later sexually abused.
- Orchestrating family get-togethers with the families of young ladies whom he later sexually abused.
- Leaving surprise gifts in a school locker of a minor whom he later sexually abused.
- Providing an apartment for young ladies to live in and repeatedly visiting, coming and going as he pleased, limiting interactions with others.
- Complimenting young ladies’ appearances.
- Providing alcoholic beverages to women he was pursuing, including, by implication of the Firefly Report, a minor, who was 14 years old at the time.

- Making comments such as, “You know how much I love you,” “You’re mine forever,” and “Hey, good looking.”
- Using prophecy, spiritual disciplines (such as prayer and fasting), and Scripture, as well as his pastoral leadership position to create the following experiences between him and the women he pursued:
 - Emotional connection and dependency.
 - Emotional control.
 - Focusing the blame for the sexual incidents on the woman and/or a sense of shared responsibility over the sexual behaviors, even though he was the obvious authority figure in each situation.
 - Mike Bickle separately told three young ladies (one a minor at the time of the incident) that God had shown him that his wife, Diane, was going to die and that he would marry the young lady after this occurred.
- According to the report, Bickle would go out of his way to be alone with young ladies. This included, but was not limited to, the following:
 - Renting a hotel room for a 19-year-old female while on a ministry trip, taking a shower in her hotel room, and exposing his naked body to her.
 - Visiting a young adult (whom he had sexually abused as a teenager) at her college(s) on multiple occasions and spending romantic time together, where he discussed the idea of them being married in the future. The report states that Mike Bickle and this young woman had a sexual encounter at her condo.
 - On one such occasion, a ministry trip was planned that included Mike Bickle’s family, along with the family of one of his victims, a 14-year-old. After privately convincing her to stay home, he himself backed out at the last minute, too. With both of their families out of town, he took her to an outdoor plaza with lights and music, walked around with her, put his arm around her, held her hand, took her to dinner, and ordered two glasses of wine. The victim said, “It felt like my first date.”
 - The report shows that a number of these activities led to sexual advances and abuse by Mike Bickle, including with a 15-year-old student, where the grooming resulted in sexual assault when he “kissed her on the lips and fondled her breasts.”

4.3 Creation of Patterns of Abuse and Misconduct

Mike Bickle’s sexually inappropriate behaviors and cover-ups appear to have opened the door to the creation and sustainability of a “long-standing culture of systemic sexual misconduct and cover-ups that have thrived since IHOPKC’s inception in 1999, it is evident that leadership often took it upon themselves to investigate sexual misconduct claims, interrogate victims, and discourage them from reporting to the police.

“Furthermore, the systemic nature of this misconduct cannot be overlooked. Patterns of behavior that shielded perpetrators and minimized victims’ experiences were embedded within the organizational structures. In many cases, leadership employed tactics such as

victim-blaming, gaslighting, and coercion to suppress allegations. Moreover, the lack of external oversight and accountability allowed these practices to continue unabated,” according to the report. (Firefly Report, p. 4).

According to the report, the sexual misconduct by other IHOPKC staff members included but is not limited to the following incidents:

- Sexual assault and rape of a minor female (14 years old) by an adult male before his time at IHOPKC (the IHOPKC hiring staff knew of the situation, yet minimized it, according to the report).
- Sexual assault and rape of a minor male (16 years old) by an adult male (the situation was known by IHOPKC leadership, yet minimized, according to the report).
- Physical and sexual assault of an adult female (18 years old) by an adult male (the situation was known by IHOPKC leadership, yet minimized, and the survivor was spiritually manipulated according to the report).
- Various other sexual assaults, acts of rape, and sexual abuse testimonies are listed in the report. These incidents were minimized, covered up, and spiritually manipulated by IHOPKC leadership according to the Report.

4.4 Toxic Leadership

The investigative evidence has revealed that several toxic aspects of Mike Bickle’s leadership were shared by certain leaders within the leadership team. These aspects contributed to numerous occasions when leaders were narcissistic, predatory, perverse, and manipulative, and/or controlling of people for their own pleasure and/or benefit.

4.5 Lack of Accountability

Accountability structures around Mike Bickle and other staff members were weak and ineffectual. This is evidenced by a lack of clear procedures for reporting any criminal conduct to the proper authorities, and both an apparent lack of processes and a lack of willingness to respond to allegations of immorality and abuse within the church. There was also no accountability for failing to report such conduct to the proper authorities.

4.6 Spiritual Abuse

What has been uncovered is not only sexual misconduct but overt spiritual abuse. This includes, but is not limited to, emotional and psychological exploitation that uses religious or spiritual language to intimidate, control, scare, or hurt vulnerable people.

4.7 Misapplication of Scripture

There was significant misapplication of Scripture, including the repeated misapplication of Matthew 18. Victims were either forced to or blindsided into meetings with their perpetrators in person, which resulted in undermining and/or minimizing their accusations, and sometimes accusing the victims who reported the offenses of being the offender.

4.8 Misuse of Prophecy

The report included numerous occasions where “prophecy” was misused to coerce and generally manipulate people into engaging in romantic conversations and/or repeated sexual sin.

5.0 THE NEED FOR ADDITIONAL INDEPENDENT ASSESSMENT

In cases where patterns of systemic abuse and mishandling have transpired, it is imperative to seek wisdom and counsel from members of Christ’s body, or individuals with expertise in abuse-related dynamics, who are outside of the specific organization in question, to help in identifying gaps, weaknesses, or additional individuals who may have contributed to an unhealthy culture or practices.

