



PENTECOSTAL
ASSEMBLIES
OF THE
WEST INDIES

PAWI Constitution and By-laws

Statement of Faith 2019



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OF THE
WEST INDIES**

PAWI Constitution and By-laws Statement of Faith 2019

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Pentecostal Assemblies of the West Indies International
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Application for which shall be made to:
The General Administrator,
Pentecostal Assemblies of the West Indies International
P.O. Box 100, Port-of-Spain, Trinidad, West Indies

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SECTION 1

Constitution

CONSTITUTION

MISSION STATEMENT

The Pentecostal Assemblies of the West Indies International exists to fulfil the purpose of God by transforming people and communities everywhere, by the gospel of Jesus Christ and through the power and manifestation of the Holy Spirit, for the glory of God.

PREAMBLE

WHEREAS WE BELIEVE THAT:

1. God's purpose concerning man is to seek and to save the lost, to be worshipped by man, and to build a body of believers in the image of His Son; that these believers, saved and called out of the world, constitute the body or church of Jesus Christ built and established upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone (Ephesians 4:11-13);
2. The members of the body, the Church (Ecclesia) of Jesus Christ, are enjoined to assemble for worship, fellowship, counsel and instruction in the Word of God, the work of the ministry and the exercise of those spiritual gifts and offices provided for New Testament church order (Hebrews 10:25);
3. The early apostolic churches came together in fellowship as a representative body of saved, spirit-filled believers who, under the supervision of the Holy Spirit, set over the Church the five-fold ministry which is set forth as the pattern for the leadership of PAWI (Ephesians 4:11);
4. The purpose of PAWI is to be an agency of God for evangelizing the world, a Fellowship in which people may worship God, and a channel of God's purpose to build a body of saints being perfected in the image of His Son (Ephesians 4:12);
5. PAWI exists expressly to give continued emphasis to the above-mentioned as indicated in the New Testament apostolic pattern, by teaching and encouraging the baptism of the Holy Spirit with signs following, thereby bringing a new dimension to worship and the demonstration of the fruit and gifts of the Spirit for the edification of the body of Christ (Acts 1:8);
6. PAWI is a fellowship of Pentecostal believers from Assemblies or other bodies of like faith throughout the Caribbean and elsewhere, whose purpose is to recognize and promote scriptural methods and order for worship, unity, fellowship, the work and business for God, and endeavour to keep the unity of the Spirit in the bond of peace, "till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ". (Ephesians 4:13);

BE IT RESOLVED AS FOLLOWS:

ARTICLE 1 – INTERPRETATION

In this Constitution:

1. "Assembly" means a local church congregation of the Pentecostal Assemblies of the West Indies members.
2. "Bylaws" mean the part of this document comprising the laws adopted by the General Conference. (The Bylaws put into effect the principles of the Constitution and are subordinate to the Constitution.)
3. "Constitution" means the part of this document recording the fundamental laws and principles of the Fellowship.
4. "Credential holder" means a person holding a credential, that is, a licence from the Fellowship for Ministry.

5. "District Conference" means the District Conference referred to in Article XI.
6. "District" means any geographical district established under Article XI.
7. "Fellowship" means the Pentecostal Assemblies of the West Indies.
8. "General Conference" means the highest and ultimate governing body of the Fellowship.
9. "National Conference" means the geographical districts established under Article X with specific reference to Trinidad and Tobago.
10. "Other bodies" mean fellowships, ministries, and para-church organizations (see Article VI, clause 2 below).
11. Words denoting the masculine gender shall include the feminine gender except in the case of the General Bishop and the Assistant General Bishop.

ARTICLE II – NAME

The name of the Fellowship shall be The Pentecostal Assemblies of the West Indies International (PAWI), with registered offices at Fourth Bridge, Maracas Royal Road, St. Joseph, Trinidad, Trinidad and Tobago.

ARTICLE III – INTENT

PAWI is a Fellowship which is based upon mutual agreements voluntarily entered into by its membership comprising legally incorporated, autonomous and other organizations, whose Articles and Bylaws shall be subject to, or at least consistent with, the Constitution and Bylaws of the Pentecostal Assemblies of the West Indies.

ARTICLE IV – OBJECTIVES, FUNCTIONS AND POWERS

1. The objectives of PAWI are to:
 - 1.1 Encourage and promote the worship of God as revealed in the Bible.
 - 1.2 Encourage and promote the evangelization of the world.
 - 1.3 Encourage and promote the discipline and edification of believers.
 - 1.4 Establish places of worship for the propagating of the Christian faith.
 - 1.5 Provide a basis of fellowship among Christians of like faith.
 - 1.6 Engage in home and foreign missionary work for the spread of the Christian faith.
 - 1.7 Establish, maintain and operate such institutions and facilities as may be necessary for the propagation of the Gospel and the work of the Fellowship, including those relating to health-care, education and social life.
 - 1.8 Establish, manage and participate in pension funds, cooperatives, and non-governmental and community-based organizations, and exercise any of the powers conferred on duly incorporated and registered benevolent societies by local, regional or governmental authorities.
 - 1.9 Own, hold in trust, use, sell, convey, mortgage, lease, or otherwise dispose of such property, real or personal, as may be necessary for carrying out its purposes.
 - 1.10 Solicit and accept funds and donations and prescribe subscriptions for church related activities according to the laws of the country in which the specific activity is being carried out.

- 1.11 Own, operate and/or use varied news media for the advancement of the Gospel.
- 1.12 Undertake such other measures as may be necessary for the fulfilment of its purposes.

ARTICLE V – STATEMENT OF FAITH

(See also the expanded Statement of Faith appended to this Constitution.)

1. **WE BELIEVE** the Holy Scriptures, both Old and New Testaments, are the divinely inspired Word of God, without error in the original writings, and the final authority for all Christian faith and life (2 Timothy 3:16-17; 2 Peter 1:21).
2. **WE BELIEVE** in one God, infinite, perfect and eternally existing in three persons, Father, Son and Holy Spirit (Matthew 3:16-17; 28:19; 1 Peter 1:2; 2 Corinthians 13:14).
3. **WE BELIEVE** in the virgin birth of the Lord Jesus Christ, His unqualified deity, His sinless humanity, the eternal all-sufficiency of His atoning death, His bodily resurrection and His ascension to the Father's right hand (1 Corinthians 15:3-4; John 1:1, 20, 24-29; Hebrews 4:15; 1 Timothy 2:5; Revelation 20: 1-6).
4. **WE BELIEVE** in the personal and imminent, pre-tribulation return of Jesus Christ for His Church, i.e. the rapture; the pre-millennial return of Jesus Christ with His Church, and His millennial reign on earth (Hebrews 9:28; 1 Thessalonians 4:13-18; Revelation 20:1-6; 1 Corinthians 15:51; Philippians 3:20-21; Titus 2:13).
5. **WE BELIEVE** that Justification is a judicial act of God on the believer's behalf solely through faith in Christ's death and resurrection (Romans 3:24, 26; 4: 18-25; 5:1; 1 Corinthians 6:11; Galatians 3:24).
6. **WE BELIEVE** that man was created in the image of God but fell into sin and is under condemnation, and that it is only through the atoning work of the Lord Jesus Christ and regeneration by the Holy Spirit that salvation can be obtained (Genesis 1:26, 27; 2:17; 3:1-13; John 14:6; Acts 4:12; 1 Timothy 2:5-6).
7. **WE BELIEVE** that Water Baptism by immersion and the Lord's Supper are ordinances to be observed by the Church during the present age (Matthew 28:19; Mark 16:16; Acts 2:38; 1 Corinthians 11:17-34).
8. **WE BELIEVE** that the Christian life involves discipleship, obedience to the Word of God, holiness, witness and service through the power of the Holy Spirit (Matthew 28:19; Mark 16:16; Acts 1:8; 2:38; 2 Corinthians 6:14-18; 7:1).
9. **WE BELIEVE** in the Baptism with the Holy Spirit with the initial physical evidence of speaking in other tongues (Acts 2:4; 4:31; 10:46; 1 Corinthians 12: 13-14; Ephesians 5:18).
10. **WE BELIEVE** in the demonstration of the gifts of the Spirit, and the manifestation of the fruit of the Spirit (Galatians 5:22-23).
11. **WE BELIEVE** in the divine healing of the human body as provided for in the atonement, which is a privilege of all believers (Isaiah 53:4, 5; James 5:14, 15).
12. **WE BELIEVE** in Heaven as the eternal inheritance of the believers, and in Hell and the Lake of Fire as the place of eternal doom for the devil, his angels and all unbelievers (John 14:1-3; Revelation 20:10-15; 21:1-6).
13. **WE BELIEVE** that the true Church consists of all who through faith in Jesus Christ have been regenerated by the Holy Spirit (Ephesians 1:22, 23; 2:22; 4:3-6).
14. **WE BELIEVE** in and practice the five-fold Ministries and the supporting Ministries to be operational in the Church (Ephesians 4:11-13).

ARTICLE VI – MEMBERSHIP

1. Membership in PAWI shall be open to those groups and individuals who subscribe to and agree to be governed by the Statement of Faith, principles, purposes and objectives of the Fellowship as set forth in the Constitution and Bylaws, and who are approved for membership.
2. In particular membership shall be open to assemblies and fellowships, ministries, and para-church organizations (referred to herein as “other bodies” – see Article I, clause 10 above).
3. Affiliate ministries that report directly to the PAWI International Office, including the granting of credentials to persons in locations where there is no PAWI district, for example Venezuela, United States of America, Brazil shall be governed by the regulation that at least one General Executive Officer and another person competent in the language (in the case of a non-Anglophone country) shall be deputed to interview the leadership of the assembly or individual and to ensure their understanding and views are compatible with PAWI’s teachings.
4. Credential holders shall have the option to use the designation of the five-fold ministry giftings of Apostle, Prophet, Evangelist, Pastor and Teacher consistent with their functioning ministries which shall be recognized by the respective District Conferences and authorized by the General Executive, after which the title shall be conferred upon the individual by the General Executive.

ARTICLE VII – ORGANIZATIONAL STRUCTURE

The organizational structure of the Fellowship shall consist of the:

1. General Conference
2. General Executive
3. District Conference
 - 3.1 National Conference of Trinidad and Tobago
4. District Executive
 - 4.1 National Executive of Trinidad and Tobago
5. Local Assembly.

ARTICLE VIII – GENERAL CONFERENCE

1. A plenary session of PAWI to be known as the General Conference shall be held biennially, pursuant to a call by the General Executive.
2. Special Sessions of PAWI may be called by a majority of the General Executive or by a credential holder of PAWI or by any other body, going through his/her District Bishop, who presents a petition for the same signed by not less than two-thirds (2/3) of the members of the General Executive specifying the grounds for such a special session.
3. The General and Special sessions of PAWI shall be attended by the General Executive and persons representing the Assemblies, Districts and other bodies on such bases as are prescribed in the Bylaws.
4. The General Conference shall have the exclusive authority to determine and approve scriptural doctrine and conduct governing the Fellowship according to the Bylaws.
5. The General Conference shall have power by a seventy-five percent (75%) majority of the members registered, present and voting to authorize a sale of the undertakings or assets of the properties at 85 Tunapuna Road,

and the West Indies School of Theology at Fourth Bridge, Maracas Valley, and such other properties as may be acquired by or may belong to the Fellowship through the International Office.

6. The General Conference shall designate criteria for parliamentary procedure for itself, for its member districts and for other bodies of the Fellowship.
7. The General Conference shall elect officers in accordance with the provisions of the Bylaws.
8. The General Conference shall elect a Board of Elders from time to time from among PAWI members who are recommended by the General Executive. The Board shall serve as elders of the PAWI Fellowship in an advisory capacity.

ARTICLE IX – COMPOSITION OF GENERAL EXECUTIVE

1. The management of PAWI shall be vested in the General Executive which comprises the following persons:
 - 1.1 General Bishop
 - 1.2 Assistant General Bishop
 - 1.3 General Administrator
 - 1.4 Executive Director of Church Ministries
 - 1.5 Executive Director of World Missions
 - 1.6 Districts' Presiding Bishops
 - 1.7 National Bishop of Trinidad and Tobago
 - 1.8 Chairman of the Board of Directors of the West Indies School of Theology
 - 1.9 Three (3) persons nominated by the General Executive and approved by the General Conference.

ARTICLE X – NATIONAL CONFERENCE OF TRINIDAD & TOBAGO

1. The management of the National Conference of Trinidad and Tobago shall be vested in the National Executive Council comprising:
 - 1.1 National Bishop,
 - 1.2 Assistant National Bishop,
 - 1.3 Secretary and Treasurer, or National Administrator
 - 1.4 Presiding Bishops of each district within Trinidad and Tobago
 - 1.5 Assistant Presiding Bishops of each District within Trinidad and Tobago and
 - 1.6 such persons as may be specified from time to time.
2. PAWI Trinidad and Tobago National Conference shall elect its own officers and establish its own procedures for the holding of meetings and the conduct of other business, subject to the Constitution and Bylaws of PAWI.
3. Membership of the National Conference shall consist of all credentialled ministers who are registered members of the Districts within the geographical boundaries of Trinidad and Tobago and such delegates as may be elected by Districts or other bodies to represent them at the National Conference.

4. The National Conference shall be governed by the provisions of the PAWI Constitution and the Bylaws, and in carrying out its work shall ensure that it adheres to the principles of spiritual unity and cooperative fellowship to which PAWI is especially and unalterably dedicated.
5. The National Conference shall be amenable to the General Executive and General Conference in matters of doctrine and the personal conduct of all credential holders.
6. The National Executive Council shall pay to the PAWI Fellowship, via the International Office, a tithe of its monthly income and the percentage agreed upon by the General Executive of all missions offerings collected, and shall cooperate in and support the programs of the General Conference and the General Executive.
7. The National Executive Council shall present an audited National Consolidated Financial Report at each biennial National Conference, which shall comprise a balance sheet, income and expenditure statements, and receipts and payments accounts representing its financial stewardship for the two-year Conference term under review.
8. The National Executive Council shall exercise discretionary powers in relation to the Districts within its boundaries and shall:
 - 8.1 Act as the legal representative of PAWI in Trinidad and Tobago, performing regulatory functions with respect to property matters;
 - 8.2 Arbitrate in matters of conflict and carry out appropriate disciplinary procedures in accordance with the Constitution and Bylaws.
 - 8.3 Act in an advisory capacity and assist in the ongoing development of each of its Districts and other ministries.

ARTICLE XI – DISTRICTS

1. PAWI shall establish Districts in various geographical areas, each of which shall be governed by an Executive Council in order to carry out its functions.
2. Districts comprising large geographical areas may subdivide into smaller Districts with the permission of the General Conference to facilitate continued growth and expansion.
3. There shall be two (2) classifications of districts, namely:
 - 3.1 Pioneer District
 - 3.2 Autonomous District
2. A District shall be classified as a “Pioneer District” until it is self-propagating, self-governing and self-financing as determined by the General Executive.
3. PAWI may add districts to the Fellowship from time-to-time on recommendation of the General Executive and approval of the General Conference. [EB- Conference 2012]
4. Membership of the District Conference shall consist of all District credentialed ministers and such delegates as may be elected by Assemblies or other bodies to represent them at the District Conference. Delegates shall be elected upon such bases as are prescribed in the Bylaws.
5. The District Executive shall have oversight of all the activities of PAWI in the particular District. The District may examine, approve, and recommend to the General Executive candidates who qualify as credential holders. The applications of the recommended candidates shall be forwarded to the General Administrator for approval of the General Executive.

6. The management of the District Conference shall be vested in the District Executive comprising those persons specified in the Bylaws. The District Conference shall elect its own officers and establish its own procedures for the holding of meetings and the conduct of other business, subject to the Constitution and Bylaws.
7. The District Conference shall be governed by the provisions of the Constitution and the Bylaws, and in carrying out its work shall ensure that it adheres to the principles of spiritual unity and cooperative fellowship to which PAWI is especially and unalterably dedicated.
8. The District shall be amenable to the General Executive and General Conference in matters of doctrine and the personal conduct of all credential holders.
9. Each District shall pay to the PAWI Fellowship via the International Office a tithe of its monthly income and the percentage agreed upon by the General Executive of all missions' offerings collected and shall cooperate in and support the programmes of the General Conference and the General Executive.
10. The District Executive shall present an audited District Consolidated Financial Report at each annual District Conference, which shall comprise a balance sheet, income and expenditure statements, and receipts and payments accounts representing its financial stewardship for the annual Conference term under review.

ARTICLE XII – ASSEMBLIES AND OTHER BODIES

1. Without prejudice to the provisions of this Article, the Bylaws may specify categories of Assemblies and other bodies which may be admitted to membership of the General Conference.
2. Each Assembly or other body which is a member of the General Conference shall pay tithes of its general tithes and offerings to its respective District, shall give missionary and other offerings to the Fellowship, and cooperate in the work and support the programmes of the General Executive and Districts.
3. Subject to the Constitution and Bylaws, each such Assembly or other body shall have the right to:
 - 3.1 Self-government.
 - 3.2 Choose or call its pastor/leader.
 - 3.3 Elect or ratify its Board.
 - 3.4 Transact all other business pertaining to its life.
 - 3.5 Acquire and hold title to property through District trustees in the corporate name of the Fellowship.
4. All Assemblies and other bodies are expected to have an interest in the objectives of PAWI and to provide contributions for support as prescribed in the Bylaws.

ARTICLE XIII – BYLAWS

1. The membership and structure of the General Conference, General Executive, National Conference, National Executive, District Conference, District Executive, and Local Assemblies shall be prescribed in the Bylaws.
2. PAWI, through the General Conference, shall make Bylaws:
 - 2.1 Providing for the establishment of Committees.
 - 2.2 Relating to the duties and functions of officers.
 - 2.3 Providing for the removal of any officer at any level and filling any vacancy arising for whatever reason.
 - 2.4 Relating to the issue and withdrawal of credentials.

- 2.5 Respecting disciplinary matters and proceedings.
- 2.6 Governing ceremonies and ordinances.
- 2.7 Respecting privileges and responsibilities of credential holders and other members of the Fellowship.
- 2.8 Relating to financial matters and borrowings.
- 2.9 Respecting pension funds.
- 2.10 Governing the classification and other matters relating to Assemblies and other bodies.
- 2.11 Respecting the functions of Departments/Ministries.
- 2.12 Relating to the West Indies School of Theology (WIST) Educational Foundation and other educational institutions.
- 2.13 Any other matters the General Conference shall deem necessary from time to time.

ARTICLE XIV – AMENDMENTS

The provisions of this Constitution may be amended or revoked, and new provisions made by PAWI in General Conference. Any resolution to amend the Constitution must be communicated to the office of the Administrator in writing at least forty days before the meeting at which the resolution is to be moved. Amendments to the Constitution shall require two-thirds (2/3) majority vote of all members present and voting.

ARTICLE XV – DISSOLUTION

In the event of the dissolution of any national body or District of PAWI, the General Executive shall appoint a committee to advise the National or District Executive on how it may dispose of its assets to a non-profit organization which operates exclusively for religious or charitable purposes, or both, in accordance with the laws of the country in which that national body or District is located.

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By-Laws

SECTION 2

BYLAWS

These Bylaws are made under the authority conferred by Article XIII of the Constitution.

BYLAW1 - PARLIAMENTARY ORDER

The work of the General Conference shall be governed by a spirit of Christian love and Fellowship, and by the rules of parliamentary procedure as are agreed upon by the General Conference.

BYLAW2 - GENERAL CONFERENCE

2.1 FUNCTION

The General Conference shall exercise administrative and judicial authority within the PAWI Fellowship, in accordance with the provisions of the Constitution and Bylaws, and the laws of the various member Districts.

2.2 DUTIES AND POWERS

- 2.2.1 The General Conference shall possess all the powers of the general meeting of the members of the Fellowship duly convened and all the powers granted to the corporations by letters patent, and the incidental and auxiliary powers possessed by the corporations in accordance with laws of the various member countries.
- 2.2.2 The General Conference shall possess power to:
 - 2.2.2.1 Make Bylaws from time to time for the conduct and management of the Fellowship.
 - 2.2.2.2 Exercise power by a seventy-five percent (75%) majority of the members of the General Conference present and voting to authorize a sale of the undertakings or assets of the property at 85 Tunapuna Road, the West Indies School of Theology at Fourth Bridge, Maracas Valley, and such other properties as may be acquired by or may belong to the Fellowship through the International Office.
 - 2.2.2.3 Designate criteria for parliamentary procedure for itself and for the member Districts and/or other official bodies of the Fellowship.
 - 2.2.2.4 Elect such officers as it shall choose in accordance with the provisions of these Bylaws.

2.3 BUSINESS

- 2.3.1 The business of the General Conference shall include:
 - 2.3.1.1 The report of the General Bishop.
 - 2.3.1.2 The report of the General Administrator.
 - 2.3.1.3 The report of the Executive Director of Church Ministries.
 - 2.3.1.4 The financial report.
 - 2.3.1.5 Other reports as deemed necessary.
 - 2.3.1.6 Unfinished business.
 - 2.3.1.7 New business.

2.3.1.8 Election of officers.

2.3.1.9 Adjournment.

2.3.2 All reports to the General Conference shall be submitted in printed form.

2.4 ELECTIONS

2.4.1 VOTING CONSTITUENCY

2.4.1.1 The voting constituency shall comprise the following persons present and duly registered at a General Conference:

2.4.1.1.1 Members of the General Executive.

2.4.1.1.2 Accredited credential holders and missionaries under appointment.

2.4.1.1.3 Accredited representatives of affiliated Assemblies and other bodies.

2.4.1.1.4 District Heads of Departments.

2.4.1.2 Each Assembly consisting of fifty (50) or more members shall have the right to be represented by one (1) delegate. Delegates shall be spirit-filled members, in good standing with the Assembly.

2.4.2 QUORUM

A quorum shall consist of a simple majority of the persons registered at the General Conference.

2.4.3 RESOLUTIONS

A resolution calling for the adoption or amendment of a Bylaw must receive at least a two-thirds (2/3) majority vote of members registered, present and voting at the General Conference. Other resolutions must receive a simple majority of those present and voting, except a resolution once passed shall not be amended or rescinded in the same Conference except by at least a two-thirds (2/3) majority of members registered, present and voting at the General Conference.

2.5 VACANCIES

2.5.1 GENERAL EXECUTIVE OFFICES

In the event that any member of the General Executive vacates office by virtue of the death, resignation, or dismissal of the incumbent, the General Executive shall call a special meeting of the General Executive within sixty (60) days for the purpose of filling the vacancy until the next General Conference. However, where a vacancy occurs at the level of District Presiding Bishop, the District shall fill the office within sixty (60) days.

2.5.2 BALLOTING

The General Executive Officers shall be elected by secret ballot in the following manner, and in the event of a tie the Conference shall vote again:

2.5.3 NOMINATION PROCEDURE

2.5.3.1 A nominating ballot together with a list of ordained ministers in good standing with the Organization shall be mailed to every eligible voter on or before December 10th to be returned to the General Administrator not later than January 30th preceding the date of election. The ballot shall include the position(s) to be filled, the responsibilities of each position, the eligibility for each position, and a place for writing in the name of a nominee for each position.

- 2.5.3.2 A nominating committee shall be appointed by the General Executive.
 - 2.5.3.2.1 Ordained ministers shall not be eligible to serve on this committee.
 - 2.5.3.2.2 The nominating committee shall execute the responsibilities without influence from members of the General Executive or other credential workers.
 - 2.5.3.2.3 The Nominating shall retain acceptable levels of confidentiality commensurate with this procedure.
 - 2.5.3.2.4 This committee shall receive the nominating ballots to check the eligibility of the nominees according to Bylaws of PAWI and shall contact the nominees to determine whether they are willing to serve.
 - 2.5.3.2.5 A tally shall be completed no later than February 15th. In order to be an eligible nominee, a person must be named on at least two (2) of the nominating ballots which are received within the stipulated time by the nominating committee.
 - 2.5.3.2.6 The committee shall notify the eligible nominees within one (1) week of the completion of the tally.
 - 2.5.3.2.7 Eligible nominees who are willing to serve shall submit a resume of their experience and qualifications, and a one-page philosophy of ministry statement not later than the end of February.
- 2.5.3.3 The names, resumes and philosophy statements of the eligible nominees for any position, and those who are qualified and willing to serve shall be presented or mailed to all eligible voters and published in alphabetical order in the official conference book.
- 2.5.3.4 The number of nominating votes shall not be reported.
- 2.5.3.5 It is not necessary for any officer to first relinquish his post in order to have his name included in the nomination listing of candidates for the position.

2.5.4 Election Procedure -

- 2.5.4.1 Election ballots containing the names of the candidates shall be distributed to eligible voters present at the General Conference for each position
- 2.5.4.2 Voters shall indicate appropriately by secret ballot the candidate of their choice.
- 2.5.4.3 The Returning Officer shall receive and tally the ballots and report the election results to the conference chairman
- 2.5.4.4 Any candidate who receives the simple majority of all valid votes cast shall be considered duly elected.

BYLAW3 - GENERAL EXECUTIVE

3.1 COMPOSITION

The General Executive shall comprise those persons specified in Article IX of the Constitution.

3.2 AUTHORITY

- 3.2.1 The affairs of the Fellowship shall be managed by the General Executive.
- 3.2.2 The General Executive shall exercise any of the powers, authority and discretion vested in or exercised by the General Conference, except such matters that are specifically reserved to the General Conference by the Bylaws.

3.3 FUNCTIONS

- 3.3.1 The General Executive shall carry out the wishes of the General Conference, promote the interests of the Fellowship, and serve as the chief governing body when the General Conference is not in session.
- 3.3.2 The General Executive's responsibilities shall include:
- 3.3.2.1 Human resource development at all levels of the organization and coordination of development with respective District Executives.
 - 3.3.2.2 Providing the infrastructure for the establishment of hospitals, schools, homes for the aged, health-care facilities and other forms of social ministry on a macro scale.
 - 3.3.2.3 Maximizing present financial potential and creating new sources of income.
 - 3.3.2.4 Creating a structure for effective communication throughout the Fellowship, especially from the International Office to all congregational members.
 - 3.3.2.5 Encouraging real estate development.
 - 3.3.2.6 Structuring and promoting World Missions.
 - 3.3.2.7 Issuing and withdrawing credentials.

3.4 ORDER OF PRECEDENCE

The following order of precedence shall be established for General Executive Officers:

- 3.4.1 General Bishop
- 3.4.2 Assistant General Bishop
- 3.4.3 General Administrator
- 3.4.4 Executive Director of Church Ministries
- 3.4.5 Executive Director of World Missions.

3.5 QUALIFICATIONS

3.5.1 MEMBERS OF THE GENERAL EXECUTIVE

- 3.5.1.1 The members of the General Executive shall be members of the Fellowship, and shall be men of mature experience and ability, ordained for a period of not less than five (5) years, whose life and ministry are above question, and who possess qualities suitable for such offices.
- 3.5.1.2 The qualification of ordination shall not be applicable in the case of the Chairman of the Board of Directors of the West Indies School of Theology or the three persons nominated by the General Executive and approved by the General Conference.

3.6 CRITERIA FOR ELECTION TO OFFICE OF DISTRICT, NATIONAL, OR GENERAL EXECUTIVE

- 3.6.1 All those seeking to be elected to Office shall ensure that they have:
- 3.6.1.1 Met their financial obligations to the PAWI District in which they are working.
 - 3.6.1.2 Given consistent support (at least 60% attendance) to the programs of the PAWI District in which they are working.
 - 3.6.1.3 Been consistently attending District and General Conference.
 - 3.6.1.4 All their dealings with financial institutions or other loan arrangements in an acceptable manner.

- 3.6.1.5 Demonstrated stability in their local assemblies or ministries in the last two years.
- 3.6.1.6 The relevant competencies for the Office.
- 3.6.1.7 Paid up their or Assembly financial obligations to the District/Fellowship.
- 3.6.2 The General Office would forward the details of nominees to the various districts no later than forty (40) days prior to commencement of General Conference.

3.7 TERM OF OFFICE

- 3.7.1 Executive members shall be elected for a term of two (2) years, the term of office commencing within three (3) months following the General Conference.
- 3.7.2 Once a person has served the full term in good standing in the capacity of Bishop, that individual shall retain the title of Bishop after demitting office.

3.8 DUTIES AND RESPONSIBILITIES OF EXECUTIVE OFFICERS

3.8.1 GENERAL BISHOP

The General Bishop shall:

- 3.8.1.1 Be the Chief Executive Officer of the Fellowship and shall normally preside at all meetings of the General Conference and General Executive.
- 3.8.1.2 Be the Spiritual Head of the Fellowship and shall promote and coordinate efforts towards the fulfillment of the objectives of the Fellowship.
- 3.8.1.3 Act in an advisory capacity to the Districts.
- 3.8.1.4 Exercise authority throughout the Fellowship in areas of doctrinal purity, moral integrity and constitutional authority, as determined by the General Conference and the General Executive.
- 3.8.1.5 Sign all instruments which require his signature and perform all duties as determined by the General Conference and General Executive.
- 3.8.1.6 Be an *ex-officio* member of all boards, conferences and committees of the Fellowship.

3.8.2 ASSISTANT GENERAL BISHOP

The Assistant General Bishop shall:

- 3.8.2.1 Act in the capacity of the General Bishop in the absence of the General Bishop.
- 3.8.2.2 The Assistant General Bishop shall be responsible for Church Planting and Evangelism from a macro perspective consistent with the strategic objectives of PAWI's strategic plan. 2014-2019, in the areas of – training, forecasting, coordinating, and policy formulation. Appropriate terms of reference shall be worked out and applied to the portfolio.
- 3.8.2.3 Perform such other duties that may be assigned to him from time to time by the General Bishop or General Executive.

3.8.3 GENERAL ADMINISTRATOR

The General Administrator shall:

- 3.8.3.1 Contribute to and assist in implementing the vision of the Fellowship.
- 3.8.3.2 Ensure that notices of all meetings of the General Executive and General Conference are issued in a timely fashion.
- 3.8.3.3 Have charge of the minute books, charter and records of the Fellowship, and keep accurate records of the proceedings of the General Conference and the General Executive and publish the same as approved and directed.

- 3.8.3.4 Give oversight to the General Conferences, the Constitution and Bylaws, financial management and reporting, record keeping, the Pensions Plans, property, and the general management of the Fellowship.
- 3.8.3.5 Be responsible for the issuance of approved credentials.
- 3.8.3.6 Perform such other functions as are incidental to that office.

3.8.4 EXECUTIVE DIRECTOR OF CHURCH MINISTRIES

The Executive Director of Church Ministries shall:

- 3.8.4.1 Be responsible for directing the Ministries to fulfill their purpose as outlined in the Bylaws. These Ministries include Youth Ministries, Men's Ministries, Women's Ministries, Christian Education, and Crusaders.
- 3.8.4.2 Be responsible, along with the General Directors of the various Ministries, for the raising of funds for the Ministries under his supervision and the distribution of such funds.
- 3.8.4.3 Be responsible for the preparation and publication of all information relating to the Ministries.
- 3.8.4.4 Be an *ex officio* member of the Standing Committees of the Ministries, and of all seminars conducted by the Ministries.
- 3.8.4.5 Have general oversight over the programs of the Ministries.
- 3.8.4.6 be responsible for regional conventions.
- 3.8.4.7 Perform such other duties as may be assigned to him from time to time by the General Conference or the General Executive.

3.8.5 EXECUTIVE DIRECTOR OF WORLD MISSIONS

The Executive Director of World Missions shall:

- 3.8.5.1 Be responsible for raising and distributing world missions' funds as directed by the donors and agreed upon by the General Executive and/or General Conference.
- 3.8.5.2 Keep records of all funds received and disbursed as well as take measures to safeguard the funds from loss *en route* to the mission field.
- 3.8.5.3 Act as an acquisition agent for world missions' supplies.
- 3.8.5.4 Perform such other functions as may be directed by the General Executive.

3.9 SUSPENSION OR REMOVAL OF GENERAL EXECUTIVE MEMBERS

- 3.9.1 Any member or officer of the General Executive may for cause be suspended or removed from office by resolution of the General Executive duly passed by at least a two-thirds (2/3) majority vote at a meeting duly convened in accordance with the Bylaws.
- 3.9.2 When the matter involves the General Bishop, the proceedings shall be conducted by the Assistant General Bishop.
- 3.9.3 No person so removed or discharged shall be eligible for any other office in the Fellowship except by resolution passed by at least a two-thirds (2/3) majority vote of the General Executive.

3.10 MEETINGS

- 3.10.1 Meetings of the General Executive shall be held at the International Office or elsewhere as the General Executive may determine from time to time.
- 3.10.2 Meetings may be held at any time without formal notice if all of the members of the General Executive are present or those absent have signified their consent in writing to the meetings being held in their absence.

- 3.10.3 General Executive meetings shall be called no fewer than two (2) times per year. Additional meetings may be called as necessary from time to time
- 3.10.4 Notice of regular meetings shall be sent to each member of the General Executive not less than fourteen (14) days before the date of the meeting.
- 3.10.5 Special General Executive meetings may be called by not less than eight (8) members of the General Executive in writing. The General Administrator shall be required to give written notice of such a meeting.

3.11 QUORUM

A simple majority of the General Executive members shall constitute a quorum for the transaction of business.

3.12 BORROWING POWERS

The General Executive shall have the power to:

- 3.12.1 Limit or increase the amount of money to be borrowed.
- 3.12.2 Issue bonds, debentures, shares or other securities of the Fellowship and pledge or sell the same for such sums and at such prices as it may think fit.
- 3.12.3 Hypothecate, mortgage or pledge the real or personal property of the Fellowship or both to secure any such bonds, debentures, shares or other security on any money borrowed for the purpose of the Fellowship.
- 3.12.4 Authorize any General Executive officer of the Fellowship or his representative to make arrangements with reference to the money borrowed, or to be borrowed, and the terms and conditions with respect to loans, and the securities to be given, with the power to vary or modify such arrangements, terms and conditions and to give such additional securities for any money borrowed or remaining due by the Fellowship as the General Executive may authorize, and generally to manage, transact and settle the borrowing of money by the Fellowship.
- 3.12.5 Authorize any General Executive officer of the Fellowship or his representative to sign, execute and give on behalf of the Fellowship all documents, agreements and promises necessary or desirable for the purposes herein and to draw, make, accept, endorse, execute and issue cheques, promissory notes, bills of exchange, bills of lading and other negotiable or transferable instruments, and the same and all renewals thereof or substitutions thereof so signed shall be binding upon the Fellowship.
- 3.12.6 Borrow any sums of money from a bank or any other source or sources upon the credit of the Fellowship either by way of overdraft, discount, loan, or line of credit or otherwise, and upon such terms as it thinks fit, and as security for any money so borrowed or as security for and advances or liabilities heretofore made or incurred or that may hereafter be made or incurred to hypothecate, mortgage, pledge and give the said bank all or any stocks, bonds, debentures, negotiable instruments, choses in action or other real or personal property of the Fellowship and promises to give security upon all or any of the goods, merchandise, and other assets of the Fellowship as it sees fit or as may be required by or on behalf of the bank, such warehouse receipts, bills of lading, assignments, securities, promises and agreements to give security as it thinks fit or as the bank may require, and it is expressly declared that any security given pursuant to this paragraph shall be in accordance with laws of the relevant country in force from time to time.
- 3.12.7 Authorize any General Executive officer of the Fellowship or his representative as the Executive may appoint to transact the banking business of the Fellowship, and to make, draw, accept and endorse bills of exchange, promissory notes and cheques and to execute on behalf of the Fellowship all such documents, agreements, securities and promises.

3.13 REMUNERATION OF OFFICERS

The remuneration of the officers of the Fellowship shall be determined by the General Executive and reviewed periodically.

3.14 ENDORSING OF DOCUMENTS

- 3.14.1 Contracts, documents or any instruments requiring the signature of the Fellowship shall be signed by the General Bishop, or by the Assistant General Bishop or the General Administrator or the Executive Director of Church Ministries and all contracts, documents, and instruments in writing so signed shall be binding upon the Fellowship without any further authorization or formality.
- 3.14.2 The General Executive may appoint any other officer or officers on behalf of the Fellowship to sign contracts, documents or instruments in writing.

3.15 COMMITTEES

The General Executive shall appoint all General Conference committees.

3.16 STANDING COMMITTEES

The following standing committees shall consist of members of the General Executive and other persons appointed as the Executive may determine:

- 3.16.1 World Missions Committee
 - 3.16.2 Finance, Pensions and Benefits Committee
 - 3.16.3 General Credentials Committee
 - 3.16.4 Disciplinary Appeals Committee
 - 3.16.5 Constitutional/Legal Committee
 - 3.16.6 Board of Governors of the West Indies School of Theology
- Any other committees which may be considered necessary from time to time.

3.17 AUDITORS

- 3.17.1 At least one duly qualified Auditor shall be appointed by the General Executive at its first regular meeting. The Auditor shall hold office until the close of the next meeting of the General Conference, provided that if no Auditor is appointed at that meeting the incumbent Auditor shall continue in office until a successor is appointed.
- 3.17.2 The General Administrator shall present at each regular meeting of the General Conference a balance sheet and a statement of income and expenditure for the last fiscal period ending before the said meeting, along with the report of the Auditor.

BYLAW4 - PROPERTY

All property, both real and personal, acquired by, in the name of, or for the purpose of the Fellowship shall be vested in the Fellowship. All property, whether real or personal, acquired in the opening of new Assemblies where funds of the Fellowship are used and employed or where funds are used or employed by other organizations such as the Pentecostal Assemblies of Canada or the Assemblies of God through Task Force agreements and on

the behalf of the said Fellowship shall be the property of the Pentecostal Assemblies of the West Indies. Such properties shall not be transferred or disposed of without written consent under seal of the Corporation in the hands of the proper officers thereof.

BYLAW5 - MINISTERIAL CREDENTIALS

5.1 CLASSIFICATION

There shall be the following categories of credentials:

- 5.1.1 Ordination
- 5.1.2 Licensed to Minister
- 5.1.3 Lay Worker's Certificate
- 5.1.4 Certificate of Recognition

5.2 QUALIFICATIONS

5.2.1 ORDINATION

The following persons shall be considered eligible for ordination:

- **Graduate:**

A graduate of an approved Bible School or Seminary who has had a License to Minister for at least two (2) continuous years, and

- 5.2.1.1 Is filled with the Holy Spirit according to Acts 2:4;
- 5.2.1.2 Shows an unwavering devotion to the Lord;
- 5.2.1.3 Has established the fact of a definite call to the Gospel Ministry;
- 5.2.1.4 Has had two (2) full years of successful, proven ministry as evidenced by growth in his Assembly or ministry;
- 5.2.1.5 Meets any other requirements specified by the General Executive.

- **Non-Graduate:**

A non-graduate who:

- 5.2.1.6 Has completed a recognized Bible Correspondence Course or other studies as may be approved by the General Credentials Committee;
- 5.2.1.7 Has held a Certificate of Recognition for three (3) continuous years and a License to Minister for at least two (2) continuous years of ministry;
- 5.2.1.8 Has met the qualifications specified in clauses (i) to (iii) and (v) of 5.2.1(a) (above).
- 5.2.1.9 OTHER CRITERIA
- 5.2.1.10 The candidate must prove himself loyal to the Fellowship, its Doctrines and Constitution. He must be of sound mental and moral character and be in good relationship with fellow credential holders.
- 5.2.1.11 The candidate shall be required in accordance with the Scriptures to possess a good report from outsiders (I Timothy 3:7) and to display an attitude of Christian tolerance to all men.

- 5.2.1.12 No candidate may be approved for ordination who in the opinion of the General Executive has demonstrated an unwholesome attitude to money or worldly goods in accordance with Matthew 6:24 and 1 Timothy 3:3.
- 5.2.1.13 The candidate must submit to and pass an examination (written or oral) organized by the District.
- 5.2.1.14 If the candidate is a Pastor, he shall strive to develop administrative skills or ensure that such skills are present within the Assembly.
- 5.2.1.15 The candidate must produce two (2) letters of recommendation, one from his employer if employed in secular employment and the other from a credential holder within or outside the Fellowship. If the candidate is married his spouse shall also submit a letter of recommendation and be available to be interviewed.
- 5.2.1.16 The candidate must have attended at least one of the Ministry Seminars organized by the Fellowship prior to his ordination.
- 5.2.1.17 All candidates for Ordination Credentials shall be recommended by the respective District Executive and District Conference to the General Executive.

5.2.2 LICENSE TO MINISTER

A person shall be considered eligible for a License to Minister if he:

- 5.2.2.1 Has graduated from an approved Bible School or Seminary, or completed a Ministerial Correspondence Course, and has held a Certificate of Recognition for at least three (3) years immediately prior to his application.
- 5.2.2.2 Is in full-time ministry with or without a secular job and is responsible for pastoral, evangelistic, assembly and administrative or related spiritual ministries.

5.2.3 CERTIFICATE OF RECOGNITION

- 5.2.3.1 A person shall be considered eligible for a Certificate of Recognition if he fulfills one or more of the following three criteria. He is:
 - 5.2.3.2 An active partner with his spouse in ministry.
 - 5.2.3.3 Engaged in a specific public ministry.
 - 5.2.3.4 A student enrolled at the West Indies School of Theology or any other recognized theological institution and is engaged in regular preaching ministry.