This is imperative because, while it will be important to establish a group of leaders to oversee reform and restoration, those individuals must be qualified to oversee the necessary steps. Often, leaders who have been influenced by and socialized in an unhealthy culture are unaware of how the environment impacted them. They can be both products and producers of that culture and may lack the trust, critical knowledge, and reputational integrity necessary to oversee reform and restoration. Such leaders may even have sins of acts or omissions of which they themselves need to repent or take steps towards restoration. Often, these acts or omissions occur even up to the point at which the organization and its leadership choose to respond to the most recent allegations of abuse or misconduct, or internal pleas within leadership to take specific steps. We note that in many cases, these acts or omissions are not necessarily committed with malice, but rather are the byproduct of being immersed in and participating in an unhealthy culture without fully understanding its reality. Thus, while these acts or omissions are not necessarily always disqualifying, they do require awareness, repentance, and intentional wisdom in learning and employing wise counsel before attempting to oversee reform and restoration.

We also recognize that in complex ministries, often, there are structural, cultural, or policy-based aspects of the ministry that contribute to difficulties in identifying, preventing, or responding to abuse and abusive dynamics.

After reviewing the Firefly Report, with its methodology and processes, we note that this level of outside counsel, assessment, and wisdom, related to a broader spectrum of the IHOP leadership team (past and current), through the time frame in which the Firefly Report was commissioned, was not undertaken. We further recognize that Firefly was limited in its ability to fully assess, especially, structural and policy-based dynamics in a ministry as complex as IHOP. In light of this, we do not believe we can make any recommendations, either positively or negatively, regarding the ability of most of the current IHOP leadership team to oversee and undertake efforts towards reform and restoration. We believe we are also limited in our ability to make practical recommendations related to abuse prevention and response, absent more thorough diagnostics of the ministry's structure, policy, and culture. This reality is not intended to reflect negatively on the process engaged by Tikkun, but is rather an acknowledgement that multiple steps are often needed to fully seek wise counsel, and that we believe additional steps are warranted.

Our first recommendation, therefore, is for the current leadership team to seek wise counsel and independent help to thoroughly diagnose and assess any areas of acts or omissions in which current IHOP leadership may have engaged in the past, related to sexual or spiritual abuse, including but not limited to, the events described in the Firefly Report, and ascertain any gaps in the assessment of the ministry's structure, policy, and culture. Scripture consistently points to humility and a posture of seeking wisdom as integral to wise leadership, and we recommend that the current IHOP leadership team intentionally engages this posture and seeks an outside assessment that can more comprehensively help diagnose any individual acts and omissions, including silence, in the current leadership team, and any structural, policy, or culturally-related weaknesses relevant to preventing and responding to abuse. We note that where patterns of repeatedly ignoring or failing to recognize red flags, warning signs, and outright disclosures are present, there is in itself the "sickness of ignoring the sickness,"¹⁹ which must be diagnosed and addressed.

In order to meet Biblical principles related to factual determinations and a full weighing of the evidence, we recommend that the process engaged include the following factors:

1. Utilization of an outside firm that specializes in understanding these realities, including healthy leadership, ministry structure, ministry culture, and overarching policy considerations. The size and organizational complexity of IHOP should be considered when selecting a firm capable of undertaking the assessment, and the firm selected should have a broad range of expertise encompassing not only investigation practices and abuse-related dynamics, but also healthy culture, organizational structure, and broad and diverse policies beyond child protection policies.

¹⁹ See Diane Langberg, *When the Church Harms God's People* (Grand Rapids, MI: Brazos Press, 2024).

2. Utilization of a firm that is capable of intaking all relevant evidence from all parties. Meaning, a firm that has a level of trust in survivor communities and is capable of engaging traumatized communities, to ensure that information from all sides may be received.
3. An assessment structure that does not create undue partiality to either side. We note that law firms are typically engaged in a framework that creates a fiduciary relationship with an obligation to the entity being assessed, making impartiality difficult, if not impossible. Therefore, we recommend a firm that specializes in these issues, but is not a law firm.
4. A time frame and scope that allows a genuine assessment of IHOP's leadership in response to abuse dynamics, including individuals' responses to the most recent allegations, responses to internal and external calls for a just and Biblical assessment, and the steps taken by IHOP leaders, up to Tikkun's engagement of Firefly.
5. A scope that allows the firm to issue a public report and make non-binding recommendations regarding the above dynamics.²⁰
6. If the IHOP team so desires, the PRT is prepared to assist in retaining a qualified firm.

To be clear, we are not recommending that the work of Firefly be redone, but rather that it be incorporated into a broader assessment, which can provide additional concrete guidance to the current IHOP leadership team.

We likewise recommend that the IHOP team engage outside expertise to help select a firm and establish a scope and framework that can meet these goals.

All recommendations that follow in this report presuppose that the individuals who oversee reform and restoration have first engaged in this process and have gone through the recommended steps to assess their own conduct, gain the knowledge necessary to understand these dynamics, and sought the wise counsel required to oversee reform and restitution.

6.0 THE NEED FOR ADDITIONAL EXPERTISE

In order to carry out the following recommendations, the PRT suggests that the

²⁰ For additional guidance on qualifications and selection of a firm, see "Recommendations" section in Diane Langberg, "Recommendations for Churches Dealing with Abuse," Diane Langberg, PHD, February 5, 2019, <https://www.dianelangberg.com/2019/02/recommendations-for-churches-dealing-with-abuse>.