5.2.4 LAY WORKER'S CERTIFICATE

A lay worker who is involved in divine service may be granted a Lay Worker's Certificate upon proof of sound character and upon satisfying the District Executive that:

- 5.2.4.1 He is chosen to assist in the work of the Lord, or has a preaching ministry with opportunities to exercise such ministry outside his Assembly;
- 5.2.4.2 He is not engaged in full-time ministry or is in charge of an Assembly;
- 5.2.4.3 He is a member of an Assembly of the Fellowship and has been recommended by his Pastor.

5.3 CREDENTIAL AND OTHER REQUIREMENTS

- 5.3.1 All applicants for credentials must
 - Have a personal experience of salvation;
 - Have received the baptism in the Holy Spirit according to Acts 2:4;
 - Subscribe to the Statement of Faith of the Fellowship.

- 5.3.2 Credentials shall only be issued to persons who have been recommended by the District Executive or District Conference, have submitted the completed biennial questionnaire to the International Office accompanied by the requisite fee, and have been approved by the General Executive.
- 5.3.3 The fee for credentials shall be set by the General Executive as it deems appropriate, except that credential holders who are sixty (60) years and over shall not be required to pay fees.
- 5.3.4 Applications for credentials must be made on the approved form and submitted to the District Executive who shall submit this form to the General Credentials Committee (see clause 3.15). Credentials are issued only to persons recommended by the District Executive or District Conference.
- 5.3.5 The District Executive shall review all credentials biennially.
- 5.3.6 Credential holders shall normally hold credentials with the District in which they minister or reside. Credential holders employed at the International Office may choose their District affiliation and faculty members of the Bible School may hold credentials in any of the sponsoring Districts of the School.
- 5.3.7 The Pastor of the Assembly of which the candidate is a member must verify by letter that he pays tithes; but where the applicant is a Pastor, the Secretary-Treasurer of his Assembly or District must submit the letter of verification and must also produce evidence that his financial commitments to the District Office are timely and current.
- 5.3.8 Where the District Executive decides to recommend the non-renewal of credentials, they should give their reasons in writing for so doing both to the credential holder and the General Executive and explain to the person his right of appeal in writing.
- 5.3.9 On recommendation of the District Executive, a credential holder of PAWI may be given approval by the General Executive to pastor an affiliate assembly.
- 5.3.10 Affiliate members may hold any position except those of District, National or General Executive Office of the Fellowship, (cf. Bylaw 9.2).

5.4 TRANSFERS

- 5.4.1 When a credential holder moves from one District to another, he must forward to the office of the District to which he is relocating, a letter of transfer and the completed approved transfer form from his former District Presiding Bishop. After acceptance, the transfer documents must be forwarded to the General Administrator for his records.
- 5.4.2 A credential holder belonging to another church affiliation or district who wishes to transfer to PAWI shall forward a copy of the approved form, and a copy of his former credentials and Ordination Certificate, if applicable, to the General Executive for consideration and approval.
- 5.4.3 A credential holder referred to in paragraph 5.4.2 whose transfer is approved may be required to serve a probationary period not exceeding two (2) years.

5.5 RENEWAL OF CREDENTIALS

- 5.5.1 A credential holder shall apply for renewal of credentials biennially on the approved form.
- 5.5.2 Failure to do so by the date of expiry of his present credentials shall result in the automatic lapse of those credentials.
- 5.5.3 All credential workers shall normally be expected to attend their respective District Conference and at least fifty percent (50%) of their district's activities.
- 5.5.4 The District shall submit to the General Administrator a list of all credential holders by October 31st of each year.

5.6 REINSTATEMENT OF CREDENTIALS

A credential holder whose credentials have lapsed shall apply for reinstatement on the approved form together with double the renewal fee and must produce evidence that his financial commitments to the relevant District or National body are paid up and current.

5.7 MINISTERIAL DIRECTORY

A directory of all credential holders shall be issued every two (2) years for the use of the Fellowship. The directory shall not be distributed outside the Fellowship except with the approval of the General Executive.

5.8 CEREMONIES AND ORDINANCES

Persons holding credentials with the Fellowship are allowed to conduct the ceremonies and following ordinances in accordance with the doctrines of the Fellowship and the laws of the particular country. Among these are the following:

- 5.8.1 Solemnization of marriages
- 5.8.2 Dedication of children
- 5.8.3 Performing water baptism
- 5.8.4 Observation of the Lord's Supper
- 5.8.5 Burial of the dead.

5.9 AUTHORITY

Notwithstanding the above, the General Executive reserves the right to grant appropriate levels of credentials to individuals with proven ministry, outstanding spiritual gifts and demonstrated Christian character.

BYLAW6 - DISCIPLINE

6.1 NATURE AND PURPOSE

- 6.1.1 Discipline shall be administered for the restoration of the credential holder, while fully providing for the protection of the spiritual welfare of the Assemblies. It must be redemptive in nature as well as corrective and must be exercised with mercy.
- 6.1.2 Discipline is an exercise of scriptural authority for which the Church is responsible. The objectives are that those under discipline may be brought to repentance and restoration, that the purity and the welfare of the ministry may be maintained, and that God may be honored.

6.2 CAUSES

Contravention of any provision of the Constitution, Bylaws or the Code of Ethics of the Fellowship may give rise to disciplinary action.

6.3 PROCEEDINGS

- 6.3.1 Subject to 3.9 above, the District Executive and other persons coopted from time to time shall constitute a District Disciplinary Committee for members of the relevant District.

- 6.3.2 Oral allegations of wrongdoing must be transposed into writing and signed by the complainant prior to instituting disciplinary procedure. Bishops shall initiate disciplinary procedure only on signed written statements of the complainant.
- 6.3.3 An application to the relevant District Disciplinary Committee to require a credential holder to answer written allegations shall be in writing under the hand of the complainant and shall be sent to the Secretary of the District stating the evidence on which he relies in support of his application. If the matter being investigated involves the District Secretary, the application should be sent to the District Presiding Bishop.
- 6.3.4 If the matter being investigated involves the District Presiding Bishop, the application shall be sent to the District Secretary, and the Assistant Presiding Bishop shall chair the proceedings.
- 6.3.5 At any point in the proceedings the Committee may require the complainant to supply such further information and documents relating to the allegations as it thinks fit. Where in the opinion of the Committee no *prima facie* case has been made, the Committee may dismiss the application without requiring the credential holder to answer the allegations and notify the complainant and the credential holder of the dismissal.
- 6.3.6 In any case in which in the opinion of the Committee, a *prima facie* case has been made, the Committee shall fix a day and time for the hearing, and the Secretary shall serve notice thereof on the complainant and also on the credential holder, together with a copy of the application, and the notice shall not be less than twenty-eight (28) days.
- 6.3.7 The notice shall require the complainant and the credential holder respectively to furnish to the Secretary and to each other a list of all documents on which they propose to rely, and unless otherwise ordered by the Committee such lists shall be furnished by the complainant and by the credential holder at least fourteen (14) days before the date of hearing.
- 6.3.8 Either party may inspect the documents included in the list furnished by the other party, and a copy of any document mentioned in the list of either party shall, on the application of the party requiring it, be furnished to that party by the other within three (3) days after receipt of the application.
- 6.3.9 If either or both parties fail to appear at the hearing without a valid excuse, the Committee may, upon proof of service of the notice of hearing, defer the matter to a further date or dismiss the case altogether. If on the second occasion with due notice the complainant fails to appear, the case shall be dismissed.
- 6.3.10 The Committee shall hear all cases in private and notes of the proceedings shall be taken by the Secretary or other person appointed by the Committee, and any party who appeared at the proceedings shall be entitled to inspect the original or a copy thereof, and every person entitled to be heard at the hearing shall be entitled to a copy of such notes on payment of prescribed charges.
- 6.3.11 If after the hearing the Committee is satisfied that no case of misconduct has been proved, it shall dismiss the case.
- 6.3.12 Having regard to the gravity of the charge, the Committee may restrict the credential holder from ministering during the period of the investigation and the hearing.

6.4 DISCIPLINARY ACTION

- 6.4.1 If the District Disciplinary Committee is satisfied that a case has been made out, the Committee may censure or reprimand the offender. The Committee may also determine whether the circumstances of the case merit rehabilitation or dismissal. The Committee shall make determinations on the
- Basis of the offence;
 - Manner and thoroughness of repentance;
 - Attitude of the offending credential holder toward the discipline;
 - Willingness of the person to cooperate.

- 6.4.2 The disciplined credential holder shall be required to surrender his ministerial credentials within seven days to the District Office and the constituents shall be notified accordingly. In the event that the disciplined credential holder is required to undergo a process of rehabilitation, the credentials shall be held in the District Office. In the event that he is dismissed the District shall forward the credentials to the General Administrator.
- 6.4.3 In the event that a person's credential is revoked by the General Executive, the person shall be required to vacate his pulpit and the Church Board shall be required to comply with the decision.
- 6.4.4 Every effort shall be made to lead the offending credential holder through a program of rehabilitation, administered in brotherly love and kindness.
- 6.4.5 Rehabilitation is a privilege granted out of mercy and not a right to be expected or demanded by the delinquent credential holder. The primary purpose is to restore that individual to fellowship with God, spouse and family, with a view to his restoration to ministry.
- 6.4.6 The period and program of rehabilitation shall be determined by the District Executive.
- 6.4.7 The procedure that the Committee shall use in determining the specific requirements for rehabilitation of the individual credential holder are set out immediately below.
- 6.4.7.1 Suspension: the credential holder shall be considered to be under suspension during the entire period of rehabilitation.
- 6.4.7.2 Extent of ministry: during suspension the minister shall not become involved in any unsupervised spiritual ministry.
- 6.4.7.3 District membership: the credential holder shall not be permitted to transfer his membership to another District during the period of rehabilitation.
- 6.4.7.4 Publication: during the period that the minister is under suspension his name shall not be removed from the ministerial list. However, the Presiding Bishops of all Districts shall be informed of his suspension.
- 6.4.7.5 Supervision: in the event that the individual's ministerial activity has been suspended, he must become established in an Assembly and made accountable to a Senior Pastor.
- 6.4.7.6 Reports: the supervisor of the rehabilitation program must submit quarterly reports to the District Presiding Bishop.
- 6.4.7.7 Ministerial benefits: during the program of rehabilitation the credentialed holder shall receive such financial benefits as determined by the District Executive and the Church Board.
- 6.4.8 When a credentialed holder has been placed in a rehabilitation program the District shall forward to the General Administrator the specific charges against him and terms of his rehabilitation. The District shall inform the credential holder of its action.
- 6.4.9 The District Disciplinary Committee shall submit to the General Credentials Committee twice yearly a progress report on the rehabilitation of all credential holders under discipline.
- 6.4.10 When the rehabilitation program has been satisfactorily completed the suspension shall be lifted and the credential holder shall be restored to good standing.
- 6.4.11 When a credential holder has been found to be in breach of any of the provisions of the Constitution or Bylaws and it is determined that rehabilitation is not feasible or has failed, the District Executive shall recommend to the General Executive that the individual's credentials should be withdrawn.

6.5 RESTORATION OF CREDENTIALS

Any application for restoration of credentials shall be made to the District in which the applicant resides and must be accompanied by double the current credential fee. If the District approves the application, it shall forward its recommendation to the General Executive, indicating in writing the basis on which it is

making the recommendation.

6.6 REHABILITATION OBLIGATORY

When a credential holder has been dismissed from the Fellowship and applies for restoration, he shall comply with the procedures for rehabilitation specified in clauses 6.4.6 to 6.4.11.

6.7 RIGHT OF APPEAL

An appeal against the decision of the District Disciplinary Committee may be made in the following manner:

- The appeal must be made in writing to the General Executive through the General Administrator within thirty (30) days of the date specified in the letter advising the application of the decision of the District Disciplinary Committee.
- In the case of Trinidad and Tobago, the appeal must be made in writing to the National Executive through the National Secretary/Treasurer within thirty (30) days of the date specified in the letter advising the applicant of the decision of the District Disciplinary Committee
- Both the applicant and the District Presiding Bishop or Assistant District Presiding Bishop shall appear in person before the National Executive for districts in Trinidad and Tobago or the General Executive acting as a Disciplinary Appeals Committee.
- In the event that either or both parties fail to appear before the Disciplinary Appeals Committee without good reason as determined by that Committee, the Committee may proceed with the matter and give a determination on it.
- The General Executive shall act as the final Disciplinary Appeals Committee and their decision shall be final.

BYLAW 7 - DISTRICT CONFERENCES

7.1 RELATIONSHIP

7.1.1 The District Conference shall be subordinate and subject to the General Conference and shall be governed by the Constitution, Bylaws and resolutions of the General Conference.

7.2 OBJECTIVES

The objectives of the Fellowship are as specified in Article IV of the Constitution. It is the duty of each District to:

- Examine, recommend to the General Executive persons to receive credentials, and induct all credential holders who have met the requirements as set out in the Bylaws.
- Supervise all Assemblies and ministries in jurisdiction in accordance with the Bylaws.
- Elect its Executive Officers biennially and hold meetings.
- Establish and maintain such departments and institutions as may be necessary to attain its objectives.

7.3 MEMBERSHIP

All credential holders of the District, duly appointed or elected District Departmental Directors, and any lay delegates representing Assemblies and other bodies shall be members of the District Conference. Lay delegates shall be elected on such basis of representation as may be determined from time to time by the District Conference.

7.4 OFFICERS

The District Conference shall be governed by a District Executive composed as follows:

- A Presiding Bishop
- An Assistant Presiding Bishop
- A District Secretary and District Treasurer or District Administrator
- A District Director of Church Ministries
- A District Director of World Missions
- Such other officers as may be determined by the District Conference from time to time.

7.5 STANDING COMMITTEES

7.5.1 The District Executive shall approve such standing committees and other committees as it may determine from time to time.

7.5.2 The Presiding Bishop with the advice and help of the District Executive shall appoint the following committees at least one (1) month before each District Conference for the purpose of planning and conducting the business of the Conference while in session: Resolutions Committee, Credentials Committee, Program Committee, Roster Committee, and such other committees as may be necessary for conducting the business of the Conference. The membership of such committees shall be declared at the Conference in session. Additional nominations to the above committees may be made from the Conference floor.

7.6 DISTRICT CONFERENCE MEETINGS

7.6.1 The District Conference shall meet annually at such time and place as are determined by the District Executive.

7.6.2 The Presiding Bishop or the District Executive shall have authority to call any special meeting of the District Conference.

7.6.3 Notice of meetings shall prescribe the time and place of meeting and a statement of the business of the meeting. Notices shall be forwarded by ordinary post or electronic mail to each member at the member's last known address, and to the Secretary of each Assembly, not less than fourteen (14) days before the Annual Conference. Notice of meetings shall be sent not less than seven (7) days before a special Conference.

7.6.4 The District Secretary shall give written notice of meetings of the Conference to the International Office and one (1) of the General Executive Officers of the Fellowship or his duly appointed representative shall be present at the Conference.

7.6.5 Assemblies and other bodies shall have the right to appoint delegates to the Conference.

7.7 VOTING CONSTITUENCY

- 7.7.1 All credential holders and delegates registered at any meeting of the Conference shall constitute the voting constituency.
- 7.7.2 A simple majority of the registered delegates at the Conference shall constitute a quorum.
- 7.7.3 A resolution calling for the adoption or amendment of a Bylaw must receive at least a majority vote of the District Conference. Other resolutions must be passed by a simple majority of those present and voting, except that a resolution once passed shall not be amended or rescinded in the same Conference except by at least a two-thirds (2/3) majority vote of the Conference.

7.8 ELECTIONS

- 7.8.1 No District Executive Officer shall hold more than one (1) District Executive office except in the case of the District Secretary and the District Treasurer where the offices may be combined. When combined this will be called District Administrator.
- 7.8.2 Candidates for District Executive offices shall be nominated and elected by secret ballot.
- 7.8.3 The candidate(s) for the offices of Secretary and Treasurer may be nominated and elected by secret ballot or may be appointed by the District Executive as the District Conference shall determine.
- 7.8.4 Candidate(s) for the office of District Missions Director shall be nominated by the District Executive and ratified by the District Conference.
- 7.8.5 Elections shall be conducted in accordance with paragraph 2.5.2 of Bylaw 2.

7.9 TERMS OF OFFICE AND VACANCIES

The term of office of all District Officers shall be two (2) years from the time of their election. They shall assume office within three (3) months after their election. Where a vacancy occurs in any office by resignation, departure from the District, death or disqualification, the remaining members of the District Executive may appoint a person to fill the office. This should be done immediately within the Conference year.

7.10 QUALIFICATIONS OF CANDIDATES

- 7.10.1 The Presiding Bishop shall be an ordained person of mature experience, sound judgment, recognized ability and Christian character who has ministered for at least five (5) consecutive years as an ordained minister before the election, and who has been resident as a minister within the District for at least one (1) year.
- 7.10.2 The other officers of the District Conference shall be ordained persons of mature experience, sound judgement, recognized ability and Christian character who have ministered for at least three (3) consecutive years as ordained ministers before their election, and who have been resident as ministers within the District for at least one (1) year.
- 7.10.3 In the event that qualified ministers are not available, other ministers shall be elected as officers until the next District Conference, subject to ratification by the General Executive.
- 7.10.4 Exception may be made in the above qualifications at the discretion of the Conference for the offices of Secretary and Treasurer.

7.11 ORDER OF BUSINESS

- 7.11.1 Each District Conference business session shall be preceded by a period of devotion. Business sessions shall be governed by accepted rules of parliamentary procedure.

7.11.2 The regular order of business shall include:

- 7.11.2.1 The reading and adoption of the minutes of the last Conference.
- 7.11.2.2 The reports of the District and Departmental Officers.
- 7.11.2.3 The report of the Conference Committees.
- 7.11.2.4 The financial report.
- 7.11.2.5 Unfinished business.
- 7.11.2.6 New business.
- 7.11.2.7 The final report of the Roster Committee.
- 7.11.2.8 The election of Officers.
- 7.11.2.9 The adjournment.

BYLAW8 - DISTRICT EXECUTIVE

8.1 DUTIES OF DISTRICT OFFICERS

8.1.1 PRESIDING BISHOP

The Presiding Bishop shall:

- 8.1.1.1 Be the Chief Executive Officer of the District Conference and shall normally preside at all meetings of the District Conference and District Executive.
- 8.1.1.2 Act in a supervisory capacity over all ministers in the District and assist Assemblies with advice and ministry as the need may arise.
- 8.1.1.3 Administer discipline in all cases when requested to do so by the District Executive or General Executive.
- 8.1.1.4 Present a report at the annual District Conference.
- 8.1.1.5 Be an *ex-officio* member of all boards, conferences and committees of the District.
- 8.1.1.6 Perform such other functions as are usual and customary for presiding officers to perform or as may be designated by the District Executive or District Conference.

8.1.2 ASSISTANT PRESIDING BISHOP

The Assistant Presiding Bishop shall:

- 8.1.2.1 Perform such functions as are usual and customary to the office or as may be designated by the District Conference or the District Executive.
- 8.1.2.2 Preside at meetings in the absence of the District Presiding Bishop.

8.1.3 DISTRICT SECRETARY

The District Secretary shall:

- 8.1.3.1 Keep accurate records of the proceedings of the District Conference, publish the same as directed by the Conference, and send a copy to the General Bishop and the General Administrator.
- 8.1.3.2 Notify the General Credentials Committee through the General Administrator candidates who have been ordained to the ministry, and all candidates recommended the District Executive for other grades of credentials.
- 8.1.3.3 Keep a directory of all ministers and Assemblies in the District.

8.1.3.4 Act as Secretary of the meetings of the District Executive, and perform such other functions as are customary or as may be designated by the District Executive or the District Conference.

8.1.3.5 Present a printed report at the annual District Conference.

8.1.4 DISTRICT TREASURER

The District Treasurer shall:

8.1.4.1 Be the custodian of such funds as shall be committed to his charge in the name of the District Conference and shall deposit the same in a trustworthy bank in the name of the Conference.

8.1.4.2 Keep accurate records of all receipts and disbursements and shall conduct the work of his office according to acceptable business practices.

8.1.4.3 Disburse District funds as directed by the District Executive.

8.1.4.4 Give periodic reports to the District Executive as may be requested by that body.

8.1.4.5 Ensure that the financial records are audited yearly in keeping with the financial year of the District Conference by a qualified person or persons appointed by the Conference, and that the report of the Auditor(s) is read at the next Conference.

8.1.4.6 Perform such other functions as are customary to his office or as instructed by the District Conference or the District Executive.

8.1.5 NATIONAL/DISTRICT DIRECTOR OF CHURCH MINISTRIES

The National/District Director of Church Ministries shall:

8.1.5.1 Be responsible for assisting the Ministries/Departments of the District(s), such as Youth Ministries, Women's Ministries, Christian Education, Crusaders, and Young Men's Ministries to fulfil their purpose as outlined in the Bylaws of the Fellowship.

8.1.5.2 Be responsive to the leadership of the Executive Director of Church Ministries and work in harmony with the National/District Executive's directives in accordance with the Constitution and Bylaws.

8.1.5.3 Provide leadership in programme development of the Ministries in the Nation/District.

8.1.5.4 Be responsible for the procurement and distribution of funds for the Ministries/Departments under his supervision.

8.1.5.5 Be responsible for the preparation and publication of all information pertinent to the said Ministries/Departments.

8.1.5.6 Be responsible for National/District Church Ministries Conventions.

8.1.5.7 Be the *ex-officio* Chairman of all Standing Committees of the Ministries, and of all seminars and conventions conducted by the Ministries.

8.1.5.8 Present a written report to the Executive Director of Church Ministries at the National/District Conference on all activities relating to Church Ministries and forward a copy to the Executive Director of Church Ministries.

8.1.5.9 Perform such other duties and functions as may from time to time be assigned to him by the National/District Conference or the National/District Executive.

8.1.6 DISTRICT DIRECTOR OF MISSIONS

The National/District Director of Missions shall:

8.1.6.1 Be responsible to the National/District Executive and Missions Committee.

8.1.6.2 Submit a written report to the National/District Conference on the activities of the Missions

Department and forward a copy to the Executive Director of Missions.

- 8.1.6.3 Liaise with the Missions Department/Committee and the National/District Executive, seeking to ensure that information flows regularly and consistently between these bodies.
- 8.1.6.4 Promote the total Missions Programme within the Nation/District, seeking at all times to stimulate the flow of financial support into the Missions Programme.
- 8.1.6.5 Arrange for an annual missions' seminar in the Nation/District at which the Executive Director of Missions or his designated representative shall present the Missions objectives and strategies of the Fellowship to the credential workers in the Nation/District.
- 8.1.6.6 Carry out such other duties and functions as may be designated by the National/District Conference and/or the Missions Committee from time to time.

8.2 FUNCTIONS OF COMMITTEES

8.2.1 DISTRICT EXECUTIVE

The District Executive shall:

- 8.2.1.1 Be responsible for the supervision of all District matters.
- 8.2.1.2 Be responsible for the administration of District funds.
- 8.2.1.3 Be responsible for instituting disciplinary procedures against credential holders within the District.
- 8.2.1.4 Set in order Assemblies which have met the requirements specified in the Bylaws.
- 8.2.1.5 Normally hold monthly Executive meetings, and special meetings at the discretion of the Presiding Bishop or as agreed by the District Executive.
- 8.2.1.6 Have authority to counsel any local Assembly as to the advisability of any project or projects.
- 8.2.1.7 Administer the mission policy of the District.
- 8.2.1.8 Act as facilitator/middle manager in ensuring that directives of the General Conference and/or the General Executive are carried out.
- 8.2.1.9 Be responsible for ensuring that the primary objectives of the District churches are mapped out and are being executed.
- 8.2.1.10 Act as liaison between the General Executive and credential workers and church congregations, ensuring a two-way flow of communication.
- 8.2.1.11 Appoint such Committees as it may deem necessary from time to time.
- 8.2.1.12 Ensure that the District Conference and the District Executive relate to the General Conference and the General Executive respectively in all matters of authority, property, borrowing powers, remuneration of officers and endorsing of documents.

8.3 AUDITORS

- 8.3.1 At least one duly qualified Auditor shall be appointed by the District Executive at its first regular meeting. The Auditor shall hold office until the close of the next meeting of the District Conference, provided that if no Auditor is appointed at that meeting the incumbent Auditor shall continue in office until a successor is appointed.
- 8.3.2 The District Treasurer shall present at each regular meeting of the District Conference a balance sheet and a statement of income and expenditure for the last fiscal period ending before the said meeting, along with the report of the Auditor and budget projections for the ensuing fiscal period.

BYLAW9 - ASSEMBLIES

9.1 CLASSIFICATION OF ASSEMBLIES

Member Assemblies shall be classified as follows:

9.1.1 PIONEER ASSEMBLIES

- 9.1.1.1 An Assembly may be designated as a Pioneer Assembly where the District Executive considers that a new work should be commenced. Such an Assembly shall be under the direct supervision of the District Executive.
- 9.1.1.2 A new Assembly shall retain the Pioneer status when funds are being expended on rent for a meeting place or on property for future building purposes, and when other evidence exists that an Assembly has commenced.
- 9.1.1.3 The District shall assume full financial responsibility for a Pioneer Assembly.
- 9.1.1.4 Any person associated or affiliated with the District must seek the approval of the District Executive before establishing such an Assembly.
- 9.1.1.5 When in the opinion of the District Executive the Assembly has reached a certain level of maturity and has a baptized senior membership (see Bylaw 9.10.4) of at least fifteen (15) persons, the Assembly may be designated as a Dependent Assembly.

9.1.2 BRANCH ASSEMBLIES

- 9.1.2.1 Any Autonomous Assembly (see Bylaw 9.1.4) may, with the approval of the District Executive, establish a Branch Assembly under its direction and supervision.
- 9.1.2.2 The work is given Branch Assembly status when funds are being expended on rent for a meeting place, or property for building purposes, and when other evidence exists that the Assembly has achieved a degree of permanence.
- 9.1.2.3 The sponsoring Assembly shall assume full responsibility for its Branch Assembly, except where the District Executive has agreed to offer it financial aid.
- 9.1.2.4 When in the opinion of the District Executive, in consultation with the Autonomous Assembly, the Assembly has matured sufficiently to become a Dependent Assembly and has a baptized membership of at least fifteen (15) persons, the Assembly may be designated as a Dependent Assembly.

9.1.3 DEPENDENT ASSEMBLIES

- 9.1.3.1 A Dependent Assembly is one which has not matured sufficiently to accept its full share of responsibility for the maintenance of Scriptural order and is dependent upon external support.
- 9.1.3.2 Dependent Assemblies are subject to the general supervision of the District Executive, which shall provide for pastoral care during the absence of the resident Pastor, and also make arrangements to fill any vacancies which may arise.
- 9.1.3.3 When in the opinion of the District Executive a Dependent Assembly has matured sufficiently to become an Autonomous Assembly that Assembly shall be granted Autonomous status and the provisions relating to such Assemblies shall apply to it.

9.1.4 AUTONOMOUS ASSEMBLIES

- 9.1.4.1 Autonomous assemblies shall enjoy those powers described below save and except those powers reserved to the District/National Executive and Conference, or to the General Executive and General Conference as set out in the Constitution and Bylaws.

- 9.1.4.2 An Autonomous Assembly is one which has reached a level of maturity to be
- 9.1.4.3 Self-financing, self-governing and self-propagating;
- 9.1.4.4 Is prepared to accept responsibility for the maintenance of scriptural order;
- 9.1.4.5 Has been designated as such an Assembly.
- 9.1.4.6 An Autonomous Assembly shall elect its own Pastor(s) and shall appoint delegates to represent it at the General, National and District Conferences.
- 9.1.4.7 An Autonomous Assembly shall be responsible for the evangelization of the area in which it is located, and such other areas as may be determined in consultation with the District Executive.
- 9.1.4.8 Autonomous assemblies' bylaws or articles of association must be consistent with the Constitution and Bylaws of PAWI.

9.2 AFFILIATION OF OTHER ASSEMBLIES

- 9.2.1 Assemblies desiring to affiliate with the Fellowship shall apply to the District Executive in the area in which they are located.
- 9.2.2 Assemblies outside the geographical area of the Fellowship shall apply to the General Executive. If the application is accepted, the General Executive shall determine which District shall give oversight to each such Assembly.
- 9.2.3 Each application must be accompanied by a copy of a resolution adopting the Statement of Faith of the Fellowship, and a copy of a resolution authorizing the petition, both of them passed by a majority of the members of the Assembly.
- 9.2.4 The District Executive may, on the advice of the General Executive, grant the petition of affiliation and thereafter notify the Assembly of its decision.
- 9.2.5 The Pastors of the affiliated Assembly shall be granted credentials with the Fellowship in accordance with the Constitution and Bylaws.
- 9.2.6 Where a District Executive or an affiliate assembly finds it impossible to work harmoniously, either party shall be free to refer the matter to the General Executive for resolution.
- 9.2.7 An affiliate assembly shall be regarded as an assembly that wishes to enjoy a certain level of fraternal relations with the PAWI Fellowship, but not be fully integrated into the administration. The terms of affiliation shall include:
 - 9.2.7.1 Acceptance of the Statement of Faith of the PAWI International;
 - 9.2.7.2 Holding of credentials (of its principal officer/officers);
 - 9.2.7.3 Attendance at conferences;
 - 9.2.7.4 Fulfill obligations as stated in the Constitution and Bylaws of PAWI International.
- 9.2.8 Credentials may be issued to affiliate ministers who function extra-regionally or are former credential holders. Persons in this category shall be governed by the following regulations:
 - 9.2.8.1 The PAWI International Office shall determine the terms and conditions under which credentials may be granted and whether the individual shall be affiliated to a particular district or to the International Office.
 - 9.2.8.2 Applications shall be made to: The General Administrator, PAWI International Office.
 - 9.2.8.3 The International Office shall authorize a person or persons in that locality to certify the applicant's fitness to be granted credentials, through interviews, examination of documents, qualifications, experience, credentials currently held, affiliation to any Christian organization, ministerial conduct, and any other considerations as the International Office may deem appropriate.

9.2.8.4 At least one General Executive Officer and another person competent in the language (in the case of a non-Anglophone country) shall be deputed to interview the leadership of the assembly or individual and to ensure their understanding and views are compatible with PAWI's teachings.

9.2.9 Credential holders of affiliate assemblies shall not be eligible to hold any District Executive, National Executive or General Executive office.

9.3 RESPONSIBILITIES OF ASSEMBLIES TO THE DISTRICT

Each Assembly shall:

9.3.1 Present a report in the approved form for the calendar year preceding the date fixed for the District Conference, which shall include the Pastor's statement of water baptisms, dedications, deaths, marriages, baptisms in the Holy Spirit, finances, and the general spiritual condition of the Assembly.

9.3.2 Adhere to the financial policies of the District and support the District in cooperative fellowship with regard to rallies, conferences, seminars, and other District-sponsored functions and projects.

9.3.3 Have an Annual Congregational Business Meeting.

9.3.4 Be governed by the Constitution and Bylaws.

9.4 GENERAL RESPONSIBILITIES OF LOCAL ASSEMBLIES

Each Assembly shall be responsible for evangelism, home and foreign missions, and edification of the body towards discipleship, through wholesome education, worship and financial stewardship.

9.5 WITHDRAWAL OF ASSEMBLIES

An Autonomous or Affiliated Assembly may by two-thirds (2/3) majority vote of its members withdraw from the Fellowship. A District Executive member shall preside at the meeting specifically called for that purpose.

9.6 GOVERNMENT OF ASSEMBLIES

9.6.1 REGULATION OF AFFAIRS

Subject to the Bylaws and in particular Bylaw 9 relating to the supervision of prescribed Assemblies, Autonomous and Affiliated Assemblies shall have the right to govern their own affairs, including the appointment of Pastors and other personnel.

9.6.2 ASSEMBLY OFFICERS

The officers of each Assembly shall be the Pastor(s), Assistant Pastor(s), Secretary, Treasurer, Church Board members and such other officers as the Assembly may determine from time to time.

9.6.3 THE PASTOR

9.6.3.1 Pastoral designations

a. The Pastoral designations shall be: Senior Pastor, Pastor, Assistant Pastor, and Assistant to the Pastor.

9.6.3.2 Election of the Pastor

a. The Pastor of an Autonomous Assembly shall be elected in accordance with Bylaw 2.5.2 from among credential holders of the Fellowship, except in circumstances where it is deemed necessary to invite candidates from sister Fellowships, by the members present at a meeting convened for that purpose, notice of which shall be given at least two (2) Sundays prior to the date of the meeting.

b. The election shall be conducted by secret ballot in the absence of the candidate(s).

- c. The names of all candidates shall be presented to the District Executive before any election.
- d. Candidates shall be presented to the Assembly by the Presiding Bishop or his representative and, where appropriate, the last Pastor.
- e. The District Executive shall have authority to interview and determine which candidates shall be presented to the congregation.

9.6.4 Selection of Assistant Pastor/Assistant to the Pastor

- 9.6.4.1 The Assistant Pastor or the Assistant to the Pastor may be appointed to the Assembly in accordance with provisions of this Section by the Pastor, after consultation with the Church Board and the District Executive.
- 9.6.4.2 The term of office of Assistant Pastors or Assistants to the Pastor automatically ends upon the installation of the succeeding Pastor subject to the proviso as stated in clause 9.6.3, sub-clause 3 (iii) below, provided that nothing shall prevent the Pastor from removing any or all of these officers after consultation with the Church Board and the District Executive. The duties of these officers shall be determined by the Pastor.
- 9.6.4.3 Where the Assistant Pastor desires to apply for the vacancy his term of office shall end concurrently with the date of the retirement, resignation, removal or death of the Pastor.

9.6.5 Duties of the Pastor

The Pastor's portfolio shall include the following duties, failure to observe which shall constitute grounds for the withdrawal of credentials:

- 9.6.5.1 Give himself primarily to the ministry of the Word and prayer (Acts 6:4).
- 9.6.5.2 Be the spiritual head of the Assembly and shall be assisted by the Church Board in supervising all activities of the Assembly.
- 9.6.5.3 Be responsible for all the services of the Assembly and all activities of the Departments.
- 9.6.5.4 Have final authority in respect of anyone speaking in or as the representative of the Assembly.
- 9.6.5.5 Arrange for all special meetings, prayer or training conventions, and crusades.
- 9.6.5.6 Give full cooperation to the promotion of the work of the District.
- 9.6.5.7 Normally serve as Chairman of all business meetings of the Assembly and the Church Board and be an *ex-officio* member of all committees and Departments of the Assembly.
- 9.6.5.8 Give precedence to the Presiding Bishop or other Executive official who has come to preside at special meetings of the Assembly.
- 9.6.5.9 Acquaint the Presiding Bishop of his intention to leave the country before doing so and in the event that he intends to be away for more than three (3) months ensure, in consultation with the Church Board and the Presiding Bishop that satisfactory arrangements have been made to fill his pulpit.

9.6.6 Resignation

- 9.6.6.1 The Pastor may resign by giving at least one (1) months' notice in writing to the Secretary of the Church Board and the Presiding Bishop. Violation of this rule will seriously affect the standing of any minister and may be the cause for withdrawal of his credentials.
- 9.6.6.2 Upon retiring from the Assembly in good standing, the Pastor shall have the right, after consultation with the Presiding Bishop, to recommend to the Assembly a suitable Pastor as his successor.
- 9.6.6.3 When the pastorate becomes vacant the Presiding Bishop or his authorized representative shall be empowered to act in the full legal capacity of the Pastor and shall, in conjunction

with the Church Board, arrange for suitable pulpit ministry until such time as a new Pastor has been duly installed.

9.6.7 Study Leave

Study leave may be granted the credential worker in accordance with the provisions of this Bylaw as follows:

- 9.6.7.1 Full-time credential holders may be considered for study leave after five (5) consecutive years in the same ministry.
- 9.6.7.2 Study leave shall be with the consent of the Board governing the worker's ministry (e.g., for the Pastor it is the Church Board), with final approval being the prerogative of the District Executive.
- 9.6.7.3 The worker shall inform the Presiding Bishop as soon as he approaches his own Board with an application for study leave.
- 9.6.7.4 The worker shall apply to the District Executive in writing for leave as soon as his Board has consented to grant his request and no less than two (2) months before he expects to proceed on such leave.
- 9.6.7.5 The worker, the Board and the Presiding Bishop shall confer fully on the appointment of an interim worker for the duration of study leave. The replacement shall be responsible to the Board and the District Executive during his temporary appointment.
- 9.6.7.6 Subject to available finances, a credential worker on study leave shall be eligible for half-pay for twelve (12) months after five (5) continuous years in the same ministry and full pay for twelve (12) months after ten (10) continuous years. Additional financial arrangements may be made at the discretion of the Board and the District Executive.
- 9.6.7.7 Where such financial arrangements have been made, the worker shall be bonded to that ministry for a further three (3) years on his return from study leave, and for every year in default he shall refund one-third (1/3) of the financial benefit granted.
- 9.6.7.8 Extensions of leave may be granted at the discretion of the Board and the District Executive. However, failure to return within thirty (30) days of the agreed date without good cause will be regarded as resignation and after consulting with the Church Board, the Presiding Bishop shall declare the post vacant and send written notice of such declaration to the Secretary of the Board and to the worker's last known address.
- 9.6.7.9 Failure to observe these regulations shall constitute grounds for the removal of credentials.

9.6.8 Other conditions of service

- 9.6.8.1 Each District shall determine from time to time vacation leave and other conditions of service of credential holders, subject to the Constitution and Bylaws.
- 9.6.8.2 In the event of an impasse between the Pastor and the Church Board either party may seek the assistance of the District Executive to resolve the issue.

9.6.9 Retirement/Termination of Services

- 9.6.9.1 If a Pastor becomes ill for a prolonged period of time and is unable to give leadership to the Assembly, a medical report shall be required from a physician recognized by the District Executive as being competent to give a sound medical evaluation of the situation.
- 9.6.9.2 If the physician is of the view that he would be unable to resume his pastoral duties, the District Executive and the Church Board shall work out a suitable separation or retirement package.
- 9.6.9.3 Pastors shall have the option to retire at 60 years of age, however the compulsory retirement age shall be at 75 years. Continuance in pulpit ministry after the age of 60 years shall be subject to agreement by the Church Board and the District Executive.

9.6.9.4 Having attained the compulsory retirement age of 75 years, the Pastor may have further ministry involvement on a temporary basis as he chooses or as the District Executive deems appropriate.

9.6.10 Pastor and Assembly Relations

9.6.10.1 Assemblies seeking the help of the District Executive in solving difficulties between the Pastor and the Assembly, which do not affect the Pastor's credential but only his position as pastor of the particular Assembly, must give *bona-fide* evidence that every effort has been made in keeping with the Scriptures to effect a solution at a meeting of the Assembly and the Pastor. In the event of a failure to effect reconciliation, the Pastor or a majority of the Board or twenty (20) percent of the membership of the Assembly shall have the right of appeal to the District Executive to resolve the matter.

9.6.10.2 The refusal of the Pastor to call a Board Meeting when requested by a majority of Board members or an Assembly Meeting when requested by twenty (20) percent of its members shall be grounds for appeal by the Board or the Assembly, as the case may be, to the District Executive with the knowledge of the Pastor, thereby allowing time for reconciliation.

9.6.10.3 No representation from either the Church Board or the Assembly will be heard by the District Executive when the above procedure has not been followed.

9.6.10.4 Should difficulties between the Pastor and the Board or the Pastor and the Assembly not be satisfactorily resolved by reconciliation through the good offices of the District Executive, the latter shall instruct the Pastor to:

- a. Take a leave of absence during which period the District Executive will provide ministry for the Assembly, leaving room for reconciliation.
- b. Consider a transfer.
- c. Call an Assembly Business Meeting over which the Presiding Bishop or his authorized representative shall preside.

9.6.10.5 At least a seventy-five (75) percent majority of the members present and voting shall be required to remove the Pastor. In such an event, the discharged Pastor shall be given not less than three (3) months' salary, provided that he has been the Pastor of the Assembly for not less than four years.

9.6.10.6 In the event of a financial disagreement, the matter shall be settled by arrangement between the Church Board and the District Executive.

9.6.10.7 The Pastor shall vacate the parsonage within three (3) months of his discharge if that property belongs to the Assembly. Otherwise, he may make personal arrangements with the proprietor to remain in the house.

9.6.10.8 Notwithstanding the foregoing, when in the opinion of the District Executive there exists a deteriorating situation within a local Assembly, such as an evident exodus of members or a decrease in finances to the point where the solvency of the Assembly is in jeopardy, or a serious deterioration of Pastor/Assembly relations, the District Executive shall have authority to arrange a meeting with the Pastor and the Church Board and to take positive steps to resolve the situation.

9.6.10.9 Where a Pastor advances claims for personal funds owed to him by the Assembly, the District Executive shall look into the matter and determine the validity of the claim.

9.6.10.10 A Pastor shall not hold title to the Assembly's property.

9.6.10.11 A Pastor or a Pastor's spouse shall not act as Treasurer of any Assembly, except that where necessity arises the District Executive shall authorize the Assembly to allow the individual to act in that capacity for a specified period.

9.6.10.12 Only credential holders of the Fellowship shall be allowed to pastor member Assemblies.

9.6.11 Political Involvement of Credential Holders

The Fellowship encourages active participation in politics by a credential holder under certain conditions:

9.6.11.1 A credential holder who wishes to contest for a seat in the Parliament of his/her respective country or to campaign in any form whatsoever on behalf of a particular political party, must be given leave of absence without pay to do so. Such leave of absence shall normally be no more than three (3) months.