IHOPKC Board of Directors, who eventually assumes the responsibility for next steps, employ additional outside advisors with giftings and expertise in necessary areas, to oversee the reform, referred to herein as the Independent Council of Presbyters (ICP). We recommend that this group be comprised of five (5) to nine (9) individuals who have no current or prior engagement in any capacity within IHOPKC. We likewise recommend that this group entail, at a minimum, the following types of expertise:

- Pastoral or ministry leaders who have credibility within survivor communities and a demonstrated lived expertise in understanding abuse, abusive culture, healthy leadership, and Biblical care for traumatized communities.
- Clinical therapists with specialization in abuse, particularly in religious communities.
- Individuals with expertise in ministry health and legal issues related to abuse prevention and response.
- Individuals with experience in victim care, including the administration of any victim-care funds or restorative efforts.
- Individuals with expertise in interfacing with abusers, with particular skill and understanding related to assessing repentance and restoration components.

We would suggest that the ICP (acting as representatives of the present leaders of IHOPKC) would be the team to contact Mike Bickle and others for whom discipline or restoration is recommended, with the goal being to engage each individual personally in urging repentance and restitution, noting that these ICP would retain the needed expertise to oversee concrete steps and assess genuine repentance.

7.0 FRAMEWORK FOR UNDERSTANDING QUALIFICATIONS OF LEADERS

The PRT recognizes that ministry and leadership in the church are not promises but privileges. They must be kept with careful circumspection by the person who accepts the call of God to step into this place of awesome responsibility.

Every child of God has graciously been given certain rights by the finished work of Jesus Christ on the cross. **John 1:12** says, *“But as many as received Him, to them He gave the right to become children of God...”* Ministry and leadership are not like that; they are not rights. Indeed, they are responsibilities. While salvation, justification, forgiveness, cleansing, adoption, redemption, and eternal life are all freely offered to us, ministry and leadership demand a high price in terms of duty, honor, trustworthiness, and accountability for those who accept this high calling of God.

Consider the words of Christ in **Luke 12:48b**, *“For everyone to whom much is given, from him much will be required; and to whom much has been committed, of him they will ask the more.”* The expectations on all ministers and leaders in the church are high, but even more for those who are extremely gifted and have a large following.

The apostles viewed ministry and leadership in the church with high esteem, holding an elevated standard for anyone wishing to be recognized as such. This demand was placed on a person's lifestyle inside and outside the church. The consequences and severity of not living up to those standards were proportionate to the level of their office.

The PRT considers these Scriptures in our recommendations:

James 3:1 *"My brethren, let not many of you become teachers, knowing that we shall receive a stricter judgment."*

1 Corinthians 4:2 *"Moreover it is required in stewards that one be found faithful."*

1 Timothy 3:2-3 *"A bishop then must be blameless, the husband of one wife, temperate, sober-minded, of good behavior, hospitable, able to teach; not given to wine, not violent, not greedy for money, but gentle, not quarrelsome, not covetous."*

Titus 1:7-8 *"For a bishop must be blameless, as a steward of God, not self-willed, not quick-tempered, not given to wine, not violent, not greedy for money, but hospitable, a lover of what is good, sober-minded, just, holy, self-controlled."*

1 Peter 5:2-3 *"Shepherd the flock of God which is among you, serving as overseers, not by compulsion but willingly, not for dishonest gain but eagerly; nor as being lords over those entrusted to you, but being examples to the flock."*

1 Corinthians 11:1 *"Imitate me, just as I also imitate Christ."*

Matthew 18:17 *"And if he refuses to hear them, tell it to the church. But if he refuses even to hear the church, let him be to you like a heathen and a tax collector."*

1 Timothy 5:19-20 *"Do not receive an accusation against an elder except from two or three witnesses. Those who are sinning rebuke in the presence of all, that the rest also may fear."*

Titus 3:10-11 *"Reject a divisive man after the first and second admonition, knowing that such a person is warped and sinning, being self-condemned."*

1 Timothy 1:18-20 *"This charge I commit to you, son Timothy, according to the prophecies previously made concerning you, that by them you may wage the good warfare, having faith and a good conscience, which some having rejected, concerning the faith have suffered shipwreck, of whom are Hymenaeus and Alexander, whom I delivered to Satan that they may learn not to blaspheme."*

7.1 The Proportionate Nature of Privilege and Consequences

In the case of Mike Bickle, the PRT recognizes the worldwide scope of his ministry and leadership. This high privilege carried with it an equally high expectation of moral and

ethical behavior as defined by Scripture. As Mike Bickle has not lived up to these moral and ethical expectations and violated the trust of thousands of followers who were entrusted into his care by God, the consequences of his sinful behavior must be proportionate to the level of privilege and responsibility he was given as a minister of God and leader in the church globally.

7.2 The Various Levels of Severity in Sinful Behavior

In determining recommendations related to leaders, we note that there are a number of factors that must be considered and that these factors are not interdependent nor mutually exclusive. For example, there are many acts that are severe enough to merit disqualification regardless of how frequently those acts occurred. Moreover, there are some acts which, when they occur in a pattern of behavior, merit disqualification, regardless of whether a single instance would merit such a step.

We also note that discerning genuine repentance from manipulation is critical in cases where misconduct or abuse in any form has taken place, and we therefore note some markers that must be considered in these cases.

In cases where any form of abuse or misconduct has taken place, we believe the following dynamics must, at a minimum, be considered:

- Qualitative Assessment: How serious were the sinful acts, and to what degree did his actions victimize people?
- Quantitative Assessment: How long was the sinful behavior practiced, and how many victims were involved?
- Voluntary Action: Did the leader voluntarily, proactively, and fully confess on his own accord, or was he caught and forced to confess?
- Cooperative Conduct: Did he cooperate with investigators, or was he absent and/or uncooperative?
- Active Coverup: Did he confess his sins during the time of their perpetration, or did he seek to continuously cover them up with coconspirators?
- Repentant Behavior: Was there sincere and open repentance from the heart, accompanied by proactive restitution, acceptance of consequences, and fruits of repentance, or was their behavior evidencing the leader was more concerned about preserving his own reputation?
- Humble Submission: Was there a willingness to submit to church discipline and adhere to those requirements, or was he unwilling?