9.6.11.2 A credential holder who is elected or appointed to a seat in parliament must relinquish his/her credential and vacate any office or post held in the Fellowship forthwith, upon such election or appointment. Such person, however, may remain a member of the Fellowship and be considered for reinstatement of credentials and the assumption of various office therein once he/she has ceased partisan political activities.

9.6.11.3 A credential holder may continue to hold credential and office in the Fellowship if appointed by the Head of State, i.e. President, Governor General, as the case may be, to a parliamentary position on a non-partisan basis.

9.6.12 THE SECRETARY AND TREASURER

9.6.12.1 Qualifications

The Secretary and the Treasurer shall be persons capable of executing the duties of their office competently. One person may hold these two offices concurrently as the Pastor and Assembly deem necessary.

9.6.12.2 Duties of the Secretary

The Secretary's duties shall include:

- Keeping accurate records of various Assembly meetings.
- Preparing reports as directed by the Church Board.
- Preserving the records of the Assembly.

9.6.12.3 Duties of the Treasurer

The Treasurer's duties shall include:

9.6.12.4 Keeping an accurate record of all the Assembly's accounts.

9.6.12.5 Depositing the Assembly's funds in a chartered bank.

9.6.12.6 Ensuring that at least two (2) persons check all the Assembly's offerings.

9.6.12.7 Disbursing such funds as authorized by the Church Board.

9.6.12.8 Presenting a financial report at the Annual Business Meeting of the Assembly and at any other time when requested to do so by the Church Board or the Pastor.

9.6.12.9 Ensuring that the account books are audited before the Annual Business Meeting by an auditor or auditors appointed by the Church Board. This report shall constitute part of the Pastor's Annual Report to the District Conference as required by the District's financial policy.

9.6.12.10 Sending a monthly report of missions, tithes and other designated funds to the District Treasurer.

9.7 PREROGATIVES AND LIMITATIONS OF ASSEMBLIES

9.7.1 Each Assembly shall have its own name and various rights according to its classification as outlined in Bylaw 9.1 above and the standards of New Testament Scriptures, Christ being the Head of this Body (1 Corinthians 12:12-27) and the believers its members.

- 9.7.2 Each Autonomous or Affiliated Assembly shall have the right to own, maintain, and dispose of any real properties or real estate in accordance with the Constitution and Bylaws (see 9.7.6 below).
- 9.7.3 All plans for the purchase or sale of real property or the construction of buildings must be submitted to the District Executive for approval as soon as such plans are definite.
- 9.7.4 The acquiring and disposal of real property shall be decided by at least a two-thirds (2/3) majority of the members of the Assembly.
- 9.7.5 No Assembly shall encumber its real property without at least a two-thirds (2/3) majority vote of the Church Board and the written consent of the District Executive.
- 9.7.6 Notwithstanding the provisions above, lands purchased or acquired by Assemblies shall be conveyed to the Fellowship and held by the Fellowship in trust for such Assemblies on such terms and conditions as may be agreed upon from time to time.

9.8 THE CHURCH BOARD

9.8.1 COMPOSITION AND ELECTION OF BOARDS

- 9.8.1.1 The Board shall comprise the Pastor, not less than three (3) and not more than twelve (12) members depending on the size of the Assembly.
- 9.8.1.2 Each Board member shall be a spiritually mature, active member in good standing with the Assembly.
- 9.8.1.3 Election of Board members shall be done by secret ballot and at least a two-thirds (2/3) majority of the votes cast is required to elect candidates on the nomination ballot. In the event that no one is elected by that ballot then a simple majority of votes on a subsequent ballot shall constitute an election to the Board.
- 9.8.1.4 The Board may also be appointed by the Pastor and ratified by the Assembly by a simple majority of the votes cast by secret ballot.

9.8.2 FUNCTIONS OF THE BOARD

- 9.8.2.1 The Board shall assist the Pastor in his duties and aspirations for the spiritual, physical, financial, mental and social enhancement of the Assembly and shall act in an advisory capacity to the Pastor in matters relating to the Assembly.
- 9.8.2.2 The Board shall respect the opinions of the Pastor, particularly on matters that are not clearly defined by Scripture.
- 9.8.2.3 The Pastor may terminate, or recommend to the Board for termination, the services of any Board member whom he considers to be of unsound doctrine or of strange or contrary spirit.
- 9.8.2.4 The Board shall meet regularly to discuss the business of the Assembly. Minutes of each session shall be kept as part of the records of the Assembly.
- 9.8.2.5 The Board shall ensure that the Pastor has a regular salary, congenial accommodation, vacation allowance, adequate transportation, Pastor's appreciation, retirement plan, health and life insurance, and other amenities, taking into consideration the Assembly's financial ability.

9.8.3 OTHER REGULATIONS GOVERNING THE BOARD

- 9.8.3.1 Not more than two persons of one immediate family shall be members of the Board at one and the same time.
- 9.8.3.2 A majority of Board members present at any Board meeting shall constitute a quorum, provided all the members had been notified of the meeting at least seven (7) days prior to the meeting.

- 9.8.3.3 A majority of the Board shall have the right to ask the Pastor to convene an official Board meeting.
- 9.8.3.4 The Pastor and Board shall agree on times for meetings to transact the business of the Assembly.
- 9.8.3.5 The Pastor shall not revoke the appointment of the majority of his Board without ratification by the Assembly's membership in accordance with the process outlined in Bylaw 9.8.1 sub-clause 4).

9.8.4 TERM OF OFFICE

The term of office of all officers of the Assembly, except the Pastor(s), shall be two (2) years or as otherwise specified by the Assembly and shall be subject to termination by death, voluntary resignation, expiration of the assigned term or failure to maintain the spiritual qualities required of an officer of the Assembly.

9.9 ORDINANCES AND OBSERVANCES

The following ordinances and observances shall be recognized by the Fellowship:

9.9.1 WATER BAPTISM

Baptism by immersion in water, according to Matthew 28:19, signifies in type the death of the "old man" and the resurrection to new life in Christ (Romans 6:4-6; Ephesians 4:22-24). It shall be administered to all who have repented of their sins, believed on the Lord Jesus Christ, and demonstrated a sincere desire to accept His Lordship over their lives (Colossians 2:12).

9.9.2 THE LORD'S SUPPER

The Lord's Supper shall be administered only to baptized believers. It shall be observed in memory of the death of Christ and with the fervent hope of His return to earth (Matthew 26:26-30; Luke 22:19-20; 1 Corinthians 11:23-26). Each participant is expected to undergo a thorough self-examination before partaking, lest he does so unworthily (1 Corinthians 11:28).

9.9.3 DEDICATION OF CHILDREN

In this ceremony, parents/guardians bring their infants to the Assembly to present them to the Lord in an act of gratitude and consecration (Mark 10:13-16; Psalm 127:3; 1 Samuel 1:28, 29). In doing so, the parents/guardians testify to an earnest desire for their children to be reared under Christian influence so that they may later make a personal decision to follow the Lord. The parents/guardians also make a solemn promise to maintain a true Christian life and to be an example and guide to their children. At least one parent/guardian must accompany the child for dedication.

9.9.4 PRAYER FOR BAPTISM WITH THE HOLY SPIRIT

This shall be done in accordance with Acts 8:15.

9.9.5 PRAYER FOR THE SICK

This practice is mentioned throughout the Bible and especially in James 5:14-16 and shall be observed in the Fellowship.

9.9.6 CHRISTIAN MARRIAGE

This practice is observed in accordance with Genesis 2:18-24, Matthew 19:5-6, John 2:1-2, and Hebrews 13:4.

- 9.9.6.1 No marriage shall be solemnized between a believer and an unbeliever or between two persons of the same sex.
- 9.9.6.2 In the case of a heterosexual common-law relationship the decision whether or not to marry the couple shall be left to the discretion of the Pastor.

- 9.9.6.3 Fellowship ministers shall be permitted to solemnize a marriage where either party has been divorced and the former companion was still living, with the following stipulations and after consultation with the District Presiding Bishop:
- Where a marriage has broken down after every attempt at reconciliation has been exhausted, and where one party has been found to be guilty of infidelity, the offended party shall be allowed to remarry according to biblical injunction.
 - Where persons who get saved and come into our Assemblies already divorced, and express a desire to remarry, they shall be given permission to remarry after counseling.
- 9.9.6.4 Persons in our assemblies who are divorced and remarried may be permitted to participate in areas of ministry below pastoral level and such other areas as may be determined from time to time by the General Conference.
- 9.9.6.5 Persons divorced and remarried shall not hold positions at the District Executive, National Executive or General Executive level.
- 9.9.6.6 Ministers are cautioned that the sanctity of marriage is still to be observed as the Fellowship standard for all ministers, and although the Fellowship has arrived at new positions on the matter of divorce and remarriage, every effort must be made by ministers to preserve family values, the integrity of the Fellowship and more so, Christian principles.

9.9.7 DISPOSAL OF THE DEAD

This practice is derived from 1 Thessalonians 4:13-18 and Acts 5:6; 8:2. Pastors shall have the prerogative to conduct services for disposal of the dead in accordance with state laws. The Fellowship shall not observe the practice of prayers for the dead.

9.10 MEMBERSHIP

9.10.1 BECOMING A MEMBER OF AN ASSEMBLY

- 9.10.1.1 Any person desirous of becoming a member of an Assembly shall:
- a. Give evidence of an experience of salvation through the Lord Jesus Christ and a desire to follow Him faithfully.
 - b. Have been baptized in water by immersion according to Matthew 28:19.
 - c. Believe in the baptism of the Holy Spirit according to Acts 1:8; 2:1-4; 2:38-39; 10:45-47; 19:6, and as taught by the Lord Himself (Luke 24:49), and as held by the Fellowship.
 - d. Accept the doctrinal and practical truths held by the Fellowship.

9.10.2 NOMINAL MEMBERS

9.10.2.1 Children born to members of Assemblies of the PAWI Fellowship or dedicated in these assemblies and whether or not are in regular attendance in these assemblies shall **not** be accorded rights and privileges of members of the assemblies of the Fellowship but shall for all purposes be classified for national and legal purposes as Pentecostals in religious classification. Should these children desire membership status, compliance with Section #9.10.1; clauses i - iv of the PAWI bylaws shall become applicable.

9.10.2.2 In terms of reporting information on membership, PAWI shall recognize members, children born to members and adherents.

9.10.3 TRANSFER OF MEMBERSHIP

Any person desiring a transfer of membership shall be subject to the procedures outlined immediately below.

9.10.3.1 In the case of a transfer from one Assembly to another within the Fellowship, the applicant should receive a letter of recommendation from the Pastor of the Assembly which he is

leaving. Where the applicant does not present such a letter, he may be received on probation pending the receipt of such a letter. Alternatively, he may be received on probation for three (3) months, during which period his new Pastor shall seek relevant information concerning him from his previous Pastor and conduct induction classes, after which he may be granted full membership status.

9.10.3.2 In the case of a transfer from an Assembly outside the Fellowship, the applicant shall present a letter of recommendation from his former Pastor or be subject to a probationary period of six (6) months, after which he may be granted full membership status.

9.10.4 RELATION TO LODGES AND SECRET SOCIETIES

9.10.4.1 No member of any Assembly shall be allowed to be a member, follower or adherent of any lodge or secret society, or attend meetings or otherwise be associated with any such organizations or become involved in any of their practices.

9.10.4.2 Applicants for membership of any Assembly of the Fellowship must have severed all association with any lodge or secret society. A probationary period of six (6) months shall be required during which time the applicant shall attend induction classes before final determination for membership is made.

9.10.5 CATEGORIES OF MEMBERSHIP

There are two types of membership of an Assembly:

9.10.5.1 Senior Members, comprising persons fifteen (15) years and over, with full voting privileges.

9.10.5.2 Junior Members, comprising persons less than fifteen (15) years, and having no voting privileges in Assembly meetings except by permission of the Church Board.

9.10.6 TERMINATION OF MEMBERSHIP

Membership of an Assembly may be terminated on any of the following grounds:

9.10.6.1 A member withdrawing his membership.

9.10.6.2 Absence from the services of the Assembly without just cause for three (3) consecutive months or repeated abstinence from partaking of the Lord's Supper.

9.10.6.3 Propagation of doctrines and practices contrary to those specified in the Constitution and Bylaws.

9.10.6.4 Unchristian conduct in respect of which the member has not shown full repentance and restoration to Christian behaviour after he has been disciplined and counselled by the Assembly's officers (1 Corinthians 5:11).

9.10.7 DISCIPLINE OF ASSEMBLY MEMBERS

9.10.7.1 Should a member of an Assembly be accused of a fault which adversely affects the spiritual standard or testimony of the Assembly the person in question shall be called before the Pastor and, if necessary, a Disciplinary Committee comprising the Church Board, and one or two mature members at the discretion of the Pastor (Matthew 18:15-17; 1 Corinthians 6:1-5).

9.10.7.2 The purpose of this committee shall be to correct the fault (2 Corinthians 7:8, 9), restore the delinquent member (Galatians 6:1; Matthew 6:15), protect the testimony of the Assembly (1 Timothy 3:7), and preserve the members from bad influence (1 Corinthians 5:6-7).

9.10.7.3 The accusation must be proved by trustworthy witnesses (1 Corinthians 5:3) before any disciplinary action is instituted.

9.10.7.4 Should the accused refuse to appear before the Pastor and, if necessary, the Disciplinary Committee, his case shall be judged according to the testimony of the witnesses (1 Corinthians 5:3).

9.10.7.5 The Committee shall strive to discover the truth. The accused shall be given every

opportunity to prove his innocence if he denies the charge(s). If the accusation is well founded the delinquent shall be exhorted to repentance in a spirit of love and prayer that he may be re-established in the Lord (2 Corinthians 2:7-8).

- 9.10.7.6 In the event that the delinquent shows a spirit of repentance and asks forgiveness of the Assembly he shall be forgiven.
- 9.10.7.7 Discipline shall not be imposed as punishment but as a means of testing the sincerity of the delinquent's repentance and also to give the members of the Assembly and the outsiders the opportunity to see that the person in question has been restored in the ways of the Lord before he is allowed to enjoy full privileges of membership once again (see Numbers 12:1).
- 9.10.7.8 Discipline shall normally be imposed for a period of two (2) to four (4) months (beginning after the delinquent has confessed his fault) as the committee shall judge necessary. This period may be exceeded in special cases. During this period the person in question shall be deprived of membership privileges except attending services, which shall be obligatory.
- 9.10.7.9 Should the delinquent persist in wrongdoing and be unrepentant before the Lord his name shall be removed from the membership list. However, he may continue to attend services in the hope that he would return to obedience to the Lord (1 Corinthians 5:13).
- 9.10.7.10 If such a person, after having lost his membership in the Assembly, should repent and desire to be reinstated, he should present his request to the Church Board in writing. The Board shall restore the member under such conditions it deems appropriate in accordance with Scripture.
- 9.10.7.11 Any member out of fellowship in his home Assembly shall be considered out of fellowship in all the other Assemblies in the Fellowship and any wrong committed in his home Assembly must be made right before he can be accepted into fellowship at another Assembly.

BYLAW10 - DEPARTMENTS, DIVISIONS AND MINISTRIES

- 10.1 Departments, Divisions and Ministries shall exist at the levels of the Fellowship, the National/District and the Assembly, and shall be governed by rules and regulations relating to organizational matters and policy directions issued by the Fellowship.
- 10.2 The Departments, Divisions and Ministries of the Fellowship shall have as their general responsibility the promotion of the spiritual life of their respective adherents. Opportunities shall be provided for worship and prayer, fellowship, witness, service and training in righteousness to develop the spiritual lives of members and further the interests of the Kingdom of God.
- 10.3 GENERAL CHURCH MINISTRIES DEPARTMENT
- 10.3.1 Organization
- The Church Ministries Department shall be organized into:
- Church Ministries Executive Council
 - Church Ministries General Council of Directors
 - Church Ministries National/District Council
 - Church Ministries Departments consisting of Christian Education, Men's Ministries, Women's Ministries, Youth Ministries and Pentecostal Crusaders International
- 10.3.2 Church Ministries Executive Council

10.3.2.1 Composition of Church Ministries Executive

Council

The Church Ministries Executive Council shall comprise:

- The Executive Director of Church Ministries.
- The Executive Assistant Director of Church Ministries.
- The respective General Departmental Directors.
- A Secretary and a Treasurer selected from among the Executive or nominated by members of the Executive from among persons external to the Committee and ratified by the Committee.

10.3.2.2 Qualifications

General Departmental Directors shall:

- Be persons of mature experience, whose life and ministry are above question, and who possess such qualities and skills which shall determine their eligibility for office.
- Have served in a leadership capacity in a Church Ministries Department.

10.3.2.3 Duties and Powers

The Church Ministries Executive Council shall:

- Be subject to all decisions of the General Conference and the General Executive.
- Meet at least once annually to formulate and review strategies and plans for the advancement of all aspects of Church Ministries, these being in accordance with the Constitution and Bylaws.
- Establish policies and plans for the funding of Church Ministries across the Fellowship, bearing in mind that the Church Ministries Department shall be self-financing, self-propagating and self-governing.
- Keep acceptable financial records of income and expenditure and shall present audited statements annually to the General Executive and biennially to the General Conference.
- Receive reports, documents and other information related to Church Ministries from National/District Departmental Directors and shall disseminate relevant information and plans in a timely manner throughout the Fellowship.
- Supervise the implementation of strategies for the development of Church Ministries across PAWI National/Districts and churches.

10.3.2.4 Election/Appointment

- The General Council of Directors shall nominate candidates for respective positions as General Departmental Directors to the Church Ministries Executive Council for its consideration.
- On the advice of the Executive Council, the Executive Church Ministries Director shall recommend to the General Executive persons who qualify to serve as General Directors of the respective ministries consistent with Bylaw 10, section 10.3.1.
- The General Executive shall appoint General Departmental Directors and the decision shall be ratified by the General Conference.

10.3.3 CHURCH MINISTRIES GENERAL COUNCIL OF DIRECTORS

10.3.3.1 Composition of Church Ministries General Council of Directors

The Church Ministries General Council of Directors shall comprise:

10.3.3.1.1 The Executive Director of Church Ministries who shall be Chairman.

10.3.3.1.2 The Executive Assistant Director of Church Ministries who shall act as Chairman in the absence of the Executive Director.

10.3.3.1.3 The respective General Departmental Directors.

10.3.3.1.4 Directors representing all National/District Departments of the Fellowship.

10.3.3.1.5 A Secretary and a Treasurer nominated from among members of the Council and ratified by the Committee.

10.3.3.2 Duties and Powers

The Church Ministries General Council of Directors shall:

10.3.3.2.1 Be subject to all decisions of the General Conference and the General Executive

10.3.3.2.2 Meet once per year and shall review strategies and plans for the advancement of all aspects of Church Ministries in accordance with the Constitution and Bylaws.

10.3.3.2.3 be responsible for the implementation of strategic decisions made by the Church Ministries Executive Council for the development of Church Ministries across the PAWI Districts and churches.

10.3.3.2.4 Provide feedback through the respective National/District Departmental Directors to the Executive Church Ministries Director through written reports, documents and other information related to Church Ministries operations and receive direction from him for the ensuing year.

10.3.3.2.5 Be responsible for disseminating relevant information and plans in a timely manner to the respective National/District Departments and for ensuring that a two-way flow of communication exists between and among Departments.

10.3.3.2.6 Nominate persons who may serve as General Departmental Directors to the Church Ministries Executive Council.

10.3.3.2.7 Be amenable to decisions of the General Conference, General Executive and the Church Ministries Executive Council.

10.3.4 CHURCH MINISTRIES NATIONAL/DISTRICT COUNCIL

10.3.4.1 Composition

The Church Ministries National/District Council shall consist of:

10.3.4.1.1 The Church Ministries National/District Director who shall be its Chairman.

10.3.4.1.2 The Church Ministries Assistant National/District Director who shall act as Chairman in the absence of the National Director.

10.3.4.1.3 Directors of respective National/District Departments.

10.3.4.1.4 Departmental Directors of each local assembly of the Nation/District.

10.3.4.1.5 A Secretary and a Treasurer nominated from among members of the Council and ratified by the Committee.

10.3.4.2 Election/Appointment

10.3.4.2.1 The respective National/District Council shall elect a suitable person to serve as Church Ministries National/District Director and as Church Ministries Assistant National/District Director in accordance with Bylaw 10.

10.3.4.2.2 Nominations and elections for the above positions shall be conducted by secret ballot and in accordance with Bylaw 2.5.2.

10.3.4.3 Qualifications

National/District Departmental Directors shall:

10.3.4.3.1 Be persons of mature experience, whose life and ministry are above question, and possess such qualities and skills which will determine their eligibility for office.

10.3.4.3.2 Have served in a leadership capacity in a Church Ministries Department.

10.3.4.3.3 Upon assumption of office, be eligible to apply for ministerial credentials (if not yet a credential holder) according to Bylaw 5.2.