The answers to these questions created a backdrop for the degree of gravity in our recommendations.

7.3 The Various Levels of Ministry and Leadership

In this document, the PRT differentiates between various levels of ministry and leadership. Ministry means “to serve,” and leadership means “to influence.” There are many places for a person to serve, and many places for individuals to have influence in a local church. These positions are filled weekly by an army of volunteers worldwide.

Each position carries with it a certain amount of responsibility and expectation. If someone sins and disqualifies themselves from one of the more common duties described above, there are times when an individual can be removed, given an opportunity to repent, receive ministry from their pastors and be eventually restored back into their original position without unnecessary strain and trauma on the congregation, depending on the behavior involved and the role to which a person is being restored.

There are other ministries and leadership positions in the church, however, that are more public and high-profile. These carry a higher level of visibility and privilege because they are executed in the public eye. These ministries and leadership positions often constitute a Biblical office in the church and carry governmental responsibility. Scripturally, the expectations and requirements upon these people are very high. Should they choose to harm someone, the ramifications are often catastrophic. When a person violates or abuses the trust of their followers in such a high-profile position, it becomes unwise for that person to resume a position where power can again be exploited, and to which vulnerable people may be exposed. A person in that position, because of their sin, has disqualified themselves from ever being able to execute the duties of that office again.

The PRT affirms that certain conduct and choices can and do result in permanent disqualification from authority or leadership roles, and that we see this reality modeled in Scripture. We believe there are times when the opportunity and privilege of fulfilling the duties of particular roles or offices have come and gone like it did for Esau as **Hebrews 12:16-17** explains, *“lest there be any fornicator or profane person like Esau, who for one morsel of food sold his birthright. For you know that afterward, when he wanted to inherit the blessing, he was rejected, for he found no place for repentance, though he sought it diligently with tears.”*

While God forgives sin and restores repentant people back into fellowship with Him and the church, Scripture nonetheless makes clear that the consequences of sin may last a lifetime. Some of those consequences may include the permanent loss of the honorable blessings of ministry and leadership in the church, both of which are privileges and not promises. While the gifts and callings of God regarding Israel are irrevocable according to **Romans 11:29**, ministry positions and offices of the church are not the same. Scripture is clear that these can only be filled by qualified leaders whose lifestyles are “*blameless*” and “*have a good testimony among those who are outside*” (**1 Timothy 3:2 & 7**).

The PRT affirms that a person may permanently disqualify themselves from certain ministries in the church, depending on the authority of the office, the severity of the sin, the length of time it was practiced, the number of people affected by it, and the attitude of the

offending person (see 7.2). The PRT also accepts the possibility that a person could disqualify themselves from a leadership role or an office in the church and eventually be qualified for service without a leadership role, in another place that is not so visible, authoritative, and in the public eye. We note again, however, that this presupposes full and genuine biblical repentance, with all the dynamics it entails.

With this in mind, the PRT makes the following recommendations for Mike Bickle and others who held high offices in the church:

8.0 RECOMMENDATIONS FOR MIKE BICKLE

The Firefly Report provided testimony finding/establishing/concluding that Mike Bickle is a long-term and chronic sexual predator who used the power inherent in his leadership position to control, groom, manipulate, and intimidate people so that he could sexually abuse them for his personal gratification. This abuse included victims who were minors. His tactics included spiritual and emotional abuse, as well as explicit sexual abuse. The Firefly Report further noted that Bickle conspired to keep these abuses hidden for many years. It appears Bickle's ongoing sin and behavior during and before his time at IHOPKC was influential in the spread of abusive behavior through other staff members, who then victimized more unsuspecting victims. While Mike Bickle has admitted to some of these actions, we note that the admission lacks genuine markers of confession, including that the confessions were not voluntary, complete, or, to date, accompanied by any signs of genuine repentance.

Based on the Firefly Report, the PRT recommends the following to be implemented by the ICP:

8.1 Regarding Fellowship in a Local Church

According to **I Corinthians 5:1-13** and **Matthew 18:17**, Mike Bickle should be removed from local church fellowship until such time as he would humbly submit to the process of repentance described herein (see 8.7, 8.8, and 8.9). This repentance should be evidenced by a substantial time period of bearing the fruit of humility, holiness, fidelity, and sexual purity through the process of receiving professional counseling with a psychological evaluation and report of its findings to the IPC, and evidence that he has faced and received healing from the inner conflicts that drove his repeated abusive behavior. This process must be overseen by individuals with a high level of expertise in all forms of abuse and manipulation, with specific skill in walking alongside abusers and assessing genuine repentance.

In the event that Bickle were to take these steps in full, and manifest the fruits of repentance for a demonstrable time frame with continued accountability and spiritual oversight, he may be considered for restoration of fellowship in a congregation other than

IHOPKC and its affiliates under the aforementioned conditions with written approval from the ICP (see 8.1).

We specifically note that, for the protection of the community that Mike Bickle victimized and preyed upon, misusing his power and authority, he must never be permitted to reenter a congregation related to IHOPKC. It is the responsibility of shepherds to ensure that the flock they tend can meet in safety.

Important Note Regarding Sex Offender Policies.

The PRT notes that, should Mike Bickle ever meet the metrics for potential restoration to a local church body, it is critical that the church consider the format and structure of accepting Mike Bickle into corporate worship or events, in accordance with best practices related to the presence of sex offenders in a local body, both due to the persistent and repeated patterns of predation towards legal adults, and towards at least one minor.

We note that, **at a minimum**, the following **must** be present:

- Full and regular communication with the church leadership, including the leadership of kids', youth, and young adult ministries, regarding the history of the offender and the parameters he must adhere to.
- Appropriate and proactive boundaries around minors, women, and vulnerable populations.
- Oversight and continual monitoring by leadership skilled in recognizing manipulation, manipulated repentance, grooming, predation, and all forms of abuse.

We further note that, while not binding, many experts in abuse, offender rehabilitation, and abusive dynamics, would recommend that an offender who has victimized children or evidenced a pattern of predatory behavior, be ministered to in contexts where the offender is never in contact with his previous target groups, such as holding special services, Bible studies, or ministries which are male-only.

8.2 Regarding a Return to Leadership Positions.

Because Mike Bickle has disregarded, disobeyed, and violated Scripture concerning walking in purity, being faithful to his marriage, and faithfully executing his high call to ministry and leadership, and because he has repeatedly walked in blatant immorality, participated in ongoing patterns of unrepentant sinful behavior, and chosen to disregard — for over five decades — all warnings from Scripture (**Mark 7:20-23; Hebrews 13:4; I Thessalonians 4:3-7; Ephesians 5:3; Galatians 5:19-21; II Corinthians 12:21; I Corinthians 6:18-20**), we believe that, according to Paul's warning in 1 Corinthians 9:27, he should be considered as having "permanently disqualified" himself from leadership as this Scripture describes, having failed to live in a manner commensurate with the Gospel message, the expectation of godly character, and the authority he received at the time of

his ordination, which was to be used to protect and serve the flock of God (**I Tim. 3:1-7 & Acts 20:28**).

The PRT does not believe that any return to leadership would be scripturally sound, as such a return would violate the requirements for an overseer and teacher. In addition to causing unnecessary trauma to his past victims, this could put potential future victims at risk and blemish the reputations of any churches and Christians who would return him to such a position. It is with heavy hearts for all involved and with great solemnity that the PRT recognizes that Mike Bickle has disqualified himself permanently from holding any such high and honorable office anywhere in the Body of Christ in his lifetime.

8.3 Regarding Serving Elsewhere in a Non-Leadership Capacity

Concerning eventual service elsewhere, if Mike Bickle were to repent, bearing its fruits, have a full psychological evaluation with a report of its findings provided to the ICP, receive counseling with evident healing, and if he has been welcomed back into fellowship in a local church while submitting to qualified biblical leadership, we believe there may be roles of service which he could eventually occupy. By roles of service, we are speaking of (though not limiting to) nonpublic, non-leadership acts, such as organizing donations for the director of a community outreach ministry, building maintenance, and similar private, non-authoritative acts of service.

We note that any such role must be:

- On a volunteer basis.
- In a nonpublic position.
- Somewhere other than IHOPKC and its affiliates.

We further note that it MAY NOT INCLUDE:

- Speaking or teaching, publicly or privately.
- Platform ministry.
- Public or private leadership of people.
- Any place of influence, publicly or privately, from which he has disqualified himself, and where similar conduct documented in the Firefly Report could be repeated.

We again reaffirm that any such steps may only be considered after the full measure of genuine repentance and fruit has been demonstrated, overseen, and testified to by individuals who possess a high level of expertise in understanding abuse and abusive dynamics, assessing genuine repentance, and intervening against perpetrators, and must be accompanied by continued care and authoritative oversight.

8.4 Regarding Events at IHOPKC and its Affiliates

Mike Bickle should be permanently barred from attending any corporate church gatherings, holding office, or participating in unpaid/paid, professional, public, or private ministry at IHOPKC or its affiliates.

8.5 Regarding Consistency in Church Discipling

For the sake of the health, safety, and unity of churches in the Body of Christ, it is our view, that it is best for the witness of the Gospel and in consideration of his victims, that all churches and ministries freely choose to respect and uphold this discipline concerning Mike Bickle's fellowship with a local church (see 8.1) and his disqualification from ministry and leadership (see 8.2).

8.6 Regarding Repentance and Apologies

Mike Bickle should publicly and in writing take responsibility for his years of inappropriate sexual misconduct, sexual abuse, manipulation, and participation in minimizing and covering up his actions and the actions of other staff. Moreover, he should publicly and in writing repent to the victims, their families, witnesses, and the body of Christ for his abusive behavior. We note that genuine repentance and confession constitute a full, honest, and proactive speaking of the truth about one's own behavior, accompanied by a full acknowledgement of the harm caused, without minimization or justification, and with a recognition of the damage done and the consequences that must follow. We further note that this step must take place without expectation on those wounded to respond in any specific way, but must instead focus solely on the perpetrator's own conduct.

8.7 Regarding the Need for Continued Counseling

Mike Bickle should submit to the recommendations for professional counseling for himself and his marriage and restoration process set forth by the ICP. He should submit to a clinical/psychological evaluation as well as long-term professional counseling with qualified professionals and accountability. We again note that those professionals must possess a high level of skill in walking alongside perpetrators and assessing repentance vs. manipulation.

8.8 Regarding the Process of Ongoing Accountability

These recommendations should be implemented and overseen by the ICP and reported in writing to the IHOPKC Board of Directors and made available to the IHOPKC community and the public.

The PRT recognizes that these recommendations are entirely contingent upon Mike Bickle's willingness to submit to them and are not the responsibility of the current IHOPKC Board of Directors to fulfill. This enforcement should fall under the responsibility of the ICP. If he chooses not to comply, this information should be made public.

9.0 RECOMMENDATIONS FOR OTHER OFFENDING LEADERS

The Firefly Report provided evidence that Mike Bickle created and/or allowed inappropriate leadership patterns by other staff members at IHOPKC. We note the responsibility that Mike Bickle bears for creating these dynamics, as well as the responsibility that other leaders bear for engaging in them.