10.3.4.4 Duties of the National/District Director

The duties of the National/District Director shall be determined by the Church Ministries Executive Council and shall be reviewed from time to time.

10.3.4.5 Duties and Powers of the National/District

Council

The National/District Council shall:

10.3.4.5.1 Be subject to all decisions of the National/District Conference and the National/District Executive.

10.3.4.5.2 Meet at least half yearly and shall review strategies and plans for the advancement of all aspects of Church Ministries in accordance with directives of the Church Ministries Executive Council.

10.3.4.5.3 Be responsible for the implementation of strategic decisions made at the General Council of Departmental Directors.

10.3.4.5.4 Provide feedback through each local assembly's Departmental Director to the National/District Church Ministries Director through written reports, documents and other information related to Church Ministries operations and receive direction from him for the ensuing year.

10.3.4.5.5 Be responsible for disseminating relevant information and plans in a timely manner to Departmental Directors in each local assembly and for ensuring that a two-way flow of communication exists between and among departments.

10.3.4.5.6 Be amenable to decisions of the General Conference, General Executive and the Church Ministries Executive Council.

10.3.5 TERM OF OFFICE

The term of office for all Departmental Directors shall be two (2) years and shall be concurrent with the General Conference term of the PAWI Fellowship.

10.3.6 DEPARTMENTAL OBJECTIVES

Objective provisions for the operation of each Department shall be as follows:

10.3.6.1 CHRISTIAN EDUCATION DEPARTMENT

10.3.6.2 The Christian Education Department shall comprise the Sunday School, Children's Church, Daily Vacation Bible School, Bible Clubs, Child Evangelism Programmes, and such other programmes as may be determined from time to time.

10.3.6.3 The main objectives of the Department are to:

10.3.6.3.1 Evangelize the community and win the lost for Christ.

10.3.6.3.2 Teach the Word of God and establish and instruct converts in Christian living.

10.3.6.3.3 Provide training for Christian service and assist every member to realize and develop his ministry.

10.3.6.3.4 Deepen each member's commitment to missions.

10.3.6.3.5 Provide Christian Fellowship.

10.3.6.3.6 Promote efficiency in Christian Education through seminars, conventions, or other acceptable means.

10.3.6.4 YOUTH MINISTRIES

10.3.6.4.1 The Youth Ministries Department shall serve the interests of youths up to thirty-five (35) years of age and shall:

10.3.6.4.11 Coordinate and facilitate evangelism, discipling ministries and social activities for youth.

10.3.6.4.22 Coordinate the development and promotion of projects of national, regional and international scope.

10.3.6.4.33 Promote and make available teaching materials and resources to equip youth ministry leaders.

10.3.6.4.44 Encourage and promote programmes relating to particular concerns of youth in schools and tertiary institutions of learning.

10.3.7 MEN'S MINISTRIES

10.3.7.1 The purpose of the Men's Ministries Department shall be to:

10.3.7.1.1 Win men to Christ.

10.3.7.1.2 Encourage the development of men towards spiritual maturity and Christ-like character.

10.3.7.1.3 Encourage the participation of men in all appropriate ministries of the Assembly.

10.3.7.1.4 Encourage men to support the pastoral leadership and all ministries of the Assembly.

10.3.7.1.5 Train men in personal witnessing and mentoring of the younger men within the Assembly.

10.3.7.1.6 Coordinate and facilitate the involvement of men in voluntary assistance programs.

10.3.7.1.7 Encourage support of world missions.

10.3.8 WOMEN'S MINISTRIES

10.3.8.1 The purpose of the Women's Ministries Department shall be to:

10.3.8.1.1 Win other women to Christ.

10.3.8.1.2 Encourage fervent and effectual prayer among the women of the Fellowship.

10.3.8.1.3 Coordinate and facilitate ministries involving women responding to the spiritual, social and other needs in the Assemblies and communities.

10.3.8.1.4 Train women for effective outreach and ministry in their Assemblies, communities and elsewhere.

10.3.8.1.5 Encourage support of world missions within the Fellowship.

10.3.8.1.6 Train women in personal witnessing and mentoring of the younger women within the Assembly.

10.3.9 PENTECOSTAL CRUSADERS INTERNATIONAL

10.3.9.1 The purpose of the Crusaders Department shall be to:

10.3.9.1.1 Evangelize children under the age of fourteen (14) years, teach them the Biblical priority of the Great Commission and provide a means for them to support world missions.

10.3.9.1.2 Develop Christian character.

10.3.9.1.3 Develop leadership ability and use teaching material and resources that will inspire and equip children to become leaders.

10.3.9.1.4 Provide basic manual training and recreational activities.

10.4 WEST INDIES SCHOOL OF THEOLOGY

- 10.4.1 There shall be a training institute of the Fellowship called the West Indies School of Theology (WIST) which shall make adequate provision to offer sound Biblical training for Christian education and ministry.
- 10.4.2 The WIST shall:
- 10.4.2.1 Prepare people for Christian ministry.
 - 10.4.2.2 Foster missionary interest and assist missionary candidates to prepare for their mission fields.
 - 10.4.2.3 Assist students to develop spiritual, intellectual, social and moral values that they may be better prepared to live a Christian life, to be worthwhile citizens, and to have effective Christian service.
 - 10.4.2.4 Provide opportunities for student participation in Christian Education and other church ministries.
 - 10.4.2.5 Provide continuing Christian Education.
 - 10.4.2.6 Perform such other functions as are incidental to and consistent with its mission.

10.5 WORLD MISSIONS AND EVANGELISM

- 10.5.1 The main purpose of the PAWI World Missions and Evangelism Department is to inspire and enable the Pentecostal Assemblies of the West Indies as a fellowship of Assemblies and Districts to fulfil the Great Commission as commanded by Jesus (Matthew 28:19-20), each Assembly and District assuming responsibility to spread the Gospel of Jesus Christ regionally and globally.
- 10.5.2 The objectives of the World Missions and Evangelism Department shall include:
- 10.5.2.1 The widest possible evangelization of the spiritually lost through every legitimate means, nationally, regionally and globally.
 - 10.5.2.2 The establishment of indigenous assemblies after the New Testament pattern in neglected and unreached places.
 - 10.5.2.3 The formation of national fellowships under national leadership as soon as they have matured sufficiently, that is, to be self-governing, self-propagating and self-financing.
 - 10.5.2.4 The training of believers to proclaim the Gospel of Jesus Christ to their own people in an expanding mission to other peoples, emphasizing the need for all believers to respond to and participate in the Great Commission.
 - 10.5.2.5 The promotion of world missions among all member churches, inspiring them to participate in going, sending and supporting missionaries and missionary families for short (three months and less), medium (four months to one year) and long-term (one to four years) missionary activity in and to other nations.
 - 10.5.2.6 The display of compassion for suffering peoples in a manner that reflects the love of Jesus Christ, endeavouring to minister through social programmes, emergency relief and development aid as an integral part of fulfilling the Great Commission.
 - 10.5.2.7 Providing a structure for the solicitation and collection of missionary funds, and a framework for judicious disbursement of those funds.

10.6 FINANCE

10.6.1 DEPARTMENT OF FINANCE

There shall be a Department of Finance which shall have responsibility for:

- 10.6.1.1 Maximizing the present potential of financing through tithing, missionary, designated and other giving.
- 10.6.1.2 Creating new streams of income, together with savings and investments portfolios.
- 10.6.1.3 Addressing financial viability and financing capital projects.
- 10.6.1.4 Safeguarding and supervising the funds collected.
- 10.6.1.5 Receiving audited and other financial reports from the various Districts.
- 10.6.1.6 Preparing composite statements for the General Executive and the General Conference.
- 10.6.1.7 Undertaking such other financial responsibilities as the General Executive or the General Conference may direct from time to time.

10.6.2 PENSION FUNDS AND INVESTMENTS

- 10.6.2.1 Pension Funds shall be established in each District of the Fellowship. Membership shall be open to all ministers holding credentials and to General (International) Office staff members of the Fellowship. The operation of these Pension Funds shall be governed by regulations approved by the General Conference.
- 10.6.2.2 Pension Funds shall be administered in each member District by an independent Board of Trustees appointed by and accountable to the District Executive.
- 10.6.2.3 The Presiding Bishop of each District shall be the Chairman of the District's Pension Funds Board.
- 10.6.2.4 The District Treasurer shall be the Treasurer of the Pension Fund.

10.7 SAVING OF EXISTING FUNCTIONS

The existing provisions governing the procedure of appointment of officers and members of the Departments of the Fellowship and other related matters shall continue in force until repealed or amended in accordance with Bylaw 13.

BYLAW 11 – MINISTERIAL CODE OF ETHICS

11.1 OBJECTIVE:

The objective of this document is to present guidelines for the ethical and professional discharge of service or duty by PAWI Ministers referred to in Bylaw 6.2. A code of ethics is a system of rules and regulations for the purpose of ensuring adequate standards of practice and uniformity of workmanship are adhered to or maintained. The concept of ethics is the study and philosophy of human conduct with emphasis on the determination of right and wrong. Ethics are basic principles of right action.

11.2 CODE OF ETHICS

11.2.1 The Minister and His Image in the Community

- 11.2.1.1 Attire: The Minister, as a servant of Christ should seek at all times to be appropriately dressed.
- 11.2.1.2 Deportment: The Minister in his general deportment should display a noble respectability and dignity; at all times having control of his speech and temper.

11.2.1.3 Pulpit Decorum: The pulpit is a sacred precinct and must be duly respected. Banality in speech or manner ought to be avoided at all cost. The pulpit is a place from which God's Holy Truth is to be declared, not one from which a person can throw words, or indulge in scandalous diatribe. Sermons must be scripturally based, Christ centered, edifying and inspiring. The Minister, after all, is God's messenger.

11.2.2 Relation to the Opposite Sex

Discretion in dealing with members of the opposite sex must be observed always (use wisdom when visiting alone). Avoid situations which may give rise to gossip or innocent misunderstanding on the part of an observer. Such gossip can be damaging to one's credibility.

11.2.3 The Minister and Church Doctrine

11.2.3.1 The Doctrine as taught by PAWI and outlined in its Statement of Faith must be adhered to assiduously. Deviation from the PAWI Statement of Faith is a grave offence. The Minister's teaching, preaching must ever project the doctrine of the Fellowship.

11.2.3.2 Care should be exercised in choosing speakers (i.e. from other denominations) to occupy our pulpits.

11.2.4 The Minister and His Relationship with Fellow Ministers

11.2.4.1 The Minister must display as a brother, an amicable attitude toward his fellow ministers.

11.2.4.2 Unfavorable comments regarding his predecessor to a congregation is in very poor taste and must be eschewed. Having left an assembly, the Minister must avoid interfering in any way in the internal affairs of the assembly.

11.2.4.3 During a church service over which he is presiding, the Minister should show every courtesy to visiting Ministers in good standing with the Fellowship.

11.2.4.4 Ministers of other approved Christian denominations known to be in good standing with their denomination may discreetly be accorded this courtesy also.

11.2.4.5 No Minister should visit the flock of a fellow Minister with intent to proselyte.

11.2.5 The Minister and His Administrative Superiors

11.2.5.1 The Minister should show to his administrative superiors the respect and courtesy which properly benefit their office.

11.2.5.2 All Constitutional and Bylaw directives from his superiors must be carried out.

11.2.6 The Minister and Finance

11.2.6.1 Caution and discretion must be exercised and observed in all monetary transactions.

11.2.6.2 Caution should be taken in the use of credit cards, hire purchase and other credit instruments.

11.2.6.3 Honesty is expected of a Minister. He should settle his bills promptly and not incur debts, which he has no reasonable prospects of repaying, in the agreed time.

11.2.6.4 A Minister should endeavor to live within his income.

11.2.7 The Minister and Church Ceremonies

Discretion and the regulatory Bylaws of the Fellowship regarding baptism, marriage ceremonies, infant dedication etc. should be observed at all times. The minister should be careful not to bring reproach on his calling by joining in marriage improper persons.

The PAWI Minister therefore must avoid issuing infant dedication certificates where there is no evidence of registration by law of the infant's birth.

11.2.8 Personal Demeanor

- 11.2.8.1 A Minister is expected to set a high moral standard of speech and conduct.
- 11.2.8.2 A Minister should not divulge confidential information entrusted to him.
- 11.2.8.3 It is the Minister's personal and professional duty to maintain physical fitness.
- 11.2.8.4 The physical, mental and spiritual spheres of a person inter-relate to contribute to 'perfect soundness.' A weekly day-off and an annual vacation should be taken and used for rest and renewal.

11.2.9 The Minister and His Work

- 11.2.9.1 A Minister is expected to devote time to prayer and study of the Word of God, and to keep abreast of religious thinking.
- 11.2.9.2 As a minister controls his own time, he should make it a point of honor to give full service to his parish.
- 11.2.9.3 Part of the minister's service as a leader of his people is to reserve sufficient time for serious study in order to apprehend his message thoroughly, to keep abreast of current thought, and to develop his intellectual and spiritual capacities.
- 11.2.9.4 As a public interpreter of divine revelation and human duty, the minister should tell the truth as he sees it and present it tactfully and constructively.
- 11.2.9.5 As an ethical leader in the community, it is incumbent on the minister to be scrupulously honest in all spheres of living.

11.2.10 The Minister's Relations with His Parish

- 11.2.10.1 It is unethical for a minister to break his contract made with the assembly he leads.
- 11.2.10.2 As a professional man the minister should make his service primary and the salary secondary. His efficiency however demands that he receives an adequate living standard in that parish which he serves.
- 11.2.10.3 It is unethical for the minister to engage in other lines of remunerative work without consultation of the church's official board.
- 11.2.10.4 The confidential statements made to a minister by his parishioners are privileged and should never be divulged without the consent of those making them.
- 11.2.10.5 It is unethical for a minister to take sides with factions in his parish.
- 11.2.10.6 The minister must recognize himself to be the servant of the community in which he resides.

11.2.11 The Minister's Relations with His Profession

- 11.2.11.1 Ministerial service should not be rendered to the members of another parish without consulting the minister of that parish.
- 11.2.11.2 It is unethical for a minister to make overtures to or consider overtures from another church whose pastor has not yet resigned.
- 11.2.11.3 It is unethical for a minister to speak ill of the character or work of another minister, especially of his predecessor or successor.
- 11.2.11.4 It is the duty of a minister however, in flagrant cases of unethical conduct, to bring the matter before the proper body.

11.2.12 The Disciples Code

The Disciples Code personalizes the minister's commitment to uphold and promote the tenets of the Code of Ethics by a series of declarative statements that relate to his personal and family life, to the assembly which he serves, to fellow ministers, to the community or parish and to the PAWI Fellowship.

11.2.13 My Ministerial Code of Ethics

I am a minister of the Lord Jesus Christ, called of God to proclaim the unsearchable riches of His love. Therefore, I voluntarily adopt the following principles in order that through dedication and self-discipline I may set a more worthy example for those whom I seek to lead and serve.

11.2.14 My Personal Conduct

As a credentialed worker of the Pentecostal Assemblies of the West Indies, organizational leader and/or staff member of the Fellowship, I will....

- 11.2.14.1 Cultivate my devotional life, continuing steadfastly in reading the Bible, meditation and prayer.
- 11.2.14.2 Endeavour to keep physically and emotionally fit for my work.
- 11.2.14.3 Be fair to my family and will endeavor to give them the time and consideration to which they are entitled.
- 11.2.14.4 Endeavor to live within my income and will not carelessly leave unpaid debts behind me.
- 11.2.14.5 Strive to grow in my work through comprehensive reading and careful study, and by attending conventions and conferences.
- 11.2.14.6 Be honest in my stewardship of money.
- 11.2.14.7 Not plagiarize.
- 11.2.14.8 Seek to be Christ-like in my personal attitudes and conduct toward all people regardless of race, class or creed.

11.2.15 My Relationship to the Assembly Which I Serve

As a credentialed worker of the Pentecostal Assemblies of the West Indies, organizational leader and/or staff member of the Fellowship, I will....

- 11.2.15.1 Dedicate my time and energy to my Christian ministry and maintain strict standards of discipline.
- 11.2.15.2 In my preaching, exalt the Bible and be true to my convictions, proclaiming the same in love.
- 11.2.15.3 Maintain a Christian attitude toward other members of the church staff and will not hold unreasonable expectations of them.
- 11.2.15.4 In my pastoral calling, have respect for every home I enter, for I am a representative of Christ and His Church.
- 11.2.15.5 In my administrative and pastoral duties, be impartial so no one can truthfully say that I am pastor of only one group in the assembly.
- 11.2.15.6 Strive with evangelistic zeal to build up the assembly I serve and maintain a Christian attitude at all times toward members of other religious bodies.
- 11.2.15.7 Under no circumstances violate confidences that come to me as a minister.
- 11.2.15.8 When leaving a pastorate, strive to strengthen the congregation regardless of the circumstances.

11.2.16 My Relationship to Fellow Ministers

As a credentialed worker of the Pentecostal Assemblies of the West Indies, organizational leader and/or staff member of the Fellowship, I will....

- 11.2.16.1 Refuse to enter into unfair competition with other ministers in order to secure a pulpit or place of honor.
- 11.2.16.2 Seek to serve my fellow ministers and their families in every way possible.

- 11.2.16.3 Refrain from speaking disparagingly about the work of either my predecessor or my successor.
 - 11.2.16.4 Refrain from frequent visits to a former field and if, in exceptional cases, I am called back for a funeral or a wedding, I will request that the resident minister be invited to participate in the service.
 - 11.2.16.5 Never embarrass my successor by meddling in the affairs of the assembly I formerly served.
 - 11.2.16.6 Be courteous to any predecessor of mine when he returns to the field and be thoughtful of any retired minister.
 - 11.2.16.7 Upon my retirement from the active ministry, give my pastor loyal support.
 - 11.2.16.8 Not gossip, about other ministers.
 - 11.2.16.9 Hold in sincere respect any minister whose work is well done, regardless of the size or the nature of the field he serves.
 - 11.2.16.10 Consider all ministers my co-laborers in the work of Christ and even though I may differ from them, I shall respect their Christian earnestness and sincerity.
- 11.2.17 My Relationship to the Community
As a credentialed worker of the Pentecostal Assemblies of the West Indies, organizational leader and/or staff member of the Fellowship, I will....
- 11.2.17.1 Strive to be humane in all my relationship to the community but never lower my ideals in order to appear "a good fellow".
 - 11.2.17.2 Be considerate of the working hours of business and professional men and not consume their time with unimportant matters.
 - 11.2.17.3 Consider that my first duty to my community is to be a conscientious pastor and leader of my own congregation, and not use this fact as an easy excuse to escape reasonable responsibilities that the community calls upon me to assume.
- 11.2.18 My Relationship to My Fellowship
As a credentialed worker of the Pentecostal Assemblies of the West Indies, organizational leader and/or staff member of the Fellowship, I will....
- 11.2.18.1 At all times recognize that I am a part of a Fellowship that has made large contributions to my assembly, my education and my ministry. In view of this fact, I acknowledge a debt of loyalty to my Fellowship and will strive to fulfill my obligations to co-operate in its efforts to extend the Kingdom of God.

BYLAW12 - RESIDUAL POWERS

Where the Bylaws are silent with respect to the exercise of any power, the exercise of that power shall reside in the General Executive acting on behalf of the General Conference.

BYLAW13 - REPEAL AND AMENDMENTS

Subject to Bylaw 2.4.3, the Bylaws or any provision thereof maybe repealed or amended by a simple majority vote of persons registered, present and voting at the General Conference.

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SECTION 3

THE STATEMENT OF FAITH EXPANDED

1. THE INSPIRED SCRIPTURES

WE BELIEVE the Holy Scriptures, both Old and New Testaments, are the divinely inspired Word of God, without error in the original writings, and the final authority for all Christian faith and life (2 Timothy 3:16-17; 2 Peter 1:21)

1.1 Expanded Statement

WE BELIEVE

- That the Bible is God's special revelation through which God communicates Himself, and makes known His will for all mankind; (Genesis 9: 8-17, 12:1-3; Exodus 3:1-6, 8-12; 14:13-31; Isaiah 43:10-13; 44:6, 7); that the revelation was in both acts and propositions, by means of miracles (Exodus 3:4, 5; Jn 5:36), prophecy (Deuteronomy 18), scripture (2 Timothy 3:16; 2 Peter 1:20, 21), and finalized in Jesus Christ, (John. 1:18; Hebrews 1:1-5).
- In the verbal, plenary inspiration of the Scriptures and that God so superintended the writing of His Word employing the instrumentality of men's understanding, their will, their memory and all the powers of their personality so that what we have today is what God intended for us to have, (Galatians 3:16; 2 Timothy 3:16; 2 Peter I: 20-21, 3:2, 15, 16).
- In the credibility of the Scriptures as a truthful record, transmitted to us in a pure form. This is in accordance with the fact that Christ accepted the events and teachings of the OT, (Matthew 19:4, 5; Mark 13:19; John 6:32, 8:44; Luke 16:29, 17:26); that the NT writers were competent witnesses (John 1:14; 1 John 1:1, 2) who were willing to die for their beliefs (Acts 5:41; 2 Timothy 4:6); that the writings are in harmony with each other, (Matthew 12:42; Luke 11:31).
- In the unity of the Bible, that both the OT and NTs form essential parts of God's special revelation and share the same purpose. That the NT is implicit in the Old and Old is explicit in the New, (Luke 24:27, 44-46; John 5:39; 2 Peter 3:2).
- We believe that the Bible is the authoritative, infallible Word of God, normative for Christian faith and practice, (2 Timothy 3:16, 17).