The IHOPKC leadership team used biblical language and imagery to cover-up for the victimizers instead of helping and intervening on behalf of the victims. Leaders used their positions of authority to preserve their leader, Mike Bickle, and their organization, IHOPKC, rather than protect those who encountered unwanted sexual behavior, sexual abuse, spiritual abuse, and emotional abuse. In numerous cases, these allegations should have been reported to legal authorities for the protection of victims and the accountability of the abusers, and in all cases, these allegations should have led to immediate action by leadership to protect the vulnerable and diligently pursue the truth and biblical justice.

We note that Scripture is replete with strong condemnations for leaders who fail to act with justice, and overseers who prioritize their own interests at the expense of the flock.²¹

Based on the Firefly Report, the PRT recommends the following for any offending staff members—whether named in the Firefly Report or not—who personally engaged in sexual sin or knowingly covered up such sin committed by others.

We further repeat the recommendation from Section 5.0 – The Need for Additional Independent Assessment, noting that additional assessment is needed to accurately assess which leaders have engaged in this behavior through acts or omissions.

9.1 Regarding Immediate Removal

Individuals who participated in sexual sin or who were directly involved in mishandling reports of such sin should be removed immediately from ministry, if still engaged on any level, until a process of repentance, counseling, and healing has taken place, as evidenced by the fruits thereof, being determined by the ICP. We reiterate that biblical repentance is always accompanied by tangible restitution to those harmed and requires several facets, as outlined in Section 2.0 – Definitions.

9.2 Regarding Those Who Participated in the Coverup

Because of their failure to use their higher role in leadership to appropriately confront Mike Bickle and protect the innocent, we recommend any individuals mentioned in the Firefly Report (or anyone not mentioned in the Firefly Report but known by the IHOPKC Board of Directors or discovered in the recommended additional assessment, to have done the same) who directly participated in sinful conduct and/or having been informed of Mike

²¹ Ezekiel 34

Bickle's or anyone else's participation in sinful conduct, and proceeded in covering it up and/or failing to report it, should step away from all public ministry for a minimum of two (2) years, be permanently disqualified from holding office at IHOPKC or its affiliates, be required to repent publicly, and receive accountability from outside counsel/auditing with oversight of the ICP. This would include, in particular, but not necessarily be limited to: Stuart Greaves, David Sliker, and Lenny LaGuardia.

9.3 Regarding Hiring Those Who Are Guilty of Cover-up

We recommend that IHOPKC and its affiliates not rehire any persons named or unnamed in the Firefly Report that fit the descriptions in 9.2, for the well-being of the victims and for the credibility of IHOPKC.

9.4 Regarding the Need for Public Repentance and Apology

The three individuals named in 9.2, and any other offenders that might be known to the IHOPKC Board of Directors but not named in the Firefly Report, or additional members ascertained through the recommended additional assessment, should publicly and in writing take responsibility for their mishandling of sexual misconduct and the abuse of their leadership authority which was intended to bless, serve, and protect the flock. All recommendations in 8.1 and 8.2 of this document should be applied to these and other offending individuals who participated in covering up Mike Bickle's and anyone else's sin. Further, each person should publicly and in writing apologize to the victims, their families, witnesses, and the body of Christ for their abusive behavior. We again note the complete requirements of biblical repentance as set out in Section 2.0 – Definitions.

9.5 Regarding the Need for Continued Counseling

All persons deemed to be offenders by these definitions should submit to the recommendations for discipline, counseling, and restoration process set forth by the ICP. They should submit to a clinical/psychological evaluation as well as long-term professional counseling with qualified professionals and a structure of accountability.

9.6 Regarding a Return to Ministry

Should they desire to return to ministry, there must be a full release from the ICP that is signed by the approved therapist with whom they have received counsel on a one-by-one basis. These recommendations should be overseen by the ICP and reported in writing to the IHOPKC Board of Directors and made available to the IHOPKC community and the public on a case-by-case basis.

This committee realizes these recommendations are completely subject to each leader's willingness to submit to them and are not the sole responsibility of the present IHOPKC Board of Directors to complete. If they choose not to comply, this information should be made public.

10.0 RECOMMENDATIONS FOR THE CURRENT LEADERSHIP, STAFF, AND BOARD OF DIRECTORS AT IHOPKC

The PRT recommends IHOPKC adopt the following **Implementation Strategies** from the Firefly Report (pp. 55-56). We note, however, that we likewise recommend that an additional assessment be completed, which can incorporate the knowledge already obtained through the Firefly process, but build upon it for a comprehensive understanding of needed structural, policy, and cultural reform.

We further note that, particularly in complex organizations, it is generally helpful to retain a firm to assess policies and structures that have the requisite and multifaceted level of expertise to create comprehensive reform across every aspect of ministry, to ensure uniform, consistent, and effective policies, communication channels, and structural health.

10.1 Create a Clear and Comprehensive Policy

It is recommended that IHOPKC (with the help of the ICP and an independent firm) develop a clear and comprehensive policy on sexual abuse, focused on both abuse prevention and response, providing clear and actionable steps for staff and volunteers to follow should sexual abuse be observed or reported. This policy should be reviewed with all staff and volunteers on an annual basis, or upon joining the staff or volunteers of the ministry.

10.2 Background Checks and Screening

All employees, staff members, and volunteers having contact with children, young people, and vulnerable adults should be subjected to a thorough background check, including the subject's criminal history, child abuse clearances, and a check of the sex offender registry. IHOPKC should continually monitor those in positions of trust through annual screening.

10.3 Training and Education

IHOPKC should mandate training for ALL staff and volunteers on recognizing the signs of abuse, both sexual and physical, and the mandatory reporting procedures should they observe said abuse. IHOPKC should create and monitor a form of tracking all personnel to ensure each has completed the training. This training should be conducted on an annual basis, or upon joining the staff or volunteers of the ministry. This training should be conducted by a firm respected by experts and survivors.

IHOPKC should also ensure mandatory reporter training for all mandatory reporters. Ministers of the gospel and clergy persons are legally mandated to report abuse of any kind to the proper authorities according to Missouri state law. IHOPKC should train staff and volunteers as mandated reporters of abuse. If a report of abuse is made, IHOPKC must notify child protective services (or the state equivalent) and/or the local law enforcement

agency. This ensures an independent investigation can occur while reducing the opportunity or speculation of covering up reported abuse.

See the following information about the law regarding mandatory reporting in Missouri for more details:

- <https://dss.mo.gov/cd/keeping-kids-safe/mandated-reporters.htm>
- <https://revisor.mo.gov/main/OneSection.aspx?section=210.115&bid=49904&hl=>
- <https://revisor.mo.gov/main/OneSection.aspx?section=352.400>

As noted, training should be performed by individuals or a firm respected in the survivor and expert community.

10.4 Clear Reporting Procedures

IHOPKC should create a confidential system where community members and employees can report abuse without the fear of retaliation.

10.5 Accountability and Transparency

IHOPKC should create and follow a policy suspending individual lay or paid leaders against whom an allegation of sexual abuse is brought. The said policy should include a process for properly notifying the congregation until the incident is investigated by authorities or a qualified independent investigator. We note that the vast majority of reported sexual abuse is never met with criminal charges and that the length of time for charges to be filed, is often so excessive that leadership will generally need to seek outside expertise or investigations, in order to assess the report and take meaningful steps to care for potential victims and protect potentially vulnerable populations, even when a report to law enforcement has been made.

IHOPKC should be transparent about past abuse by acknowledging what has occurred, offering repentance and outlining the actionable steps the ministry is taking to rebuild the trust of the community.

10.6 Care for Survivors and Individuals Making Disclosures

IHOPKC should develop policies and a care plan around individuals who have made disclosures of abuse, or on behalf of whom reports have been filed, noting that the process of disclosure or reports is often traumatic and exhausting, and that proactive shepherding is critical after these steps are taken.²²

²² For a discussion on shepherding after a disclosure, see *The Report of the Ad Interim Committee on Domestic Abuse and Sexual Assault to the 49th Assembly of the Presbyterian Church in America*, with

10.7 Vulnerable Persons Policy

IHOPKC should create a policy restricting the ability of staff and volunteers to be alone with children, young people, and vulnerable adults. This should include a policy related to digital, phone, and online communication.

The PRT recommends the following healing strategies for the present leadership of IHOPKC.

10.8 The current IHOPKC Board of Directors and leaders should publicly acknowledge in writing the completion and acceptance of the Independent Firefly investigation and its findings.

10.9 The current IHOPKC Board of Directors and leaders should acknowledge in writing the reception and consideration of the recommendations herein submitted by the PRT, including the need for an additional independent assessment and outside assistance with reform.

10.10 The current IHOPKC Board of Directors and leaders should publicly acknowledge in writing the violations of Mike Bickle and other staff members of IHOPKC and the failure of some of the leaders of IHOPKC in reporting of sexual misconduct, as it was ignored and/or covered up in order to protect and preserve Mike Bickle's reputation, the organization, and their own positions without concern for the victims. We recommend that this be done with recognition that additional assessment is needed and additional acknowledgement may be forthcoming.

10.11 The current IHOPKC Board of Directors and leaders should publicly apologize to the victims, their families, witnesses, and the whistleblowers, expressing their remorse for the pain, suffering, and humiliation that have been experienced. We acknowledge that, while not every individual may bear personal responsibility for all aspects, Scripture is replete with examples and commands for corporate lament and repentance, in addition to and distinct from individual repentance and responsibility.²³

10.12 The current IHOPKC Board of Directors and leaders should adopt and announce safe options and processes by which survivors can pursue counseling/therapy.

Emphasis on Sections entitled "Redemptive Shepherding", found at <https://pcaga.org/wp-content/uploads/2022/06/2301-AIC-on-Domestic-Abuse-Updated.pdf>.

²³ Nehemiah 9; Daniel 9:3-19.

10.13 Present leaders should continue to publicly honor those who bravely came forward to report the sexual misconduct and those who have stayed at IHOPKC to continue the long healing process.

11.0 THE NEED FOR ADDITIONAL INVESTIGATION RELATED TO DISCLOSURES OF SEXUAL ASSAULT NOT YET INVESTIGATED.

We note that a substantial number of allegations of sexual assault by IHOP leadership were received by Firefly, and catalogued, but not investigated. These reports were extensive and significant. For the same reasons that the allegations against Mike Bickle must be investigated in order to pursue justice and accountability, the allegations against other leadership must be as well.

For the same reasons that an independent, skilled process was necessary to investigate the allegations against Mike Bickle, we recommend that an independent process with individuals qualified to perform such an assessment, be undertaken by the ministry and/or church which has the responsibility to investigate, noting that IHOPKC must take seriously their responsibility to associated or affiliated churches or ministries, as well as bear responsibility for allegations against leaders which arose directly within IHOPKC.

12.0 RECOMMENDATIONS FOR THE VICTIMS AND THEIR FAMILIES

The PRT defines victims as: *“Anyone sexually abused, manipulated or intimidated by Mike Bickle or any other leaders at IHOPKC, and were directly or indirectly affected adversely by those actions and/or their cover-up.”*

We reaffirm, as noted above in sections 2.1 and 9.1, that repentance is always accompanied by restitution that seeks to restore the harm that was caused. We recommend that IHOPKC establish a fund by which trauma therapy may be obtained for victims and spouses.