2. THE ONE GOD

WE BELIEVE in one God, infinite, perfect and eternally existing in three persons, Father, Son and Holy Spirit, (Matthew 3:16-17; 28:19; 1 Peter 1:2; 2 Corinthians 13:14)

2.1 Expanded Statement

WE BELIEVE

- In the existence of God as assumed by the Bible and evidenced inwardly through conscience and reason and outwardly through general and special revelation. Consequently, God can be known, (Exodus 3:14, 15; Acts 17:28; Romans 1:19).
- That God possesses certain attributes that set him apart as a divine being; that He is a spiritual being (John 4:24) who is immaterial, invisible (1 Timothy 1:17), alive (Matthew 22:32; Hebrews 12:22)
- That He is self-existent (John 5:26; Acts 17:26), one in essence (Deuteronomy 6:4; John 5:44), infinite in relation to Himself (Psalm 145:3; Exodus 15:11; Matthew 5:48), in relation to time (Psalm 90:2; 102:27; 2 Peter 3:8; Hebrews 1:2), in relation to space (Isaiah 66:1; Acts 7:48); that He is immutable (Psalm 102:26-28; Malachi 3:6; Hebrews 13:8).
- That He has non-moral attributes such as omnipresence (1 Kings 8:27; Psalm 139:7-10; Acts 17:27-28), omniscience (Psalm 139:1-4; 147:5; 1 John 1:5; 3:20), for example, His knowledge and wisdom (Nehemiah 9:6; Romans 11:33); omnipotence, being the absolute and highest causality and capable of doing whatever He wills, (Job 42:1-2; Isaiah 40:28; Matthew 19:25-26).
- That God is perfect in holiness (Leviticus 11:41-45; Deuteronomy 26:15; Isaiah 6:1-5), righteousness and justice (Genesis 18:25; Romans 2:6-16; Psalm 51:14), truth (John 17:3, 17; 1 Thessalonians 1:9; Psalm 119:160), goodness (Psalm 25:8), love (1 John 4:7, 8, 16; Deuteronomy 7:7, 8; Jeremiah 31:3), benevolence (Psalm 145:9, 15, 16; Matthew 5:45), mercy (Ephesians 2:4; Psalm 102:13; Romans 11:30, 31), and grace (Isaiah 26:10; Titus 2: 11-13).

- In the Trinity, that there are three eternal persons in one divine essence, and that this doctrine is implied in the OT and confirmed in the NT (Genesis 1:1, 26; 3:22; 35:7; Matthew 28:19; 2 Corinthians 13:14; Matthew 3:16, 17; John 14:16; 16:7); that these three persons are each recognized as God (John 6:27; Hebrews 1:8; Acts 5:3-4), and clearly distinguished from each other (Luke 1:35; John 14:16, 26; Matthew 3:16, 17), and that all three are equal in being, power and glory (Matthew 28:19; 2 Thessalonians 2:13-14; Ephesians 4:4-6; 5:18-20; Jude 20, 21), possessing certain distinctions of priority and subordination that concern their respective functions, (John 14:26; 15:26; 1 Corinthians 8:6; Ephesians 2:18; 1 John 4:10).
- That God is sovereign and in His eternal plan and purpose has allowed all that comes to pass according to His own wise counsel and for His own glory, (Genesis 50:19, 20; Psalm 33:11; Isaiah 40:13, 14; Daniel 4:35; Romans 8:28; Ephesians 1:11; 3:11).
- That God created the whole visible and invisible universe (Genesis 1:1,26, 27; Isaiah 45:8; Nehemiah 9:6; Mark 13:19; Hebrews 11:3; Revelation 4:11; 10:6), and that by continuous agency, maintains in existence all things which He has made (Psalm 36:6; Acts 17:28; Colossians 1:17; Hebrews 1:3), providentially working out His purpose through the physical, mental and moral phenomena (Psalm 22:28; 103:19; Jeremiah 1:5; Matthew 5:45; 6:26; Philippians 4:19).
- That God in His sovereign purpose has made man a free moral agent with responsibility for his actions, and that His work in predestination and election is loving (Ephesians 1:4-5; 1 John 4:7), wise (Romans 11:33; 16:27), and just (Genesis 18:25; Romans 3:4-5).

3. THE DEITY OF THE LORD JESUS CHRIST

WE BELIEVE in the virgin birth of the Lord Jesus Christ, His unqualified Deity, His sinless humanity, the eternal all-sufficiency of His atoning death, His bodily resurrection and His ascension to the Father's right hand (I Corinthians 15:3-4; John 1:1, 20; 24-29; Hebrews 4:15; I Timothy 2:5; Revelation 20:1-6)

3.1 Expanded Statement

WE BELIEVE

- In the Virgin Birth of Christ as prophesied in the OT (Isaiah 7:14; 9:6), and confirmed in the NT (Matthew 1:18-25; Luke 1:26-38; 2:1-20), and that it was sinless (Luke 1:35).
- That Christ was the Son of God (Matthew 11:27; 14:28-33; 16:16; Luke 1:35; Romans 1:3; Galatians 4:4), begotten of the Father before the ages, (John 3:16, 18; 1:14, 18; 1 John 4:9).
- That Jesus Christ was completely God, being of one substance with the Father (John 1:1, 14, 18; 20:28; Romans 9:5; Titus 2:13; 2 Peter 1:1; 1 John 5:20), yet became completely man (Matthew 4:4; Luke 1:26-38; John 1:14, 4:6, 8:40; Galatians 4:4), being like us in all respects yet apart from sin, (Luke 1:35; John 8:46; 14:30; 2 Corinthians 5:21; Hebrews 2:18, 4:15, 9:14).
- That Christ possesses two natures without confusion, without change, without division, without separation, (Matthew 8:24-26; Mark. 11:1-6; John 8:58, 10:30-38, 11:35, 38, 43, 44; Philippians 2:5-11; Colossians 2:9; Hebrews 2:18).
- That Christ died for our sins according to the Scriptures; that He was buried and rose again from the dead on the third day and appeared to the twelve and over five hundred brethren, (Acts 5:8; 1 Corinthians 15:3-8; 1 Timothy 2:6, 4:10; Hebrews 2:9; 1 John 2:2, 3:5)
- That Christ ascended into heaven to the Father's right hand and there intercedes for us, (Luke 24:51; Acts 1:9, 22, 2:33; Romans 8:34; Ephesians 4:10; 1 Timothy 3:16; Acts 7:55; Hebrews 4:14-16, 6:20, 7:25, 26; 1 Peter 3:22).
 - That Jesus Christ is the one mediator between God and man, (1 Timothy 2:5).

4. THE MILLENNIAL REIGN OF CHRIST

WE BELIEVE in the personal and imminent, pre tribulation return of Jesus Christ for His Church, i.e. the rapture; the pre millennial return of Jesus Christ with His Church, and His millennial reign on earth, (1 Thessalonians 4:13-18; Hebrews 9:28; Revelation 20:1-6).

4.1 Expanded Statement

WE BELIEVE

- That Christ will return personally, bodily and visibly in the air for His saints, (John 14:3; Acts 1:11; 1 Thessalonians 4:16, 17).
- That the righteous dead will be raised to life and with those alive caught up to meet Christ in the air, (1 Thessalonians 4:16, 17; Revelation 20:4).
- That the saints shall reign with Christ during the millennium, a period of one thousand years, when Satan will be bound and confined to the bottomless pit and after his release, he will be ultimately overthrown, (Revelation 20:4, 7-10).
- That believers in Christ will be judged for the nature of their service here at the Judgment Seat of Christ, (1 Corinthians 3:10, 13, 15; 4:5; 2 Corinthians 5:10).
- That the unrighteous dead will be raised to condemnation and their judgment will take place at the Great White Throne, (Revelation 20:5, 11-15); that the unbelieving will be cast into the lake of fire for eternal punishment (2 Thessalonians 1:9; 1 Corinthians 6:9-10; Revelation 20:11-15).
- In the final overthrow of Satan and his emissaries who will be thrown into the lake of fire, (Revelation 19:20, 21; 20:10).
- That the saints will dwell in heaven with God forever, in a new order of things in which there will be a new heaven and a new earth, (John 14:3; Philippians 1:27; 3:20; Revelation 21:1; 22:1-5).

5. JUSTIFICATION BY FAITH IN JESUS CHRIST

WE BELIEVE that justification is a judicial act of God on the believer's behalf, solely through faith in Christ's death and resurrection, (Romans 4:18-25, 3:24, 26; 5:1; 1 Corinthians 6:11; Galatians 3:24).

5.1 There was no expansion presented.

6. THE FALL OF MAN

WE BELIEVE that man was created in the image of God but fell into sin and is under condemnation, and that it is only through the atoning work of the Lord Jesus Christ and regeneration, by the Holy Spirit, salvation can be obtained, (scriptures Galatians 1:26, 27; 2:17; 3:1-13).

6.1 Expanded Statement

WE BELIEVE

- That man was created in the image of God, and is therefore a creature of dignity and worth regardless of race, religion, colour, culture, class, sex or age, but also a creature of diversity, with the duty to have dominion over the earth, (Genesis 1:26, 27; 5:1; 1 Corinthians 1:17; Colossians 1:17, 3:10; James 3:9; Genesis 2:18)
- That man was created with mental, moral, creative, social and spiritual capacities and a capacity for true knowledge, righteousness and holiness, (Genesis 1:31; Ecclesiastes 7:29; Ephesians 4:24)
- That man is a being composed of body, soul, and spirit, (Genesis 2:7; Luke 1:46, 47; 1 Thessalonians 5:23; Hebrews 4: 12)
- That the human race was immediately created in Adam, (Genesis 1:28; 2:23; 5:3; Acts 17:26; Hebrews 7:9, 10).
- That the first man, Adam, was created sinless, able to sin and able not to sin; that since the fall, every man is born into a sinful state and shares Adam's guilt as the representative of mankind; that mankind is by nature totally depraved in that sin has corrupted every part of his nature, (Romans 5:12-19; Ephesians 2:3; 1 Corinthians 15:22; Psalm 51:5; Ephesians 4:18; 2 Timothy 3:2-4; Romans 7:18-23, 8:7; Hebrews 3:12; Genesis 6:5; John 5:42; 2 Corinthians 2:14).
- That the effect of sin on man was physical, spiritual and eternal death (Genesis 3:19; Ephesians 2:1; Romans 3:23), as well as suffering, sorrow, defeat, and hardship in life, (Genesis 3: 14, 15).
- That man is totally unable to do any act that will gain him a righteous standing before God or change his fundamental preference for self and sin to a love for God, (John 1:13, 3:5, 6:44, 8:34; Romans 7:18, 24; 8:7, 8; 1 Corinthians 2:14; 2 Corinthians 3:5; Ephesians 2:1, 8-10; Hebrews 11:6; Isaiah 64:6).

7. THE ORDINANCES OF THE CHURCH

WE BELIEVE that Water Baptism by immersion, and the Lord's Supper are ordinances to be observed by the Church during the present age (Matthew 28:19; Acts 2:28; 1Corinthians 11:17-34)

7.1 There was no expansion presented.

8. SANCTIFICATION

WE BELIEVE that the Christian life is a life of discipleship involving obedience to the Word of God, leading to a life of holiness, witness and service through the power of the Holy Spirit, (Matthew 28:19; Acts 1:8; 2 Corinthians 6:14-18; 7:1)

8.1 There was no expansion presented.

9. THE BAPTISM IN THE HOLY SPIRIT

WE BELIEVE in the Baptism in the Holy Spirit, with the initial evidence of speaking with other tongues. (Acts 2:4; 4:31; 10:46; 1 Corinthians 12:13-14)

9.1 "See Position Paper #5 page 199".

10. THE MANIFESTATION OF GIFTS AND FRUIT OF THE HOLY SPIRIT

WE BELIEVE in the demonstration of the gifts of the Spirit, and the manifestations of the fruit of the Spirit, (Galatians 5:22; Ephesians 5:18)

10.1 "See Position Paper #5 page 199".

11. DIVINE HEALING

WE BELIEVE in divine healing of the human body as provided for in the atonement; (Isaiah 53:4, 5; James 5:14, 15) and in natural, and medical healing which is the privilege of all believers.

11.1 There was no expansion presented.

12. THE BLESSED HOPE

WE BELIEVE in Heaven as the eternal inheritance of the believers, and in Hell and the Lake of Fire as the place of eternal doom for the devil, his angels and all unbelievers. (John 14:1-3; Revelation 20:10-15; 21:1-6)

12.1 There was no expansion presented.

13. THE ONE TRUE CHURCH

WE BELIEVE that the true Church consists of all who through faith in Jesus Christ have been regenerated by the Holy Spirit, (Ephesians 1:22, 23; 2:22; 4:3-6).

13.1 Expanded Statement

WE BELIEVE

13.1.1 That the Church is a body of believers, universal, invisible, and that Christ is the head of the body, (Ephesians 1:22, 23; 5:23; Colossians 1:18).

- 13.1.2 That the Church is a living organism, Christ being its life (1 Corinthians 12:12; Colossians 1:24; 3:3, 4), as well as an organization as seen in the visible Church, (1 Timothy 3).
- 13.1.3 That the church is one, is holy, and is built upon the foundations of the Apostles and Prophets, (Acts 2: 42; Ephesians 2:19-22).
- 13.1.4 That it was instituted by Christ, who loved it and gave Himself for it by shedding His blood, and cares for it, (Matthew 16:16-18; Ephesians 5:22 ff.).
- 13.1.5 That the purpose of the Church is to glorify God (Ephesians 1:6), and it is to be actively involved in worship, evangelism and edification, (Matthew 28:18-20; Acts 2:42-47; Romans 12:1-2; 1 Corinthians 12-14; Ephesians 5:18-20; 4:11-13).
- 13.1.6 That He has given at least one gift to every believer so that he may function as a member of the body of Christ, and none of these gifts should be exalted above the others, as all have their part to play in the proper functioning of the body to the glory of God, (Romans 12:4-8; 1 Corinthians 12-14).
- 13.1.7 That there is need for Church discipline, based on the character of the Church which is to be pure (1 Corinthians 5:13; Ephesians 1:4; Matthew 5: 48; Hebrews 12:5-11). The purpose should be the restoration of the offender (1 Corinthians 5:5; 1 Timothy 1:19, 20; 2 Thessalonians 3:13-15), to prevent others from sinning (1 Timothy 5:20), and to protect the reputation of the Church (1 Corinthians 5:1).
- 13.1.8 In the personal equality of men and women, and that they can be involved in Spirit-directed ministry, (Galatians 3:27-28; Romans 16:1-5).

14. THE DOCTRINE OF SUPERNATURAL BEINGS (New Statement)

WE BELIEVE

- 14.1 In the existence of finite, celestial beings called angels (Matthew 13:41), created (Psalm 148:2, 5; Colossians 1:16; Nehemiah 9:6), spiritual beings (Ephesians 6:12); that they are sensible beings, possessing intellect, emotion, and will (Psalm 148:2; Luke 2:13; Jude 6; 1 Peter 1:12; 2 Peter 2:4; Revelation 12:7), and are able to take on bodily form (Genesis 18:19; Luke 24:4; Revelation 4:6-8).
- 14.2 That they are supernatural beings but they are not omnipotent, omnipresent or omniscient (Psalm 103:20; Daniel 9:10; Matthew 24:36; Luke 4:34; 2 Thessalonians 1:7; 2 Peter 2:11), and are to be distinguished from human beings (Matthew 22:30; Hebrews 12:22-23; 1:14).
- 14.3 That they are engaged in ministries such as worship (Psalm 29:1, 103:20, 148:2; Isaiah 6:1ff; Revelation 5:11), the execution of God's will (Psalm 103:20, 104:4), protecting the saints and looking after their welfare (Genesis 19:11; 2 Kings 6; Psalm 91:11; Daniel 6:22; Acts 12:15), and will judge unbelievers (Matthew 13:24-30, 47-50; Revelation 16).
- 14.4 In the existence of demons and that they are evil, sinful, intellectual, supernatural spirit-beings (Matthew 8:29; Mark 9:25; Luke 8:30; Acts 16:16, 19:13; Ephesians 6:13; James 2:19).
- 14.5 That in relation to man, demons can inflict physical disorders (Matthew 9:33; Luke 13:11, 16), lead into moral impurity (Matthew 10:1; Ephesians 2:2), inflict disease and possess men (Job 2:4-7; Matthew 4:24; Mark 5:4, 5); that in relation to Christians, there may be oppression or obsession but that any kind of demon control can never be complete, (Job 1:10; 1 Corinthians 6:19; 1 John 5:18).
- 14.6 That demonic authority comes from Satan, their leader, and that their purpose is to defeat God's purposes, but that Christ has supreme authority over them (Matthew 8:29; 12:24; John 12:31, 14:30; Colossians 2:15; Daniel 10:10-14; Revelation 16:13-16), and they will ultimately be cast into the lake of fire

(Matthew 25:41; Revelation 20:10).

- 14.7 In the existence of Satan (Matthew 9:34; John 14:30; 1 Peter 5:8; Revelation 12:9), that he is a personal, powerful, perverse, spirit-being, head over all demons (Job 1:8; Zechariah 3:2; Matthew 9:4; Luke 4:6; John 8:44; 2 Corinthians 11:3; 1 Peter 5:8; 1 John 3:8), and that he is in direct and indirect opposition to God, the enemy and deceiver of men and nations, and by his activity seeks to cause men to sin and to disobey God's will (Matthew 13:39, 4:3; 2 Corinthians 4:4; 11:14; 1 Peter 5:8; Revelation 12:9, 10; 20:8).

15. DOCTRINE OF THE HOLY SPIRIT (New Statement)

WE BELIEVE

- 15.1 That the Holy Spirit is God and that He possesses divine attributes such as omniscience (John 14:26; 1 Corinthians 2:11-12;) omnipotence (1 Kings 1:35; Zechariah 4:6), omnipresence (Psalm 139:7-10), eternity (Hebrew 9:14), immutability, holiness (Isaiah 63:10; Luke 11:13), truth (John 14:16; 1 John 5:6), and sovereignty (John 3:8).
- 15.2 That He is a person and not a power or mere influence or force. He possesses intellect (Romans 8:27; 1 Corinthians 2:10-11, 13), emotions (Romans 15:30; Ephesians 4:30), will (1 Corinthians 12:11), and is credited with such actions as creation (Job 33:4), inspiration (2 Peter 1:21), conviction of sin, righteousness and judgment to come (John 16:8), regeneration (John 3:5-6), intercession (Romans. 8:26-27), sanctification (2 Thessalonians 2:13). In addition, He can be obeyed (Acts 10:19-21), lied to (Acts 5:3), resisted (Acts 7:51), grieved (Ephesians 4:30), and blasphemed (Matthew 12:31-32).
- 15.3 That the Holy Spirit proceeds from the Father and the Son (John 14:16, 26; 15:26).
- 15.4 That the Holy Spirit is involved in the work of perfecting believers (Romans 8:2, 9; 1 Corinthians 6:19; 2 Corinthians 1:22; Ephesians 1:13), and the church. He creates the Church (1 Corinthians 12:13), indwells the Church (1 Corinthians 3:16, 17; 6:19; Ephesians 2:22), and presides over the Church (Acts 20:28; 4:8-12; 1 Corinthians 2:4; Ephesians 5:18-19; 6:18; 1 Thessalonians 1:5; 1 Peter 1:12; Revelation 2: 7, 11, 17, 29). He also apportions gifts to each believer as He wills for the edification of the Church (1 Corinthians 12:4, 7-9, 11; 14:12).
- 15.5 That the Holy Spirit fills believers for holy living as evidenced in the production of the fruit of the Spirit (Galatians 5:22-24), for service (Acts 1:8; 4:31; 13:2-4; Ephesians 5:18), and will be instrumental in their resurrection at the last day (Romans 8:11).