We acknowledge that the set-up and administration of such a fund can be a complex process, and therefore believe it is imperative that this process is only undertaken in concert with experts in the field of trauma care, clinical care, and legal issues surrounding such funds, to ensure that the offered help respects the agency and confidentiality of survivors.

We note that such a fund must, at a minimum, entail the following dynamics:

1. A clear and confidential process by which survivors may seek help for reimbursement or direct payment of treatment costs associated with abuse recovery. This process must fully insulate the identity, personal information, and treatment information of a survivor from any individual associated in the past, present, or future with IHOPKC. This process must also fully comply with HIPAA protections.
2. Clear, clinically-informed guidelines regarding what services may be covered and any limitations on time frame, amounts, or treatments covered.
3. Clear guidelines regarding what conduct qualifies an individual to receive help from the fund, and an appropriate, independent, confidential process to establish the eligibility of the individual seeking help, to access the provided funds.
4. Retention of a professional or qualified firm that specializes in survivor services and reimbursement funds, to assist in the development and processes surrounding the fund, from a trauma-informed perspective.

We do not believe it is appropriate for IHOPKC to require that survivors retain therapists or clinicians who share any specific religious belief.

13.0 RECOMMENDATIONS FOR THE PRESENT MINISTRIES OF IHOPKC

The PRT recommends the following items for the present members of the IHOPKC community:

13.1 The congregation should receive the complete report of the findings of the Firefly investigation.

13.2 The congregation should receive a written apology from the present Board of Directors for the inappropriate practices and unacceptable behavior of Mike Bickle and other leaders who participated in any sexual abuse, intimidation, or cover-up.

13.3 The congregation should be made aware of the positive changes and safeguards that will be instituted going forward in order to ensure sexual safety and healthy interactions among community members.

13.4 The congregation should be made aware of these recommendations from the PRT, the needed additional assessment, and the eventual establishment of the ICP when completed.

13.5 The congregation should be educated and trained on abuse and abusive dynamics, as well as fully informed on what steps to take to pursue accountability within leadership. As policy, structural, and cultural reform is implemented, congregants should be fully

apprised of these reforms and aware of how to engage with them. Areas for education include, but are not limited to, subjects such as “What a Healthy Church Looks Like”, “Creating A Culture of Accountability in The Church”, “A Culture of Holiness and Purity”, “Healing and Restoration”, and “How to Recognize and Avoid Spiritual Abuse.”

RECOMMENDED CULTURAL AND MATURITY DEVELOPMENT RESOURCES

BOOKS:

- **The Other Half of Church** by Jim Wilder & Michel Hendricks
- **Escaping Enemy Mode** by Jim Wilder & Ray Woolridge
- **Living from the Heart Jesus Gave You** by Friesen, Wilder, Bierling, Koepeke, & Poole
- **The Pandora Problem: Facing Narcissism in Leaders & Ourselves** by Jim Wilder
- **Integrity, the Courage to Meet the Demands of Reality** by Dr. Henry Cloud, Psychologist
- **Safe Church: How to Guard Against Sexism and Abuse in Christian Communities** by Andrew Bauman
- **Green Zone: Attachment and Flourishing for Christian Leaders** by Jesse Gill
- **The Weight of Leadership** by Ed Khouri
- **When the Church Harms God's People: Becoming Faith Communities That Resist Abuse, Pursue Truth, and Care for the Wounded** by Diane Langberg
- **Redeeming Power: Understanding Authority and Abuse in the Church** by Diane Langberg
- **Spiritual Abuse & Healing** (Online Course) by The Allender Center

OTHER RESOURCES:

- **Life Model Works** (<https://lifemodelworks.org/>) Neurotheologian, Dr. Jim Wilder, Michael Sullivant, Michel Hendricks
- **THRIVE TODAY** (<https://thrivetoday.org/>) Comprehensive training on relational skills: Chris and Jen Coursey
- **Lk10 Ministries** (<https://lk10.com/>) John White

- **HeartSync** (<https://heartsynchealing.org>)
- **Alive and Well, Inc.** (<https://www.alivewell.org/>) Margaret Webb
- **Deeper Walk International** (deeperwalk.com), Dr. Marcus Warner
- **New Hope for Sexual Integrity** (<https://newhope4si.com/>), Darrell Brazell
- **Immanuel Approach** (<https://www.kclehman.com> and <https://www.immanuelapproach.com>), Dr. Karl Lehman
- **Equipping Hearts** (<https://www.equippinghearts.com>), Ed Khouri

THESE CHRISTIAN GROUPS AND AUTHORS CAN PROVIDE GUIDANCE AND INSIGHT ON:

1. Using brain science with sound theology to help to bring reformation to churches with an ear to hear and a heart to respond.
2. Teaching believers to recognize narcissism in ourselves and others.
3. Creating a community characterized by relational attachment and enduring agape love that would be the motive for treating others as we would want to be treated.
4. Creating new behaviors in leaders, communities and individuals that give everyone equal permission to have authority to speak up in safety and use correction when necessary.
5. Establishing healthy communication, training, and practices at every single level in the community, so that all can recognize unacceptable toxic behaviors that deteriorate the safety and wholeness of the identity of the spiritual community.
6. Creating a healthy spiritual community that is experiencing character transformation, love and joy in intimate community (no matter the number of people).
7. Leading training seminars to train members of an organization in the maturity skills and relational skills needed to prevent and not foster abuse, to stand up and report any evidence of abuse appropriately, and to recognize and be empowered to speak up against the grooming process. It is recommended that Life Model Works or THRIVEtoday may be ministries capable of providing some of this training, in addition to the experts whose works are recommended above and cited within this report.