16. CHURCH ADMINISTRATION

WE BELIEVE in and practice the Five-fold Ministries and the supporting Ministries to be operational in the church. (Ephesians 4:11-13)

- 16.1 Expanded Statement

WE BELIEVE

- In and practise the Five-fold ministries and the supporting ministries to be operational in the church.
- That administration in the local church is provided for by the five-fold ministry gifting and by the appointment of bishops, elders, pastors, deacons (Ephesians 4:11; 1 Timothy 3:1, 5, 17; Titus 1:5-7), and that in His care of the Church, the Lord has given individual believers to the Church as gifts, for its edification and to equip the believers for service, (Romans 12:4-8; Ephesians 4:11-13).

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SECTION 4 Position Papers

POSITION PAPERS

The listed position papers contained in this document is consistent with the decision of the 31st Biennial General Conference, 2006 which required the General Executive to approve position papers on euthanasia, capital punishment, homosexuality and abortion and to publish same. The completed papers were presented to 33rd Biennial General Conference of Workers, May 16th – 21st 2010. Position papers completed include #5 - Pentecostal Distinctives of PAWI.

1. POSITION PAPER ON EUTHANASIA

Euthanasia and assisted suicide are technically different, but in both cases homicide and the violation of the sanctity of life are involved. In one case, it is murder, and downright suicide in the other. In euthanasia, an agent who is usually a physician, whether voluntarily or requested, brings about the death of the patient by administering some lethal treatment. In assisted suicide, the individual himself or herself carries out the act with guidance and means provided by the agent, (in legal terms, the agent is accessory to the fact).

Suicide or self-slaughter is in fact murder and therefore a violation of God's law. Characters in the Bible who committed suicide did so in tragic situations and were all persons who had fallen away from God. This is true of Ahithophel, Abimelech, Saul, Judas and arguably Samson. (2 Samuel 17:23; Judges 9:54, 1 Samuel 31:4, Matthew 27:5, Judges 16:30). If suicide is morally wrong, so is assisted suicide. Assisted suicide like euthanasia is defended under the principle of the individual's 'right-to-die' which admittedly is a controversial concept. There is certainly no doubt that in addition to ownership by creation, the Christian is bought by God and is not his/her own (1 Corinthians 6:19-20). In any case, by making all mankind in his own image, God has not only made life sacred but exercises sovereignty over life and the right to give and take it. Like euthanasia, assisted suicide is an affront to divine authority and a violation of the sacredness of life which has a spiritual dimension. Assisted killing, however, should be distinguished from the patient's decision to refuse treatment which merely sustains life artificially. The right to be allowed to die is in order in that situation.

Arguments in favour of euthanasia seem appealing on the surface. Proponents base their case on humane feeling and a supposed basic human right – the right to die. It is directed at terminally ill persons especially those who are in unremitting pain. The term, 'terminally ill' is problematic since some persons who have been so diagnosed, continue to live long after the physician's prediction. Due to the vagueness and uncertainty associated with the concept 'terminally ill', further qualifying conditions such as suffering severe physical or psychological pain, physical or mental debilitation are added. These vague terms merely leave the helpless and hopeless patients open to abuse.

Indeed evidence of abuse has been documented. Euthanasia has been inflicted not only on the diagnosed terminally ill, but on the chronically ill, and those in acute physical and psychological distress. It is even suspected that euthanasia is used as a means of eliminating some infirmed and disabled persons in order to relieve relatives and the State of the burden and cost of healthcare. As Dr. Ndigi Dagbue of the St. Lucia District asserts, this cost-containment matter "would mainly affect the poor who cannot afford private health insurance".¹ The 'right-to-die' argument is baseless on both logical and biblical grounds. God who is the giver of life and has appointed our death, is the only one authorised to take life. (Hebrews 9:27; Ecclesiastes 3:1-2).

"Mercy-killing" which is an approval term for euthanasia raises serious ethical principles. This is why it is not universally endorsed and even in countries where it is legalised, the medical profession is divided on the propriety and morality of the act.

Based on these considerations, the Pentecostal Assemblies of the West Indies (PAWI) joins with those who condemn euthanasia, and applaud the several Medical Associations whose members predominantly oppose it. In this we are on good and godly grounds. It is contrary to God's laws and the laws of many nations for persons to

¹ Article written by Dr. Ndigi Dagbue on 'Euthanasia' relative to the development of a position paper on the subject; submitted to the General Executive Constitution Committee, 2006.

take their own lives or the lives of others. When man arrogates to himself the power to terminate life, he or she usurps the divine authority and comes under condemnation.

Euthanasia used as a means of relieving society of its obligation to care for the sick and infirmed is a shameful dereliction of duty and a serious moral failure. Instead of euthanasia or assisted suicide, the emphasis should be placed on treatment and care which soothes, and alleviates pain and suffering to the greatest extent in the hopelessly ill. Miracles are still possible and this makes it dangerous to terminate a life before God's appointed time.

PAWI recognises a difference between removal of artificial life-support and euthanasia. It endorses the position of the National Association of Evangelicals in their 1994 Resolution on the issue:

Where patients are terminally ill, death appears imminent and treatment offers no hope of cure, it is morally appropriate to request the withdrawal of (artificial) life support, allowing natural death to occur.²

PAWI reaffirms the sanctity of life, which the Bible as the word of God, upholds. The taking of human life in any form is wrong except in the case of judicial punishment administered by the state and the abortion of a foetus to save the mother's life where the mother's life is in jeopardy in childbearing. We are not indifferent to human suffering and commend continuing investment in effective modes of palliative care along with Christian-based psychological counselling. To contribute further to patient well-being and the alleviation of suffering we recommend that Christians get involved in:

The care of patients who are terminally ill or face an indefinite period of suffering.

The provision of appropriate spiritual and psycho-social support for those with incurable illnesses.

The education of patients on their condition and prospects, and the legitimate options open to them.

2. POSITION PAPER ON CAPITAL PUNISHMENT

Rev. Ignatius J. K. Hood defines capital punishment as the inflicting of the death penalty, by the state, on persons convicted of a crime.³ He points out that ideas about which crimes are punishable by death vary from society to society. Attitudes of various societies and cultures to crimes which attract the death penalty are based on some kind of moral code and set of values.

Without a single arbiter on the rightness or criminality of an act and the justification of specific punishment, some authoritative set of values of a universal nature is necessary. The values which best answer this description derive from the teachings of Scripture in which God has revealed his will for a humane order and righteous polity.

Justice serves a number of purposes. It is retributive in that it seeks to repay the victim or society for harm and loss sustained; it is a deterrent, intended to discourage potential offenders and repeated offences; it is rehabilitative, in that some forms of punishments allow for the reform of the felon which is one reason why convicts are sent to "houses of correction"; and justice can be purely punitive, that is meant to punish the guilty in a retaliatory act. Capital punishment is the ultimate act of justice.

While the Bible permits justice through capital punishment, it is not an unqualified sanction. "An eye for an eye" was applied under Moses and scriptures like "Whoever sheddeth man's blood by man shall his blood be shed" (Genesis 9:6) confirm this. It is also endorsed under the New Testament (New Covenant) as Romans 13:4 with its reference to juridical use of the sword suggests. It is difficult, however, to replicate the Mosaic polity which the 'an eye for an eye' concept underpins. The problem is that one can be accused of applying the law selectively since

² The National Association of Evangelicals website, www.nae.net – The National Association of Evangelicals (NAE) is fellowship of over 40 denominations and thousands of individual churches, organizations, universities and individuals. Its goal is to unify, serve and represent the evangelical community in the United States. Today it works in four main areas: Church & Faith Partners, Government Affairs, Chaplains Commission, and World Relief. The NAE is a member of the World Evangelical Alliance (WEA). The NAE was founded in 1942.

³ Article written by Rev. Ignatius J. K. Hood on 'Capital Punishment' relative to the development of a position paper on the subject; submitted to the General Executive Constitution Committee, 2006.

we cannot now attach the death penalty to all cases which attracted it in the Mosaic dispensation. As Hood writes:

“It must be further understood that the many things requiring capital punishment in the Old Testament cannot be applied today”.⁴

Then there are those who regard killing as wrong, even when the State carries it out; and some hold that the ultimate penalty cancels the opportunity for rehabilitation and the second chance to be a valuable member of society. Indeed, the many known cases of erroneous guilty verdicts ending in death should give us pause.

Even with some apparent biblical sanction, it is difficult to take a blanket position on capital punishment. Each case has to be judged on its own merit taking into account all the mitigating circumstances; and there may be capital cases where rehabilitative justice is in order. Ultimately, however, there is sufficient biblical support for making capital punishment available to the State in murder cases of a particularly heinous nature. Even then, the state should only execute the death sentence after ensuring that the verdict has been secured as far as possible on irrefragable evidence, and that the subject has exhausted all reasonable rights of appeal. This captures the spirit of scriptural insistence on two or more witnesses for the affirmation of guilt.

In cases of murder and capital punishment, the church’s compassion and humanitarian outreach should be directed towards both the victim and perpetrator. God is always concerned about justice for the oppressed. Our love should not be selective. As needs for psychological, spiritual and material support are identified, the Christian community should respond with the resources at its command in the spirit of love.

3. POSITION PAPER ON HOMOSEXUALITY

We regard homosexuality both as a romantic attraction to persons of the same sex as well as same-sex genital acts. In the light of strident advocacy for the legitimization of homosexuality in powerful political and religious circles, it is imperative that the Fellowship articulates its position unambiguously, based on authentic interpretation of biblical texts. It is our belief that there is an effort on behalf of persons in authority to pander to itching ears and those who reject sound doctrine, as Scripture states. Not only is homosexuality downright sin but it is contrary to God’s divine social order.

Based On Scripture, Homosexuality Is Sin

From the onset of human government, there were specific instructions against homosexual behavior which was a violation of divine law. Leviticus made it clear that lying with someone of the same sex was not only sinful but detestable (Leviticus 18:22; 20:13). It is evident that homosexualism and lesbianism incurred divine displeasure and was considered sin. God’s treatment of communities such as Sodom amply demonstrates his attitude to this evil. The word ‘sodomy’ is associated with divine judgment and is never used in a positive light. It is scarcely surprising therefore that Paul numbers homosexual activity with human depravity that calls forth divine judgment (Romans 1:26, 27). In both The Old and New Testament therefore homosexual practice is definitely denounced as sinful.

Homosexual Behavior Violates God’s Pattern For Human Order

In the Genesis creation account, the scriptures are clear that God addressed man’s loneliness by creating for him a female companionship. A union of the two sexes was intended in the act of two becoming one flesh. It is difficult to ignore the emphasis on ‘male and female’ in Genesis. To go against this is to violate God’s social order for the human family.

In addition to companionship, procreation for the perpetuation of the race was another reason for bringing man and woman together. A heterosexual relationship is clearly intended since physically, homosexual practice cannot apply given human physiology. Homosexual practice is contrary to the normal sexual pattern established by God,

⁴ ibid

and this is reason enough for the PAWI to take its stand against it.

Hope For The Homosexual

To conclude that homosexual practice is sinful and contrary to God's established social order and incurs divine judgment is not to condemn those who practice it to ultimate judgment. God loves homosexuals as he loves other transgressors, for that matter; they are part of His creation. We have the obligation to love them and assure them of the possibility of reconciliation to God through forgiveness and salvation which Jesus provided. Indeed, it is incumbent on us to assist, as best we can, those who are struggling with homosexual temptations, whether they are believers or unbelievers.

4. POSITION PAPER ON ABORTION

We subscribe to the view that life begins at conception in the womb as the Bible teaches and that humans are made in God's image, Genesis 1:26-27. Scriptures such as Genesis 29: 31-32, Genesis 44:2 and Psalms 139:13-16 point to divine involvement at the womb stage. Isaiah, David and others declared that God formed them in the womb and David articulated this in beautiful lyrical language:

For it was you who created my inward parts; you knit me together in my mother's womb... My bones were not hidden from you when I was made in secret when I was formed in the depth of the earth. (HCSB)

If God is the giver and author of life and He made man in his own image, then life takes on a sanctity which we can only despise to great peril. As is evident from the Holy Scriptures, man is already a person in the womb.

Since God has planned a person's destiny, "all the days", to cut short that life is to fly in the face of divine purpose and to rebel against his divine agenda. Eternity alone will reveal, how many Jeremiahs, Zechariahs, contemporary heroes of faith and other potential secular icons that abortion may have stolen from society and how poor our society may be as a result.

Based on these considerations, the Pentecostal Assemblies of the West Indies (PAWI) regards abortion as morally unacceptable and spiritually reprehensible when used as a means of sex selection, birth and population control, and solving mental and physical problems. This position is strongly supported by Holy Scripture. When an exception is contemplated, such as an effort to spare the mother from likely death through child birth, counselling should precede the act. Our ultimate guide is the Bible and not super-power precedent such as the often-cited Roe versus Wade (1972) in the United States of America, which defends a mother's right to have an abortion at will.⁵

Abortion as an application of the pro-choice doctrine comes at an enormous price. It is the slaughter of innocents, an act that not only violates God's moral law but ordinarily offends society as well. Murder at any stage of life is forbidden by the Bible and attracts retributive justice. (Exodus 20:13; Matthew 5:21, 19:18; Romans 13:9; James 19:18) In addition to which, pro-choice proponents exhibit a callousness which pays scant regard to the emotional and spiritual trauma which many patients undergo. Arguments which attempt to sustain an ungodly ideology becloud the depression, guilt, shame and even life-long regret that the women can and do experience. Seemingly harmless expedients, such as Intra-Uterine Devices (IUDs) and the morning-after pill, must also be condemned,

⁵ **Roe v. Wade**, From Wikipedia, the free internet encyclopedia

Jane Roe, et al. v. Henry Wade, District Attorney of Dallas County; argued December 13, 1971; reargued October 11, 1972; decided January 22, 1973. A landmark case on the issue of **abortion**, is one of the most controversial and politically significant cases in U.S. Supreme Court history.

The Court held that a woman's right to an abortion is determined by her current trimester of pregnancy:

In the first trimester, the state cannot restrict a woman's right to an abortion in any way. The court stated that this trimester begins at conception and ends at the "point at which the fetus becomes 'viable'".

In the second trimester, the state may only regulate the abortion procedure "in ways that are reasonably related to maternal health" (defined in the companion case of *Doe v. Bolton*).

In the third trimester, the state can choose to restrict or proscribe abortion as it sees fit when the fetus is viable ("except where it is necessary, in appropriate medical judgment, for the preservation of the life or health of the mother").

The Court rested these conclusions on a **constitutional right** to privacy emanating from the Due Process Clause of the Fourteenth Amendment, also known as substantive due process.

In disallowing many state and federal restrictions on abortion in the United States, *Roe v. Wade* prompted a national debate that continues today, about issues including whether and to what extent abortion should be legal, who should decide the legality of abortion, what methods the Supreme Court should use in constitutional adjudication, and what the role should be of religious and moral views in the political sphere. *Roe v. Wade* reshaped national politics, dividing much of the nation into pro-Roe (mostly **pro-choice**) and anti-Roe (mostly **pro-life**) camps, while activating grassroots movements on both sides.

since potentially they terminate rather than prevent pregnancy. Abortion therefore is an affront to the sanctity of human life of which God is author and creator.

It is instructive that the felt need to seek abortion stems predominantly from some illicit sexual liaison. The aim usually is to destroy a foetus which resulted from pre-marital and extra-marital sex and consequently from selfish considerations. In these cases, abortion is doubly sinful and reminiscent of David's situation with Bathsheba when he compounded adultery with murder. The act is not always as simple as it seems on the surface. Ultimate hope lies only in God's guaranteed mercy to the repentant; and He does not necessarily absolve people from the consequences. As God's children made in His image, we must commit ourselves to eschew murder in all its forms and guises.

We are sympathetic to the argument for abortion to save the mother's life for social and humanitarian reasons, but recognise nevertheless, that it poses an ethical dilemma. Traditionally, the mother's life takes precedent. Yet this action should never be carried out without abundant evidence derived from a "multitude of counsellors", including godly persons. Rape victims are another unfortunate group requiring special counsel, love and guidance. They should be offered some humane societal alternative for dealing with the offspring rather than having an abortion.

On the whole, PAWI takes a stand against abortion on moral, biblical and emotional grounds and will seek as much as possible to propagate this position in the private and public domains. At the same time, we shall proclaim God's love for erring ones and His forgiveness for anyone taken in a fault. In addition to the proclamation, there should be provision for preventative and rehabilitative counselling.

5. POSITION PAPER ON:

Pentecostal Distinctives of PAWI

Five things that distinguish us as Pentecostals as inferred from the three lists given as a result of General Executive discussions. These are:

The Baptism of the Holy Spirit with the initial evidence of speaking in tongues, otherwise referred to as the infilling of the Holy Spirit.

Evangelism and world missions; evangelistic fervor; witnessing and boldness.

Operation of Spiritual Gifts.

Holiness and manifestation of the fruit of the Spirit.

Worship inclusive of prayer and fasting.

1. The Baptism of the Holy Spirit

At the heart of Pentecostalism is the belief that the experience of the early disciples on the day of Pentecost (Acts 2:4) is relevant and applicable to present-day believers – they must be baptized in the Holy Spirit. Pentecostals emphasize that they have the strongest warrant in the Bible for such an experience.

The Baptism of the Holy Spirit with the initial evidence of speaking in other tongues is a necessary experience for every believer. (Romans 8:9; 1 Cor.12:3) The experience was foretold in the OT (Eze.36:27; Joel 2:28), and in the NT by John the Baptist (Matt.3:11; Mk.1:8; Lu.3:16; Jn. 1:33; Acts 1:5).

The experience is subsequent to conversion. Faith, repentance and a hunger and thirst for righteousness are all pre-requisites of the experience. (Jn.7:37-38) Its basis is affirmed in several instances of its occurrence in the book of Acts (Acts 2:4; 8:15-17; 10:44-46; 19:2, 6).

Noteworthy is the fact that except for the Samaritan incidence and the 3000 converts at Pentecost, all the experiences of this phenomenon were accompanied with speaking in other tongues. According to Ephesians 5:18, the experience is commanded for the believer, and should be continuous as evidenced by the tense of the Greek (keep on being filled). Other passages such as Galatians 5:16, 18, 25 also speak to this need.

The believer is empowered for service, to be a witness and to live a holy life as a result of being baptized in the Holy Spirit. (Acts 1:8, Jn.16:13) Other evidences of the Baptism of the Spirit are Christ-like character and conduct. (Gal. 5:24; Eph.5:18-21)

2. Evangelism and World Missions

The Church's mandate is to go into all the world and make disciples of men.

According to Acts 1:8, the empowerment for this task comes through the Holy Spirit's enablement. The assembly that takes its doctrine seriously will be committed to Jesus' last command for world evangelization.

This distinctive is based on several Scriptural injunctions: Matt.28:19, 20; Mark16:15-18; Lu.14:21, 23; John 20:21; Acts 1:8; and it is the reason (raison d'être) for the Church's existence.

The requirement for evangelism and world missions is the acquisition of God's mind; the ability to see the world through God's eyes; to feel His heart-beat or pulse for the world; to love the world through Him, and act with urgency to save the world.

3. The Operation of Spiritual Gifts

Spiritual Gifts are given to the body of Christ for its edification (1 Cor.12:7; 14:12). They are distributed severally by the Spirit as He wills. There is a diversity of gifts, but the same Spirit (1 Cor.12:4).

Every believer has at least one gift. (1 Cor.12:7-11; Rom.12:6).

All believers should be encouraged to discover, develop, and use their gifts for the edification of the body of Christ. (1 Tim.4:14, 15; II Tim.1:6; 1 Pet.4:10)

Gifts must be operated in love (1 Cor.13), and are not indicative of a person's spirituality.

No one has all gifts, therefore all should be humble.

All gifts are for the one body, therefore all should be harmonious.

All gifts are from the Lord, therefore all should be contented.

All gifts are mutually helpful and needful; therefore all should be studiously faithful.

All gifts promote the health and strength of the whole body, therefore none can be safely dispensed with.

All gifts depend on His fullness for power; therefore all should keep in close touch with Him.

4. Holiness and the Fruit of the Spirit

Holiness is the Holy Spirit's character. The believer should be set apart as a people of holiness, in both the root and fruit of our living. Indwelt by the Holy Spirit we should know how to possess our vessels in sanctification and honor. (1 Thess.4:3-5, 7; 2 Cor.6:17-7:1)

Since He who called us is holy, we are to be holy in all our conduct. (1 Pet. 1:15, 16) Evidence of the fruit of the Spirit in the life of the believer is indicative of spiritual growth and their true identity. (Matt.7:20; Gal.5:24).

5. Worship

Worshipping God is the church's first purpose (Matt.22:37-40; 4:10).

God is Spirit and His worshippers must worship in spirit and truth.

“To worship is to quicken the conscience by the holiness of God; to feed the mind with the truth of God; to purge the imagination with the beauty of God; to open the heart to the love of God and to devote the will to the purpose of God.” (Archbishop William Temple)

Prayer and fasting are vital aspects of worship that should engage the church's attention.



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